

Ellen G. White 1893 Review and Herald

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"Let Both Grow Together"

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

The Lord does not leave the work of judging to finite man; for unless the Holy Spirit sanctifies the soul, man cannot be a cautious, safe judge. In the parable of the wheat and the tares, the Lord gave special directions to warn his disciples against uprooting those from the church who they supposed were spurious Christians. He had said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This lesson has been strangely neglected by those who profess to be doers of the words of Christ; for if a brother erred, and did not meet their ideas, they manifested hardheartedness, a cold, critical spirit, and rashly followed their impulses, and turned the offender adrift.

The Lord sums up the whole duty of man in the following words: "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

There are many who are treated as tares and hopeless subjects, whom Christ is drawing to himself. Men judge from the outward appearance, and think they discern the true measurement of a man's character; but they make many blunders in their judgments. They put a high estimate upon a man whose appearance is as an angel of light, when in thought and heart he is corrupt and unworthy. On another whose appearance is not so favorable, they pass criticism, make him an offender for a word, and would separate him from the church because of his supposed defective character, when it may be that He who reads the heart, sees true moral worth in the man. Human judgment does not decide any case; for the Lord's thoughts are not our thoughts, neither are his ways our ways. He whom we would separate from the church as altogether unworthy, is the object of the Lord's solicitude and love. All heaven is engaged in doing the appointed work of drawing souls to God, and the Lord has said concerning his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Then since the Lord is working through his own divine agency upon the hearts of those whom we would term hopeless subjects, let not man be officious, let him stand out of the way of God's work; for his word that goeth forth from his mouth, will accomplish its appointed work, and prosper in the thing whereunto it is sent. Let not man set himself up as judge of his brethren; for God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another anymore: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." "For the Father judgeth no man, but hath committed all judgment unto the Son. . . . For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

Jesus clothed his divinity with humanity in order that he might reach humanity. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Jesus is the only one that has ever walked in the flesh who is able to judge righteously. Looking at outward acts, men may condemn and root up that which they think to be tares; but they may greatly mistake. Both ministers and laymen should be Bible students, and understand how to act in regard to the erring. They are not to move rashly, to be actuated by prejudices or partiality, to be ready with an unfeeling heart, to uproot one and tear down another; for this is most solemn work. In criticising and condemning their brethren, the accusers wound and bruise the souls for whom Christ has died. Christ has purchased them with his own precious blood; and although men, judging from outward appearances, pronounce sentence against them, their judgment in the courts of heaven is more favorable than that of their accusers. Before any of you speak against your brethren, or act decidedly to cut them off from church fellowship, follow the injunction of the

apostle: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Let those who would dispose of their brethren, look well to the character of their own thoughts, their motives, their impulses, purposes, and deeds. Compare your experience with the law of God, and see whether you are an example in character, in conversation, in purity. Said Christ, "I sanctify myself, that they also might be sanctified." Before condemning others, let us ask ourselves, "Am I an example to my brethren in bearing fruit unto holiness? Do the fruits of the Spirit,—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, appear in my life? Have I that charity which suffereth long, and is kind; that thinketh no evil? Do I reveal the fact to others that I am in the faith?" If upon careful, prayerful examination of ourselves, we discover that we are not able to bear the test of human investigation, then how shall we endure the test of the eyes of God, if we set ourselves up as judges of others?

Before judging others, our first work is to watch and pray, to institute a warfare against the evils of our own hearts through the grace of Christ. We are to stand under the shadow of the cross of Calvary, humbling our hearts, confessing our sins, and entreating the Lord to pardon our defects of character, and strengthen our love for our brethren. If we neglect this heart searching in the light of divine truth, self-love will blind our eyes, and we shall have a much better opinion of ourselves than God has of us. The heart is deceitful above all things, and desperately wicked. And it is written, "He that trusteth in his own heart is a fool."

The reason is plain why Christ has said, "Judge not;" for it is natural for man to exalt his own goodness, to shun a candid examination of his own heart, and depreciate others. If we looked upon things in the right light, we should see that we need mercy from Christ every moment, and should render the same to our brethren. Jesus has not placed man upon the judgment seat; for he knew human nature too well to give man the power to judge and condemn others. He knew that in their fallible judgment, they would root up some as tares, who were worthy of their sympathy and confidence, and would pass by others who deserved to be dealt with in a decided manner. When there are cases in the church which need to be dealt with decidedly, let the rule of the Bible be carried out. If the influence of erring members has an influence that corrupts others, they should be disfellowshipped; and heaven will ratify the action. It is the work of the enemy to sow tares among the wheat; and there will be men found in the church whose influence, as far as we can discern from outward appearance, is no blessing to the church. But even in cases of this character we are to move cautiously; for Christ and heavenly agencies are at work to purify unto himself a peculiar people, zealous of good works.

While Christ is at work to preserve a pure church in the earth, Satan ever seeks to counteract his agency and work. Spurious Christians are found in the church of God; for we find men, while professing the name of Christ, more firmly united to Satan than they are united with pure and holy influences. They gather darkness and unbelief from Satan, and they communicate it to the church. They profess to have the power of discernment, and discover spots and stains in the character of their brethren, and are not slow to communicate their suspicions to other members of the church. They distribute the leaven of distrust, of malice and accusation. And as a result, alienation and estrangement come in between brethren. All these false accusers, though their names are on the church records, are under the control of Satan, and work as his agents to weaken and confuse the

church, and divide the brethren of Christ on earth. When this has been accomplished, Satan exults over the divided state of the church, and points the world to the professed followers of Christ, thus bringing the name of Christ into dishonor before the world, and intrenching men in their unbelief and rebellion against God. By Mrs. E. G. White. (Concluded next week.)

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"Let Both Grow Together (Concluded)"

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We have great need to search the Scriptures that we may be representatives of Christ, and act our part as laborers together with God to build up the church in the most holy faith. There is not enough careful, prayerful, painstaking investigation in accepting members into the church. We cannot follow the example of the world, or allow their criticisms to sway us from the path of duty. They will blame us if we refuse to admit certain persons into church fellowship, and on the other hand, they condemn the church for its unworthy members. They will say, The church is no better than the world; for its members deceive and cheat and bear false witness; so the world's say so in this matter of who shall be admitted into church fellowship, should have no weight with us. There is one thing that we have no right to do, and that is to judge another man's heart or impugn his motives. But when a person presents himself as a candidate for church membership, we are to examine the fruit of his life, and leave the responsibility of his motive with himself. But great care should be exercised in accepting members into the church; for Satan has his specious devices through which he purposes to crowd false brethren into the church, through whom he can work more successfully to weaken the cause of God.

It should be the earnest desire of every heart to keep the church pure, and individually we are to keep our hearts in the love of God, and practice the truth daily, that this may be accomplished. The question is asked in regard to the tares, "Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." We are not required to criticise, to condemn, or root out all that we suppose to be tares, lest we root out also the wheat. The church will not be free from those whose influence is out of harmony with that which should characterize the servants of Christ. The children of God will be stirred in spirit by the doings of these unworthy members, and they will desire to do something to cleanse the church, that its members may be a light to shine in the world; but even under these circumstances, let them be careful to heed the words of the great Teacher: "Nay; lest while ye gather up the tares, ye root up also the wheat with them." There is such a thing as zeal not according to knowledge; and could all the

circumstances be opened which surround these souls, the zealous church members might have their ideas modified, and be led to pursue an entirely different course. They would see that a work devolved upon them to seek and save instead of to destroy, to manifest longsuffering, gentleness, patience, and love, to those whose character and life are below the standard. To cut them off from the church would, perhaps, extinguish their last hope. And who can determine how God looks upon these manifestly erring ones? In many cases it is evident that those who are most zealous to see the church without blemish, have serious defects of character which they do not discern. Because of their own mistakes and failings, unconsciously to themselves, they may be doing greater harm than the one they judge unworthy to remain in fellowship with the church.

Many a church trial is the result of personal likes and dislikes. Evil surmisings have led to evil speaking and accusing. Because of some mistake in business dealing, men have become suspicious of their brethren. Instead of going to their brethren privately, and speaking plainly to them of their errors, thus manifesting true love, and removing the cloud of difficulty, they have brought about a church trial, and would have the questions which vex them settled by the church by digging up the supposed tares. Many have been severed from the church because of these personal spites, and have been thrown upon the enemy's battleground, where they have become discouraged, and through manifold temptations, have fallen into the very sins of which they were accused.

Let the words of Christ be carefully studied, "Let both grow together till the harvest." Let there be no triumphing over a brother that has stumbled, but rather let there be a following of the Scripture injunction: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

The scribes and Pharisees brought to him a woman whom they accused as guilty of breaking the seventh commandment. They said to him, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground." Curiosity led them to draw near, and read what was written on the ground. There they saw their own sins plainly stated,--sins of a far more aggravated character than that into which she had been betrayed; for her accusers had induced her to sin, that they might lay a snare for Christ. And they which heard the words of Christ, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last."

Those who are most guilty of wrong, are the first to see wrong; therefore let every church member see to it that his own heart is pure before God, that his name is not only written on the church books, but registered in the Lamb's book of life. Then he will not be a judge of his brethren, he will not be a despiser of those whom he considers defective. He will remember the words of the apostle, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

The spirit that instigates accusation and condemnation in the church which results in uprooting those that are looked upon as evildoers, has manifested itself in seeking to correct wrongs through the civil power. This is Satan's own method for bringing the world under his dominion; but the Lord Jesus Christ has given us no such example for thus dealing with the erring. God has been misrepresented through the church by this very way of dealing with heretics; he has been represented as the one who empowered the church to do these wicked things.

Those who have differed from the established doctrines have been imprisoned, put to torture and to death, because the dignitaries of the church could not endure those who dissented from ideas which these leaders deemed to be true. Satan himself is the sower of tares; but even though he is the sower of them, they are not to be rooted up, lest by chance the wheat be rooted up with them. Let both grow together until the harvest; and the harvest is the end of probationary time. Fiendish zeal has been manifested in excluding dissenters from the fellowship of the church, and passing upon them the sentence of excommunication by which the Roman Church asserted its power of excluding them from all possibility of entering heaven.

How does heaven look upon such things? With what amazement do angels hear men judging and condemning their brethren, causing them most cruel suffering of body and mind, and claiming that they do it under the sanction of God? Instead of being under the leadership of Christ, they are following the leadership of Satan. Paul at one time pursued this course, actually believing that he was doing God service; but Jesus spoke to him, and told him that in persecuting his saints he was persecuting him. All persecution, all force employed to compel conscience, is after Satan's own order; and those who carry out these designs are his agents to execute his hellish purpose. In following Satan's cruel proposals, in becoming his agents, men become the enemies of God and his church, and will be judged in that great day by that man whom God hath ordained; for he hath committed all judgment into the hands of his Son.

The time is at hand when the judgment will sit, and the books will be opened, and everyone will be judged according to the deeds that have been done in the body. What an hour that will be! What human depravity will come to light even among those who claim to be Christians, but whose practical life has testified that they had not a saving knowledge of Christ! Today many of these are members of the church, and are fellowshipped as Christians; but they are self-deceived, as was the young man who came to Christ asking what he should do to inherit eternal life. Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal. Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up, what lack I yet?" Jesus looked upon the young man, and loved him, knowing that he was sincere, and had no knowledge of his own defects. This young man had preserved an unblemished outward character; for he had not been tried by circumstances to bring out the selfishness of his heart. And he verily thought his life perfect, as he asked, "What lack I yet?" Then Jesus touched the plague spot of his heart, saying, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

The words of Jesus tried his heart; for he had an idol there,--the world was his god. He professed to have kept the commandments, but he revealed the fact that he did not love God supremely, or his neighbor as himself. This want meant the want of everything that would qualify him to enter the kingdom of heaven. Love of self and worldly gain controlled his modes of thought and modes of life. And he was registered in the books of heaven as wanting, although Christ saw in him lovable traits of character. But genuine Christlikeness cannot be manifested in the character until Christ is received by faith, and formed within, the hope of glory. Jesus looked upon the young man, and longed after his soul, desiring that every intrusted talent might be recognized as the gift of God, might be sanctified to his use, and employed to his glory. Jesus desired to see the young man seeking first the kingdom of God and his righteousness, that he might be a light to the world, imparting to others the knowledge of Christ, by precept and example.

The young man wanted eternal life; but he could not accept the conditions upon which Christ offered it to him, and he turned away from Christ with a sorrowful heart. And yet Christ was not asking of him a sacrifice which he had not made himself, for he had left his glory, his riches, his honor, and for our sake had become poor, and of no reputation, that he might win for us eternal riches and immortal glory. He enlightened this young man in regard to his own heart, showing him that he could not hoard up his treasures for personal gratification, and yet possess a Christian character. Christ says, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But the young man was not ready to follow the Prince of life, to become poor that he might make others rich.

The love of the world disqualifies a man for the service of God. Those who would be servants of God must give their best energies to the work, planning ways and means by which the cause of truth may be made successful. If a man's best thought is concentrated in devising ways and means to gather in earthly treasure, his heart is with his treasure, and he minds earthly things. Those who consecrate themselves to God, and constantly seek wisdom from on high, know that they cannot engage in business where their whole energies are devoted to the world, and still be the servants of God; for everything they do must be to his glory. Spiritual advancement in no wise disqualifies men for engaging in worldly business; for where Christ is formed within, the hope of glory, they can do their business as in the sight of the Lord and for his honor.

But the servants of Christ cannot bind themselves up with the world; they cannot belong to secret societies, without binding themselves in with the tares. He who has placed himself under the banner of Christ, has pledged himself to follow no pursuit, to engage in no enterprise, that shall interfere with his service to the Lord of heaven. Christ is to be his all, and in all.

Christ requires personal faithfulness of his servants, and we are to show that we have no fellowship with the secret, hidden things of darkness. The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders, in joining them we are registered in heaven as partakers of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares. Thank God, it is not too late for Christians to sever themselves from all unholy connections, and come fully unto the side of Christ. But while the church is to separate itself from evildoers, to come out from among them, and be separate, and touch not the unclean, the Lord would not have his people judge and condemn others. The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the

harvest, "shall ye return, and discern between him that serveth God, and him that serveth him not;" for then every soul will be revealed in his true character. The tares will be bound into bundles to be burned, the wheat gathered into the heavenly garner. By Mrs. E. G. White.

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"The Church Must Be Quickened"

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." This is a time when every member of the church should be waiting, watching, and working. Through faith in Jesus Christ we should be alive unto God; and every man, woman, and child, who has a knowledge of truth, should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to cooperate with divine intelligences. The church to whom God has imparted his endowment of heavenly truth must not remain dead in trespasses and sins.

The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed on his people are degenerating, because they are not used for the seeking and the saving of those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the word to the fallen children of Adam, both in the world and among the churches. As Christ's witnesses, our commission is clear, "Go ye into all the world, and preach the gospel to every creature." We are to be waiting, watching, working. It is most inconsistent for the church to whom has been opened the treasures of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise.

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. A Paul may plant, and Apollos may water, but it is God that giveth the increase. There is a great work to do, and the Spirit of the living God must enter into the living messenger, that the truth may go with power. The people of God must be aroused from their moral deadness. They must be quickened with power from above. The Lord has promised, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son."

There is great danger that those whom God would use in his work shall become discouraged as they see the world's degeneracy, and their own weakness and inability to do so great a work as must be accomplished. But the Lord would not have required us to go forth as agents through whom his light may shine to those who are in darkness, if he had not provided for our needs, and did not see in the world souls who are responding to the drawing of Christ, who have excellent capabilities intrusted to them for his service.

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference, he can awaken their sympathies, he can soften their hearts, he can reveal to their souls the beauty and power of the truth. The Master Worker is God, and not finite man; and yet he calls upon men to be the agents through whom he can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world, but in humility and love, present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same. They are to lift up Jesus, the world's Redeemer; they are to hold forth the word of life.

The souls of those whom we desire to save are like the representation which Ezekiel saw in vision, - a valley of dry bones. They are dead in trespasses and sins, but God would have us deal with them as though they were living. Were the question put to us. "Son of man, can these bones live." our answer would be only the confession of ignorance. "O Lord, thou knowest." To all appearance there is nothing to lead us to hope for their restoration. Yet nevertheless the word of the prophecy must be spoken even to those who are like the dry bones in the valley. We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception, in those upon whom the word of God is brought to bear. We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part. We are to repeat to them the message. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

It is not the human agent that is to inspire with life. The Lord God of Israel will do that part, quickening the lifeless spiritual nature into activity. The breath of the Lord of hosts must enter into the lifeless bodies. In the judgment, when all secrets are laid bare, it will be known that the voice of God spoke through the human agent, and aroused the torpid conscience, and stirred the lifeless faculties, and moved sinners to repentance and contrition, and forsaking of sins. It will then be clearly seen that through the human agent faith in Jesus Christ was imparted to the soul, and spiritual life from heaven was breathed upon one who was dead in trespasses and sins, and he was quickened with spiritual life.

But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into

activity. These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live.

The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who "have a name that thou livest, and art dead." Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked, they have not on the robe of his righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure.

This class is well represented by the valley of dry bones Ezekiel saw in vision. Those who have had committed to them the treasures of truth, and yet who are dead in trespasses and sin, need to be created anew in Christ Jesus. There is so little real vitality in the church at the present time, that it takes constant labor to give men the appearance of life to the professed people of God. When the converting power of God comes upon the people, it will be made manifest by activity. They will become workers, and will esteem the reproach of Christ greater riches than the treasures of the world. They will have respect unto the crown of life, the immortal inheritance. They will not be dependent upon their ministers for their life and experience, but will realize that Christ is the Chief Shepherd of the flock. They will not think that their ministers are appointed of God to do their work for them. They will understand that they must work out their own salvation with fear and trembling, knowing that it is God that worketh in them to will and to do of his good pleasure.

From the time that converts come together in church capacity, they should be educated to take up such lines of work as will not only benefit their own souls, but the souls of others. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." The Lord has given to his followers talents of intellect and energy and means. Those who are known to be men of well-balanced minds, who have the love and fear of God before them, should be appointed as elders and deacons; and through the exercise of the ability God has given them, they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They may plan wisely, and educate the individual members of the church to act their part in trading with their Lord's talents. By a right use of their talents they may increase their efficiency in the cause of God. The church may be visited only occasionally by a minister, and yet be a growing church; for Jesus is our minister, and we are never to think that we are left alone. Jesus never forsakes the flock of his pasture. "This man, because he continueth ever, hath an unchangeable priesthood."

The human minister may do his best to help you in all your difficulties; but he is only a mortal man, and can render no service that will be of benefit except to point you to the true Minister. He must do all his work in utter dependence upon God, as you must do your work. You have the same Source

from which to receive light and strength as he has, and in every time of need you may come boldly to the throne of grace. Of the Minister above it is written. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. . . . For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The enemy of God and man has worked with every conceivable device to insnare souls; and when he can lead the members of the church to pour their trials into the ears of the minister, the confederacy of evil rejoices. Through this very trust, ministers fall under temptation, and fail to look to Jesus every moment. Christ has said, "Without me ye can do nothing" that is acceptable to God. But when the agent thinks that he is something, when he is nothing; for he frequently has no living connection with God, he is only a broken reed to those who lean upon him. But it is the privilege of every child of God to look to Him who is the author and finisher of their faith. Every child of God must learn the lesson of entire trust in Jesus. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor light, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Ministers are men of like passions with ourselves; and the Lord would have his people learn to come to him with full assurance of faith. You may tell Jesus everything, and he will never take advantage of your weakness. He ever liveth to make intercession for you. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

With these promises shall not every child of God come to Jesus in full assurance of faith? Shall not the church be strong in the Lord and in the power of his might? Will the people of God understand that though they may be deprived of the continuous labors of a minister, they may have the ministration of Jesus in their behalf? They may go to him, and become strong in his strength. The reason why there are so many weak ones in the church is that they do not come to Jesus in faith. They do not engage in his service. They do not have root in themselves, because Christ is not abiding in their hearts by faith.

O that the converting power of God may come upon the church, and make its members living branches of the True Vine, that they may bring forth much fruit, because they draw sap and nourishment from the Vine. O that the praises of God may be upon their lips! There is but one whom they can safely praise; but it is appropriate to praise him in the loftiest strains. Then let the people of God sound forth their adoration in the words of the psalmist. "The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly." By Mrs. E. G. White.

Advent Review and Sabbath Herald, January 24, 1893

(Vol. 70, #4)

"Seek First the Kingdom of God"

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The Lord Jesus will scrutinize every talent, and expect interest in proportion to the amount of capital intrusted. By his own humiliation and agony, Christ has paid the purchase money for our salvation, and he has a right to our services. The very name of servant implies the doing of work, the bearing of responsibility. All our capabilities, all our opportunities, have been intrusted to us for wise improvement, that Christ may receive his own with usury. The heavenly Master ascended on high, and led captivity captive, and gave gifts unto men,--divine treasures of truth to be presented to all the world. What use are we individually making of these gifts, the talents in our hands? Are we like the unwise and unfaithful servant, burying these talents in the world, where they will bring no returns to God? It behooves all with careful fidelity to improve the talents intrusted to them; for talents will increase as they are used for the good of humanity and the glory of God.

Every soul should seek first the kingdom of God and his righteousness. We are not to use up all the strength of brain, bone, and muscle in worldly business interests; for if we do, we imperil our spiritual interests, and we shall lose an eternity of bliss. The whole unfallen universe is interested in the great work which Jesus came to our world to accomplish, even the salvation of our souls. And shall not man on earth cooperate with our Redeemer, who has ascended into heaven to make intercession for us? Shall we show no special zeal, no devoted interest, in the work that was devised in heaven to be carried forward in the world for the good of men? Shall we who have been bought with the precious blood of Christ refuse to do the work left in our hands,--refuse to cooperate with the heavenly agencies in the work of saving the fallen? Shall we not go even to the ends of the earth to let the light of truth given to us of heaven shine forth to our fellowmen?

We are to be diligent workers; an idle man is a miserable creature. But what excuse can be offered for idleness in the great work which Christ gave his life to accomplish? The spiritual faculties cease to exist if they are not exercised, and it is Satan's design that they shall perish. All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world, and "we are

laborers together with God." The end of all things is at hand. Now is our opportunity to work. "The night cometh, in which no man can work." We should proclaim Christ and him crucified, thus preparing the way for his second appearing. Lift him up, the Man of Calvary. Place yourselves where you may receive heavenly inspiration and be able to point the weary, the heavy laden, the brokenhearted, the perplexed soul, to Jesus, the source of all spiritual strength. Be faithful minutemen, to show forth the praises of Him who hath called you out of darkness into his marvelous light. With pen and voice proclaim that Jesus lives to make intercession for us. Unite with the great Master Worker, follow the self-denying Redeemer through his pilgrimage of love on earth. The same Jesus that walked with his disciples, that taught them upon earth, that toiled and suffered in his human nature, is with us in his divine power. He is at our right hand to help in every emergency. Let us lift up Jesus, and reveal the Bible foundation for our faith. We are all to proclaim the commandments of God and the faith of Jesus. Jesus came to magnify the law, and make it honorable. He died to exalt the law of God, testifying of its changeless character; and as we proclaim God's law, we may look unto Jesus and be comforted with the assurance, "Lo, I am with you always, even unto the end of the world."

Satan is now working with all his insinuating, deceiving power, to lead men away from the work of the third angel's message, which is to be proclaimed with mighty power. When the enemy sees that the Lord is blessing his people, and preparing them to discern his delusions, he will work with his masterly power to bring in fanaticism on one hand and cold formalism on the other, that he may gather in a harvest of souls. Now is the time to watch unceasingly. Watch for the first step of advance that Satan may make among us.

There are dangers to be guarded against on the right hand and on the left. Those who are inexperienced, who have newly come to the faith, will need to be strengthened, and to have a correct example set before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner, making everything of faith, and belittling works. Others will seize the points that have a leaning toward error, and will ignore works altogether. Now, genuine faith always works by love; it supplies a motive power. Faith is not an opiate, but a stimulant. Looking to Calvary will not quiet your soul into nonperformance of duty, but will create faith that will work, purifying the soul from all selfishness. In laying hold of Christ by faith, we but just begin our work. Every man has corrupt and sinful habits, that must be overcome through vigorous warfare. Every soul must fight the fight of faith. He who is a follower of Christ, cannot deal deceitfully; he cannot be hardhearted and devoid of sympathy. He cannot be coarse in speech. He cannot be a surmiser of evil, an accuser of the brethren. He cannot be full of pomposity and self-esteem. He cannot be overbearing, using harsh words, and censuring and condemning those around him.

The labor of love springs from the work of faith. You are to "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." We are to "be zealous of good works;" "be careful to maintain good works." And the True Witness says, "I know thy works." While it is true that our busy activities will not in themselves insure salvation, it is also true that faith which unites us to Christ will stir the soul to activity; and good fruit, which is good works, will be the result of faith.

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and to place themselves in the channel of light, will have time to give to the suggestions of Satan, and the working out of his plans. Satan will insinuate himself little by little, until he can have a controlling influence on the soul, and induce men gradually to adopt worldly policy. The specious devices of Satan will be brought to make of none effect the special work of God at this time.

There are men who are careless in regard to the spirit which they carry with them in their business. They hide their light under a bushel. They say, Religion is religion, business is business. But all our work in this world, even in a business line, is God's work, and should be done with a heart full of his love, and of heavenly enlightenment. But if we need the heavenly enlightenment in business employments in the world, how much more do we need his grace and help in the business especially connected with his precious cause. There must be no coldness, no formality, no deadness in his work. The hardness of heart that is manifest in business lines among us as a people, is an offense to God.

Men connected with our institutions in responsible position are intrusted with sacred interests, and they cannot be safe men unless they make God their trust every moment, unless they are men of earnest prayer and fervent piety, in their home life, in the work appointed them, in all their business. There is danger that these men will cheat their souls by neglecting to receive the ever-present help of the Holy Spirit, because they have not a true sense of their own weakness. They fail to become channels of light, and if they will continue to be devoid of light, they will fail of the eternal blessedness hereafter. No one can stand safely in a neutral position.

The workers in our institutions need the divine endowment daily. But instead of drawing nearer to God when they accept positions of trust, many think they have so much to do, that they cannot attend religious meetings, and their voices are seldom heard in the congregation of the saints. They act as if they were now so far advanced that they needed not to engage in fervent prayer to God. They do not feel their constant need of education and training in the school of Christ, that they may learn his meekness and lowliness of heart, and they become lifted up in self. Traits of character are manifested by them which are unchristlike. They must be transformed, or they will do harm; for with these unchristlike characteristics they are not qualified for the place. They need to bring their powers under the control of the Spirit of God, that they may realize the necessity of seeking spiritual help, of "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Those who desire wisdom from God, who wish to follow Jesus at every step, will seek for the light, and it will shine in their hearts. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Satan is constantly at work to wound and poison the soul. In order to withstand his efforts, we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ. The truth of God, dwelling in the heart, and guiding the life, will be our safeguard. With the truth in our possession, we may humbly and firmly advance from light to a greater light, and we shall be guided into every good and holy way. Unless the truth of God transforms the character, it is of no value to the receiver. Those who are in earnest about the future life, will not neglect the opportunities within

their reach in this life. They will not only place themselves with the learners of the truth, but will feel that they are under obligation to God to learn all that is possible for them to know of spiritual and heavenly things; they will carry every matter in prayer to God.

Coming nigh to God inspires confidence, and stimulates the soul to action. The body would die if deprived of suitable nourishment, and so with the soul; in order to have spiritual strength, or even life, it must be nourished by the word, which is spirit and life. It must be constantly fed by the truth, which connects the soul with Him in whom we live, and move, and have our being. Every man in a responsible position needs the sunbeams of Christ's righteousness constantly to illuminate his soul, or his course will do much harm. Every person who is in a position to command, needs to come as often as possible into association with the worshiping assemblies, that he may be surrounded with a spiritual atmosphere, and have greater depth of experience in divine things.

To keep your soul in the love of God you must place yourselves in the channel of light, and breathe in a holy atmosphere; for through neglect of any means of grace which God has ordained to impart spiritual strength and grace, you bring blindness upon your souls, and hardness into your hearts, and Satan will lead you to look at things in a perverted light. If you have no respect for the messages which God sends you by his chosen servants, what power has he in reserve that will reach your case and correct your errors, so that you shall not be led into false paths? The garden of your heart must be cultivated. The poisonous, Satanic plants must be uprooted, the soil must be prepared, thoroughly plowed by the word of God, and the precious seeds of truth must be sown and tended by a wise, skillful gardener.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." The parable of the man from whom an evil spirit had been cast out, who did not fill the soul with the love of Christ, illustrates the necessity of not only emptying the heart, but of supplying the vacuum with a divine occupant. The demon desired to return to the heart from which he had been expelled. He came, and though it was swept and garnished, he found it still empty, and entered in with seven other spirits more evil than himself, so that the last state of the man was worse than the first. The man in this parable refused to do the work of Satan; but the trouble with him was that after the heart was swept and garnished, he failed to invite the presence of the heavenly guests. It is not enough to make the heart empty; we must have the vacuum filled with the love of God. The soul must be furnished with the graces of the Spirit of God. We may leave off many bad habits, and yet not be truly sanctified, because we do not have a connection with God. We must unite with Christ. There is a reservoir of power at our command, and we are not to remain in the dark, cold, sunless cave of unbelief; or we shall not catch the bright beams of the Sun of Righteousness.

To be a Christian requires more than a profession of faith. There must be an earnest effort to conquer through the grace freely given of God. All things around us must be made to be helps to growth in grace and the knowledge of Christ. Satan, the great rebel, is ever seeking to entice us to sin against God. He will introduce false imaginings, and sway the understanding against the revealed will of God, the lower passions against purity and self-denial, the independent judgment against

God's decisions, the wisdom from beneath against the wisdom from above. But the Holy Spirit has come into the world to subdue all things unto himself, and shall God's will be put in the background, and man's will be held as supreme? Can man's will be the controlling power in God's great contest for the recovery of his own?--No, for those who are laborers together with God must have the mind of Christ, and work with pen and voice in the Spirit of Christ to meet wrong tendencies, to correct errors, that have been coming in among us. The truth must no longer be kept in the outer court, but be brought into the inner sanctuary of the soul. The religion of Christ requires not only the putting away of pride, malice, covetousness, injustice, but the cultivation of the precious graces of humility, unselfishness, kindness, love, generosity, and nobility of soul. The Christian should be constantly aspiring, pressing on from grace to grace, from faith to a greater faith, from glory to a greater glory. By Mrs. E. G. White. (To be continued.)

Advent Review and Sabbath Herald, January 31, 1893

(Vol. 70, #5)

"Seek First the Kingdom of God (Continued)"

We shall have to contend earnestly for the faith once delivered to the saints. Because finite men do not comprehend the power and greatness of God, science, falsely so-called, and religion will be placed in opposition to each other, and "of your own selves shall men arise, speaking perverse things, to draw away disciples after them." There will be among us those who will so blind their eyes that they will fail to perceive the most wonderful and important truths for this time. Truths which are essential to the safety and salvation of men will be set aside, while ideas that are in comparison to the truth as the merest atoms, will be dwelt upon, and magnified by the power of Satan, so that they will appear of the utmost importance. The moral sight of those who forsake truth has become dim; and yet they do not feel their need of the heavenly anointing, that they may discern spiritual things. They think themselves too wise to err. But those who have not a daily experience in the things of God will not move wisely. They may have a legal religion, a form of godliness, there may be an appearance of light in the church; all the machinery--much of it human invention--may appear to be working well, and yet the church may be as destitute of the grace of God as were the hills of Gilboa of dew and rain.

Scores of men have preached the word when they themselves had not faith in it, and did not obey its teachings. They were unconverted, unsanctified, unholy. But if we would stand the test, piety must be brought into the life. What we want is inspiration from the cross of Calvary. Then God will open eyes to see that we are not to expect to do any work for the Master successfully, unless we connect with Christ. If we are indeed laborers together with God, we shall not have a dead, scientific religion, but our hearts will be infused with a living power, even the Spirit of Jesus. All those who are truly converted will be drawn out of, and away from, themselves. With the blessing of Christ upon them day by day, they will be channels for communicating light and blessings to others.

Those who are wavering between Christ and the world, need the converting power of God. When they see what sin is, and what is the righteousness of Christ, they will no longer dwell in the cave of unbelief. God calls upon them to come out of the cave, and stand with him. No longer question your need of a personal Saviour. The heart, as well as the understanding, must be enlarged. It is not enough to have an intellectual knowledge of the truth; there must be a heart work done. The soul temple must be cleansed from the buyers and sellers, and must be opened for the indwelling of the Spirit of God. Christ drew a decided line of distinction between his disciples and the world. Listen to these words from his prayer offered just before his agony in Gethsemane: "They are not of the world, even as I am not of the world."

We must comply with the terms of salvation, or we are lost. At the hour when we leave the service of Satan for the service of Christ, when true conversion takes place, and by faith we turn from transgression to obedience, the severest of the heart struggles take place. But many accept the theory of truth, and compromise with the world, the flesh, and the Devil. The soul that has truly experienced the transforming grace of Christ has chosen Christ for its portion; it yields to the gracious influence of his Holy Spirit, and thus the character is formed according to the divine pattern. We are to feel, to act, as one with Christ.

It is the work of the heavenly angels to unite with human agencies in shedding light amid the moral darkness that rests upon the earth. Christ says to his followers, "Ye are the light of the world." Shall we envelop our light in a thick covering of worldly policy? Shall we seek for scientific measurement of how much light shall emanate from us to the world? God help us to live under the direct rays of the Sun of Righteousness, that we may be channels of light to the world. There are many false beacons established, to lead unwary souls to make shipwreck of faith; but the true light of the world must shine, not smothered, not put under a bushel nor under a bed, but set on a candlestick, that it may give light to all that are in the house--the world. The true light is to stand in distinction from all other lights. The system of truth must stand distinct from all other systems, whether of religion or of morals; for it sheds forth light emanating from Christ. Our great work is to reveal Christ to the world, and thus reveal the Father.

There are men of the world who will volunteer to be our guides; they regard their course as wise, but they are of the class who, professing to be wise, need to become fools in order to become wise in God's wisdom. They lead away from the path where the voice of Jesus is heard, saying, "This is the way; walk ye in it." They are false teachers, blind leaders of the blind. They divert the attention from the very work to be done in this period of the world's history. But those who follow the Leader step by step, will hear and recognize the voice of the True Shepherd.

We are to learn from Christ how to work, how to be as he was, self-denying, self-sacrificing. If we have his Spirit, we shall realize the worth of souls, and work for their salvation. Our work is to be done wholly through the grace of Christ. We are to have a continual sense of our weakness and frailty and be led to Jesus in earnest prayer for his wisdom and efficiency. There will be times of despondency, as we realize our unlikeness to Christ; we see ourselves small, weak, and compassed with infirmities; but we are to depend upon Jesus, and commit our ways unto the Lord; and while we trust to him in humility, obedient to his word, heavenly wisdom will be imparted to us that we may do the Master's work. Our life may seem a tangle; but if we commit ourselves wholly to the wise

Master Worker, he will bring out the pattern of life and character according to his plan, for our good and his own glory.

Do not take your eyes off Jesus. Let the prayer go forth from unfeigned lips that we may not trust in our finite, human wisdom, but that our thoughts may be brought into subjection to Christ, our characters be molded after the mind of Christ. Why should we not walk with God, as did Enoch? Why should we not have the transforming grace of Christ daily? Has he not promised to us great and precious things? Who can find words to explain the rich promises of God? "Behold," said John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

In the last conflict in the great controversy between good and evil, God has called us to give the final warning to the world. The Christian world are honoring a false Sabbath, and we are to show them its true character and foundation. We must make it plain to them that they are honoring a manmade institution in place of that which God himself has sanctified. Every rival to God must be made to appear as an idol. Solemn is our responsibility.

The people of the world will try to induce us to soften down our message, to suppress some of its more distinctive features. They say, "Why do you make the seventh-day Sabbath so prominent in your teaching? This difference is always thrust before us. We would harmonize with you if you would not say so much on this point. Let arguments in the Sentinel be free from mention of the seventh-day Sabbath, and we will give it our influence and support." This is their invitation to compromise, and there has been a disposition on the part of some of our workers to adopt this policy. But those who favor this action entertain deceptive sentiments, are bound by false modesty and caution, and manifest a disposition to withhold the confession of our faith. Seventh-day Adventists have discussed the feasibility of conceding to these demands; but shall we permit the world to shape the messages that God has given us to bear to them? Shall we entertain the proposals of Satan, and thereby entangle our souls, and the souls of others, for the sake of policy? Shall we betray sacred trusts? If the world are in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message.

What is the Sentinel for?--It is to be as the voice of the watchman on the walls of Zion, ready to sound the danger signal. We should cry aloud, and spare not, and show the people their transgressions. We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering. The world has a right to expect something of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we present even the semblance of being uncommitted.

The Comforter, the Holy Spirit, which Christ said he would send into the world, was to bear an unwavering testimony: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin [What is sin?--The transgression of the law], and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." On no account will a real believer of the truth present an appearance of neutrality in that which

concerns the salvation of souls. We are not to voice the sentiment of the world. Jesus says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." The Lord calls upon all to consider whom they will serve and whom they mean to worship, -whether they will be swayed to the right or to the left by the opinions and position of the world, or stand firm to truth. Shall we be time-servers? Now, before we advance another step, let us look carefully to see what are our feelings, our aims, and purposes. By Mrs. E. G. White. (Concluded next week.)

Advent Review and Sabbath Herald, February 7, 1893

(Vol. 70, #6)

"Seek First the Kingdom of God (Concluded)"

Those who are more desirous of securing promotion and a good name in the world than of maintaining right principles, will betray sacred trusts. They will cripple their own influence, they will darken counsel by their words, and make false reasoning to look sound and right. All the success and patronage that can be secured by policy plans will serve only as a snare to those who work on this principle.

Some are flattering themselves that a more auspicious time is coming, when God will vindicate his honor by lifting up his holy law. Many who now look upon the cross as too heavy to bear, think they will then obey the truth, and triumph with it. But in maintaining the right, it is not safe, because of circumstances, to yield in any degree firm adherence to duty, or to teach others that they may yield with comparative safety. Such a course is like that of Judas, who sold his Lord to his enemies, fully believing that Christ would manifest his miraculous power, and give his enemies another evidence of his divinity. Judas never recovered the ground lost through his presumption. To place ourselves in a position where we have an appearance of yielding, is a new position for this people. It is a new experience, a departure from the principles to which we have adhered, which have made us what we are today, a people whom God has prospered, a people who have the Lord of hosts with them.

Brethren in the office of publication, you who have a connection with sacred things, God bids you to be careful where you place your feet. He holds you accountable for the light of truth, that it shall shine forth in clear and distinct rays to the world. The world will never help you by its devices to let your light shine. They stand under their leader, the great deceiver, who works through his human agents to eclipse the light. God calls upon you to shine. With intense solicitude trim your lamps, take the oil of grace in your vessels, and keep your lamps trimmed and burning, that your light may shine bright and clear amid the moral darkness of this world. All who hold the truth should hold it in righteousness, and appreciate its value and sacredness. They should ask wisdom of God, that they may send its rays into all the highways and byways of life. If we are sanctified by the truth, our souls will be pervaded by a deep and abiding sense of its importance, and it will be our meat and drink to obey the truth, and pass along the precious light to others.

Many who claim to believe the truth have rested in the theory, and have not felt the necessity of maintaining vital connection with the pure, sacred springs from which they must derive their life and inspiration. When they should have been earnestly praying to heaven, humbling their hearts before God, they have been busy with human calculations, human imaginings, have been exalting self in place of exalting the Lord. Yet they seemed unaware of their danger of leaving the precious principles of truth. We need to pray continually that God will help us to abide in the truth, and not be swayed from its principles by those who are not sanctified to God, or allow the opinions of worldlings to mold our institutions.

But although we are to stand firm as a rock to principle, we should be courteous and Christlike in our dealings with all men. In meekness and love we should tell the people why we cannot accept the papal Sabbath, because it is a mark of special dishonor to God, whom we love and worship. But while we sacredly observe the Sabbath of the Lord, it is not our work to compel others to observe it. God never forces the conscience. That is Satan's work. But God is the author of the Sabbath, and it must be presented to men in contrast with the false Sabbath, that they may choose between the truth of God and the error of the enemy.

An effort is now on foot to enforce the observance of Sunday, and while the Sunday question is coming to the front, an opportunity is given to present to the world the true Sabbath in contrast with the false. The Lord is far ahead of us, he has permitted this Sunday question to be pressed to the front, in order that the Sabbath of the fourth commandment may be presented before legislative assemblies. The leading men of the nation are to have their attention called to the testimony of God's word in favor of the true Sabbath. If the testimony does not convert them, it is a witness that will condemn them. The Sabbath question is the great testing question for this time.

No greater contempt could be shown to the Creator than the contempt manifested for the day which he has sanctified and blessed. And as Satan with his human agents pushes the warfare against God, by leading men to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in its defense. The Calebs must press to the front. The greater the contempt heaped upon the law, the stronger must be our love for it, and the more earnest our efforts to exalt it. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The prophet Isaiah says concerning those who advocate the truth of God, "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." What is that?--The Sabbath of the fourth commandment. Raise it up by pen, by voice, and ring out the truth in every way possible. "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father: for the mouth of the Lord hath spoken it."

This is a work for those who see the Sabbath of the fourth commandment trodden down. They are to give it the exalted position it deserves. Isaiah says of Christ and his followers, "The Spirit of the

Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

This is the work now to be done on earth. Those who are living in transgression of the holy law of God will not find the truth palatable. When it is made plain that Sunday is a spurious Sabbath, founded in the power of the man of sin, they will say in language too plain to be misunderstood, "We want not a knowledge of thy ways, O Lord." Others will say as did Pharaoh, "Who is the Lord, that I should obey his voice?" But in the face of all opposition we must hold aloft the banner of the commandments of God and the faith of Jesus. It takes both of these to make up the burden of the message to be given to the world.

We need divine wisdom and skill that we may improve every opportunity that the providence of God shall prepare for the presentation of truth. While Satan will make masterly efforts to suppress truth, we must stand firm to our principles, reflecting light to the world. We should be alarmed at the least manifestation of a disposition to hush the voices that proclaim the third angel's message. That angel represents the people of God, who give the last warning to the world. Let not the fear of man, the desire for patronage, be allowed to obscure a ray of heaven's light. Should the sentinels of truth now fail to sound the warning, they would be unworthy of their position as lightbearers to the world; but should the standard fall from their hands, the Lord would raise up others who would be faithful and loyal.

It will require moral courage to do God's work unflinchingly. Those who do this can give no place to self love, to selfish considerations, ambition, love of ease, or desire to shun the cross. We are commanded to "cry aloud, spare not, lift up thy voice like a trumpet. "Shall we labor to make the name of God a praise in the earth? Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities? The truth is everything to us, or it is nothing. Let those who want to make a name in the world, go with the world; but let those who would serve God, obey God, and not man. In the great conflict between faith and unbelief, the whole Christian world will be involved. All will take sides. Some may not apparently engage in the conflict on either side. They may not appear to take sides against the truth, but they will not come out boldly for Christ, through fear of losing property or suffering reproach. All such are numbered with the enemies of Christ; for Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Conservative traditions received from educated men, and from the writings of great men of the past, are not safe guides for us in these last days; for the great struggle before us is such as the world has never seen before. Those who have not acted a part in this work in the past, need to move with great caution in regard to accepting or refusing what may be presented to them as truth. They need to penetrate much deeper than their limited spiritual knowledge, or their present habits or opinions would lead them to do. We are not one of us safe unless we live as seeing Him who is invisible, even

with past experience in the work; and we certainly are not safe, if we have not had that experience. Daily, hourly, we must be actuated by the principles of Bible truth,--righteousness, mercy, and the love of God. He who would have moral and intellectual power must draw from the divine source. At every point of decision inquire, "Is this the way of the Lord?" With your Bibles open before you, consult sanctified reason and a good conscience. Your heart must be moved, your soul touched, your reason and intellect awakened, by the Spirit of God; and then holy principles revealed in the word of God will give light to the soul. The true source of wisdom and virtue and power is the cross of Calvary. Christ is the author and finisher of our faith. He says, "Without me ye can do nothing."

Let no man seek to go about God's work in any one of its branches in his own strength; for if he does, the fruit will not be such as will abide unto eternal life. He appears to build on the foundation; but he puts upon it wood, hay, and stubble,--material that will be consumed. Our ideas must be elevated. Lift him up, the Man of Calvary; let the language of the soul be, "He must increase; I must decrease." It is very hard for self to occupy a subordinate place. It lifts up itself in many ways, runs without Christ, works without prayer and consecration. Man's wisdom is foolishness; but many do not yet know this. They form connections with persons no more pious or consecrated than themselves. They counsel and plan with them, and if their devising is accepted, it will surely lead away from the right path. Their self-sufficiency is great, they do not feel the necessity of prayer at every step. They judge after the sight of the eyes, and the hearing of the ears, but have not the discernment that God gives, which would enable them to look beneath the surface. They favor those who should not be favored, and turn from those who should find help and comfort and justice at their hands. What government are we under? We shall have to make a decided choice either to be under Satan's rule, or under the rule of Him whom John saw while on the isle of Patmos, who hath prepared his throne in the heavens," and whose "kingdom ruleth over all." By Mrs. E. G. White.

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(Vol. 70, #7)

"The Need of Trained Workers"

I have been deeply interested in the relation of a recent experience of Elder Daniells, who, on his way from Melbourne to Adelaide, stopped at a town called Nhill, to visit some young men who have been sending in orders to the Echo office for our papers and books. He found here a young man by the name of Hansen, a Dane, who chanced upon the Echo at a public library, and became an interested reader of the paper. The subjects of truth presented in its columns found a place in his heart, and he began to talk about them to a friend at the hotel where he was in service. This man, Mr. Williams, also became interested, and they sent in orders for other publications, becoming regular subscribers to the paper. Elder Daniells found them eager for a better knowledge of the truth. Upon the table of Mr. Williams was found "Thoughts on Daniel and the Revelation," and

several other books published by our people. They had seen but one man who was of our faith. They bought from Elder Daniells three copies of "Steps to Christ," so that they might have one apiece, and another to give to a minister. Elder Daniells was pleased with his visit, and encouraged by his conversation with these inquirers after truth.

These men had studied the truth from the printed page and the Bible, and had accepted all points of doctrine as far as they could understand them without the aid of the living preacher. A great work is going silently on through the distribution of our publications; but what a great amount of good might be done if some of our brethren and sisters from America would come to these colonies, as fruit growers, farmers, or merchants, and in the fear and love of God, would seek to win souls to the truth. If such families were consecrated to God, he would use them as his agents. Ministers have their place and their work, but there are scores that the minister cannot reach, who might be reached by families who could visit with the people and impress upon them the truth for these last days. In their domestic or business relations they could come in contact with a class who are inaccessible to the minister, and they could open to them the treasures of the truth, and impart to them a knowledge of salvation. There is altogether too little done in this line of missionary work; for the field is large, and many workers could labor with success in this line of effort. If those who have received a knowledge of the truth had realized the necessity of studying the Scriptures for themselves, if they had felt the weight of responsibility that rests upon them, as faithful stewards of the grace of God, they would have brought light to many who sit in darkness, and what a harvest of souls would have been gathered for the Master. If each one realized his accountability to God for his personal influence, he would in no case be an idler, but would cultivate his ability, and train every power that he might serve him who has purchased him with his own blood.

The youth especially should feel that they must train their minds, and take every opportunity to become intelligent, that they may render acceptable service to Him who has given his precious life for them. And let no one make the mistake of regarding himself as so well educated as to have no more need of studying books or nature. Let everyone improve every opportunity with which in the providence of God he is favored, to acquire all that is possible in revelation or science. We should learn to place the proper estimate on the powers that God has given us. If a youth has to begin at the lowest round of the ladder, he should not be discouraged, but be determined to climb round after round, until he shall hear the voice of Christ saying, "Child, come up higher. Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

We are to compare our characters with the infallible standard of God's law. In order to do this, we must search the Scriptures, measuring our attainments by the word of God. Through the grace of Christ, the highest attainments in character are possible; for every soul who comes under the molding influence of the Spirit of God, may be transformed in mind and heart. In order to understand your condition, it is necessary to study the Bible, and to watch unto prayer. The apostle says, "Examine yourselves, whether ye be in the faith; prove your ownelves. Know ye not your ownelves, how that Jesus Christ is in you, except ye be reprobates?" Let not those who are ignorant remain in ignorance. They cannot remain in ignorance, and meet the mind of God. They are to look to the cross of Calvary, and estimate the soul by the value of the offering there made. Jesus says to

all believers, "Ye are my witnesses." "Ye are laborers together with God." This being true, how earnestly should each one strive to make use of every power to improve every opportunity for becoming efficient that he may be "not slothful in business, fervent in spirit, serving the Lord."

Every talent that has been given to men is to be exercised that it may increase in value, and all the improvement must be rendered back to God. If you are defective in manner, in voice, in education, you need not always remain in this condition. You must continually strive that you may reach a higher standard both in education and in religious experience, that you may become teachers of good things. As servants of the great King, you should individually realize that you are under obligation to improve yourselves by observation, study, and by communion with God. The word of God is able to make you wise, to guide and make you perfect in Christ. The blessed Saviour was a faultless pattern for all his followers to imitate. It is the privilege of the child of God to understand spiritual things, to be able wisely to manage that which may be intrusted to his charge. God does not provide a way whereby anyone may have an excuse for doing slipshod work; and yet a great deal of this kind of work has been offered to him by those who work in his cause, but it is not acceptable unto him.

Young men and women, have you, as individuals, purchased at infinite cost, sought to study to show yourselves approved unto God, workmen which need not be ashamed? Have you brought to God the precious talent of your voice, and put forth painstaking effort to speak clearly, distinctly, and readily? However imperfect may be your manner of utterance, you may correct your faults, and refuse to allow yourself to have a nasal tone, or to speak in a thick, indistinct way. If your articulation is distinct and intelligible, your usefulness will be greatly increased. Then do not leave one defective habit of speech uncorrected. Pray about the matter, and cooperate with the Holy Spirit that is working for your perfection. The Lord, who made man perfect in the beginning, will help you to cultivate your physical and mental powers, and fit you to bear burdens and responsibilities in the cause of God.

There are thousands today who are unqualified for the work of the ministry, who cannot take a position of sacred trust, and are lost to the cause, because they have failed to value the talents given them of God, and have not cultivated their powers of mind and body, so that they may fill positions of trust in the Master's work. Individually we are here as probationers, and the Lord is testing and proving our fidelity to him.

He would employ us as agents to communicate the light of his word to the world. If we improve the light given us of God by diffusing it to others, we shall have increased light; for to him that hath "shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." It is at our own option as to what we shall do with the light God has given. We may walk in it, or refuse to follow in the steps of Christ, and thus extinguish our light.

Considering the light that God has given, it is marvelous that there are not scores of young men and women inquiring, "Lord, what wilt thou have me to do?" It is a perilous mistake to imagine that unless a young man has decided to give himself to the ministry, no special effort is required to fit him for the work of God. Whatever may be your calling, it is essential that you improve your abilities by diligent study. Young men and women should be urged to appreciate the heaven-sent blessings of opportunities to become well disciplined and intelligent. They should take advantage of the schools that have been established for the purpose of imparting the best of knowledge. It is sinful to

be indolent and negligent in regard to obtaining an education. Time is short, and therefore because the Lord is soon to come to close the scenes of earth's history, there is all the greater necessity of improving present opportunities and privileges.

Young men and young women should place themselves in our schools, in the channel where knowledge and discipline may be obtained. They should consecrate their ability to God, become diligent Bible students, that they may be fortified against erroneous doctrine, and not be led away by the error of the wicked; for it is by diligent searching of the Bible that we obtain a knowledge of what is truth. By the practice of the truth we already know, increased light will shine upon us from the holy Scriptures. As we surrender our will to the will of God, as we humble our hearts before him, we shall earnestly desire to become co-laborers with him, going forth to save those who perish. Those who are truly consecrated to God will not enter the work prompted by the same motive which leads men to engage in worldly business, merely for the sake of a livelihood, but they will enter the work allowing no worldly consideration to control them, realizing that the cause of God is sacred.

The world is to be warned, and no soul should rest satisfied with a superficial knowledge of truth. You know not to what responsibility you may be called. You know not where you may be called upon to give your witness of truth. Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith. They will become confused, and will not be workmen that need not to be ashamed. Let no one imagine that he has no need to study, because he is not to preach in the sacred desk. You know not what God may require of you. It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers who have fitted themselves for positions of trust. The Lord would accept of thousands to labor in his great harvest field, but many have failed to fit themselves for the work. But everyone who has espoused the cause of Christ, who has offered himself as a soldier in the Lord's army, should place himself where he may have faithful drill. Religion has meant altogether too little to the professed followers of Christ; for it is not the will of God that anyone should remain ignorant when wisdom and knowledge have been placed within reach.

How few have qualified themselves in the science of saving souls! How few understand the work that should be done in building up the church, in communicating light to those who sit in darkness! Yet God has given to every man his work. We are to work out our own salvation with fear and trembling; for it is God that worketh in us, both to will and to do of his good pleasure. In the work of salvation there is a cooperation of human and divine agencies. There is much said concerning the inefficiency of human effort, and yet the Lord does nothing for the salvation of the soul without the cooperation of man. The word of God is clear and distinct on this point, and yet when so much depends upon our cooperation with the heavenly agencies, men conduct themselves as though they could afford to set aside the claims of God, and let the things of eternal importance wait their convenience. They act as though they could manage spiritual things to suit themselves, and they place eternal interests in subordination to earthly and temporal matters. But how presumptuous is this to deal thus with that which is most essential, and most easily lost.

Where are those who would be wise laborers together with God? The apostle says, "Ye are God's husbandry, ye are God's building." But will men trust that they may be able under pressure of

circumstances to step into some important position, when they have neglected to train and discipline themselves for the work? will they imagine that they may be polished instruments in the hands of God for the salvation of souls for whom Christ died, when they have neglected to use the opportunities placed at their command for obtaining a fitness for the work? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Everyone needs to improve his God-given faculties and opportunities, that individually we may be laborers together with God.

God is continually working for us that we may come behind in no gift. He has given us our physical, mental, and moral powers, and if we improve as we should, we shall be able to meet the supernatural powers of darkness and conquer them. Jesus has pointed out the way of life, he has made manifest the light of truth, he has given the Holy Spirit, and endowed us richly with everything essential to our perfection. But these advantages are not acknowledged, and we overlook our privileges and opportunities, and fail to cooperate with the heavenly intelligences, and thus fail to become noble, intelligent workers for God. Those to whom their own way looks more attractive than does the way of the Lord, cannot be used in his service, for they would misrepresent the character of Christ, and lead souls away from acceptable service to God.

Those who work for the Master must be well-disciplined, that they may stand as faithful sentinels. They must be men and women who will carry out the plans of God for the wise improvement of the minds of those who come under their influence. They must unite with all the agencies who are seeking to fulfill the will of God in saving a lost world. Christ has given himself, the just for the unjust, he has died on Calvary's cross, and he has intrusted to human agencies the work of completing the great measure of redeeming love; for man cooperates with God in his effort to save the perishing. In the neglected duties of the church we read the retarding of the fulfillment of the purpose of God; but if men fail to accomplish their work, it would be better had they never been born. Great evil will follow the neglect of cooperating with God; for eternal life will be lost. Our success as candidates for heaven will depend on our earnestness in fulfilling the conditions upon which eternal life is granted. We must receive and obey the word of God, we cannot be idlers, and float with the current. We must be diligent students of the word of God. We must train and educate ourselves as good soldiers of Christ. We must advance the work, becoming laborers together with God. By Mrs. E. G. White.

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"Awake Out of Sleep"

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." "But now they desire a better country, that is, a heavenly:

wherefore God is not ashamed to be called their God: for he hath prepared for them a city." The disciples lived so entirely for the glory of Christ that their lives witnessed to the power of his grace, and by their zeal for God, they declared to the world that they sought a better country, even a heavenly, thus pointing the world heavenward. The Lord could trust them as representatives of his character; for from their meekness, lowliness, piety, and goodness, men could take knowledge of the character and teaching of their Master. In beneficence, in courtesy, in gentleness, in forbearance, in love, in untiring zeal for the salvation of souls, they made manifest the character of Christ.

The record declares, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." But could the same testimony be borne concerning the professed followers of Christ today? Could Christ leave his character to be interpreted before the world in the zeal, piety, godliness of the church today? Do those who have had great light from heaven manifest intense love for souls for whom Christ has died, so that the world will take knowledge of them that they have been with Jesus? The disciples had learned from Christ, the greatest Teacher the world ever knew. Though they were unlearned, they were willing to yield up their will to God, and meekly to receive the instruction of Christ. Jesus rejoiced that the lowly and humble of the earth could comprehend the things pertaining to eternal life. He said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [worldly wise] and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

For three years the disciples were under the influence and instruction of Jesus. The Majesty of heaven had made them the repositories of his truth, not that they might hoard it up, but that they might let the light of heaven shine forth to the world. A woeful state of ignorance prevailed among the people, and it was necessary that light be kindled that would never grow dim, but illuminate the moral darkness that covered the earth, and the gross darkness that covered the people. His divine instruction was so simple that the minds of the common people were able to comprehend its truth, and yet his teaching was marked by one characteristic that set it in contrast with the teaching of all others,—he spake as one having authority. Whatever theme he presented, was presented with power, and yet in such a way that it appealed to the human heart with its eloquence, and fastened conviction upon the mind. He knew that his doctrine could not be controverted, although it might be misrepresented, misapprehended, and wrested from its true meaning by those who were condemned by its application. There was marked authority in his requirements and promises, and his invitations were full of compassion and entreaty. How tenderly he said to the toiling people, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

With what power and compassion Jesus cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they that believe on him should receive." Again he said: "I am the light of the world," "I am the bread of life," "I am the way, the truth, and the life," "I am the good shepherd." Do we believe on him who is the light of the world? and is Jesus in us a well of water springing up into life eternal? Are we endowed with the Holy Spirit, so that with heavenly wisdom we may meet the emergencies of this age, and counteract as far as possible the movements of the world? It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place, and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy. It is now time earnestly to seek the Lord that every one of you may know what is the will of God in reference to the part you shall act in the conflict; and when you see an opportunity for labor, obey the indication of the Lord. Christ is saying to his people, "Can ye discern the signs of the times?" It is the duty of the watchman to mark these signs, and at the cry of the church, "Watchman, what of the night?" give the correct signal, and not present that which will be misleading and ruinous. Those who have been, and who still are, diligent students of prophecy, are to "prepare the way of the Lord, and to make his paths straight."

God has given to every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the ministers; every soul should take an active part in advancing the cause of God. But instead of this, how many in our large churches come and go like a door upon its hinges, feeling no responsibility for the progress of the work, no interest in the salvation of souls for whom Christ died. They do not dream of weaving their religion into their business. They say, Religion is religion, and business is business; they believe each has a proper sphere, but let them be separated. But in whatever calling the Christian is found, he has his work to do for the Lord in representing Christ to the world. Whatever may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ. If this is not our interest, we rob God of influence, of time, of money and effort. In withholding our heart's service from the Lord, we fail to benefit our fellowmen, and thus rob God of the glory that would flow to him through the conversion of others.

Religion should be interwoven with all the concerns of life. Parents should patiently and lovingly instruct their children, that they may have a knowledge of Christ and his love, call upon his name, and follow in his footsteps. But instead of this, there is great neglect on the part of parents to rear their children in the fear and admonition of the Lord. How carefully should the little ones be trained for the service of the Lord, how faithfully instructed in the lessons of Christ! But unless parents are diligent, interested students of the Bible; unless they learn the practical lessons which Jesus taught, they cannot educate their children in the word of the Lord. What excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will for the sake of advancing the work of Christ, bind about their waists, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years, principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God.

Parents have not borne their God-given responsibility; and as a result, many children among us are growing up with no knowledge of God, doing nothing for him who has purchased them with his own blood. They have not been taught to wear the yoke and lift the burden of Christ, and they ignore all responsibility in the religious life. Both at home and in the church, so far as the work of God is concerned, they are as blanks; for they reflect not the light of God. They are trees in the vineyard, but their fruitless boughs proclaim them cumberers of the ground. They spread their branches over the soil that more fruitful trees should occupy. O that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom?

Well instructed children and youth can work in many lines for the Master, and can even in their early years be a blessing to those with whom they come in contact. When children are unconverted, careless, reckless, irreligious, they influence their playmates to take the same course of godlessness. Let parents consider this question, What can be of sufficient importance to demand your time and influence to the neglect of the training of your families, when by lack of training they become the agents of Satan, the enemies of truth and righteousness? They lift up their hearts in pride, and stand in defiance of every effort made to win them to Christ. What a sad spectacle to the world are the numbers of unconverted children that attend our churches. The influence of a well-ordered, well-disciplined family is far greater for good than is the influence of powerful sermons from the pulpit.

This home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed. If parents would see a different state of things in their families, let them consecrate themselves wholly to God, and the Lord will devise ways and means whereby a transformation may take place in their households. Let the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called. Let sound faith and earnest piety take the place of slothfulness and unbelief. When faith lays hold upon Christ, the truth will bring delight to your soul, and religion will not be a dull, uninteresting enterprise. Your social meetings, now tame and spiritless, will be vitalized by the Holy Spirit, and your daily experiences will become rich, as you practice the Christianity you profess.

O that this experience might be understood in all our ranks! Were children and parents converted, and did they but unite in using all their intrusted talents for the Master, and by using them double them, what a work might be done. Never was there a time in the history of the world when there was a more urgent demand for workers than at present. The seeds of truth are to be sown, and the reapers are to follow after to gather in the sheaves. If the members of all our churches did but have the love of Christ, and the love for souls which his indwelling presence would impart, they would be aggressive workers, and would lay aside their busy activities upon unimportant things, and would put out to interest their talents, and invest in that which would bring treasure throughout eternal ages. In the service of the Master, they would have increased strength and light. O then, why not study as to how you may reach souls who are out of the ark of safety? Let your work be proportionate to your advantages and privileges, and trade on the talents you have at your command, and you will have a living experience in the things of God. Some excuse themselves,

saying they do not know how to do the kind of work that is called for in the missionary. You ought to have known how to do the work from the very beginning of your religious life. Will you be content to rest in ignorance and indifference? Will you venture to be a slothful servant to the end of the chapter? Or will you now seek most earnestly after God, and know what it is to eat the flesh and drink the blood of the Son of man, and become laborers together with God? "Ye are God's husbandry, ye are God's building." You must render an account to God as to how you build; for every provision has been made that you may be successful in your work. Will he who with his divine finger drew the boundaries of Judea, who designated the exact spot where the temple should stand, who wrought out designs for the Jewish church and for the service of the sanctuary, leave his people, his chosen people, who keep his commandments, to a chance experience, to accident, to stumble along in darkness? Shall those to whom he has committed most precious light, to whom he has intrusted the third angel's message, have less of his providential leading than had his ancient people?

O that the church was awake! O that all who profess the truth for this time were sanctified through the truth, that they might discern the designs of God, and understand their own individual responsibility to give the light to the world. The seed of truth will spring forth in a new creation, and souls will be converted to God.

In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts, and the advantages of present light, and feel the necessity of rising to the urgent emergency that now presents itself before us? The world is watching our movements with greater interest than we imagine. Many see that what we have told them in regard to the curtailing of religious liberty in our country is coming to pass, although they have denied that such a thing was possible. They have said, "When we see that which you predict, when there is danger of a union of Church and State, we will acknowledge that you have the truth." But will they acknowledge it? Will they accept the situation, and know that the end is near? Protestantism is reaching out its hands to clasp hands with popery, and every indication makes manifest that the prophecies are about to be fulfilled. And now men are looking upon those who keep the commandments of God and the faith of Jesus, to see what will be their course. O that all may arouse, and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that we believe we are on the borders of the eternal world. By Mrs. E. G. White.

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(Vol. 70, #9)

"Every Christian's Work"

"Watchman, what of the night?" Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the

purchase of the blood of Christ? A great work is to be done in the world; and what efforts are we putting forth that it may be accomplished? The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before the people in such a way that each one saw the necessity of taking part in the work? Have men and women been educated so that they are efficient in home and foreign missionary fields? It is evident that all the sermons that have been preached have not brought up this kind of labor, and the churches are withering up because they have failed to use their talents in diffusing the light of truth to others. Careful instruction should be given that will be as lessons from the Master that all may put their light to practical use in benefiting others. Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others.

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work is not done, because no attention has been given to the matter. Sometimes men and women have been selected to do certain work, and because they have made mistakes, the work has been dropped. This is not as it should be. Let those who are just gaining an experience be invited to meet with more experienced workers, and as did the disciples after their first missionary effort, let them tell what they have done, and what have been their failures or successes. In this way opportunity will be given to reprove or encourage, as the case may demand, and teach them how to work in the best manner.

What can we expect but deterioration in religious life, when the people listen to sermon after sermon, and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed, will become as tools that rust from inaction. Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves. In our large churches in Battle Creek, Oakland, Melbourne, Adelaide, and in other places throughout the world, there should be some plan set in operation whereby the talents of all may be put to use; and as they learn how to bless others by imparting light, they will be learning what practical Christianity means.

But let those who are sent to instruct others, see to it that they do it in a manner similar to that in which Christ taught his disciples. Jesus did not say to his followers, Do this, and do that, but he said, "Follow me." He led the way, and took his disciples with him on his journeys through country and city, that they might see how he taught the people. He linked their interest with his, and they united with him in the work. Many have been educated to think that they must live upon sermons from week to week; but they know not how to practice what they hear. The very simplest methods of work should be devised, and set in operation among the churches. If the members will cooperate with such a plan, and perseveringly carry it out, they will reap a rich reward; for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts.

But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field, and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church. When the church is in a low condition, and in need of help, it is not best to devote all the time to sermonizing. It is better to form classes to seek for spiritual wisdom, and call into exercise the talents of the young and the old, by setting brethren and sisters to work for those who need help most in the church. In seeking to benefit their brethren in the church, they will gain an experience that will qualify them for labor among those who do not understand our faith, or even the first elements of religion. While sermons may point out the way, the best results will not be seen until the members of the church go forth to practice what has been presented from the desk. There are scores who have real ability, who are rusting from inaction, and yet many of these do not know how to set themselves at work for the Master. But let someone who has ability to devise ways whereby this talent may be utilized, lay out before these inactive ones the line of work that they could do, and let them understand that this is expected from them, and many who are now unemployed will become true laborers.

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability the Lord expects that his professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know that if they undertake to work for the Lord, they will have divine aid. The Lord has said, "Ask, and ye shall receive." If they seek strength and wisdom from him, they will not seek in vain. If in accepting responsibility, in seeking to impart light to others, they tremble under the cross, they will be led to the Saviour to find strength and grace and power. Through this experience they will learn to rely, not on their ministers, but on the Lord himself. They will learn to go to Jesus for help, and will not be so dependent on their ministers. They will learn that we have a minister in heaven who understands all our necessities, who is full of wisdom, and unerring in understanding. Those who would work for the Master may come to him in full assurance of faith, and with meekness and lowliness of spirit, they may enter upon the work that lies directly in their pathway. Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do, that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord. God has given light, and that light is to shine forth to others in good works. It is by communicating light to others that heartfelt pity is cultivated. In this way you manifest to the world the excellency of the power of the grace of God. Every believer is called of God for this very purpose. He is to do his best toward illuminating others by giving his talents of time, influence, ability, and money to the service of God, that the truth may be set before those who are in darkness. The truth must be brought home personally to the hearts of men.

All heaven is in activity, and the angels of God are waiting to cooperate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Every soul has an influence for good or evil. If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for a forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability,

shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven.

God has given the light of truth to his church, and the remedy for sin must be presented to the sin-sick world, whose inhabitants are perishing in their iniquity and ignorance. God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. "The entrance of thy words giveth light; it giveth understanding unto the simple." The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father with the fragrant incense of his own perfection, without one awkward, stammering word, graceful and perfect through his merit; for his righteousness refines and ennobles it, and makes it acceptable before the Father. The Lord accepts the prayer of the sincere heart, and will answer it out of his abundant fullness. Fervent piety, sincerity of heart, contrition of soul, are grateful to God. Sincerity is the essential necessity of prayer. This with uncouth language and imperfect utterance is far more acceptable to God if it is the best that the suppliant can offer, than the perfectly worded, elegantly uttered prayer that is offered from a self-sufficient, self-important, Pharisaical heart.

Though ignorant and humble, if your heart overflows with love to God, and if in this spirit you appeal to one who is out of Christ, the Lord will not despise your effort. Your small offering, presented with cheerful gratitude to God, will be classed with the widow's mite, and be blessed of God. The effort to do your duty to the best of your ability from the motive of love, will be noticed of Heaven. God does not make light of the small ability he has intrusted, but expects that it will be put out to usury as well as the larger talents.

Those to whom large capabilities have been intrusted will have to bear large responsibilities, but those whom God has intrusted with but few talents, one or two, and placed in a humble sphere, need not repine because of their meager ability. Let them trade diligently with the talents intrusted, and prove their fidelity to God by a faithful use of his gifts, and their loyalty will be manifested, and the Lord will be satisfied. The church is composed of large and small vessels; but the Lord does not expect that the small vessels will contain what the larger vessels will contain. He does not expect that the lowly, unlearned Christian will exercise all the intellectual power of him who has had advantages and privileges whereby his talents could be improved, and his ability increased. He does not expect of the poor the alms they have not to give, nor from the sick and suffering, the active energies which their infirmities forbid.

But God has given to every man his work, and there is need of devoted, earnest, humble workers in all parts of the wide harvest field. In Australia and the islands of the sea, there is need of hundreds of workers; and yet there are but few engaged in this important part of the field. The churches already raised up, need the help of sincere, earnest missionaries from America. We would rejoice to see humble, God-fearing, faithful stewards of the grace of God come to this country, for we believe much good could be accomplished. We do not call for those who are simply orators; but we are prepared to appreciate those who have searched the Scriptures, and found delight in the truth of God, who have discerned the light, accepted and appreciated it, and walked in the light as Christ is in the light. We would appreciate men who can bring from the treasure house of God things new and

old, who can feed the sheep and the lambs with the pure provender unmixed with chaff; men who know how to pray sincerely, and know how to take hold of the might of the Strength of Israel. We would welcome men who have the heavenly anointing, who can hold forth the word of life, because they live by every word proceeding from the mouth of God. The experience of such men is composed of that upon which they feed, and they are partakers of the grace of Christ, and possess the true refinement of those who walk with God; for they are meek and lowly of heart, having learned in the school of Christ.

We care nothing for those who have only a pretentious appearance; but we want men who will love to do as did Christ, and will delight in seeking to save that which is lost. We want men who are successful in winning souls to Christ. God has such men in the world, and they are the salt of the earth, a savor of life unto life. Their influence is wholly on the Lord's side.

In this country, those who have embraced the truth have had few opportunities. They have had far less of privilege and light than have our churches in America, and hundreds of our home brethren should be in these foreign fields. Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents intrusted for this very work; but they have bound them up in a napkin, and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the marketplace that will arouse them to go and work in the Master's vineyard? What can we say to the slothful church member to make him realize the necessity of unearthing his talent, and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine! "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The rich treasures of the grace of Christ have been revealed, and there is nothing to hinder many thousands who are now weak and in darkness, from being strong and full of consolation, if they would but trade upon their intrusted talents. But the word of God is undervalued, and the rich treasures of his truth are lightly esteemed by all those who do not use these treasures to enrich others. O, if you would have the bright beams of the Sun of Righteousness continually shining upon you, reflect the rays that are given you upon those who sit in darkness. This work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. And I now ask, my brethren, What are you doing with your talents? Are you trading with them for time and eternity? By Mrs. E. G. White.

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"Faithful Stewardship Required"

"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."

Let no one permit himself to be unhappy and repine because his talents are few, and he cannot glorify God with that which has not been bestowed upon him, and for the use of which he is not responsible. If you can do but little, you are responsible only for the doing of that little with fidelity. If you have but one talent, use it well, and God will accept your effort to make the most of what he has given; he will approve of you as he sees you faithful over a few things. We have all been intrusted with some gift of God, and for its use we shall be held accountable. Whether saint or sinner, we shall be required to render an account for the use of the talents God has given us, according to our several ability. Christ has made an infinite sacrifice that the sinner may come to him, and behold him whom his sins have pierced. The only hope for the perishing is to believe in him who has loved us and given himself for us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the sinner comes to God confessing his sins, he receives pardon, and becomes a child of God, an heir of heaven. He then realizes that his talents are the gift of heaven, and that through faith in his Redeemer he is under obligation to God to fulfill his requirements. He knows that he is justified by faith, but judged by his works, and that life is a day of trust wherein he is preparing for the final reckoning.

The Lord has given to those who should be his human agents, talents of means, capacity, and influence, according to their ability to employ these gifts in a wise manner for his service. He has given to every man his work. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Why were these various workers appointed? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

We can see from this scripture that the Lord has his appointed workers, and that the work committed unto them has in view a definite object. Prophets, apostles, evangelists, pastors, teachers, are all to work for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Is not this object worthy of careful attention? Can we not discern that there has been neglect in some special work for the church, in that the saints have not attained the perfection that God would have them attain? Had the work of the ministry been done, the church would have been edified, and educated for the great work that devolves upon them. The truth would have been presented in such a way that the Spirit of the Lord would have moved upon hearts, and sinners would have been convicted and converted, and would have taken their position as followers of Christ. But many are only partially changed. Their names are registered upon the church book, and they gather with the assembly of the saints, and listen to what is presented from the desk; but many things they do not understand, and they fail to practice the requirements of the Lord. There are many who do not understand the parable of the talents, and they do not realize that they

are to be agents through whom the Lord will communicate his blessing to others. They do not realize that they should put to use the talents given them, trading upon them, that when the Master comes, he may receive his own with usury.

In the teaching of Christ the use or abuse of talents is presented in a solemn light. He says he gave to "every man according to his several ability." "Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. And after a long time the Lord of those servants cometh, and reckoneth with them." But he who had the one talent, and had refused to do with his Lord's goods what the others had done, had no increase to present to the Master. He had only accusation to present as an excuse for his neglect of duty; he said to his Lord, "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth."

With what intense interest is the examination of the talents carried on in the judgment, that the improvement may be noted, or the deficiency revealed. Eternal life or death hangs upon the decision of this investigation. Though the participants in the work of the Lord have to acknowledge that they can claim no merit, that their talents are those that have been delivered unto them, that there could have been no gain without the deposit, no interest without the principal, by diligent trading God has been glorified. Those who have made use of their intrusted gifts have gained other talents. They do not feel that they have done more than their duty. The capital was the Lord's, and the treasure is his, and they are satisfied that their work meets the Master's approval. But he who faithfully fulfilled his trust has abundant reward; for the Lord restores to him both principal and interest, and makes him ruler over all that he hath. The recipient of this mercy realizes that all his success is of the Lord; for had not the Saviour bestowed upon him his love and mercy, the trader would have been bankrupt for eternity. But mark this: when the Lord scrutinizes the talents, and notes their improvement, he bestows upon the diligent trader his approbation, and rewards him as though all the merit were of the human actor. He says, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." As the Master shall utter these words of approval, his countenance will shine with unutterable love. He delights in expressing his approbation, and in rewarding the diligent worker in his service.

A sacred responsibility rests upon everyone who has a connection with the cause of God. He is called upon to do his work with fidelity, to sanctify himself to the service of God that others also may be sanctified. When the case of every soul is decided in the judgment, some will meet their record with joy, and others with hopeless grief. The faithful will be invited in to the marriage supper of the Lamb, and Christ will gird himself, and come forth to serve them. And since so great interests depend upon the right use of the talents of those seeking for salvation, and since God has placed in the church apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the church, for the edifying of the body of Christ, how important it is that no blundering work be done. There is much more to be accomplished than can be accomplished simply by preaching. The workers must be endowed with heavenly wisdom that they may devise and execute plans that shall result in the perfecting of the experience of all who shall come into the faith. We must teach the members of the church how they may effectually minister to others. In ministering to others, men and women may

be educated to bear burdens, to wear the yoke of Christ, and thus exercise their intrusted talents in his service, until they shall be developed to fill positions of greater trust and heavier responsibility.

There are many who are ordained ministers, who have never yet exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give an account. Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master. But instead of thus developing, the church is left to be a weak, dependent, inefficient body. The members of the church are trained to rely upon preaching, and they do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, and depend on his efforts to keep alive their weak faith. Because of the lack of proper instruction among the church members by those whom God has placed as overseers, there is not one merely, but scores who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children.

But this condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them to those in darkness, they will be confirmed in the faith. A working church is a living church. We are built up as living stones, and every stone is to emit light; for everyone is compared to a precious stone that catches the glory of God, and reflects it to others.

The idea that the minister must carry all the burdens and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ, and to work as he worked. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." When it is made manifest that the members of the church are not fulfilling their high calling, are not improving the talents God has intrusted to them, then it is the duty of the ministers and workers to seek for heavenly wisdom, that they may know what is the kind of labor which will result in quickening the church, and causing its members to bring forth fruit unto life eternal. Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their intrusted talents? Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew. By employing the faculties of the mind and body of our youth in the service of God, a door is closed against the temptations of the enemy, and Satan has not as favorable an opportunity for training the children and youth for his service.

Let the ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work that there is to be done. But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and through the grace of Christ what success has been theirs. If the missionary meeting was a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of intense interest, and there would be no lack in attendance.

In every church the members should be trained so that they will devote time to the work, and win souls to Christ. How can it be said of the church. "Ye are the light of the world," unless the members of the church actually impart light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love would be kindled, and by beholding him they too would become changed into his likeness.

Will those who have charge of the flock of God, awaken to their duty? "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." When the church is properly instructed, there will not be so great dependence and weakness. Believers in the truth will not come and go as the door upon its hinges. They will not sit complacently and listen to sermon after sermon, and fail to bring the instruction into practical life. Many a minister does present the truth with force and clearness, but the members of the church fail to reap benefit therefrom, because the word is not mixed with faith in them that hear it. The mind is occupied with worldly interests, and as soon as they leave the church door, the impression is lost; for as water flows from a leaky vessel, so the truth leaks from the heart. The more preaching they have, the less they do to carry out the truth in practical godliness. They are glutted with sermons, and the truth fails to arouse them to a sense of their condition.

It is important that the people understand that they cannot depend upon a minister, or expect that one will be stationed among them to do all the work in their community. Were this done, it would result in spiritual death to those who are content to look on while another bears the burden. Let the people understand that it is by diffusing their light that they will have light more abundantly. But if they fail to impart light, they will lose even that which they have, and will walk in darkness. By Mrs. E. G. White.

Advent Review and Sabbath Herald, March 14, 1893

(Vol. 70, #11)

"Entire Consecration Necessary"

The necessity of thorough consecration to God in all those who have a connection with any branch of his work, has been presented before me. Much is lost by fitful service; and yet many serve God at will, and cease from his service as it suits their convenience or pleasure; and this is why many of our workers are in a weak spiritual condition. Satan is wide-awake and vigilant, and is ever persevering and energetic in his efforts to overthrow the soul. He watches diligently that he may weave his ideas and plans into the work of God. It is only through a living connection with the Source of all wisdom and light, that men may become wise unto salvation, and this living connection must be continually maintained; for Satan will overthrow the soul that does not watch unto prayer. We are to overcome, and overcoming means all that the word implies.

"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. . . . To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. . . . Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

When temptation comes upon us, we need spiritual discernment, that we may detect Satan's agency, and draw close to Jesus. Draw nigh to God, and he will draw nigh to you. Resist the Devil, and he will flee from you. Every moment it is necessary to fight the good fight of faith; for doubt must be resisted, and faith must be encouraged. In temptation, inclination must be overruled by reason. Self will clamor for indulgence, but inclination must be resisted, and temptation overcome.

The Lord has given warnings, he has presented principles that it is necessary for every Christian to heed, and bring into his practical life. Those who pass on in indifference to the light and warning which God has been pleased to give, will grow more and more egotistical and self-sufficient. Those who do not place their dependence upon God, will certainly be overthrown by the enemy. Satan is working by every conceivable device to keep in his own ranks those who claim to be on the Lord's side. He can blind their eyes until they will call light darkness, and darkness light. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

Though the light of God is shining in more distinct rays than ever before, and will shine more and more clearly as we near the close of earth's history, those who will be able to discern truth from error, will be men who are often upon their knees, seeking wisdom from God. The bright beams of the Sun of Righteousness can alone reveal the numerous and varied plottings of the enemy. The wicked one is at work with all deceivableness of unrighteousness; and while we are not to keep our eyes upon the powers of darkness, we cannot be ignorant of their devices. But our faith must center

in Jesus Christ. Looking unto him, clinging to his strength as sufficient for every emergency, our heart joins his heart, our life is knit by hidden links to his life, and because he lives, we shall live also. This is practical religion; for we are to be kept by the power of God through faith unto salvation. No one of us can be safe save as we join the Lord in a perpetual covenant, that shall not be forgotten by us.

Heart union with Christ makes believers heirs of God, and laborers together with him. At home, at church, and in the world, the believer is to show forth the praises of him who has called him out of darkness into his marvelous light. Those whom the Lord intrusts with his work should cultivate home religion. They should not remain away from the assembly of the people of God, and cease to take an active part in religious meetings. They should continually consider what will be the influence of their actions upon those around them. They should cultivate such traits of character as will qualify them to stand as head of their own households. They should be housebands, and as Abraham, able wisely to instruct and educate their children, commanding their children and their household after them, that they may keep the way of the Lord, to do justice and judgment.

God chose Abraham as the father of the faithful, because he knew that he would cultivate home religion, and cause the fear of the Lord to be the atmosphere of his dwellingplace. The Lord knew that there would be on the part of Abraham no betraying of sacred trusts; but that he would worship the Lord, and him only would he serve. He knew that his faithful servant would lead his household forward and upward, and influence them to keep the statutes of Jehovah. Abraham did not cherish a blind affection for his family; but by the combined influence of affection and authority, he ruled his home. God's will was made paramount. He feared the Lord with all his house.

Those who have neglected this important work in the home, and have failed to command their children and their households after them to keep the way of the Lord, should now seek to redeem the time. Let parents take their Bibles, and search that they may understand what are the requirements of God in regard to their children. Let them seek to understand what is included in parental duty. The word of God must be our rule in conducting our family affairs; and neither the waywardness of children, nor the press of business, should be looked upon as excuses for neglect in following the counsel of God. Let parents set before their children a worthy example in personal piety, honoring the house of God and respecting his service. The want of home religion is felt in every branch of God's work, and the necessity of cultivating personal piety in the home should be continually kept before the people. They should have instruction, line upon line and precept upon precept, that all those whose names are upon the church records may hear and obey the word of the Lord. Parents cannot rightly train their children unless they learn how to cooperate with the Lord in his work upon the heart. The first essential in educating your households in the fear of God, is consecration of yourself and your all to God. Let parents begin with heart work; for out of the heart are the issues of life. Let the prayer ascend from contrite hearts, "Behold, thou desirest truth in the inward part: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

What a prayer is this! How evident it is that sinners in the household are not to be treated with indifference, but that the Lord looks upon them as the purchase of his blood. In every household where the unconverted are, it should be the work of those who know the Lord to work in wisdom for their conversion. The Lord will surely bless the efforts of parents, as in his fear and love they seek to save the souls of their households. The Lord Jesus is waiting to be gracious. O that the work might begin at the heart! "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Then let it be understood by all the members of the household that the work must begin at the heart. The heart must be subdued and made contrite through the creating, regenerating power of the Holy Spirit. Realizing the aid of this mighty agency, cannot parents work for the conversion of their children with more zeal and love than ever before?

The promise of the Lord is, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When the Spirit of the Lord works upon the hearts of the parents, their prayers and tears will come up before God, and they will earnestly entreat, and will receive grace and wisdom from heaven, and will be able to work for their unconverted children. As this spirit is manifested in the home, it will be brought into the church, and those who are home missionaries will also become agents for God in the church and in the world. The institutions which God has planted will bear an entirely different mold.

"Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left roundabout you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

If those who profess to know the Lord did indeed have an experimental knowledge of God, how evenly would the work move on! All the building fitly framed together would grow into a holy temple in the Lord. The church would be quickened from the paralysis that is upon her, and the people of God would do earnest work. The world would not have occasion to excuse themselves for their ungodliness on account of the example of those who profess to be followers of Christ, who hold the truth in unrighteousness. Unity would exist in the church. Love would be cherished one for another; but now love has become almost extinct.

Shall we not as children of the living God, read the living oracle, purposing in our hearts that at whatever cost we will obey God, crucify self, and live unto Christ? No man is qualified to stand in a responsible position, authorized to direct the work, who is not daily directed of God. The whole confederacy of evil, led by Satan, is seeking diligently to increase the ranks of those who transgress

the law of God; and the law of the land sustains them in their apostasy. Underneath every movement for the exaltation of the mystery of iniquity, there is a secret undercurrent of effort for the suppression of God's truth in his holy requirement. Men are seeking again to enslave the souls of men by the decree of the law of the land. Is it not time that those who are under the counsel of God shall stand as representatives of Christ in every position of trust? While all the hosts of sin are earnest, zealous, sanguine in advancing their cause, and are stirred by a power from beneath, shall not those who stand in defense of truth manifest earnestness and zeal and enthusiasm? What if the sincere worker for God should be called a fanatic? This is the name that those who have been truly devoted to God have ever been called upon to bear. But infidels have been heard to say, "If I believed what Christians profess to believe, I would be far more zealous than they are." Since even infidels see in the man who is stigmatized as an enthusiast the only consistent Christian, shall we take a neutral position?

The Lord has spoken. The message of God has been given, declaring that there must be an entirely different spirit from that which now prevails among representative men in our cause. There is altogether too much of self, and too little of Jesus. But there is no safety for anyone, no matter what may be his position, his learning, his past experience, unless he is constantly in the fear and love of God. The Lord looks to the humble, and it may be that he will send a message to those who are in high position through a humble instrument, and he would have those who are in positions of trust of so humble a spirit that they will hear and heed the message, and arouse from their lethargy. We should realize how wicked and how foolish it is to contend against Omnipotence. O that all would realize how perilous a thing it is to cherish thoughts or do deeds that are out of harmony with the will of God! O that men would understand and take heed to the message that God mercifully sends to them! The Lord sees a soul wandering in darkness, and in his love and pity he sends to him a message, which, if received, will serve to bring him to the light; but if the message is rejected, the soul goes on in darkness more dense than before. Now is the accepted time, now is the day of salvation.

The end of earth's history is right upon us, and O that all might fully come into the light! O that all might be moved by the Spirit from above! The law of God is trampled underfoot, and the whole world is deceived by the power of the man of sin. Shall we not devote ourselves and our all to God, that souls may be won to Christ? Only a remnant of probationary time is left us, and at this late day, shall our love for God and his truth grow cold? Shall our light flicker and die out in darkness, because we have not the oil of grace in our vessels with our lamps?

The Lord is dishonored by his people when they claim to have light, and yet walk in darkness. They are as men and women looking through smoky glass, and yet they feel competent to judge of the message and the messenger, and do not realize that their vision is perverted. Yet for those who walk in darkness what sympathy should we feel, how tenderly should we labor for them, exercising toward them the pity and love which Christ exercised toward fallen men when he came to earth to suffer and die.

My brethren who occupy responsible positions, your place in the work calls upon you to be representative men. You need the baptism of the Holy Spirit. I beseech of you, do not look upon yourselves as safe unless you are in the channel of light. There is a great work to be done in your behalf. You must form new habits, and your natural customs and habits must be subdued by the

Spirit of God. Inclination must be denied. Old enemies that war against the Spirit, that you looked upon as dead, under favorable circumstances revive again, and they must be met and vanquished. Self must die. We are to engage earnestly in a spiritual warfare which we do not consider as we should, and we fail to appreciate what it means. The confederacy of evil is arrayed against those who would fight the battles of the Lord.

But we battle not alone. The fellowship of the saints in light is ours, the championship of the hosts of heaven is ours, and more than angels are on our side; for leading the ranks of his armies is the Captain of the Lord's hosts. He is Commander of the battle, and as he leads his army to the fields of action, his voice is heard above the din of the battle and the strife, "Be of good cheer; I have overcome the world." Our leader is a conqueror. Advance, then, to victory. The armies of heaven are engaged in the contest, and we fight as in the sight of invisible worlds. We may calmly face the foe, and by faith press on to the conflict. We shall press the battle to the gate, saying, "Our life is hid with Christ in God, because he lives we shall live also."

Let every man constrained by the love of Christ, stand in his appointed place, and steadily, cheerfully, bravely bear the burden assigned him by the Lord. Let every burden bearer contemplate this fact,--God is love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O, what a God have we! what a Benefactor! What claim has he upon our love! Having collected all the riches of the universe, and laid open all the resources of infinite power, he gave all the heavenly treasure into the hands of Christ, and said, "All these are for man. Use them to convince him that there is no love greater than mine in earth or heaven. His greatest happiness consists in loving me, and giving his heart to me who hath loved him with an infinite love." By Mrs. E. G. White.

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(Vol. 70, #12)

"The Principles of Righteousness Revealed in the Life"

The question is often asked. Why do you keep the commandments of God? Did not Jesus come to abolish the law? The Son of God gave the law, and was it given only to be abolished? Did Jesus leave the royal courts of heaven to die upon the cross of Calvary, in order that he might give the world license to break the law? Is there reason in this? Was the wonderful, costly process that the Father and his dear Son underwent, only to abolish the law, and give men perfect freedom to trample it in the dust?--No, no. The Lord's standard of righteousness remains as firm as his eternal throne. It is his holy law, and because not one precept of this law could be changed to meet man in his fallen condition, the Father consented to give his only begotten Son to die. To abolish the law?--No; but to save the sinner. The cross of Calvary is the unanswerable argument as to the perpetuity of the law of Jehovah. When the great Teacher gave his sermon on the mount, showing the immutability of the law of God, he was expounding the law that he himself gave.

Satan had so beclouded the understanding of even the chosen people of God, that in their separation from God they could not discern sacred things. The prophecies were made so indistinct, that truth, precious above gold, or silver, or precious stones, was buried beneath a mass of rubbish, and its glorious character was hidden from view. The precious Sabbath given at the creation of the world lost its true significance. The rubbish of human inventions, maxims, and traditions hid its true character. Said Christ, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings which typified himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity. Christ presented to the multitude of Jews and Gentiles of all nations the real original truths connected with his kingdom, which had been buried out of sight. He sought to clear away the mist and fog of their false, long-cherished ideas in regard to his mission and his kingdom. They supposed it was a temporal, earthly kingdom; but he showed them its spiritual and eternal nature. He unfolded before them the far-reaching principles of the law of God; commandment after commandment he opened before them in its true spiritual bearing, and showed the extent of the requirements of God's precepts. They are not only to direct conduct, but to control the heart. The lessons given by Christ were so different from anything to which the people had listened from the scribes and Pharisees, that they were astonished at his doctrines. He did not present labored, intricate arguments that buried with exactions the commandments of God, so that no one could ever hope to keep them. Jesus, the great Teacher, laid open in the simplest language, the great moral truths, clothing them with freshness and power.

The scribes and Pharisees that were listening to his words, thought in their hearts that he was making of no account the law of God. But as if Jesus had read their hearts as an open book, there fell upon their startled ears these words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The heavenly intelligences look upon the human agents, and estimate their value according to the respect and reverence they manifest toward the great moral standard of righteousness--the holy law of God. And Jesus added, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." With what excuse could we meet the great Lawgiver over his broken law when the Redeemer has so plainly stated its importance. The righteousness of the Pharisees consisted mainly in a form of ceremonies. They complicated the plain and simple precepts, and made them a rigorous burden of exactions, while they neglected and contradicted the vital principles and spirit of the law. This error, fatal to the soul, Christ in his sermon on the mount sought to correct. The Pharisees in their false ideas as to what constituted the keeping of the commandments of God, cherished malice and revenge; but Christ taught that all malice must be expelled from the soul. The evil done to us by another must remain unresented, unavenged. He who was an enemy was to be loved, because God loved the sinner when he was his enemy. Jesus taught, "Love your enemies, bless them that curse

you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Here are the principles of true Christianity, and he presented these principles in no hesitating manner, but taught them as one having authority. They must be imitators of God, pure and holy and undefiled by the maxims and traditions of men. These principles were too holy to be corrupted by the inventions of man.

No man can serve two masters. "Ye cannot serve God and mammon." We are but living, human agents, dependent upon God for every breath we draw, and we are not to be anxious about food and raiment, and to be distrustful of God. The Lord has his thoughts of love toward us, and will care for the future. It is God's will that we are to be anxious to know and to do his requirements at all hazards; but we are to trust God implicitly not only for the little things, the temporal things of life, but for the redemption of our souls. Having faith, and confidence, and trust in God, we have everything, and God will never betray our confidence. He is ever loving, and patiently bears with our weaknesses and infirmities, and is ever willing to forgive our perversities. Then let us walk meekly, trustingly, and humbly before him. Commit your way to him. Cast all your care upon him; for he careth for you.

The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as he deserved to be treated. He came to our world and took our sins upon his own divine soul, that we might receive his imputed righteousness. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. The world's Redeemer gave himself for us. Who was he?--The Majesty of heaven, pouring out his blood upon the altar of justice for the sins of guilty man. We should know our relationship to Christ and his relationship to us. We are to trust God fully, and ask him to supply the least as well as the greatest want. The Lord encourages our confidence; and the great proof of our union with Christ, and the best manifestation of our love to him, is in yielding obedience to his claims. If you have love to Jesus Christ, which is an expression of the life of Christ in the soul, then you will do what he commands you. This is practical religion. Redeemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to his commandments. You are to bring forth fruit by doing his commandments, because you are branches of the living Vine. It is his prayer that his joy might remain in you, and that your joy might be full.

What was Christ's joy?--It was the joy of saving the lost. The prophet says, "He shall see of the travail of his soul, and shall be satisfied." For the joy that was set before him he endured the cross, despising the shame. His suffering, his agony, his death, were counted by him nothing that souls might be rescued from sin. Whenever there is a soul converted and brought to Jesus Christ, a thrill of joy is felt in heaven. A soul is saved, a precious soul snatched from Satan's grasp and given as a precious token to Jesus Christ that he has not suffered and died in vain, and then there is joy and rejoicing in heaven. The lost is found, the dead in trespasses and sins is alive; and Christ prays that this joy may be ours,--a joy that is rich, deep, full, and abiding,--a joy springing from the triumphs of the cross of Christ.

Christ calls for those who have turned from him. He says, Return unto me, and I will return unto you, and heal all thy backslidings. He calls for those who are standing apart from him to be laborers together with God. He says, "Ye have not chosen me, but I have chosen you." O how true are these

words. We did not make the first movement toward Christ; but he made the first movement toward us. He drew us by the cords of his love. He touched our hearts by his grace. Our approach to him was but a response to his drawing. No longer cherish doubt and walk in darkness. Jesus has purchased us with his own blood. We are not our own, we are bought with a price, and our time, our intrusted capabilities, belong to God. He has given his only begotten Son to a life of humiliation and shameful death for us, and in return he has asked us to give ourselves to him. And through the grace of God, let us do this. The Lord help us to plant our feet on the solid Rock. By Mrs. E. G. White.

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(Vol. 70, #13)

"Obedience the Path to Life"

"And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live."

The positive question of the lawyer was as positively answered by the Master. The condition of salvation specified was the doing of the commandments of God. After receiving this positive answer, the lawyer asked, "And who is my neighbor?" Jesus then gave the parable of the robbed, wounded, and dying stranger who was aided by the good Samaritan, to illustrate what he meant by loving our neighbors as ourselves. Through obedience to the commandments of God, our characters are built up in such a way that we may safely be intrusted with the gift of eternal life. Justice, truth, love, pity, forgiveness must be found in the heart of the Christian, for in his sermon on the mount Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Merely to profess to believe the commandments of God, while following the example of the priest and Levite, who left the needy, suffering one to die, without lifting a hand to help him, will not insure eternal life. He who treats a suffering soul in this way reveals the fact that he does not love his neighbor as himself, and his profession has no practical value.

"The law of the Lord is perfect, converting the soul." The Lord Jesus weighs men in the golden scales of the sanctuary, and gives them credit as far as their practice of the great standard of righteousness will justify.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God." The faith of this young man did not penetrate beyond the surface. He did not discern in the

Master the Son of God, one equal with God, who is the way, the truth, and the life. But Jesus answered, "If thou wilt enter into life, keep the commandments. He saith unto him, which?" The Lord Jesus specified several precepts of the decalogue, and quoted, "Thou shalt love thy neighbor as thyself," as a necessary requirement. "The young man saith unto him, All these things have I kept from my youth up; what lack I yet?" Mark states that "Jesus beholding him loved him," but he said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

The young man had inquired of the Master, "What lack I yet?" and Jesus had told him. But when he "heard that saying, he went away sorrowful: for he had great possessions." In this requirement to sell what he had and give to the poor, Jesus had revealed to the young man the plague spot of the heart, and he wished no further enlightenment. His decision was made. He had come full of admiration for Christ, running unto him, and kneeling down before him. Jesus looked upon the ardent young man, and saw material for the working out of a beautiful character; but the young man had not taken into account what was meant by practicing the commands of the law. Jesus laid before him the cost of eternal life. He revealed to him what was involved in the doing of the commandments of God. Nothing short of loving God with the whole heart, and his neighbor as himself, fulfilled the law. Jesus sought to clear the mist of deception from his soul, to give him spiritual eyesight that he might discern the fact that he had not met the standard of character required by the law of God.

The question asked of Christ involved the whole conduct of life, and in the answer Jesus revealed the scheme of redemption. He revealed the young man to himself, by presenting before him the moral standard of righteousness. The young man had thought that he understood all the requirements of the law. He had asked, "What lack I yet?" Satisfied with his morality, confident of his piety, he imagined that he was above the average, and if not quite perfect, very nearly so. He desired to receive instruction if he needed any, that he might be perfect in himself. Christ revealed to him the fact that he was building upon his own self-righteousness. He showed him what he was lacking in the knowledge and practice of the law. The love of self, the love of the world, was the barrier which stood between him and Christ, and Jesus alone could remove this obstruction. The young man had never known himself before, never realized how he was idolizing earthly treasures. The opportunity was offered him to use his intrusted talents of earthly treasure in doing good, in blessing the needy, thus laying up an enduring substance in heaven. He was offered the privilege of choosing to follow the Master whom he had called good, and whom he really admired, or to hold fast his earthly possessions and forfeit eternal life. He never understood how little love he had for his neighbor, or how much his earthly possessions were to him until he was required to part with them. He went away very sorrowful. He preferred his property rather than the company of Jesus. He preferred his earthly substance rather than the treasures he was assured he would have in heaven. He loved the passing things of this life rather than eternal life.

The young man could not have the world and the heavenly treasure also. His neighbors were in suffering need of the good things which had been lent him of heaven, through which he was to bless the widow and the fatherless. Instead of distributing to the needy, he was hoarding up his treasure, and still considering himself a doer of the commandments of God. He did not understand the spirituality of the law, and the worthlessness of a formal, ceremonial obedience. He did not comprehend what were his eternal obligations to God. He had no practical experience. He neither

understood the holy, paternal character of God nor the relation he sustained to his fellowmen. He did not look upon his possessions as a trust from God over which he should act the part of a faithful steward. He did not realize that he was to dispense of his abundance, doing good with his possession. He did not accept the conditions upon which eternal life was granted. He refused to obey the commandments which he claimed he had kept from his youth up. He did not realize God's great love in giving his Son for the salvation of the world. He did not comprehend the spiritual nature of the gospel, nor realize the necessity of repentance, of prayer, of holiness on the part of all who would enter the kingdom of heaven. If he had accepted the invitation of Christ to follow him, he would have been enlightened, through the agency of the Holy Spirit, which renews and sanctifies the soul.

The Son of God presented to the young man eternal riches, but he did not estimate the eternal treasure as of more value than the temporal treasure. He had not kept the ancient precept which enjoined love to his neighbor, and pointed out the duty of relieving his necessities. He had no practical experience in doing deeds of benevolence, in showing kindness and loving consideration. But the Lord Jesus proposed to set before him an example of obedience. Christ was free from every taint of selfishness. He pleased not himself. His whole life was one of disinterested benevolence. He invited the young man to follow him. O, if he had only obeyed, appreciating the heavenly treasure above the earthly substance, what gain it would have been to him!

How many who profess to keep the commandments of God are virtually acting as did this young man! They put from them the grace and truth revealed in Jesus, and although professing to keep the law, they stand as transgressors. But selfishness and idolatry cannot live in the heart of him who keeps the commandments of God. How many, when tested and proved by the royal standard, will be found wanting,--lovers of self, idolaters, worshiping their possessions, hoarding their earthly treasure, and neglecting their fellowmen, loving themselves better than they love God. There are many who profess to be children of God, but who are deceived, and need to be aroused by the sacred truths of the word of God.

To every soul who is inquiring, "What shall I do that I may have eternal life?" the answer comes from the divine Son of God, "If thou wilt enter into life, keep the commandments." Does Christ tell us to do that which it is not possible for us to do?--No, never. The path of obedience is possible, and it leads to the tree of life. This is the path that leads to the paradise of God. The requirement of God to obey and live was given to Adam. The only way to life is found through obedience to the commandments. By Mrs. E. G. White.

Advent Review and Sabbath Herald, March 28, 1893

(Vol. 70, #13)

"Duty of Parents to Their Children"

[Published Sept. 19, 1854, and reprinted by request.] One of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. 3:2. And do parents realize their responsibility? Many seem to lose sight of the watch care they should have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger.

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

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

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

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

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

Parents, correct your children. Begin while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength.

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

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

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

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

When the destroying angel was to pass through Egypt, to destroy the firstborn of man and beast, the command to Israel was, to gather their children and families into their houses with them, and then mark their doorposts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through this process, there was no difference made between them and the Egyptians.

The destroying angel is soon to go forth again, not to destroy the firstborn alone, but "to slay utterly old and young, both men, women, and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked

children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Teach your children to obey you, then can they more easily obey the commands of God, and yield to his requirements. Don't let us neglect to pray with and for our children. He who said, "Suffer little children, and forbid them not, to come unto me," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord. Mrs. E. G. White.

Advent Review and Sabbath Herald, April 4, 1893

(Vol. 70, #14)

"Address to the Church"

Christ, the true witness, addresses the church at Ephesus, saying, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." What effect have these words had upon the church? Have the professed people of God understood the import of the words, "I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling.

Many sermons are preached that are Christless as was the offerings of Cain, and heavenly intelligences look with amazement and sorrow upon the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as debaters and critics; but have they the example of Christ for dealing with souls in this way?--No, and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon his throne. Only those who have the Spirit of a little child will enter into the kingdom of heaven. Should Christ come to our world as he came at his first advent, many who imagine themselves to be children of God, would criticise him. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and him crucified. They need to understand the power of his grace. All our hope is founded and sustained by Christ, then when our ministers fall on the Rock and are broken, they will say, "More of Christ and less of theories."

O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We

are under divine forbearance today; but how long will the angels of God continue to hold the winds, that they shall not blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! How few there are who can say from the heart, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips--justification by faith, and the righteousness of Christ--do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him "gold tried in the fire," and "white raiment that they may be clothed," and "eyesalve that they may see," they steel their hearts against him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time, is in no way acceptable to God. Awake, awake, before it is everlastingly too late.

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world?

The people of God are called "the light of the world, a city set upon a hill that cannot be hid." "Glorious things are spoken of thee, O city of God." "God is in the midst of her; she shall not be moved." The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle: "Finally, my brethren be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian's all in all. Every holy thought, every pure desire, every godlike purpose is from him who is the light, the truth, and the way. Christ is to live in his representatives by the spirit of truth. Jesus said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." The events of the future will be discerned by prophecy, and will be understood. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Christ is to live in the human instrument. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

The privileges, the blessings of the child of God are represented by the apostle in the following language: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." When we realize that our hope of glory is Christ, that we are complete in him, we shall rejoice with joy unspeakable and full of glory. The apostle further says, that he ceased not to pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

O, if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of God, we would have fulfilled the word, "Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will cooperate. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It is the union of the Holy

Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth. By Mrs. E. G. White. (To be continued.)

Advent Review and Sabbath Herald, April 11, 1893

(Vol. 70, #15)

"Address to the Church (Continued)"

What more can I say than I have said to impress upon our churches, and especially upon the church at Battle Creek, the eternal loss they are liable to in not arousing and putting to use the executive ability that God has given them? If the members of the churches would but put to work the powers of mind that they have, in well directed efforts, in well matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. How many more messages of reproof and warning must the Lord send to his chosen people before they will obey? I tell you in the name of the Lord Jesus, who gave his life for the life of the world, that as a people we are behind our privileges and opportunities. What rich feasts have been provided for the people of Battle Creek! What opportunities have been given them! The people have been convinced that they should be laborers together with God, but have they been converted to the idea? The dangers of their course, the duties required at their hands, have all been presented; earnest appeals have been made to their understanding and to their conscience, and light has been given them so that they are without excuse. They can have no cloak for their sinful neglect, but the Lord does not urge men and women to the work by presenting to them flattering inducements. They can work for him only as they work willingly, giving hearty cooperation.

The truth for this time has been presented from the holy oracles, and has been witnessed by the power of the Holy Spirit. It has been clearly shown that in the righteousness of Christ is our only hope of gaining access to the Father. How simple, how plain has the way of life been made to those who have a disposition to walk therein. Would greater evidence, more powerful manifestations, break down the barriers that have been interposed between the truth and the soul?--No. I have been shown that sufficient evidence has been given. Those who reject the evidence already presented would not be convinced by more abundant proof. They are like the Jews to whom Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The greatest miracles performed before them would not sweep away their caviling and unbelief. They have sown stubbornness, and it has borne fruit according to the design of Satan. Unless the transforming grace of Christ cleanses and purifies the soul, they will go on from darkness to greater darkness.

If we would see light in God's light, we must abide in Christ. The soul must receive strength and nourishment from the living Vine. The apostle says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" But stubbornness effectually bars the way to the entrance of the Spirit of God. Stubbornness does not profit; it is the fruit of selfishness, and the only cure for it is to cut it up from the heart by the roots. Often the outward manifestation of selfishness is done away for a time, but its hateful fruit will again appear as do the leaves of tree that has been cut down, but whose root remains. If a fiber of selfishness is left, it will spring forth again, and bear a harvest after its kind.

The Spirit of God cannot work effectually in any heart where pride and self-esteem exist. But without the aid of the Spirit of God the soul cannot be renewed, a new heart cannot be created within. The Lord is at work seeking to purify his people, and this great work is retarded by unbelief and stubbornness. Many think that had they lived in Christ's day, they would have been among his believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by their indifferent attitude, "We want not thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son, but they have barred the door of the heart, and have not received the heavenly guests; for as yet they know not the love of God.

Think how great was the light that was given to the Jews, and yet they rejected the Lord of life and glory. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." The light became brighter and brighter, until there was no escaping the conclusion that Christ was no ordinary teacher; but when conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance. The Spirit of God followed the impenitent, with warnings and entreaties, the bright beams of the Sun of Righteousness illuminated the mind; but many refuse the compassion of a loving Saviour, and would not permit their hearts to break and melt under the beams of his love. They refused the message of mercy, refused to do what God required in the way that God required, and their offerings were as devoid of merit as were the offerings of Cain; for they mingled not with them the virtue of the blood of a crucified and risen Saviour.

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the carnal heart overpowers all our good intentions. We may control our outward conduct, but we cannot change the heart. The whole head is sick, and the whole heart faint, and yet the sinner will brace himself in pride, and set up his will against the will of God. Though Christ is working upon human hearts, men utterly annul the work the Lord would do. If they resist, question, and cavil, they will place themselves in a position where it will not be easy to yield to the persuasion of the Spirit of God. There is a bewitching power that holds them under deception; for the father of lies works with the unsanctified heart. Over these deceived souls the cry is raised, O that thou hadst known "in this thy day, the things which belong unto thy peace." And shall the irrevocable sentence be passed, "But now they are hid from thine eyes"?

There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution of their unbelief and disobedience. But we have before us the history of the chosen people of God, who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater, if we refuse to walk in the light. Many say, "If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;" but that will be proved by the way in which you deal with his message and his messengers today. The Lord is testing the people of today as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejectors of his mercy, will today be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age. By Mrs. E. G. White. (Concluded next week.)

Advent Review and Sabbath Herald, April 18, 1893

(Vol. 70, #16)

"Address to the Church (Concluded)"

Jesus identifies his interest with his chosen and tried people. He represents himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews with the indignant sensibility of one who felt himself personally misrepresented, accused, and dishonored. Every wrong done to his followers, or to the weakest of humanity, is regarded by him with intense interest. After presenting his relation to his people in various lights, he finally declares that in the great day he will judge of every action as if it had been done unto himself. His sympathy with his people is without a parallel. He will not simply remain a spectator, indifferent to what his people may suffer, but identifies himself with their interests and sorrows. If his people are wronged, maligned, treated with contempt, their sufferings are registered in the books of heaven as done unto him.

He says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute

them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But now the irrevocable sentence must be passed, "Your house is left unto you desolate." Past opportunities, privileges, and blessings rise up before him. He could see Jerusalem as she might have been,--holiness unto the Lord. For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and his worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise, by his prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should perish outside of Jerusalem. Finally God had sent his Son, and from the highest bough to the lowest he had searched for fruit, and had found none. For their sakes he had clothed his divinity with humanity, made himself of no reputation, fled before the feet of his accusers and haters, and yet carried a rebellious people upon his heart. He had done all that could be done, but they turned from him, demanding still more evidence. His life was one continual miracle, but they knew it not, and demanded that he should show them a miracle. But in the face of their utter rejection of his love, their unbelief in his mission and divinity, when he knew that the representative men of the nation were plotting for his destruction, he wept over the city of his love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and his heart was breaking with agony because the people of God knew not the time of their visitation. Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. Stirred with enmity they would yield themselves to the control of the malignant foe, and make the Prince of life their victim. Clouds of wrath were gathering over the doomed city; for they called down upon themselves judgment, crying, "His blood be on us and upon our children." That blood by virtue of which the repentant sinner might be forgiven--that blood by which a guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. Jesus knew that his chosen people were to put him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance he saw the Roman legions, he heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. The miseries of the people whom he longed to save, rose up before him. He beholds their guilt and agony, but they are as unrelenting as was Satan in his rebellion against God.

The heart of Jesus was pierced with agony, and from his pale lips came forth the words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In their blind unbelief they would not know the Prince of life; if they had known him, they would not have crucified him.

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people for whom he had lived and labored, but from whom he had borne insult, mockery, and rejection. He had borne everything

from them, he had done all that was possible that he might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss, and before his vision were all the consequences of sin. O if he could but do one act of mercy by which they might be led to abandon their rebellion, and come to him that he might save; but he had exhausted the resources of infinite love. The last arrow had been drawn from his quiver; he could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels, but they would not. No man will be saved against his will.

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." "I am the bread of life." "I am the good Shepherd, and I lay down my life for the sheep." Will those who are called by his name believe that the children of God are very precious in his sight? Let us consider what the Lord has done for us. Shall not the love manifested toward us be appreciated, shall it not be permitted to melt our hearts, to humble our pride to the dust? Such was the breadth and length and height and depth of the Saviour's love, that he willingly laid aside his honor, his high command in heaven, and clothed his divinity with humanity, in order that he might become man's substitute and surety. .

"He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Under the mighty impulse of his love, he took our place in the universe, and invited the ruler of all things to treat him as representative of the human family. He identified himself with our interests, bared his breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, he has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on him as a personal Saviour shall not perish, but have everlasting life.

Those who in sincerity and truth believe the words of Christ sent to them through his ambassadors, will understand what is the import of those words; but those who have entrenched themselves in unbelief, will be as were the Jews, blinded to the light. By rejection of evidence, they lost their spiritual eyesight, and could not discern between good and evil, between truth and error, light and darkness. Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting his abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of his word. They can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger, and sweep away all the evidences that God has given to balance the mind in regard to the truth?

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion.

"Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

"But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry, I speak as to wise men; judge ye what I say." By Mrs. E. G. White.

Advent Review and Sabbath Herald, April 25, 1893

(Vol. 70, #17)

"Accountability for Light"

When Christ was on earth, he stood as the representative of humanity. He was on trial in behalf of man, and the test was made in his experience as to the possibility that humanity could overcome through divine power. God created man in his own image, but Satan had determined to obliterate that image, and deface from the soul the impress of the character of God. He determined to make man wholly like himself. Christ was the brightness of his Father's glory; and because of this, Satan hated him. He set every ingenious device at work to tarnish the glory of Christ, and lead him into sin. The spotlessness of Christ's life, the unstained purity of his character, brought against him the most intense hatred. Though Satan was upon his track every moment, seeking to overcome him, Jesus said, He "hath nothing in me." He determined that he would not respond to the temptations of the enemy. The Son of God was obedient to every jot and tittle of the law, and left a perfect pattern for

man to copy through divine strength. Jesus looked forward to the triumph and joy that man might attain through the agency of the Holy Spirit. The followers of Christ were not to be left to their human weakness. He said to his disciples, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and his love attracts man to himself. Through the agency of the Holy Spirit, he lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul.

Concerning the advent of the Holy Spirit, Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Now read carefully, that you may discern what is the work of the Holy Spirit. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me." If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. "Of righteousness, because I go to my Father, and ye see me no more." From the time he ascended to his Father, he has represented man, as his surety and substitute. The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and he is reconciled to all who believe in Christ as one fully able to save from sin.

It is essential that we who are fallen through sin, shall put on the robe of Christ's righteousness which has been prepared for us. The Holy Spirit was to convince "of judgment, because the prince of this world is judged." The unfallen worlds have watched the conflict and trial of the Son of God in behalf of humanity. They have seen the crooked working of him who was once highly exalted of God, but who was expelled from heaven with a large number of angels, who has made this world the stage of his action, the field of his controversy against God. In heaven he complained against the law of God, declaring it unnecessary and arbitrary. He misrepresented the Lord Jehovah, and the high Commander of heaven. He claimed that he was above law, and maintained that right was upon his side; but he has fully made manifest that the principles he advocated were evil and injurious. It has been proved that "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

We are exhorted in the inspired records to "receive with meekness the ingrafted word, which is able to save your soul." A mere casual faith in the word is not enough; it must be received into the heart, ingrafted in the very character. It is only when this is the case that we have that faith which

works by love, and purifies the soul. Then open wide the door of the heart for the entrance of sacred, solemn truth. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." It is as we render obedience to the command of God that we have light and peace. As we make the testimonies of God our delight, we have guidance and counsel. We then eat the flesh and drink the blood of the Son of God, and find that his words are spirit and life.

As we walk in the commandments of God, we follow on in the way cast up for the ransomed of the Lord to walk in. The faithful of all ages have walked in this path, and they have shone as lights in the world. In this age the light transmitted from them has been shining with increased brightness upon the path of those who are walking in darkness. Some have received the truth, believed and obeyed it. The light of the third angel's message has penetrated into many a darkened mind. The light of the wisdom, the goodness, the mercy, and love of God has been shining forth through his holy word. We are not in the place where our fathers were. Advanced light is shining upon us in these last days. We cannot be accepted of God; we cannot honor him by rendering the same service, doing the same work that our fathers did. In order to be accounted guiltless before God, we must be as faithful in our time in following and obeying our light, as they were faithful in following and obeying the light that shone upon them. Of every individual member of his church, our heavenly Father requires faith and fruits according to the grace and light given. God cannot accept less. Every soul should place himself where the light will shine upon him. He should treasure every ray, that he may brighten and bless the souls of others with the heaven-sent radiance.

The darkness of the world is great, and individually we shall have light just to the degree to which we improve it. We are to keep the commandment, "Thou shalt love thy neighbor as thyself," by disseminating the light of truth that has blessed our souls, to those who sit in darkness. Every soul is accountable for the talents intrusted. As a church, as individuals, we are to stand upon the elevated, holy ground where the truth has placed us. We are to represent to the world in character and unity the accumulated light which shines upon us in these last days. If we were blind, we should have no sin in neglecting to diffuse the light; for we would not then see our privilege in reference to our own souls and the souls of our children and neighbors. Every soul to whom the Lord has granted light will be accountable for the light, and will be expected to walk in the light according to the degree of grace and truth given him.

Many have gone into their graves in full faith that Sunday was the Sabbath. Through his deceptive power, Satan made of none effect the fourth commandment, and men taught for doctrine the commandments of men. Sunday, the child of papacy, has been accepted and nourished and cherished by the religious world. They have looked upon Sunday as the Sabbath, the sanctified day of rest, when there is not a particle of Scriptural evidence to justify the claim of this spurious Sabbath. Through the agency of the man of sin, men have been led to exalt Sunday where the Sabbath of the Lord alone should be exalted. The Lord God of hosts is to be exalted, and his law is to be honored. In this day he has sent special light. The third angel is represented as flying in the midst of heaven, heralding to the inhabitants of the world the commandments of God and the testimony of Jesus Christ. The third angel's message is to go everywhere. It is to be proclaimed by the human agent, and it becomes everyone who hears to be attentive to the heaven-sent message, and in no case to be careless, to refuse to hear or receive it; for it is a message from God to man. If we are rational beings, and the light has come to us, we shall be held accountable for it. But those who have not had the light which is now shining upon the people of God concerning the Sabbath question, will

not be accountable for the light; for it has never been brought before them, and they have died without condemnation.

Christ said of the Jews, "If I had not come and done among you works which no other man did, ye would not have sin, but now you have no cloak for your sins." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

It is plainly stated in the Scriptures that if the whole congregation sin through ignorance, the priests shall make an atonement for the sins when they are made apparent, and the sin of ignorance shall be forgiven. The work of Jesus is to forgive the sins of the past, but if light comes from heaven to the church, and men refuse the light because its acceptance involves a cross, then they stand guilty before God; for they have made it manifest that they love the world more than they love Christ and the truth. Those who have an opportunity to hear the truth, and yet take no pains to hear or understand it, thinking that if they do not hear, they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go in error when they might understand what is truth. In his sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for wilful blindness. Those who have hid their eyes from the truth lest they should be convinced, must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ, that their sins of ignorance in the transgression of the Sabbath may be forgiven.

Let none plead as an excuse for not keeping the Sabbath, that their fathers died accepted of God when keeping the first day of the week. No doubt they were accepted; for they did not sin against the light that is shining upon you in your day. God would have us walk in the light which shines upon us. We are to appreciate the truth that is presented to our understanding; for if we do not walk in the light, it becomes darkness, and our darkness will be proportionate to the light that is given.

We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore could not be condemned for light he had never had. But if he had opportunity to hear the message, and to become acquainted with the truth, and yet refused to improve his opportunity, he will be among the number of whom Christ said, "Ye will not come unto me that ye might have life." Those who deliberately place themselves where they will not have an opportunity of hearing the truth, will be reckoned among those who have heard the truth, and persistently resisted its evidences. By Mrs. E. G. White.

Advent Review and Sabbath Herald, May 2, 1893

(Vol. 70, #18)

"Results of Casting Away the Law of God"

All may read the signs of the times, and see whither the world is drifting. Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

The signs of the times are plain and startling. Look into the papers that flood our world, filled with recitals of daily crimes, committed not only in the lower walks of life, but also among the higher classes. Those who occupy positions of trust, who are placed as guardians of the peoples' interest, are untrue to their responsibility. There is embezzlement and fraud. Public money is stolen, and not one tithe of these corrupt transactions come to the light of day, and we do not see to what extent the wickedness of the world exists. The youth of our time are receiving their education from the evil doings of these wicked, but honored men of the world. Theft, murder, adultery, corruption, every sin that has a name, prevails to an awful extent. Does the wickedness of the world exist because men have kept the commandments of God?--No. It is the result of the working of the enemy of God and man, who has had the world under his training for many ages. He has taught them to trample under foot God's great moral standard, and lawlessness, corruption, and crime are the result. Jesus spoke to his people Israel from the pillar of cloud and fire. He said, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The same voice that gave directions to the children of Israel from the pillar of cloud and fire has given lessons to his people of today. When he stood upon the earth clothed in the habiliments of humanity, he gave this same command. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The instruction of Christ was not to be passed by indifferently, but transmitted from parents to children, from one generation to another. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Had fathers and mothers followed the direction given by Christ, we should not now read and hear of sins and crimes committed not only by adults, but even by youth and children. The evil condition of society exists because parents have disregarded this instruction, and neglected to train and educate their children to respect and honor the holy commandments of God. Even religious teachers have failed to present the holy standard by which character is measured, because they have ceased to respect every one of the precepts that God has given, which are holy, and just and good. Men have taken upon themselves the responsibility of erecting a standard in harmony with their own

ideas, and the law of Jehovah has been dishonored. This is why there is so great and widespread iniquity. This is why our days are becoming like the days of Noah and Lot.

The evil one has arranged things to suit his Satanic majesty, that he may lead the world captive. Crime is looked upon with far more indifference than it used to be, and the penalty due to the offense is not executed. Were criminals punished as they should be, there would be a restraint upon men who regard no entreaty and heed no warning. Because God manifests long forbearance, many are so hardened that they do not think it possible that certain punishment will fall upon the evildoer. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the patience and forbearance and longsuffering of God, wicked men encourage themselves in more obstinate resistance. Because immediate retribution is not visited upon them, they despise the mercy and forbearance of God.

O that every living teacher would teach both in word and doctrine that there are limits to God's longsuffering. Many have gone beyond the limits of his forbearance. The world should be aroused to a wholesome fear of the Lord God of hosts. The time and age in which we live is one of marked depravity; for many disregard the precepts of the law of God. The commandment of God is treated with indifference, and even with open contempt, and the inhabitants of the world are fast approaching the limits of the forbearance of the grace of God. Ere long God will arise and vindicate his honor.

We are living in perilous times, and because iniquity abounds, the love of many waxes cold. Shall those who profess to love God be carried away with the prevailing wickedness? Shall they be tempted to disregard the law of Jehovah, and render less reverence to the holy commandment, because the tide of evil brings to bear so strong a current against goodness and righteousness? The zeal and love of the children of God should rise in proportion as they see the law of Jehovah set aside and treated as nonessential. They should cry, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold."

As iniquity increases, and contempt is manifested against the law of God, those who truly love God will reach for a higher state of holiness. Let us all bear in mind the fact that we are fast approaching that crisis in human iniquity when it will be necessary for God to interfere. The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before his people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and extermination could not be justified until they had filled up the cup of their iniquity. Idolatry and sin marked their course, but the measure of their guilt was not such that they could be devoted to destruction. In his love and pity God would let light shine upon them in more distinct rays; he would give them opportunity to behold the working of his wondrous power, that there might be no excuse for their course of evil. It is thus that God deals with the nations. Through a certain period of probation he exercises longsuffering toward nations, cities, and individuals. But when it is evident that they will not come unto him that they might have life, judgments are visited upon them. The time came when judgment was inflicted upon the Amorites, and the time will come when all the transgressors of his law will know that God will by no means clear the guilty. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will be well with

them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

The Jews rejected light and truth, and the Son of God who died to save the worst sinners, who had said, "Him that cometh unto me I will in no wise cast out," declared that the blood of all the prophets which had been shed from the foundation of the world should be required of the Jewish nation. Great light had been given the Jews, but they would not heed it. To substantiate truth, evidence had been piled upon evidence; but as a nation, they rejected the counsel of God against themselves. When the judgment of God did fall upon the Jews, it was an evidence that they were finally impenitent, and set stubbornly against light and truth, against the messages and warnings of God. They pursued a course similar to that of their fathers, and had filled up the measure of their iniquity. They had worn out the divine patience by their repeated sins, and so great was their influence for evil upon the human family, that God made an example of them before the world.

Let us consider solemnly the dealings of God with nations and individuals, that we may avoid taking a course that will ruin us through transgression of the law of God. Let us treasure up every blessing, every heaven-sent ray of light, in warnings, in reproofs, in tokens of mercy given unto us. Let us not be among those who lightly regard God's forbearance. The figures of their iniquity are traced with unerring accuracy in the records of heaven, and are rapidly accumulating to the full measure of their guilt. God is still sending his precious messages of truth; he is still revealing precious gems of truth that have been hidden beneath the rubbish of error. He is still making plain his overtures of mercy, his willingness to pardon transgression and sin. He is still offering the wedding garment woven in the loom of heaven, even the righteousness of Christ, that men may be clothed, and prepared to enter the marriage supper of the Lamb.

God does not willingly afflict or grieve the children of men. With tearful utterance the husbandman says, "What more could I do for my vineyard that I have not done in it?" The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. The love of money, which is the root of all evil, has had a large place in their hearts. Many whose names are upon the church records have oppressed the poor, and grasped every possible advantage over those who were under them. They have lived to gratify appetite, to make extravagant display; and pride is fast making a Sodom of our world. But God is keeping his reckoning. The treatment of the poor, the robbery of the widow and the fatherless by those who are lifted up against the weak and helpless, is all written in the book of heaven. The cries of those who are oppressed have reached the ears of him who judgeth righteously.

The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord's arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and "national apostasy" will be registered in the books of heaven. The result of this apostasy will be national ruin.

The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, are still saying, "It is time for thee, O Lord, to work: for they have made void thy law." To the

people who will be keeping the commandments of God when under the hand of oppression, will come these words of comfort: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." By Mrs. E. G. White.

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(Vol. 70, #19)

"Liberality the Fruit of Love"

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God."

It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval?--"Thy prayers and thine alms are come up for a memorial before God."

Neither prayer nor alms-giving has any virtue in itself to recommend the sinner to God; the grace of Christ, through his atoning sacrifice, can alone renew the heart, and make our service acceptable to God. This grace had moved upon the heart of Cornelius. The Spirit of Christ had spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God.

Such prayer from a sincere heart ascends as incense before the Lord; and offerings to his cause, and gifts to the needy and suffering, are a sacrifice well pleasing to him. Thus the gifts of the Philippian brethren, who ministered to the needs of the apostle Paul, while a prisoner at Rome, are said to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Prayer and alms-giving are closely linked together,--the expression of love to God and to our fellowmen. They are the out-working of the two great principles of the divine law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy

strength;" and "Thou shalt love thy neighbor as thyself." Thus while our gifts cannot recommend us to God, or earn his favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love.

A beautiful illustration of that spirit of love and self-sacrifice which the grace of Christ implants in the heart, is given in the experience of the Macedonian Christians. The apostle Paul writes of them: "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." And wherever the Spirit of Christ abides, the same fruits will be manifested.

The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of his people. While he has called men to preach the word, he has made it the privilege of the whole church to share in the work by contributing of their means to its support. And he has bidden them also to care for the poor, as representatives of himself. A tithe of all our income the Lord claims as his own, to be devoted solely to the support of those who give themselves to the preaching of the gospel. And besides this he asks of us gifts and offerings for his cause, and also to supply the needs of the poor. God might have carried forward his work in the world, and have provided for the poor, without the cooperation of man. He asks for our service and our gifts, not only that we may thus manifest our love for him and our fellowmen, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him who was rich, yet for our sakes became poor, that we through his poverty might be rich. And it is only as we thus imitate the Saviour's example that our characters will be developed in his likeness.

Those who flatter themselves that they can be Christians, and yet not be sharers of Christ's labor and sacrifice, are under a deception that if not broken, will prove fatal to the soul. The Lord has given many warnings to arouse them to see their danger. The words of the prophet Malachi concerning the matter of giving, have a special reference to our own time: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." The coming of Christ which is here referred to is not his second advent to this earth, but his coming to the investigative judgment in the most holy place of the sanctuary in heaven. Thus the message is especially to us, who are living in the time of the judgment.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." An offering in righteousness is an offering of means that has been acquired justly. It is an offering from one who has exercised mercy and thoughtfulness, and in no case has wronged his neighbor. It is such a gift, prompted by love, that is fragrant before God. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his

wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." There are those who have obtained means by dishonest practices or by oppression of the poor, and then to ease their conscience they bring an offering to God. In so doing they dishonor the Lord. He cannot accept their gifts. The prophet Micah declares: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" Money acquired by doing wrong to your neighbor, whether believer or unbeliever, is registered in the books of heaven as unlawful gain. And those who think to make a compromise with God by bringing this means to his treasury are deceiving their own souls.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in the day of slaughter."

The prophet Malachi continues: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all [the full amount required by God. Let there be no withholding part of the price because the selfish heart desires to do this, and will even take from the Lord that which he claims as his own.] the tithes into the storehouse, that there may be meat in mine house."

God has made men his stewards, and from all to whom he has intrusted his gifts he asks for a return. As he has blessed us, he asks of us a gift to bless others. The revenue thus brought into his treasury, to supply the needs of his cause, he calls "meat in mine house."

The Lord is ever bestowing his blessings and mercies upon me. Should he withdraw these gifts, we should perish. Every moment he has his human family in view. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He gives us "fruitful seasons, filling our hearts with food and gladness." It is God who gives men power to get wealth. The quick, sharp thought, the ability to plan and execute, are from him. It is he who blesses us with health, and opens ways for us to acquire means, by diligent use of our powers. And he says to us, "A portion of the money I have enabled you to gain is mine. Put it into the treasury in tithes, in gifts and offerings, that there may be meat in mine house,--that there may be something to sustain those who carry the gospel of my grace to the world. Money must be provided by my stewards to advance the different branches of my work, to build up my kingdom."

The Saviour's commission, "Go ye into all the world, and preach the gospel to every creature," has descended to us in this generation. The last call of mercy is to be given to a perishing world. The message of truth must be carried to all lands. As missionaries raise the standard in new fields, there must be funds to supply facilities, to establish the work as the growing wants of the cause demand.

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And he desires us to give regularly and systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Let each regularly examine his income, which is all a blessing from God, and set apart the tithe as a separate fund, to be a sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to support the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, "as God hath prospered you." By Mrs. E. G. White. (Concluded next week.)

Advent Review and Sabbath Herald, May 16, 1893

(Vol. 70, #20)

"Liberality the Fruit of Love (Concluded)"

In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithe will be a comparatively small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that he will accept their offering.

The one to whom God has intrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge in selfishness and avarice, and to withhold from the Lord his own. But he who is true to God will, when tempted, answer to Satan, "It is written," "Will a man rob God?" "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The offerings made to God by his professed people would be much larger if it were not for the selfish love of ease, the manufactured wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character of Christ and the lessons he has given to his followers present no encouragement to selfishness. How much of self-indulgence did Christ have in his life? He for our sakes became poor, that we through his poverty

might be rich. And he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbor as ourselves, and devote to our own use the means intrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Saviour's life and teachings.

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" As though such a sin were not possible. But the Lord declares, "Ye have robbed me." God reads the covetous thought in every heart that purposes to withhold from him. Those who are selfishly neglectful in paying their tithes, and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before him of them that fear the Lord, and that think upon his name, so there is a record kept of all who are appropriating to themselves the gifts which God intrusted to them to use for the salvation of souls.

We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be intrusted with eternal riches. And the time is near when the case of every soul will be forever decided. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Those who keep eternal realities in view, who love the Lord with all the heart and soul and strength, and their neighbor as themselves, will conscientiously do their whole duty, as if the curtain were rolled back, and they could see that they were working in view of the heavenly universe. The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the Spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury. Inspired by love for Christ and for the souls for whom he has died, they feel an intense earnestness to act their part with fidelity.

Should all who claim to be sons and daughters of God, conscientiously meet their obligation to God and their fellowmen in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world. As they should impart, the Lord would open ways whereby they would be able continually to bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord his own were carried out regularly and systematically, it would be acknowledged of God. "Them that honor me will I honor."

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity [not feeling that he is compelled to give]: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness): being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

The offerings that are the fruit of self-denial prompted by love are represented by the words spoken by God to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Who does not desire such memorials--deeds which are before God as a voice speaking in behalf of the human agent, keeping our names fresh and fragrant in the heavenly sanctuary?

Alms and prayers are to be united; both are offerings to God, the one the supplement of the other. Merely to pray and to have good intentions is not enough. All Christians are under obligation to labor and sacrifice in the spirit with which Christ labored for the salvation of souls. Not only has the Lord given us as his stewards, talents of means to render back to the Giver, but he has endowed us with mental powers to use for him. He has made us the stewards of his grace, that both spiritual and temporal gifts may be employed for the saving of souls and the glory of him who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The fields are opening everywhere, calling for the living preacher. At home and abroad are openings that there seems no way to fill. Yet there is a large number who have the light of truth, and if these would do all in their power to give light to others, how much might be accomplished! All cannot be preachers of the word, but in their own homes all might do something for Christ. They could do a good work among their neighbors. If they would put their minds and hearts to the work, they might devise plans by which they could be useful in a small way, whatever their position. The ever-increasing opportunities for usefulness, the providential openings for the word of God to be presented, demand our offerings of time and intellect and money, gifts large and small, as God has prospered us, to make a way for the truth in the dark places of the earth, to set up the standard of righteousness, and to advance the interests of the kingdom of Christ. The heavenly angels are waiting to unite with the human agent, that many souls may hear and be impressed by the Holy Spirit, and be converted.

We have long been looking and waiting for the coming of the Lord; but are we doing all in our power to hasten his coming? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." While the Lord is ever working, while all heaven is engaged in the work on earth to draw men to Christ and repentance, what are the human agents doing to be channels of light, that they may cooperate with the divine agencies? Are they daily inquiring, "Lord, what wilt thou have me to do?" Are they practicing self-denial, as did Jesus? Are they deeply stirred, their hearts drawn out in prayer to God that they may be receiving of his grace, the Holy Spirit of God, that they may have wisdom to work with their ability and their means to save souls that are perishing out of Christ?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." By Mrs. E. G. White.

Advent Review and Sabbath Herald, May 23, 1893

(Vol. 70, #21)

"The Sin of Ananias"

"A certain man named Ananias, with Sapphira, his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him."

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things."

Ananias and Sapphira had listened to the words of the apostles when, after "they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

The heart of Ananias and his wife were moved by the Holy Spirit to devote their possessions to God as their brethren had done. But after they had made the pledge, they drew back, and determined not to fulfill it. While professing to give all, they kept back part of the price. They had practiced fraud toward God, they had lied to the Holy Spirit, and their sin was visited with swift and terrible judgment. They lost not only the present life, but eternal life.

The Lord saw that this signal manifestation of his justice was needed to guard others against incurring the same guilt. It testified that men cannot deceive God, that he detects the hidden sin of the heart, and that he will not be mocked. It was designed as a warning to the young church, to lead them to examine their motives, to beware of indulging selfishness and vain glory, to beware of robbing God.

In the case of Ananias, the sin of fraud against God was speedily detected and punished. This example of God's judgment was designed to be a danger signal to all future generations. The same sin was often repeated in the after history of the church, and it is committed by many in our time; but though not attended with the visible manifestation of God's displeasure, it is no less heinous in his sight now than in the apostles' time. The warning has been given, God has clearly manifested his abhorrence of this sin, and all who pursue a similar course of action may be sure that they are destroying their own souls.

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of his people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to his work. This lesson he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching.

That which has been set apart according to the Scripture as belonging to the Lord, constitutes the revenue of the gospel, and it is no longer ours. We are to treat it as wholly the Lord's. It is no better than sacrilege for any man to take one dollar from God's treasury to serve himself or to serve others in their secular business. This has been done, and some ministers are at fault in diverting from the altar of God that which has been especially dedicated to him. Ministers should regard this matter in a right light. Let them not, when brought into a strait place, take money consecrated to religious purposes, and use it for their own advantage, soothing their conscience by saying that they will repay it at some future time. Far better cut down your expenses to your income, restrict your wants, and live within your means, than use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of anyone in temporal affairs. It must be kept for the object for which it was given.

The minister or the steward who receives the funds for the Lord's treasury should give the donor a written receipt for the same, with the date. Then, without waiting to be tempted by financial pressure, to use this means for himself, let him deposit it, where, when called for, every penny will be forthcoming, to be used where it was designed.

The people need to be impressed with the sacredness of their vows and pledges to the cause of God. Such pledges are not generally held to be as obligatory as a promissory note from man to man. But is a promise less sacred and binding because it is made to God? Because it lacks some technical terms, and cannot be enforced by law, will the Christian disregard the obligation to which he has given his word? No legal note or bond is more obligatory than a pledge made to the cause of God. The members of our churches should be educated to regard their pledges in this light.

It is only when Christian motives are fully acknowledged, and the conscience is awake to duty, when divine light makes impressions upon the heart and character, that selfishness is overcome, and the mind of Christ is exemplified. The Holy Spirit, working upon human hearts and characters, will expel all tendency to covetousness, to deceptive dealing. When the Lord's messenger bears a message to the church, God is speaking to the people, awakening the conscience to see that they have not been rendering an honest tithe to the Lord, and that when it was not convenient to give, they have failed to present their offerings to him. They have used the Lord's own money for themselves, in building houses, in purchasing horses, carriages, or lands. They do this in the hope of

large returns, and every year they have the same excuse. "Will a man rob God?" O yes, he has done this many times, because he has not been spiritual, to discern the spiritual things.

On some occasions the Lord has moved decidedly upon worldly, selfish men. Their minds were illuminated by the Holy Spirit, their hearts felt its softening, subduing influence. Under a sense of the abundant mercy and grace of God, they felt it their duty to promote his cause, to build up his kingdom. They remember the requirement, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." They felt a desire to have a share in the kingdom of God, and they pledged to give of their means to some of the various enterprises of the Lord's cause. That pledge was not made to man, but to God in the presence of his angels, who were moving upon the hearts of these selfish, money-loving men.

In making the pledge, they were greatly blessed; but how quickly the feelings change when they stand on common ground. As the immediate impression of the Holy Spirit becomes dim, as the mind and heart become absorbed again in worldly business, it is most difficult for them to maintain the consecration of themselves and their property to the Lord. Satan assails them with his temptation, "You were foolish to pledge that money, you need it to invest in your business, and you will meet with loss if you pay the pledge."

Now they draw back, they murmur, they complain of the Lord's message and his messengers. They say things that are not true, claiming that they pledged under excitement, that they did not fully understand the matter, the case was overstated, their feelings were moved, and this led them to make the pledge. They talked as though the precious blessing they received was the result of a deception practiced upon them by the minister to secure money. They change their minds, and feel under no obligation to pay their vows to God. There is most fearful robbery of God, and flimsy excuses are made for resisting and denying the Holy Spirit. Some plead inconvenience; they say they need their money--to do what? To bury in houses and lands, in some money-making scheme. Because the pledge was made for a religious object, they think it cannot be enforced by law, and the love of money is so strong upon them that they deceive their own souls, and presume to rob God. To many it might be said, "You treat no other friend so ill."

The number of those who commit the sin of Ananias and Sapphira is increasing. Men do not lie to man, but to God in their disregard of the pledges which his Spirit moved upon them to make. Because sentence against an evil work is not, as in the case of Ananias and Sapphira, executed speedily, the hearts of the sons of men are fully set in them to do evil, to strive against the Spirit of God. How will these men stand in the judgment? Dare you abide the final issue of this question? How will you stand in the scenes described in the Revelation? "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." By Mrs. E. G. White.

Advent Review and Sabbath Herald, May 30, 1893

(Vol. 70, #22)

"Notes of Travel and Labor"

At the close of the Australian Conference, we spent a week with the church in Paramatta, N. S. W., and Feb. 4, we embarked from Sydney, for Auckland, New Zealand. Our ship, the "Rotomahanna," was a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant stateroom on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, Feb. 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortably furnished cottage, which the Auckland church had placed at our disposal.

For twelve days we labored earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theater, to attentive audiences. Elder Starr labored untiringly for the church, and several of the evening meetings were called early in the evening, and divided into two meetings. I would speak for half an hour, and then Elder Starr would follow with a discourse or Bible lesson. In all, I spoke eight times in Auckland. In Auckland we see a promising field for labor, but it must not be a transient effort; it must be earnest, efficient, continuous labor. There was once a strong church here, but many of the young men went into the canvassing field, and lately a number have moved away, so there are only a few, comparatively, to occupy our commodious meetinghouse.

We believe that there are many families in America, having a knowledge of the truth, who would be blessed of God if they would come to this country, and settle in such places as Auckland; and while sustaining themselves by their own labor, as they are now doing, labor to hold up the standard of truth in the cities and villages where there are thousands who know not the shortness of time. "Seek ye first the kingdom of God, and his righteousness." O that men would be more in earnest to communicate to others the light and grace that they have so freely received!

On Monday, Feb. 20, we sailed for Kaeo, on the steamer "Clansman." The steamer was rather small, but the captain and stewards did everything in their power for our comfort. There was no safety in my going into the cabin below. It was close, and the berths in the staterooms were narrow and very hard. A large easy-chair had been purchased for me in Auckland, and I sat on the deck in my chair as long as I could; but sitting long in one position is a painful experience for me, and I became very restless and nervous. I could not be well sheltered from the strong wind. The captain said he would clear the smoking room for me as soon as possible; but there was a large party on board going to a regatta at Russell, and it would be difficult to clear the room before ten o'clock. At last it was decided to make up my bed on the deck, in the most sheltered place that could be found. So my own spring cot was placed in a sheltered place, and blankets tied up to break the wind, and I was thankful for a place to rest.

Through the night we were favored with a calm sea and but little wind, and I rested some, although feverish and over wearied by the perplexity and confusion of preparation for the journey, and still more wearied by the brass band playing on board the boat. We expected to reach Russell at 7 A. M., but the fog closed down upon us while among the islands of the Bay. The engines were stopped, and the anchor was cast, and for more than an hour we waited for the fog to rise. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow-passengers left the boat. Russell is a quiet little place, consisting of a row of stores facing the beach, back of which are a few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors and windows out, which are occupied by families of Maoris.

Soon our steamer moved up the Bay to Opuia, where several hours were spent in loading coal. The Bay of Islands is very beautiful, and we enjoyed moving over its smooth waters amid verdant islands and massive rocks. We left the Bay at two o'clock in the afternoon, and reached Whangaroa Harbor at seven o'clock. Here we were met by brethren Joseph and Metcalf Hare, who had come down from Kaeo three miles in their large skiff, and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at eight o'clock we took our places in the skiff, and were off for Kaeo.

The trip from Whangaroa up the Bay and creek to Kaeo was an interesting one. The water of the Bay was as smooth as an inland lake. The night was perfect. The air was mild, and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Joseph Hare's landing in about two hours. Brother Joseph Hare's comfortable home is but a few steps from the landing. We were heartily welcomed by sister Hare, and I soon went to rest, as I was excessively weary. Elder Starr and wife went up the valley about four miles with brother Metcalf Hare to his home.

Wednesday morning brother Joseph Hare, Sr., came down and took us to his hospitable home, at the upper end of the valley close to where brother and sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knight's Canon, between Healdsburg and St. Helena. Cal. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of the palm tree called "necow" were plentiful along the foot of the hills, and towering above these were large bare trunks, bearing many thrifty bunches of a large air plant. Along the road were immense bunches of sweet brier, and large patches of blackberry bushes loaded with the ripening fruit.

Father Hare has a pleasant, comfortable home. The house situated on high ground is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lies the pasture lands, and the forest-clad mountains.

We had planned to remain in Kaeo two weeks, but providential circumstances lengthened our stay to three full weeks. Wednesday was spent in writing our American letters, which were taken to the steamer early Thursday morning. Early on Thursday it began to rain, and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than it had for twenty years. Many houses were flooded and deserted, fruit trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs which had for years been lying in the small creeks

in the mountains, waiting for a freshet to bring them down, were floated over fields and orchards, and left in all manner of curious places. After the flood was over, the weather was beautiful.

Sabbath forenoon, I spoke to our people in the little meetinghouse, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening Elder Starr spoke to a house full, in the same place. During the week, several evening meetings were held at the home of Father Hare. In these I would speak for half an hour, and then retire, and the meeting would go on for an hour or two. On the second Sabbath Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon, in the Wesleyan church.

While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for any one to move; but finally the grown-up children of our brethren and sisters began to come forward, and then as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church members came forward, and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first meeting among our people. Words of counsel were then spoken, and after the season of prayer, nearly all who were seeking the Lord for the first time, bore testimony. The Spirit and power of God was in our midst, and all went from the meeting rejoicing and praising God for what he had wrought.

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the word of God, and Elder Starr had many invitations to visit and hold Bible readings. We are satisfied that there is a work to be done in Kaeo, both for our church and for the community in and near the Kaeo valley. There are souls inquiring, What is truth? And those who have light have a work to do for their fellowmen. How earnest we should be to impart light and truth to others!--how patient and persevering! We need to have tender hearts, softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character, for thereby we shall drive souls away from the truth. We must lay aside our likes and dislikes. We must overcome all harshness and sharpness. We must be as wise as serpents and as harmless as doves; yet always ready to put ourselves in the forefront of the battle if God calls us there.

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labor in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God has been calling to fit themselves for labor in his vineyard; and we rejoice that several are preparing to go to the Bible school. On Wednesday, April 15, we bid adieu to our friends in Kaeo, and were taken down to the harbor, where we held one meeting, and the next morning took the steamer for Auckland. By Mrs. E. G. White.

(Vol. 70, #23)

"The New Zealand Campmeeting"

Thursday morning, March 16, we boarded the steamer "Clansman," at Whangaroa to return to Auckland, and from there to proceed to Napier, where the Conference and campmeeting were to be held. As on our trip from Auckland, the weather was almost perfect, and the sea was not rough. The captain and stewardess told us of the fearful storm they had a week before, and expressed their pleasure that we were not with them then, according to our intention. We too were very thankful that our plans had been interfered with, and that providentially we had been kept from going at the time of the heavy storm. At first, when the news came to us that the change of sailing of the boat on which we had expected to go from Auckland to Napier, would delay us a week, we felt much disappointed; for we were anxious to be on the ground, and to do all we could to encourage and help our brethren to prepare for the first Seventh-day Adventist campmeeting ever held in the southern hemisphere. But now we could see that the change was of double advantage to us, as it had given us another week to work in Kaeo, and had brought us to a time of beautiful weather for our trip. Again my bed was made on my own spring cot, on the steamer's deck, where the air was pure and plentiful, and I was saved from the torture of stifling rooms, and hard beds, which are the usual thing on the smaller ships along this coast.

We reached Auckland Friday morning, and were soon transferred to the large steamer which was to take us to Napier. Here our party of eight, from Kaeo, was joined by ten from Auckland and vicinity, who were going to the Conference. The ship was well filled with passengers, and it was going to be difficult to secure for me a well ventilated room. There were no deck cabins on this ship, and I dreaded the night; but by the kindness of the chief steward, we were allowed, after 10 p.m., to make up my bed in the ladies' boudoir, a beautiful airy room on the upper deck. Thus I was again saved the suffering consequent on occupying a small, stifling room.

Sabbath afternoon, our ship cast anchor near Gisborne, and waited for the small boat to come for the passengers and freight. Here thousands of pounds have been spent in vain, to build piers out into the deep water, so that large ships can come to the docks; but as fast as the pier is built, the sea washes in the sand, so that nothing has been gained. Soon the little steamer came out, rolling and tossing by the heavy waves, and brethren Starr, Edward, Wesley, Samuel Hare, and W. C. White, went ashore to visit the little church assembled for meeting. As a result of the labors of Elders Robert Hare, A. G. Daniells, and others, a small church has been raised up here, and a commodious meetinghouse purchased. This church, like others in this Conference, is pleading for ministerial help. O, that we had a hundred laborers where there is one. Everywhere there are fields suffering for help. When our brethren found the church, the Sabbath school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near. They also labored to encourage all who could, to come to the campmeeting.

About eight o'clock, the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck where most of the passengers were seated; but she came safely alongside, and the passengers were brought on board without using the huge basket

which was on the deck, ready for use when it is too rough to use the plank. When the sea is so rough that the plank cannot be used, the passengers are placed, two at a time, in this large basket, and hoisted up by the machinery that is used to load and unload the freight of the ship.

From Gisborne it is a short run to Napier. The sea was not rough, and we woke Sunday morning, anchored close to Napier. Here, also, an extensive breakwater is being constructed; but for some time yet, large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were met by Elders Israel, Mccullagh, and Wilson, and Mrs. Dr. Caro, who took us at once to her hospitable home, where we met Dr. Caro. He gave us a hearty welcome, and at their earnest invitation, we shared their kind hospitality all through our stay in Napier. Here I had a large airy room, with a fireplace, and every sunny day was encouraged to ride out with a horse and buggy, lent to us by thoughtful friends. We found Napier to be a beautiful place, the resident portion of the town being built on a series of high hills, overlooking the sea.

Sunday evening I spoke on my favorite theme, "The Love of God," to an attentive audience in the Theater Royal. Tuesday evening Elder Mccullagh gave the first discourse in the large tent on the campground. Monday, Tuesday, and Wednesday, our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches, asking all who would come to the meeting, to report, and the responses were so few, that it did not seem necessary to get many tents, or to lay out a large camp. The necessity of having a dining tent had been discussed, and it was so doubtful about its patronage, and so certain that it could only be conducted at a loss, that it was decided to have those who could not cook for themselves, patronize a restaurant in the town near by.

As the boats and trains brought in the delegations from the different churches, there were about twice as many as had been expected, and it was plain that the plans must be enlarged. A reception tent was proposed, and a dining tent was much needed. To have a large number of our people obliged to go up town for their meals, would break into our program, waste precious time, and bring in a haphazard state of things that should be avoided. It was presented to the committee, that although a restaurant in the camp would not pay expenses, it ought to be established, for its educating influence. We felt that there were lessons of the highest value as to unity of action, regularity, and the best methods of conducting campmeetings, that would be lost if our people were not supplied upon the campground, with wholesome food, prepared upon hygienic principles.

We felt that this first campmeeting must be as far as possible, a sample of what every other campmeeting held in the future ought to be. Over and over again I said to the people, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." As a people, we have lost much by neglecting order and method. Although it takes time and careful thought and labor, and often seems to make our work cost more, in the end we can see that it was a paying business to do everything in the most perfect manner. Jesus said to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious services in these last days. All the specifications and arrangements of detail we cannot copy; but we can understand that the order, the perfection of arrangement, particularly specified by Christ, who was enshrouded in the cloudy pillar, are patterns of the perfection and order that are to be carried into all our plans and arrangements for religious service. In these last days we are to give no lessons in

connection with our worship, that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased with cleanliness, order, and energy now, as when he gave direction to nearly a million of people, encamped in the wilderness. Those who follow Jesus will give a right example in all things.

Well, the camp was enlarged, more tents were procured, a reception tent was fitted up, not extravagantly, but plainly and tastefully, and was presided over by sister Starr. The most serious difficulty about having a dining tent, was the matter of getting someone to manage it, and persons to do the work. But we learned that sister Wilson had superintended the dining tent in two campmeetings in America, and she readily consented to take the oversight of this one. Three or four other sisters were engaged to assist in the work, and soon furniture and supplies were procured, and the dining tent ready for service. About a dozen were expected to patronize it, but soon there were about thirty boarders. The food provided was plain, substantial, and plentiful. It was prepared on hygienic principles. Meat was scarcely seen on the tables, and was only asked for by a few, although we doubt not that more than half of those present had not for years been for half so long a time without eating of flesh.

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it began to rain, and continued for a week. It did not rain all the time, but was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. Many members of the Napier church had employment which deprived them of the day meetings, but they were very regular in attending the evening and morning meetings. Most of the time I was able to attend the early morning meetings, and felt that I was deprived of a privilege, when unable to be present. All seemed to enjoy these early social meetings. One family, who were always present, came a mile and a half from their mountain residence, the mother and daughters sometimes running part of the way, rather than be late to the meeting. Many testified that this was the best meeting they had ever attended. Every day we were encouraged to see hope, courage, and faith growing in the hearts of the people, as they received light from the Scriptures.

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago, because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. It was the written testimonies of sister White which had led him to leave the church, and now it was her testimony, her preaching at this meeting, that brought him back to the church. He wished to be baptized again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. Some said that this alone was worth all that the meeting had cost.

On the first Sabbath afternoon, I spoke about thirty minutes, and then invited those to come forward for prayers, who had never given their hearts to Christ. The invitation was also extended to those who professed to be the followers of Christ, who had not the evidence of his acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the very ones who most needed to seek the Lord, that they might find Jesus a present help, ever ready to supply his grace, that they may overcome every defect in character.

We rejoiced to see the response that was made to this call. Many seats had to be cleared, and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily, and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. A sense of fearful consequences actuated the congregation. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come, spoken of in the first chapter of Isaiah: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Many hearts were impressed that we are hastening to the judgment, when every case will be decided for eternity.

Elder Starr gave precious instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then we had a season of prayer, and the blessing of God rested in rich measure upon the congregation. After the prayers, it was proposed that those who had come forward should go to another tent, where time would be given for them to speak, and to seek such help and instruction as each should need; but again the rain came down so heavily that no one wished to leave the tent, and the meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress; and some bore testimony who were giving their hearts to Christ for the first time.

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening six were baptized. On Monday the business meetings occupied most of the time. Elder Mccullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency was to lead men to undervalue the power of the grace of God, and to place too high an estimate on their own judgment. Some who had devoted much time to the study of phrenology, and placed much dependence upon it, were offended, and spoke freely against what had been said.

In the early meeting on Tuesday, this matter was referred to, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular program for the forenoon was suspended, and I presented to the people some of their dangers, as they had been shown to me before coming to this country. I pointed out some of the evil results from the study of "science, falsely so-called," and related the sad experience of some American ministers who had followed it, for influence or for gain. Before the meeting closed, some who had been most ardent students of phrenology, arose and said they would accept what had been presented regarding it, as the truth, and that they should act accordingly.

A day or two later one of the canvassers brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister, delivered at a recent Conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it was a divine book, and that all portions of it were inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity, and were satisfied that in this alone there was abundant explanation for the lack of success that has of late attended the

canvassing work. We see more and more clearly, that in all our labors the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the word of God. To the close of the meeting, and in all our labors since, this subject has been made prominent.

The campmeeting was to close Wednesday, April 5, two weeks from the beginning of the workers' meeting; but the steamers on which the delegates were to return home, were both late, so the meeting continued till Thursday, April 6. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. They could not understand how we could afford to fix the camp so nicely for so short a time.

On the last Sunday of the meeting, it was arranged that I should speak in the afternoon, and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. A tent meeting had been recently held in this place, and there are a few who obey the message, and others who are on the point of decision. Our meeting was in a large hall, and although the audience was not large, those present seemed much interested. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings, we passed a Maori village, where preparations were being made for a national council. In one inclosure there was a church, and several wharveys,--large houses in which they entertain a great number of guests,--also long tents in which hundreds were to be served with food; in other fields near by were long rows of little tents, for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and it seems that true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people? By Mrs. E. G. White.

Advent Review and Sabbath Herald, June 13, 1893

(Vol. 70, #24)

"Palmerston, New Zealand"

Since coming to New Zealand, the Lord has strengthened me to engage in labor for the churches. Although infirmities are still my companions by night and day, the Lord has given me his grace to bear them. Sometimes when I feel unable to fill my appointments, I say, In faith I will place myself in position. I will go to the meeting, and stand upon my feet, although feeling unable to say a word; and whenever I have done this, I have had strength given me to rise above all infirmities, and to bear the message the Lord has given me for the people.

It is now three months since we left Melbourne. We have traveled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper. I have spoken to the people forty-one times, and am gaining in health and strength, for which I render thanksgiving and praise to God every day, and in the night season. "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I

am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed." "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." I know not how to be thankful enough for the goodness and mercy of God to me. I desire to devote myself, soul, body, and spirit, to his service.

After the close of the campmeeting in Napier, we decided to visit Wellington, and to spend a few days at this place to labor with the little company of Sabbath-keepers here, who are pleading for help. Palmerston is about five hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier, we passed over a rich farming country, dotted with small towns. In a few of these some labor has been bestowed, and there are a few families of Sabbath-keepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large fertile pastures, full of stumps and half-burned logs, remind us of the newer portions of Michigan, Canada, and York State.

Palmerston is a prosperous town of 6,000 inhabitants. It is a railroad center, and the principal town in a large and fertile district.

Four years ago a series of meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time, and another continuous and persevering effort will be required here. During our short visit very little can be done but to encourage and counsel the small company of believers.

At the foot of the cross our laborers must learn the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of 1 Corinthians Paul has given us instruction which every true laborer needs to study, especially the following verses: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Here is a lesson of special consequence to every worker in the vineyard of the Lord. It will not result in solid work for men to preach to please the ears of the people, while the truth is not held forth in a manner to bring them to the cross of Jesus Christ. The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus Christ must be ever lifted up and exalted.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and fear, and much trembling." The apostle feared lest his work should stand in the wisdom of men, and not in the power of God, and thus his labor prove to be a work which would not produce a harvest.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Now for the explanation of this wisdom that the world hath not seen, nor heard, nor known. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." The words contained in this chapter should be imprinted on every soul of those who are laborers in the vineyard of the Lord.

Everyone engaging in the work needs these words framed and hung in memory's hall, "We are laborers together with God." Then there will not be so many decided failures in the efforts made to win souls to Jesus Christ. There is need of bringing them to the foundation, and building them into a firm structure, that will abide the fires of the last great day. The people cannot be reached, and their hearts broken, except by God's divine power. 1 Cor. 3:9-15.

Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:14, 15. Let the men who are engaged in the solemn work of bearing the last message to the world, heed the exhortation of Paul, "Preach the word,"--not the science of phrenology, or the productions from human speculations; but listen to the words of inspiration addressed to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, the

people having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now hear the words addressed to the messengers who bear the God-given message to the people in these last days: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ."

Especial heed should be given to the words of the apostle: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." The minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." 2 Tim. 2:15, 16. Will every messenger of God give heed to these words? We are laborers together with God, and if those who accept the responsibility of holding forth the word of life to others, do not daily yoke up with Christ, and lift his burdens, and learn of Jesus day by day, it were better for them to seek for some other employment.

We can reach the people only through God. If the human agent is cooperating with the divine intelligences, an efficiency and a power will attend his labors which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself, to cast in the seeds of truth. Let every youthful laborer engaged in any branch of the work consider that he is wearing the armor of Jesus Christ, marshaled under his banner wisely to meet the enemy. Jesus Christ is our Captain and Leader. We are to obey his orders in doing the work appointed us, which is to sow, and reap, and garner up his harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected,--faithfulness and care in the use of means committed to your trust,--faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been intrusted. By Mrs. E. G. White.

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(Vol. 70, #25)

"Our Duty in Ministering to the Poor"

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The price which heaven has paid for man reveals the value of every soul. There is not one passed by in the provision of God's love. "Whosoever believeth in him" shall not perish, but have everlasting life.

And to all who have received Christ, the Holy Spirit says, "Ye are God's husbandry, ye are God's building." Every provision has been made that his possession, purchased at such infinite cost to heaven, should grow into a holy temple unto the Lord, complete in him. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Every facility has been provided that man may have a perfect character, that he should come off more than conqueror through the merits of Christ.

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them.

Zechariah the prophet beholds "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. The Majesty of heaven, the only begotten of the Father, responds to Satan's claims. "The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan was charging God's people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the right to work his will upon them without interference from God in their behalf.

"And he [the Lord Jesus Christ] answered and spake unto those that stood before him [his holy attending angels], saying, Take away the filthy garments from him." And to Joshua he said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Jesus has borne the sins of the whole world, he suffered as man's substitute and surety. He has himself bridged the gulf that sin has made, that separated man from God, and earth from heaven. With his own divine hand he plucked the brand from the burning, that man might not die the second death.

"And I [the Lord] said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments,"--the pure garments woven in the loom of heaven, the righteousness of Christ. "And the angel of the Lord stood by," to behold the perfect justification of his saints, the victory over Satan and sin. "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [as kings and priests unto God], and shalt also keep my courts, and I will give thee places to walk among these that stand by,"--the loyal angels of heaven.

Here the curtain that separates us from the unseen world is lifted, and we behold the conflict that is waged over every soul who believes in Christ. All heaven is interested in the people who are

walking in the ways of the Lord, and keeping his charge. Shall not the great love and care manifested by the world's Redeemer and all the heavenly host in our behalf arouse us to love and good works in behalf of our fellowmen? For the redemption of the human soul the Majesty of heaven yielded up his life, and all the agencies of heaven are engaged in tireless ministry. In view of what heaven is doing to save the lost, how can those who are partakers of the riches of the grace of Christ withdraw their interest and their sympathies from their fellowmen? How can they indulge in pride of rank or caste, and despise the unfortunate and the poor?

Yet it is too true that the pride of rank, and the oppression of the poor which prevail in the world, exist also among the professed followers of Christ. With many, the sympathies that ought to be exercised in full measure toward humanity, seem frozen up. Men appropriate to themselves the gifts intrusted to them wherewith to bless others. The rich grind the face of the poor, and use the means thus gained to indulge their pride and love of display even in the house of God. The poor are made to feel that it is too costly a thing for them to attend the service of God. The feeling exists with many that only the rich can engage in the public worship of God so as to make a good impression on the world. Were it not that the Lord has revealed his love to the poor and lowly who are contrite in heart, this world would be a sad place for the poor man.

The word of God rebukes the narrow exclusiveness that is often manifested by the rich toward his fellowman who for some reason has not acquired wealth. There is no respect of persons with God. The wealthy man has larger responsibilities than the poor man, but there is no caste with God. Those who have been unfortunate in temporal things, but who love and fear God, are registered in heaven as rich in faith and good works.

The world's Redeemer was the son of poor parents, and when in his infancy he was presented in the temple, his mother could bring only the offering appointed for the poor,--a pair of turtle doves or two young pigeons. He was the most precious gift of heaven to our world, a gift above all computation, yet it could be acknowledged only by the smallest offering. Our Saviour, during all his sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized his life. All the favors and blessings we enjoy are alone from him; we are stewards of his grace and of his temporal gifts; the smallest talent and the humblest service may be offered to Jesus as a consecrated gift, and with the fragrance of his own merits he will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable. Every one can lay up a treasure in the heavens. All can be "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve him he has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge.

Our Lord Jesus Christ was rich, yet for our sake he became poor, that we through his poverty might be rich. He bids all whom he has intrusted with temporal blessings to follow his example. Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to him. "Is it

not," he says, "to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant.

There are many who complain of God because the world is so full of want and suffering. But the Lord is a God of benevolence, and through his representatives, to whom he has intrusted his goods, he would have all the needs of his creatures supplied. He has made abundant provision for the wants of all, and if men did not abuse his gifts, and selfishly withhold them from their fellowmen, none need suffer from want. By Mrs. E. G. White. (Concluded next week.)

Advent Review and Sabbath Herald, June 27, 1893

(Vol. 70, #26)

"Our Duty in Ministering to the Poor (Concluded)"

It is not wise to give indiscriminately to everyone who may solicit our aid; for we may thus encourage idleness, intemperance, and extravagance. But if one comes to your door and says he is hungry, do not turn him away empty. Give him something to eat, of such things as you have. You know not his circumstances, and it may be that his poverty is the result of misfortune.

But among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna from heaven, he does not send ravens to bring them food; but he works a miracle upon human hearts, he expels selfishness from the soul, he unseals the fountain of benevolence. He tests the love of his professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan. These are in a special sense the little ones whom Christ looks upon, whom it is an offense to him to neglect. Those who do neglect them are neglecting Christ in the person of his afflicted ones. Every kind act done to them in the name of Jesus, is accepted by him as if done to himself, for he identifies his interest with that of suffering humanity, and he has intrusted to his church the grand work of ministering to Jesus by helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest.

Until death shall be swallowed up in victory, there will be orphans to be cared for, who will suffer in more ways than one if the tender compassion and lovingkindness of our church members are not exercised in their behalf. The Lord bids us, "Bring the poor that are cast out to thy house." Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan manifested in prayers and deeds, will come up in remembrance before God, to be rewarded by and by.

There is a wide field before all who will work for the Master in caring for these friendless children and youth, placing them in a position favorable for the formation of a right character, that they may become children of God. There are unpromising children that need to be tenderly sought for; many that would otherwise grow up in ignorance, and drift into associations that lead to vice and crime, may be brought into favorable surroundings, and under Christlike, tender watchcare may be saved to Christ.

The children and youth are God's property; the Lord formed their bodies and gave them the breath of life, and Jesus died for them, that whosoever believeth in him, should not perish, but have everlasting life. Are you who profess to be children of God acting your part to teach these, who so much need to be patiently instructed, how to come to the Saviour? Are you overcoming your indolence and slothfulness, and acting your part as laborers together with God, faithful servants of Christ? Are these unformed, perhaps ill-balanced minds cared for with that love which Christ has manifested for us? The souls of children and youth are in deadly peril if left to themselves. They need patience, love, tender, Christlike care. This will break every barrier down.

Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and effect, should rouse us to rescue these unfortunate ones. If men would bring into this work the same energy and tact and skill that they employ in the common business relations of life, and while seeking wisdom from God would earnestly study how to mold these undisciplined minds, many souls might be rescued from the multitudes that are ready to perish.

If parents would feel the solicitude for the salvation of their own children that they should have, if they would bear them in their prayers to the throne of grace, and then live out their prayers, knowing that God is cooperating with them, they might become successful workers for children outside of their own family, and especially for those who have not parental counsel and guidance. The Lord calls on every member of the church to do your duty to these orphans. Do not, however, work for them merely from the standpoint of duty, but because you love them, and Christ died to save them. Christ has purchased these souls that need your care, and he expects you to love them as he has loved you in your sins and waywardness.

Love is the agency through which God works to draw the heart to him. It is the power by which he expels sin from the soul. In every department of life this principle must be the controlling power. In every enterprise of mercy this alone can give efficiency; the finite must unite with the infinite; and "God is love."

This work for others will require effort and self-denial and sacrifice; but what is the little sacrifice that we can make, in comparison with God's great gift of his only begotten Son? God has granted us the privilege of becoming laborers together with him. In his plan there is a positive necessity for

good works, for his plan made for the uplifting of man is dependent upon the cooperation of his human agents.

God imparts his blessing to us, that we may give to others. And as long as we yield ourselves as the channels through which his love can flow, he will keep the channels supplied. When you ask God for your daily bread, he looks right into your heart to see if you will impart the same to others, more needy than yourself. When you pray, "God be merciful to me a sinner," he watches to see if you will manifest compassion to those with whom you associate. This is the evidence of our connection with God,--that we are merciful even as our Father who is in heaven is merciful. If we are his, we shall do with a cheerful heart just what he tells us to do, however inconvenient, however contrary it may be to our own feelings.

God is always giving; and upon whom are his gifts bestowed? Upon those who are faultless in character? He "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Notwithstanding the sinfulness of humanity, notwithstanding we so often grieve the heart of Christ, when we ask his forgiveness, he does not turn us away, although we are most undeserving. It pleases and honors God when we expect great things at his hand. He has promised us great blessings through our Saviour, and we cannot dishonor his name more than to doubt his love and his willingness to bless us.

How are the world to know God and Jesus Christ whom he hath sent?--Through his word and through his human agents; we are to be his representatives. Through us the world will form their opinion of God and of the religion of Christ. Therefore Jesus said, "Herein is my Father glorified, that ye bear much fruit." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." When men see, they glorify God. Great dishonor is brought upon the cause of God because those who profess Christ do not possess his Holy Spirit, but walk in their own ways. What a terrible misrepresentation of God, his ways, his character, are the selfishness of life and hardness of heart of his professed followers. A profession of piety is not enough; if religion is not brought into practical service, and does not produce good works, it is valueless. If we do not live to bless others, we are unfaithful stewards, and we shall never receive the heavenly benediction, "Well done." But God will have a peculiar people, of whom it is written, that Christ is not ashamed to call them brethren. They bear his likeness. They are a spectacle to the world, to angels, and to men.

It is in doing the works of Christ, ministering as he did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus, may appear in the believer. All dross must be cleansed from the soul, through the sanctification of the truth. If good works cost us no sacrifice, then they would not be disciplinary. There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations, we gain victory over every objectionable feature of our character. The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God.

Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future, eternal happiness. To those who have been co-workers with

Christ it will be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Although we have no merit in ourselves, in the great goodness and love of God we are rewarded as if the merit were our own. When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. What we have accomplished has been wrought solely through the grace of Christ, and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour, every promise that God has made will be fulfilled, and every man will be rewarded according to his deeds. The precious rewards of the future will be proportioned to the work of faith and labor of love in the present life. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We should be most grateful that now in probationary time through the infinite mercy of God, we are permitted to sow the seed for our future harvest. We should carefully consider what the harvest will be. Whether the crown of our eternal rejoicing shall be bright or dim depends upon our own course of action. We may make our calling and election sure, and may come into possession of the rich inheritance, or we may defraud ourselves of the far more exceeding and eternal weight of glory.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." By Mrs. E. G. White.

Advent Review and Sabbath Herald, July 4, 1893

(Vol. 70, #27)

"The True Missionary's Dependence Is in God"

There are times when prayer becomes unusually urgent. It is when we are to take a decided position that the church and the world are not to be united, when philosophy and science claim to be the gospel, when men by their own interpretation make the commandments of God and the traditions of men identical. Fervent prayer must go up to God when the church is to show forth in her pure and exalted character the religion of Christ, and by precept and example affirm the difference between the teachings of men, purporting to be for the uplifting of humanity, and the means by which God would purify society. The church is to shine in the world as a light; but she is to do so by depending upon a divine agency, by having a living connection with the living God. This dependence is indispensable to her success and victory.

The true missionary's hope is in God alone, and he makes manifest this fact by importuning the throne of grace. Skeptical philosophy is easily distinguished from the gospel; for the gospel makes known the Christian's dependence upon God, and requires him to take counsel with God. In this way

the Christian becomes a true signboard, pointing heavenward. He says, "I can do nothing of myself," and makes manifest the fact that the rebuke of God is upon the pride of human inventions. He lays claim to a power that is all-sufficient to accomplish the work.

There will come times when the church will be stirred by divine power, and earnest activity will be the result; for the lifegiving power of the Holy Spirit will inspire its members to go forth and bring souls to Christ. But when this activity is manifested, the most earnest workers will be safe only as they depend upon God through constant, earnest prayer. They will need to make earnest supplication that through the grace of Christ they may be saved from taking pride in their work, or of making a saviour of their activity. They must constantly look to Jesus, that they may realize that it is his power which does the work, and thus be able to ascribe all the glory to God. We shall be called upon to make most decided efforts to extend the work of God, and prayer to our heavenly Father will be most essential. It will be necessary to engage in prayer in the closet, in the family, and in the church. Our households must be set in order, and earnest efforts must be made to interest every member of the family in missionary enterprises. We must seek to engage the sympathies of our children in earnest work for the unsaved, that they may do their best at all times and in all places to represent Christ.

But let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith. We shall be in danger of losing our sense of dependence upon God, who alone can make our work succeed; but although this is the tendency, let no one think that the human instrument is to do less. No, he is not to do less, but to do more by accepting the heavenly gift, the Holy Spirit. The world in its own wisdom knew not God, and every human power is naturally, to a greater or less degree, opposed to God. We are to look to Jesus, and cooperate with heavenly agencies, offering our petitions to the Father in Jesus' name. In this way we shall not turn aside with those who are content to follow the sparks of their own kindling; but by the precept and example we shall make it manifest to the world that we are Christ's witnesses.

The Lord has said that his work is to be done, "not by might nor by power; but by my Spirit." The work of God is to be carried on to completion by the cooperation of divine and human agencies. Those who are self-sufficient may be apparently active in the work of God; but if they are prayerless, their activity is of no avail. Could they look into the censer of the angel that stands at the golden altar before the rainbow-circled throne, they would see that the merit of Jesus must be mingled with our prayers and efforts, or they are as worthless as was the offering of Cain. Could we see all the activity of human instrumentality, as it appears before God, we would see that only the work accomplished by much prayer, which is sanctified by the merit of Christ, will stand the test of the judgment. When the grand review shall take place, then shall ye return and discern between him that serveth God and him that serveth him not.

To preach to the people will avail nothing unless the worker has a vital connection with God. The minister may attract attention by his eloquence; but if his spirit and action are not in harmony with his words, they will have little power to convert the soul. Christ sent forth his disciples to preach the gospel not singly, but by twos, that they might labor unitedly in spreading the truth. Jesus saw that this plan would result in much more good than if one was sent alone. There is need of two working together; for one can encourage the other, and they can counsel, pray, and search the Bible

together. In this they may get a broader light upon the truth; for one will see one phase, and the other another phase of the truth. If they are erring, they can correct one another in speech and attitude, so that the truth may not be lightly esteemed because of the defects of its advocates. If the workers are sent out alone, there is no one to see or correct their errors; but when two go together, an educating work may be carried on, and each worker become what he should be,—a successful soul-winner.

If frequently happens that one of the workers is self-conceited because of his power to interest his hearers, and yet he may not be one who may win souls to Christ. How important that a humble man be set aside, who is a laborer together with God, who watches and prays in simplicity, whom the heavenly Father that seeth in secret can reward openly. In the sight of men the self-sufficient worker may seem to be moving the world; but in the sight of God the humble wrestler moves heaven. The hosts of God are interested in the humble, praying man, who dares not make a move without first coming in prayer into the presence of God to counsel with the Omnipotent. True missionary work can be done only in the spirit of the first Missionary who visited our world. He was often in prayer to his Father, and at times presented his petitions with strong crying and tears, pleading that the power of God might save those knew not that they needed salvation. We must have the spirit that actuated Christ, that led him to entreat and persuade the rebellious to come unto him. Even when men turn away from us in hardness of heart, refusing the gift of eternal life, we are to imitate the example of Christ. He did not look with indifference upon those who slighted and rejected him. It was a hard struggle for the Saviour to give up the child of his love, even Jerusalem. He had led his chosen people through the wilderness, enshrouded in the pillar of cloud by day and pillar of fire by night. He had directed their ways, guided them by his eye, and watched over them continually. Must he now give up his son whom he had delivered from slavery in Egypt? O, if the Jewish nation had known the Prince of Life who came to save them, they would not have hated him, refused to hear him, and at last crucified him. But knowing that they would work the will of Satan against him, he looked upon Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not."

The church must pray in faith, else if the Lord grants success to our work, we shall be ensnared through spiritual pride. Sincere, earnest prayer will be answered. God has pledged his word that he will answer the cry of the honest heart. The order will be given in heaven, "Open the windows of heaven, and pour out a blessing upon the earnest suppliant." Let many missionaries enter the field, but let them count the cost before beginning the work. Let each ask himself, Am I prepared to surrender everything for the success of the work? Then as wise men lay your plans that you may devote yourself to the work, that in singleness of purpose you may endure hardness as good soldiers of Jesus Christ, giving yourselves wholly to his service, humbly trusting in God, who has said, "The effectual, fervent prayer of a righteous man availeth much." Go forth to labor in the interests of the truth, and become agents in the hands of God for the saving of perishing souls for whom Christ died. By Mrs. E. G. White.

Advent Review and Sabbath Herald, July 11, 1893

(Vol. 70, #28)

"There Is No Excuse for Spiritual Weakness"

The truth should be preached in simplicity, and the ministers of God should seek to imitate, as far as possible, the manner of Christ's teaching. If the truth is spoken in simplicity and received in simplicity, Christ will be presented as a perfect Saviour, and the Spirit will witness to the truth, and move upon hearts to accept of the free gift of the righteousness of Christ. The words spoken under the influence of the Spirit of God, if accepted, are a savor of life unto life; if rejected, are a savor of death unto death.

We should present before the people the fact that God has provided that we shall not be tempted above what we are able to bear, but that with every temptation he will make a way of escape. If we live wholly for God, we shall not allow the mind to indulge in selfish imaginings. If there is any way by which Satan can gain access to the mind, he will sow his tares, and cause them to grow until they will yield an abundant harvest. In no case can Satan obtain dominion over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in, and by catching away the good seed sown in the heart, make of none effect the truth.

We cannot plead that we have less light than had God's ancient people; for we have the truth, and the light that was given to them, and it has come down to us as an hereditary trust, to be given to all peoples and tongues. We cannot plead that we have less light than had the Jewish nation, who, because they were not doers of the word, became an astonishment and a reproach before the world, because they knew not the time of their visitation. Can we expect that the Lord will favor us, and establish us as a praise in the earth, if we are not doers of his word? Can we expect that the Lord will always heap privileges upon us, simply because in the past we have been exalted to heaven, as was Capernaum? When the judgment shall sit, and the books shall be opened, and every man shall receive according as his works have been, who will presume to plead that they have done many acceptable things that should balance their past in the golden scales of the sanctuary? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Though Chorazin, Bethsaida, and Capernaum felt that they were rich and increased with goods, and had need of nothing, Jesus sets before them their poverty-stricken condition. In this portrayal he has presented before all that claim to believe the law of God, that they have need to buy of him gold tried in the fire, and white raiment that they may be clothed, and that the shame of their nakedness may not appear. It will be according to the measure of light and favor bestowed, that retributive judgment will be estimated and dealt out to those who fail to appreciate the grace which has been freely offered. If those to whom light has come, had received, appreciated, and acted upon it, they would have been placed in connection with God, and would have been channels by which his blessing would flow to the world. Nations that sit in midnight darkness would have had light through God's appointed agents and instrumentalities,—the members of our church, the influence of our

institutions. We should have seen these nations doing a greater work than those who have had clearer light and more numerous opportunities. The people who had failed to become agents for God, might have been far in advance of where they are in spiritual things, and much more might have been done than has been done. We know not how much more tolerable it will be in the day of judgment for those who have been prevented from hearing the truth of God, and from working for him, because of the unfaithfulness of those to whom God has given great light. They have failed to manifest the spirit of self-denial, and have not acted their part in their sphere as Christ acted his part in his sphere to save the perishing souls of men.

"Let him that thinketh he standeth take heed lest he fall." There are many who believe that they are in favor with God, rich and increased in goods, and have need of nothing, and know not that they are spiritually wretched and miserable and poor and blind and naked. The true witness says to such, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

Let us heed the message of the true witness given in warning to us. Let us seek to realize that the heavenly assembly are looking upon us, are witnesses to all our words and works. Will it not be wise for us to contemplate heavenly realities? Will it not work us good to comprehend the fact that heaven exists as really as does the earth, that the angels of heaven are interested in all transactions of earth, and are commissioned to minister to all who shall be heirs of salvation, who are lawfully striving to win the crown of life? If we bear the test and proving of God, we shall be counted worthy to be members of the royal family, children of the heavenly King. Jesus, our substitute and surety, is pleading our cases as an able substitute in the courts of God.

Why should not all have an intense interest in all that is transacted among the children of men, since Christ, our Intercessor, is continually engaged in presenting our cases before the mercy seat? "We have an Advocate with the Father, Jesus Christ the Righteous." Why are the chosen of God, his elect people, so silent upon the wondrous theme? Why is man's gratitude so little toward Him who has given his life to save the lost race from eternal ruin? Heaven views the plan of salvation with amazement, and cherubim and seraphim continually do cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Why should not man arouse, and manifest enthusiasm concerning the wonderful condescension of God to a fallen race? O may our sluggish energies be quickened, that we may reveal the matchless depths of a Saviour's love to a perishing world. By Mrs. E. G. White.

(Vol. 70, #29)

"Character Estimated By Outward Manifestations"

In the family circle there are frequently those of widely different temperaments; and deficiencies of character will be made apparent in different members according to the traits of character that have been indulged and cultivated. Some of the members of the family will be sensitive, proud of spirit; some will be selfish and unreasonable. Words of reproof may be spoken that, if the heart is humble, will have a favorable influence upon those reproofed, while those who are self-centered and self-righteous, and who feel that they have need of nothing, will misunderstand, misinterpret, and misapply the words that are spoken in faithfulness to them. Every little thing that does not meet their idea will be transferred to memory's hall, and by dwelling upon that which is disagreeable, by talking it over, they will become transformed in character. They will feel intensely over matters of little consequence, and will judge rashly, greatly to their own moral and spiritual detriment, and to the injury of those around them. Some in the family will manifest kindness as long as father, mother, brother, sister, or neighbor follows out their ideas; but if they fail to do this, the kindly attention and sympathy are withdrawn. They make themselves very miserable, and others feel the cold, unsympathetic atmosphere with which they surround their souls. They cherish an unforgiving, resentful, or worldly spirit, according to the circumstances that have influenced them; but where such a spirit is manifested, it is evident that Christ is not abiding in the soul.

Where Christ is formed within, the hope of glory, the character is continually being molded after the model of the divine character. The grace of Christ is constantly exerting its influence upon the life and actions. The manner of the true Christian becomes like the manner of Christ, and his character represents the character of Christ. Christ can take the different members of the family, with all their varied characteristics, and by his rich grace, fashion them all in the image of the divine. He can bring them all into conformity to his will, and show forth through them the influence of the truth upon mind and character, to a crooked and perverse generation among whom they shine as lights in the world.

Christians should educate and train their affections and manners according to the pattern of the life, the Spirit, the character of the divine Teacher. A solemn work has been left for us to do for ourselves as individuals, which no other can do for us. We must watch our words and our manner, prohibiting Satan from shaping them after his own Satanic order. We must watch well the indications that tell of the state of the heart, and as faithful sentinels, check the first tendency toward evil. The kind of fruit borne by the tree will tell the nature of the tree. Christ says, "By their fruits ye shall know them." The character of our actions will tell whether we are in spiritual health or spiritual decline. A man's soul is not in a good spiritual condition while he manifests irritability of temper, and an unchristlike spirit or manner. While these deficiencies exist, it is evident that there is need of the divine Physician, who knows how to deal with these soul-maladies. But praise God, there is balm in Gilead, there is a spiritual Physician there, and to him we may go, and be healed of all our spiritual diseases.

It is not our right to live to please ourselves in spirit, thought, word, or action. As Christians we have duties to do for the benefit of others. We owe to all our contribution to increase the sum of

human happiness. In order to do this we must draw from the source of infinite grace through our Lord Jesus Christ. We must let the bright beams of the Sun of Righteousness shine into our hearts, that we may reflect light to others. We may daily be blessed, and be a blessing to others, promoting love, joy, and peace wherever we go. With Job we may say, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me." A large share of life's happiness depends upon giving and receiving Christlike courtesy. The sharp, rude angles and rough points in our character, the manifestation of selfishness in unkind words and actions, tear away the delicate fabric of human love and happiness.

As Christ's representatives, we are to bear to the world a far higher representation of what the beauty of holiness is. What is holiness?--It is wholeness to God. Our words, our actions, the manner of spirit manifested, is the outward and visible manifestation of what is within, and testifies as to whether we have on the robe of Christ's righteousness, woven in the loom of heaven, or are clothed with our own natural citizen's dress. We are to give evidence to the world in our outward acts as to what is the influence of the truth upon our hearts. The world observes our lives, hears our words, watches and measures our characters by these outward signs, and estimates the truth we profess to believe, according to that which we reveal as having been accomplished by it for us.

For years the Spirit of God has reproved and exhorted the professed followers of Christ, and has left us without excuse in pursuing evil ways, in criticising and finding fault with the message and the messenger whom God has sent. Shall we who cannot read the secrets of the heart reject the message of reproof, and presume to say that we are without fault? It is perilous to permit prejudice to arise in your hearts and speak against those upon whom sacred responsibility is laid, permitting yourselves to be influenced by a report that has come to your ears of which you have never sought for an explanation from the one accused. You may see the peril of such a course by reading concerning the course of Aaron and Miriam, when they spoke against Moses because of his marriage with one who did not meet their mind. And they said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.)" God could see the meekness of Moses; but his own brother and sister failed to see it, and though they had been his daily companions, they really thought that Moses was exalting himself above them, when he was doing with meekness and fidelity what the Lord had directed him to do.

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I

beseech thee, and the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again."

The peril of speaking against the servants of God is also made manifest in the story of Korah, Dathan, and Abiram. "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? . . . And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. . . . And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: . . . and they perished from among the congregation."

There is need of cultivating genuine humility before God. Let every soul remember that the words we utter are heard by the living Witness that is ever by our side; we may think that we have a right to criticise and to pronounce judgment, and yet that which we say may be entirely contrary to the mind and will of God. In expressing an adverse opinion of the servants of God, in cherishing a lofty sense of our own attainments, in feeling that we have need of nothing, we place ourselves in the path of darkness, and pass sentence upon the beloved of God, that is simply a sentence pronounced after our own finite wisdom, which is foolishness in the sight of God.

Those who are chosen of God and found faithful will be heavenly-minded. Their affection will not be bound within four walls, will not be centered simply upon their own family; but they will impart to others the gracious influence that has been cherished in their own hearts and manifested in their lives. By studying and copying the life of Christ, they will constantly enlarge the circle of their interests, and their estimate of Jesus and his matchless love will be ever increased. Loving Christ, they will love those for whom Christ died. They will heed the injunction of the apostle, where he says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." By Mrs. E. G. White.

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(Vol. 70, #30)

"Esteem Them Highly For Their Work's Sake"

"And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

The ministers who are laborers together with God are to be respected, honored, and beloved. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." We are not to criticise them, to question every movement that does not coincide with our ideas and practices. A great work has been laid upon the ministers of the Lord, and what kind of men can we hope to select to do this work? Can we choose men who are perfect, who never err? "And I, brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the wisdom of God." "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Those to whom Paul was speaking these words esteemed themselves very highly, and did not hesitate to find fault, question, and criticise the message and the messenger sent from God for the confirmation, strengthening, and encouraging of the saints. The testimony the ministers of God desired to bear for the comfort and consolation of the children of God, they were not able to bear, because the people of God were not in a condition to receive it. Spiritual things are spiritually discerned, and they were not exercising themselves unto godliness. Paul says:--

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God."

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory

and praise of God." "Let your conversation be as cometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

In visiting the churches, ministers often find two existing evils among the professed people of God, which cause them sorrow of heart. On the one hand, there is a class to whom the servants of God have borne a testimony that has cut across their prejudices, and wounded their pride, and they are ready to condemn the faithful reprove. On the other hand, there is a class, who, because the minister has not specified their errors, or reprov'd them in any personal way, idolize the minister, and are ready to flatter and admire him, proclaiming him as a perfect minister of Christ. It is difficult to handle these evils, and so treat upon both dangers that no harm will be done to those who have a knowledge of the theory of the truth, and yet are not sanctified through it. If the minister seeks to correct these evils, both classes are likely to misunderstand and misinterpret his motive and words. In whatever way the matter is dealt with, unless the mind and heart of the people are under the direct influence of the Spirit of God, Satan will make subtle suggestions in such a way that his agency is not recognized, and whatever is said and done in the way of reproof, admonition, or instruction, will be misapplied or misinterpreted. Those whose minds are not spiritual will put a false construction upon the words of the reprove, and make a world out of an atom, and an atom out of a world. They have so little respect for the messenger and his message, that if they imagine that there is something in the human line that does not meet their measurement and judgment, they pronounce sentence against it, and the message which they needed, and which God sent, is discarded. They will receive neither the messenger nor his message, and fail to be benefited by that which they hear. The respect which they should cherish and cultivate for God's chosen interest steadily diminishes, in place of increasing. Unless this mistake is corrected, disastrous results will ensue. The love of God will become extinct in the soul; and instead of spiritual power in the church, there will only be dry theories, without sap or nourishment.

The office of a messenger whom God has chosen to send with reproofs and warnings, is strangely misunderstood at the present time. When reproof is given, the church members feel humiliated, as their real situation is revealed to them, which they were not able to discern. God in mercy sent them warnings and reproof because he loved them. He says, "As many as I love, I rebuke and chasten; be zealous therefore and repent." Those who need reproof bring sorrow and grief upon the soul of him who must correct their errors; but though his message be painful to him, he dare not neglect his work. Those who deserve reproofs feel hurt under personal admonition. Pride is wounded, and Satan suggests that their mistakes and errors will be reported to others, and remarks will be made in reference to their mistaken course of action. It would be well for these individuals to realize that their defects are manifest to all, and the world measures them by that which they do. Not only this world beholds their course, but they are a spectacle to the angels of heaven. The heavenly host are

looking upon every man, woman, and child, and they see the defects of their characters. Besides this, nothing is hid from God; our secret sins are in the light of his countenance.

The faithful reprovener that is sent of God to make known the mistakes and errors that are binding the souls of those who are deceived, is treated with contempt. They would crucify the minister simply because he has taken the course which he felt was right, and could not neglect as a faithful steward of the grace of God. Let the church members realize that the ministers are called to do a special work, not to be men-pleasers, but to speak the truth in love, and to watch for souls as they that must give an account. A true shepherd has a very important part to act. He must reprove. He dare not keep silent when he sees souls in danger of bringing upon themselves eternal ruin. The wayward heart will take exception to his message; for the love of God has grown cold, and he is incapable of discerning spiritual things. He will misjudge, criticise, and weigh the reprovener's words in his own finite human scales, and denounce the messenger, and thus grieve Jesus in person of his servant. Another minister may come along who is not as conscientious, who is not as faithful and true, who flatters the members of the church, calling that righteous and good and holy which God has pronounced unrighteous and unholy; yet this man will be highly esteemed, and enshrined in the hearts of the people. They will pass their judgment that he has a good spirit; and because he did not discern and correct their errors, they may pass on in spiritual darkness, and die in their sins.

To exalt a minister as perfection because he has not displeased anyone by reprovener errors, not only brings a snare upon the minister, but brings disaster upon the people. He who does not hurt the spiritual self-complacency of the people is almost deified by them, while a devoted, faithful servant of God, who lays bare the errors of the church members, is supposed to be defective, because he does not see what they suppose are their personal merits. He reprovener wrongs which really exist, and this is counted an indignity, and his authority and instruction are cast aside and trodden under foot of men. These extremes in the way the people look upon ministers are found among the professed children of God; and who will now examine their hearts, and tenderly, earnestly and faithfully set these things in order?

The subject of the Christian ministry must be set in a new light before the minds of the people. I entreat of you to study the word of God on this point. If you think a minister is making mistakes, it is your duty to go to him in love and meekness and present the matter before him. You may not have a correct idea of his motive or work, and under misapprehension may grow cold to him, close the door of your heart, and fail to receive his message or appreciate his labors. Where alienation exists between a minister and the people, there is something decidedly wrong, either in him or the church members, and something should be done immediately to work a reform in whoever may be the erring party. He should not be left to wonder what all this coldness and indifference means. He should not be left to seek in vain to find out why he cannot reach the hearts of the people with the message God has given him, and to question why it is that the door of the heart has been closed; for he can realize there is no affection for him, and can have no fellowship with the people for whom he is sent to labor. Has he dropped a word, or done a deed which has wounded you in some way, and he does not know that it has hurt you? Then go to him, tell him his faults between him and you alone, and have the coldness and bitterness of spirit that has been created by an unwitting act on his part, changed to respect and love. You cannot afford to allow any unchristlike spirit to embitter your spirit against your brethren. Christ in his prayer to his Father says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou,

Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me." We should leave no means untried to preserve unity in the church. Receive in the fullness of your heart the words of Christ, and be doers of his word. We cannot receive the blessings that the love and presence of Christ can bring us, if we cherish feelings that will mar the unity that Christ prayed might exist among his disciples. By Mrs. E. G. White.

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"Vital Connection With Christ Necessary"

Those who are truly children of God are believers, not doubters and chronic grumblers. They believe in Jesus Christ as their personal Saviour. They believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They believe that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Through all ages and in every nation those that believe that Jesus can and will save them personally from sin, are the elect and chosen of God; they are his peculiar treasure. They obey his call, and come out of the world and separate themselves from every unclean thought and unholy practice. The Lord has graciously opened out to our understanding by the Holy Spirit rich truth, and we should respond to this by corresponding works of piety and devotion, in harmony with the superior privileges and advantages that have been bestowed upon us. The Lord is waiting to be gracious to his people, to give them an increased knowledge of his paternal character, of his goodness, mercy, and love. He waits to show them his glory; and if they follow on to know the Lord, they shall know that his goings forth are prepared as the morning.

The people of God are not to stand upon common ground, but upon the holy ground of gospel truth. They are to keep step with their Leader, looking continually to Jesus, the Author and finisher of their faith, marching onward and upward, and having no fellowship with the unfruitful works of darkness. It is impossible to tell what might have been the character and condition of the church today, had its members been doing the works of Christ. It is a sad fact that the great proportion of God's professed people have not had faith in Christ as their personal Saviour. If they had believed the promises of God on record for them, they would have been daily receivers of the grace of God, and would have overcome through the merits of a crucified and risen Saviour. It is the privilege of the children of God to be delivered from the control of the lusts of the flesh, and to preserve their

peculiar, heavenly character, which distinguishes them from the lovers of the world. In their moral taste, in their habits and customs, they are separate from the world. Who are the children of God?-- They are members of the royal family, and a royal nation, a peculiar people, showing forth the praises of him who hath called them out of darkness into his marvelous light. They do not worship idols, they love God with all the heart, and their neighbors as themselves.

The people of God might be far in advance of what they are now, if they would sincerely and perseveringly connect daily with Christ. They do not press forward, and attain unto the things that are before, because they permit themselves to be attracted and held back through the influence of common, sensual things. The devotion and experience of the professed people of God are not in harmony with the light and privileges that God has given them. They are to be children of the light, children of the day, and yet many who have had exalted privileges fail to manifest corresponding faith and works. Jesus says to them as he said to the city wherein he had done mighty works, and where they failed to appreciate the light and to conform their life to it, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Many who claim to believe the truth, who have been blessed with great light, who have had great opportunities set before them, have yet come far short of reaching the high and holy standard that they would have reached if they had been doers of the words of Christ; and they have failed to set the example that they should have set before those who have had less experience than themselves in the Christian life, and before those who know not God, or Jesus Christ whom he hath sent.

Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." At that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes."

"And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."

The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God's order. They are to be managed with an eye

single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels.

"Here now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be revenged on such a nation as this?"

Shall the Lord be compelled to say, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee"? "Therefore the showers have been withholden, and there hath been no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?"

Will not those to whom have been committed the treasures of truth, consider the superior advantages of light and privilege that have been purchased for us by the sacrifice of the Son of God on Calvary's cross? We are to be judged by the light that has been given us, and we can find no excuse by which to extenuate our course. The Way, the Truth, and the Life has been set before us. Many seek to excuse themselves by saying, "You must not judge me by some weak trait of character, but consider my character as a whole." We always feel deep pain at heart when the sinner seeks to apologize for his sin, to smooth it over, and fails to realize the danger of cherishing one unchristlike attribute of character. We are to place our will on the side of the Lord's will, and firmly determine that by his grace we will be free from sin. Sin is the transgression of the law, and it is not the magnitude of the action in iniquity that stamps it as sin. Adam and Eve were prohibited from eating of the tree of good and evil. The test was a slight one, but the act of disobedience to God was the transgression of his law.

The little sins that men think are of so trivial a character that on their account they will not be brought into condemnation, are very offensive in the sight of God. Says one, "You are too severe, a man must be allowed these little defects of character." Let us hear the words of Christ. He says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." People venture to commit sins that are grievous in the sight of God, and think that they are not to be called to task for them, because they say they are due to nervousness, to a peculiar temperament; but this is simply soothing the conscience, and crying, "Peace, peace, when there is no peace." Sin is sin, and it is the delusion of Satan to look upon it in any other light than that it is grievous.

We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, "Some of self and some of thee." The child of God must search out the sin which he has petted and indulged himself in, and permit God to

cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God.

One says, "I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper." Another says, "I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance." The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm. A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a martyr, and lay claim to the promise of Christ, who says, "My grace is sufficient for thee." By Mrs. E. G. White.

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(Vol. 70, #32)

"Contemplate Christ's Perfection, Not Man's Imperfection"

As long as Satan has power to work upon human minds that are not barricaded with the Holy Spirit, there will be stern and earnest conflict between good and evil, and evil will be manifested even among those who claim to be the children of God. The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellowman. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though he has given minute particulars in regard to our character, conversation, and conduct, in a large measure, his lessons are disregarded and ignored. Besides the instruction in his word, the Lord has given special testimonies to his people, not as a new revelation, but that he may set before us the plain lessons of his word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse. There is no reason for us to fix our eyes upon error, to grieve and complain, and lose precious time and opportunities in lamenting the faults of others. We are to turn our eyes away from this, and store the mind with truth, that we may have pure and holy practices. Right practices are set forth in contradistinction to the error, and everyone who loves God, who will learn in the school of Christ to be meek and lowly in heart, will find rest from all turmoil, confusion, and strife of tongues. But if any do not take upon them the yoke of Christ, if they do not cast away the yokes and burdens of their own manufacturing which gall so, they will be filled with dissatisfaction, complaints, faultfinding, and evil speaking. They will be so engaged in looking upon the imperfections of others that they will fail to see and appreciate that which is desirable and precious. They will fail to fill memory's hall with the pictures of that which is pure and lovely and of good report.

The apostle says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By beholding we become changed into the image of that upon which we dwell; then let us turn away our eyes from beholding the imperfections of those who are in the church, but who have not the likeness of Christ. We shall not be held responsible because those who make a high profession do not possess corresponding virtues. Let us thank God that it is our privilege to turn away our eyes from these defective Christians, and look upon those who are truly devoted, who are doers of the word, and who in life and character bear the image of the Divine. And above all things, thank God that it is your privilege to look upon Christ, the perfect pattern. We shall be without excuse if we do not study the word of God that we may understand how inseparable are Christian doctrine and Christian practice.

In the lessons of Christ the true and the false are set in contrast. We need not hesitate to find our delight in what is pure and heavenly, to talk upon what is good, to bring the brightness that God has given before our minds. We should earnestly desire to be like the perfect Model. We should thank God that through the aid of his Spirit, we can distinguish between the pure and holy, and the impure and unholy. By beholding and copying the perfect Model, we shall present to the world a character that is Christlike. We have much desired that others should possess such a character, and have been greatly perplexed because they did not manifest Christlikeness in their life; but let us see to it that others are not perplexed at seeing this same lack in our own character. God has given a clear principle to guide every sincere lover (of his own ideas, of his own opinion?--NO!) of that truth and wisdom which cometh down from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

In this world we shall become hopelessly perplexed [as the Devil wants us to be], if we keep looking upon those things that are perplexing; for by dwelling upon them, and talking of them, we become discouraged. In criticising others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in his life? Then it is our duty to manifest this love to the world. Let us fear to dwell upon, to behold and talk of, the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible; but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts.

We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in our imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan the wheat may be rooted up under the

supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up the people of God.

With every consecrated human agent, who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will cooperate. None need to err, none need to lose the golden moments of time in their short life history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this. If we know what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify himself, but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians; the mistakes that they have made shall not lead me to be like them. I will turn to the precious Saviour, that I may be like him, follow the instruction of the word of God, which says, 'Let this mind be in you which was also in Christ Jesus.'" By Mrs. E. G. White. (To be continued.)

Advent Review and Sabbath Herald, August 15, 1893

(Vol. 70, #33)

"Contemplate Christ's Perfection, Not Man's Imperfection (Concluded)"

Many have left foreign countries, and have come to America to obtain an experience and an education. Some have not been turned from the object for which they came by seeming imperfection in the brethren. Their faith has not been shaken because they found those who were not true among the disciples. They found brethren who were true and sincere, the beloved of God, whose words were words of wisdom, whose hearts were humble, who walked in the light as Christ is in the light. These learners would not be turned aside from their purpose or become discouraged. They came to learn the truth through which they were to be sanctified, and to lay up in the storehouse of the mind those broad, essential facts of most vital importance. They studied the doctrines, finding in the links of truth precious things that were like jewels hung upon a golden thread. Christ, his character and work, is the center and circumference of all truth, he is the chain upon which the jewels of doctrine are linked. In him is found the complete system of truth.

The learners must walk in all humility, putting self under discipline to God. They must work with Christ, the center of truth, and by faith in him gain salvation for their souls. Living faith will be made manifest in a Christlike character, and in perfect obedience to all his requirements.

Christ was infinite in wisdom, and yet he thought best to accept of Judas, although he knew what were his imperfections of character. John was not perfect; Peter denied his Lord; and yet it was of

men like these that the early Christian church was organized. Jesus accepted them that they might learn of him what constitutes a perfect Christian character. The business of every Christian is to study the character of Christ. The lessons which Jesus gave his disciples did not always harmonize with their reasonings. There was an immense contrast between the truths which he taught, which reached to heaven and compassed eternity, and those things that related to the common, temporal, earthly life. The Redeemer of the world ever sought to carry the mind from the earthly to the heavenly. Christ constantly taught the disciples, and his sacred lessons had a molding influence upon their characters. Judas alone did not respond to divine enlightenment. To all appearance he was righteous, and yet he cultivated his tendency to accuse and condemn others. He had come to Christ in the same spirit as did the young man who had great possessions, who inquired, "Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." In this requirement Jesus touched the plague-spot of his heart,—selfishness and covetousness. "And he was sad at that saying, and went away grieved: for he had great possessions." Judas had come to Christ in the same spirit of self-righteousness; and if he had asked, "What lack I yet?" Jesus would have answered, "Keep the commandments." Judas was selfish, covetous, and a thief, yet he was numbered with the disciples. He was defective in character, and he failed to practice the words of Christ. He braced his soul to resist the influence of the truth; and while he practiced criticising and condemning others, he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver.

O let us encourage our souls to look to Jesus! Tell everyone how dangerous it is to neglect his own soul's eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, will be manifest in those who criticise as in those whom they criticise. They will act as if they had not Christ as their pattern and example. O, how much we need to guard against Satan's devices!

The apostle Paul writes of God's chosen people, and says, "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." Then follows an enumeration of the sins that grieve the Spirit of God; and again the apostle says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say."

It is not an uncommon thing to see imperfection in those who carry on God's work. Go into any place where there is a large church, where there are important interests at stake, as there are at Battle Creek, and there we may behold the deep plottings of Satan; but this should not lead us to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God, and glorifying and honoring him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor degraded sinners, who have been full of moral pollution, who become changed so that they are Christlike in character, partakers of the divine nature, having escaped the corruption that is in the world through lust?

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek or elsewhere should not cause us to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to him, and in no case put our trust in man, or make flesh our arm. Let us remember that our great High Priest is pleading before the mercy seat in behalf of his ransomed people. He ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to him. We may trust in our advocate; for he pleads his own merits in our behalf. Hear his prayer before his betrayal and trial. Listen to his prayer for us; for he had us in remembrance. He will not forget his church in the world of temptation. He looks upon his tried and suffering people, and prays for them. Let every word be engraven upon the tablets of the soul. He says, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. . . . As thou hast sent me into the world, even so have I also sent them into the world," that they may be partakers with me in self-denial, self-sacrifice, and in my sufferings. Yes, he beholds his people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of his sympathy and his love. Our forerunner hath for us entered within the vail, and yet by the golden chain of love and truth, he is linked with his people in closest sympathy.

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands he pleads, "I have graven thee upon the palms of my hands." God loves to hear, and responds to the pleadings of his Son. Paul writes (Heb. 4:14-16), "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Look, O look to the open door which God hath opened, and no man can shut. Jesus Christ hath he exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and will he not with these costly mercies freely give us all things? The full promise is ours; God will not falsify his word. Jesus says, "I will not leave you comfortless: I will come to you." Do not separate your soul from God by unbelief and unfaithfulness. Only believe, only be doers of the word, and you may be able to touch every perfection of his being. You are one with Christ, as he is one with the Father. Concerning his followers Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." O what a request! What tender, inexpressible love is contained in this petition! Our living Head longs to have the members of his body associated with him. They have had fellowship with him in his sufferings, and he will not be satisfied with anything less than that they shall have fellowship with him in his glory. This he claims as his right. John writes of the majesty of Christ in his vision on Patmos, saying, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and gird about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

O, why are the human agents so ready to yield to temptation? Why are they so irresolute in purpose, so weak to practice the word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is his preciousness so little realized, his love so imperfectly experienced? Let this be our prayer, "Lord, show me thy glory." If we see the Redeemer's glory by faith on earth, we shall see it in its fulness in the heaven above. By Mrs. E. G. White.

Advent Review and Sabbath Herald, August 22, 1893

(Vol. 70, #34)

"The Remnant Church Not Babylon"

I have been made very sad in reading the pamphlet that has been issued by brother Stanton and by those associated with him in the work he has been doing. Without my consent, they have made selections from the Testimonies, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this, they have done that which is not justice or righteousness. Through taking unwarrantable liberties, they have presented to the people a theory that is of a character to deceive and destroy. In times past

many others have done this same thing, and have made it appear that the Testimonies sustained positions that were untenable and false.

I have had light to the effect that the position taken by brother Stanton and his sympathizers, is not true, but one of the "lo heres" and "lo theres," that will characterize the days in which we are living. As a sample of the way in which brother Stanton has compiled this pamphlet, I will give the following instance: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to brother Stanton, this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet, as an unpublished Testimony, to sustain the position he had taken. Is this honorable? There was nothing in the Testimony to sustain the position brother Stanton holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and to the souls of others. God will judge those who take unwarrantable liberties, and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, brother Stanton has abused the kindly efforts of one who desired to help him. The parties publishing the pamphlet on the "Loud Cry," and the fall of all the churches, give evidence that the Holy Spirit of God is not working with them. "By their fruits ye shall know them."

Those who receive the pamphlets advocating these false positions, will receive the impression that I sustain these positions, and am united with these workers in proclaiming what they term the "new light." I know that their message is mingled with truth, but the truth is misapplied and wrested by its connection with error. I would say to the brother who sent to these men a copy of a letter I had written him, that I have not one thought of censuring you, and no one should cast the least blame upon you concerning the matter. If I should misjudge and censure you, when your motives and intentions were good, I should incur the displeasure of God. If the brother you desired to help, has taken liberties, and has betrayed your confidence, do not blame yourself, and grieve over the results of his unfaithfulness.

There are matters in the Testimonies that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instructions, not to the world, but to his disciples alone. While he had communications designed for the multitudes that thronged his steps, he also had some special light and instruction to impart to his followers, which he did not impart to the great congregation, as it would neither be understood nor appreciated by them. He sent his disciples forth to preach, and when they returned from their first missionary labor, and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." In a place of seclusion, Jesus imparted to his followers such instruction, counsel, cautions, and corrections as he saw were needed in their manner of work; but the instruction he then gave was not to be thrown broadcast to the promiscuous company; for his words were designed for his disciples only.

On several occasions when the Lord had wrought works of healing, he charged those whom he had blessed, to tell his deed to no one. They ought to have heeded his injunctions, and realized that Christ had not lightly required silence on their part, but had a reason for his command, and they

should in no wise have disregarded his expressed desire. It ought to have been sufficient for them to know that he desired them to keep their own counsel, and had good reasons for his urgent request. The Lord knew that in healing the sick, in working miracles for the restoring of sight to the blind, and for the cleansing of the leper, he was endangering his own life; for if the priests and rulers would not receive the evidences he gave them of his divine mission, they would misconstrue, falsify, and make charges against him. It is true that he did many miracles openly, yet in some instances he requested that those whom he had blessed should tell no man what he had done for them. When prejudice was aroused, envy and jealousy cherished, and his way hedged up, he left the cities, and went in search of those who would listen to and appreciate the truth he came to impart.

The Lord Jesus thought it necessary to make many things clear to his disciples, which he did not open to the multitudes. He plainly revealed to them the reason of the hatred manifested toward him by the scribes, Pharisees, and priests, and told them of his suffering, betrayal, and death; but to the world he did not make these matters so plain. He had warnings to give to his followers, and he unfolded to them the sorrowful developments that would take place, and what they were to expect. He gave to his followers precious instruction that even they did not comprehend until after his death, resurrection, and ascension. When the Holy Spirit was poured out upon them, all things were brought to their remembrance, whatsoever he had said unto them.

It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, and bringing upon the cause of truth reproach and injury. The Lord has given to his people appropriate messages of warning, reproof, counsel, and instruction, but it is not appropriate to take these messages out of their connection, and place them where they will seem to give force to messages of error. In the pamphlet published by brother Stanton and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is a work that is neither honorable nor righteous. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. The people to whom this pamphlet will come, will charge the responsibility of this false position upon me, when it is utterly contrary to the teaching of my writings, and the light which God has given me. I have no hesitancy in saying that those who are urging on this work are greatly deceived.

For years I have borne my testimony to the effect that when anyone arises claiming to have great light, and yet advocating the tearing down of that which the Lord through his human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with him who is an accuser of the brethren, who accuses them before God day and night. Satanic agencies have been moved from beneath, and they have inspired men to unite in a confederacy of evil, that they may perplex, harass, and cause the people of God great distress. The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed.

The scene of Satan's accusation was presented before the prophet. He says, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Jesus is our great High Priest in heaven. And what is he doing?--He is making intercession and atonement for his people who believe in him. Through his imputed righteousness, they are accepted of God, as those who are manifesting to the world that they acknowledge allegiance to God, keeping all his commandments. Satan is full of malignant hatred against them, and manifests to them the same spirit that he manifested to Jesus Christ when he was upon earth. When Jesus was before Pilate, the Roman ruler sought to release him, and desired that the people should choose to release Jesus from the ordeal through which he was about to pass. He presented before the clamoring multitude the Son of God and the criminal Barabbas, and inquired, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" "They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified."

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber and murderer rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in his stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ, and preferring a robber rather than the spotless Lamb of God, still rests. Unless we individually repent toward God because of transgression of his law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ, merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people,--all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God,--would act the same part were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God. By Mrs. E. G. White. (To be continued.)

Advent Review and Sabbath Herald, August 29, 1893

(Vol. 70, #35)

"The Remnant Church Not Babylon (Continued)"

In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. At the time, Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he

cannot bind the people of God into bundles with the world, to render to him complete allegiance. Kings, and rulers, and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints,--with those who keep the commandments of God, and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.

God has a controversy with the world. When the judgment shall sit, and the books shall be opened, he has an awful account to settle, which would now make the world fear and tremble, were men not blinded and bewitched by Satanic delusions and deceptions. God will call the world to account for the death of his only begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in the persecution of his people. The world has rejected Christ in the person of his saints, has refused his messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been co-laborers with Christ, and for this they will have to render an account.

Satan stands at the head of all the accusers of the brethren; but when he presents the sins of the people of God, what does the Lord answer? He says, "The Lord rebuke [not Joshua, who is a representative of the tried and chosen people of God, but] thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen and loyal people of God as being full of defilement and sin. He could depict the particular sins of which they had been guilty. Had he not set the whole confederacy of evil at work to lead them, through his seductive arts, into these very sins? But they had repented, they had accepted the righteousness of Christ. They were therefore standing before God clothed with the garments of Christ's righteousness, and "he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." Every sin of which they had been guilty was forgiven, and they stood before God as chosen and true, as innocent, as perfect, as though they had never sinned.

"And I said, Let them set a fair miter upon his head. So they [the angels of God] set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by [Jesus their Redeemer]. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." I wish that all who claim to believe present truth, would think seriously of the wonderful things presented in this chapter. However weak and compassed with infirmity the people of God may be, those who turn from disloyalty to God in this wicked and perverse generation, and come back to their allegiance, standing to vindicate the holy law of God, making up the breach made by the man of sin under the direction of Satan, will be accounted the children of God, and through the righteousness of Christ will stand perfect before God. Truth will not always lie in the dust to be trampled under foot of men. It will be magnified and made honorable; it will yet arise and shine forth in all its natural luster, and will stand fast forever and ever.

God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let everyone who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has he given a message to him, but he has run before he was sent. The message contained in the pamphlet called the "Loud Cry," is a deception. Such messages will come, and it will be claimed for them that they are sent of God, but the claim will be false; for they are not filled with light, but with darkness. There will be messages of accusation against the people of God, similar to the work done by Satan in accusing God's people, and these messages will be sounding at the very time when God is saying to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth.

Those who advocate error, will say, "The Lord saith, when the Lord hath not spoken." They testify to falsehood, and not to truth. If those who have been proclaiming the message that the church is Babylon, had used the money expended in publishing and circulating this error, in building up, instead of tearing down, they would have made it evident that they were with the people whom God is leading. There is a great work to be done in the world, a great work to be done in foreign lands. Schools must be established in order that youth, children, and those of more mature age may be educated as rapidly as possible to enter the missionary field. There is need not only of ministers for foreign fields, but of wise, judicious laborers of all kinds. The Macedonian cry is sounding from all parts of the world, "Come over and help us." With all the responsibility upon us to go and preach the gospel to every creature, there is great need of men and means, and Satan is at work in every conceivable way to tie up means, and to hinder men from engaging in the very work that they should be doing. The money that should be used in doing the good work of building houses of worship, of establishing schools for the purpose of educating laborers for the missionary field, of drilling young men and women so that they may go forth and labor patiently, intelligently, and with all perseverance, that they may be agents through whom a people may be prepared to stand in the great day of God, is diverted from a channel of usefulness and blessing, into a channel of evil and

cursing. The great day of God is upon us, and hasteth greatly, and there is a great work to be done, and it must be done speedily. But we find that amid the work that is to be done, there are those professing to believe the present truth, who know not how to expend the means intrusted to them, and because of a lack of meekness and lowliness of heart, they do not see how great is the work to be done. All those who learn of Jesus, will be laborers together with God. But those who go forth to proclaim error, expending time and money in a vain work, lay upon the true workers in new fields increased burden; for instead of devoting their time to advocating truth, they are obliged to counteract the work of those who are proclaiming falsehood, and claiming that they have the message from heaven. If those who have done this kind of work, had felt the necessity of answering the prayer of Christ that he offered to his Father just previous to his crucifixion,--that the disciples of Christ might be one as he was one with the Father,--they would not be wasting the means intrusted to them, and so greatly needed to advance the truth. They would not be wasting precious time and ability in disseminating error, and thus necessitate the devoting of the laborer's time to counteracting and quenching its influence. A work of this character is inspired not from above, but from beneath.

"Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." The message that has been borne by those who have proclaimed the church to be Babylon, has made the impression that God has no church upon earth.

Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat. Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." By Mrs. E. G. White. (To be continued.)

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"The Remnant Church Not Babylon (Continued)"

In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion and judgment would make

grave mistakes. But rather than have a mistake made, and one single blade of wheat rooted up, the Master says, "Let both grow together until the harvest;" then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is longsuffering and patient. He reproveth and warns the erring, but he does not destroy those who are long in learning the lesson he would teach them; he does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares. The church of Christ on earth will be imperfect, but God does not destroy his church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God.

Jesus knew that Judas was defective in character, but notwithstanding this, he accepted him as one of the disciples, and gave him the same opportunities and privileges that he gave to the others whom he had chosen. Judas was left without excuse in the evil course he afterward pursued. Judas might have become a doer of the word, as were eventually Peter and James and John and the other disciples. Jesus gave precious lessons of instruction, so that those who were associated with him might have been converted, and have no need of clinging to the defects that marred their characters.

Some people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church members, they say, "We left the world in order to have no association with evil characters, but the evil is here also;" and they ask, as did the servants in the parable, "From whence then hath it tares?" But we need not be thus disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making the church militant as pure as the church triumphant. The Lord forbids us to proceed in any violent way against those whom we think erring, and we are not to deal out excommunications and denunciations to those who are faulty.

Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man. False doctrine is one of the Satanic

influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine. They do not labor for the unity of spirit for which Christ prayed, which would make the testimony of Christ's disciples effective in convincing the world that God had sent his Son into the world, "that whosoever believeth in him should not perish, but have eternal life." If the unity for which Christ prayed, existed among the people of God, they would bear living testimony, would send forth a bright light to shine amid the moral darkness of the world.

Instead of the unity which should exist among believers there is disunion; for Satan is permitted to come in, and through his specious deceptions and delusions he leads those who are not learning of Christ meekness and lowliness of heart, to take a different line from the church, and break up, if possible, the unity of the church. Men arise speaking perverse things to draw away disciples after themselves. They claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with him. Have the men who have claimed to have light concerning the church, pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to stand in the great day of God? Have they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning? Have they counseled with those who have had a deep experience in the things of God? Why were these men so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of the outpouring of the Holy Spirit? At the great heart of the work, men opened their treasures of light, and while the Lord was pouring out his Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestions of Satan, and they were inspired with zeal from beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message?-No; for it was not a message of truth.

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world, that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows his supreme regard. The world is a workshop in which, through the cooperation of human and divine agencies, Jesus is making experiments by his grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this crooked and perverse generation. They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with him in his glory in heaven above.

God has a church on earth who are lifting up the down-trodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth

of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that his church may be one as he was one with his Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation.

There is but one church in the world who are **at the present time** standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? Is there not work enough to satisfy your zeal in presenting the truth to those who are in the darkness of error? As those who have been made stewards of means and ability, you have been misapplying your Lord's goods in disseminating error. The whole world is filled with hatred of those who proclaim the binding claims of the law of God, and the church who are loyal to Jehovah must engage in no ordinary conflict. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those who have any realization of what this warfare means, will not turn their weapons against the church militant, but with all their powers will wrestle with the people of God against the confederacy of evil.

Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. They will deride the order of the ministry as a system of priestcraft. From such turn away, have no fellowship with their message, however much they may quote the testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the testimonies, and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole lifetime has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil workers have selected portions of the testimonies, and have placed them in the framework of error, in order by this setting to give influence to their false testimonies. When it is made manifest that their message is error, then the testimonies brought into the companionship of error, share the same condemnation; and people of the world, who do not know that the testimonies quoted are extracts from private letters, used without my consent, present these matters as evidence that my work is not of God, or of truth, but falsehood. Those who thus bring the work of God into disrepute will have to answer before God for the work they are doing. By Mrs. E. G. White. (Concluded next week.)

(Vol. 70, #37)

"The Remnant Church Not Babylon (Concluded)"

God has a church, and she has a divinely appointed ministry. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The Lord has his appointed agencies, and a church that has lived through persecution, conflict, and darkness. Jesus loved the church, and gave himself for it, and he will replenish, refine, ennoble, and elevate it, so that it shall stand fast amid the corrupting influences of this world. Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men. There will ever be fierce conflict between the church and the world. Mind will come into contact with mind, principle with principle, truth with error; but in the crisis soon to culminate, which has already begun, the men of experience are to do their God-appointed work, and watch for souls, as they that must give an account.

Those who are carrying this message of error, denouncing the church as Babylon, are neglecting their God-appointed work, are in opposition to organization, in opposition to the plain command of God spoken by Malachi in regard to bringing all the tithes into the treasury of God's house, and imagine that they have a work to do in warning those whom God has chosen to forward his message of truth. These workers are not bringing greater efficiency to the cause and kingdom of God, but are engaged in a work similar to that in which the enemy of all righteousness is engaged. Let these men who are rising up against the ways and means ordained of God to forward his work in these days of peril, divest themselves of all unscriptural views concerning the nature, office, and power of God's appointed agencies. Let all understand the words that I now write. Those who are laborers together with God, are but his instruments, and they in themselves possess no essential grace or holiness. It is only when they are cooperating with heavenly intelligences that they are successful. They are but the earthen vessels, the depositaries in which God places the treasure of his truth. Paul may plant, and Apollos water, but it is God alone that gives the increase.

God speaks through his appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's word from the lips of his chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings, and rob Christ of the glory that should come to him, by showing disrespect to his appointed agencies.

God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to

beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would go to those who have had experience, would go to the word of God in a teachable, humble spirit, and examine their theories in the light of truth, and with the aid of the brethren who have been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler.

Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfil his word in regard to his coming, or in regard to any other promise he has made of special significance. "It is not for you to know the times or the seasons, which the Father hath put in his own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth. What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and Jehu-like, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading. This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,--accuse and condemn those upon whom God has laid the burden of the work.

Those who have proclaimed the Seventh-day Adventist Church as Babylon, have made use of the testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message,--the unity of the church? Why did they not quote the words of the angel, "Press together, Press together, Press together"? Why did they not repeat the admonition and state the principle, that "in union there is strength, in division there is weakness?" It is such messages as these men have borne, that divide the church, and put us to shame before the enemies of truth, and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them,--unbalanced in mind.

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and man is exulting today that he has succeeded in deceiving souls, and in diverting their means

and ability into harmful channels. Their money might have been used to advance present truth, but instead of this, it has been expended in the presenting notions that have no foundation in truth.

In 1845 a man by the name of Curtis did a similar work in the State of Massachusetts. He presented a false doctrine, and wove into his theories sentences and selections from the testimonies, and published his theories in the Day Star, and in sheet form. For years these productions bore their baleful fruit, and brought reproach upon the testimonies, that, as a whole, in no way supported his work. My husband wrote to him, and asked him what he meant by presenting the testimonies interwoven with his own words, in support of that which we were opposed to, and requested him to correct the impression that his work had given. He flatly refused to do so, saying that his theories were truth, and that the visions ought to have corroborated his views, and that they virtually did support them, but that I had forgotten to write out the matters that made his theories plain.

Ever since the beginning of the work, one after another has risen up to do this kind of work, and I have had to go to the trouble and incur the expense of contradicting these falsehoods. They have published their theories, and have deceived many souls, but may God guard the sheep of his pasture.

I urge those who claim to believe the truth, to walk in unity with their brethren. Do not seek to give to the world occasion to say that we are extremists, that we are disunited, that one teaches one thing, and one another. Avoid dissension. Let everyone be on guard, and be careful to be found standing in the gap to make up the breach, in place of standing at the wall seeking to make a breach. Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies,--men whom he is leading, who have borne the heat and burden of the day, who are cooperating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus.

The following is the letter sent to brother Stanton:--

"Napier, New Zealand, March 23, 1893. "Dear Brother Stanton: I address to you a few lines. I am not in harmony with the position that you have taken; for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us warning to this effect: 'Now the Spirit speaketh expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.'

"My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming, is one of the Satanic delusions designed to create confusion among the churches. My brother, you are certainly off the track. The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her.

This same message is to be proclaimed the second time. 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.'

"My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire for some new thing.

"It makes me feel sad indeed that you should be deceived in any way by the suggestions of the enemy; for I know the theory that you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert, the testimonies to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not truth.

"I understand that you are also proclaiming that we should not pay tithe. My brother, take off thy shoes from off thy feet; for the place whereon you are standing is holy ground. The Lord has spoken in regard to paying tithes. He has said, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' But while he pronounces a blessing upon those who bring in their tithes, he pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? O get your feet back in the strait path again. We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time for Christ's coming, he will be doing the same evil work which has wrought the ruin of the souls of those who have done it in the past.

"If you are wearing the yoke of Christ, if you are lifting his burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring,--in preaching Christ and him crucified. But any one who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing, has taken up a yoke and is proclaiming a message that the Lord has never given him.

"God has a church upon the earth, who are his chosen people, who keep his commandments. He is leading, not stray off-shoots, not one here and one there, but a people. The truth is a sanctifying

power; but the church militant is not the church triumphant. There are tares among the wheat. 'Wilt thou then that we gather them up?' was the question of the servant; but the master answered, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them.' The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are his.

"It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and Satanic heresies which exalt the false Sabbath, and lead men to trample under foot God's memorial.

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'" By Mrs. E. G. White.

Advent Review and Sabbath Herald, September 19, 1893

(Vol. 70, #38)

"Now Is the Time to Dedicate All to God"

Our time and our talents belong to the Lord. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." Then how can anyone feel that he can be independent of God, and not subject to the Spirit of God? Those who imagine that they are independent of God's providences and plans, are in their supposed independence, in the veriest slavery to a power that is in rebellion against God.

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

We are not safe in following the imagination of our own hearts. We cannot be independent of God. We are safe only as we realize our entire dependence upon him as our Creator and Redeemer.

Satan has many devices whereby he holds us back from rendering prompt and unquestioning obedience to God. We have often had strong promptings and conviction of duty, but have shrunk back from fulfilling them. Yet Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it." How many at times have been deeply stirred, and yet because duty demanded a sacrifice, they have tampered with their conscience, seated themselves in the enemy's debating chair, and have not made the decision that God sought to have them make. They have not broken away from the associates whose seductive influence for evil, led them to follow their own carnal reasoning, and because there was not evidence of any immediate danger, they have rested down in their false security. They have debated in their minds, saying, Shall I obey the voice of God that bids me shake off the lethargy of the world, and escape from the world as did Lot from Sodom, or shall I listen to the voice of the world that cries peace and safety to my soul? Shall I wait for a more convenient season? All the sophistry of Satan is bound up in that one word, "wait." O that those who are now moved by the Spirit of God, would make a decided stand for God and for the truth!

We shall never be able to discern spiritual and heavenly things while we remain indifferent to the word of God. The voice of Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Those who remain away from Jesus have placed their necks under a yoke that is not easy. They have clasped their arms about burdens that are not light. O, why not exchange the heavy yoke you now wear for the yoke of Christ? The voice of mercy is now sounding in warnings and entreaties, but that voice will not always be heard, if you continue to resist, and still choose your own way.

There is true missionary work to be done for those who move in higher circles, and the followers of Christ are to be true representatives of Christ, who though he was rich, for our sake became poor, that we through his poverty might be rich. The rich should consecrate their all to God, and he who is sanctified through the truth in body, soul, and spirit, will also devote his property to God, and will become an agent whereby other souls will be reached. In his experience and example it will be made manifest that the grace of Christ has power to overcome covetousness and avarice, and the rich man

who renders unto God his intrusted goods, will be accounted a faithful steward, and can present to others the fact that every dollar of their accumulated property is stamped with the image and superscription of God. He can present to those who are rich the truth as it is in Jesus, showing that it was God who intrusted him with ability to get wealth, and prospered his enterprises with his blessing that he might acquire wealth, and gladly acknowledging the fact that his talents are not his, but God's who gave. The wealthy man who is truly converted, can bring to bear upon his wealthy brethren the lessons of Christ, and show to them that their wealth is only safe as it is laid up in the bank of heaven.

There is great danger that the riches of the wealthy shall prove not a blessing, but a curse to them. Rich men are in danger of trusting in their riches, of placing God's intrusted treasure where Christ should be in the heart, and interposing their wealth between the soul and God. Wealth thus becomes an idol, and separates the affection from its Giver. But let those who are fitted to work for the rich, and for those in high position, consecrate their all to God, and in the name of Jesus go forth to do this work. Paul had converts even in Caesar's household. Truth will have its adherents even in kings' courts. Paul wrote, "All the saints salute you, chiefly they that are of Caesar's household." The throne of the Caesars was then occupied by that monster of cruelty, Nero. If there ever was an atmosphere charged with the malarious influence of Satan, it was to be found in his household. The powers from beneath stirred up most fierce and determined hostility against Christians in that place, and Paul himself suffered death at the emperor's command. In such a household as this, it seemed impossible that truth should find favor, and yet in this place there were those who were worthy to be called saints, and who sent greetings to the saints of other cities. Nothing is impossible with God.

We need more faith to work for those who are rich and in high position. For though Christ has said, "How hardly shall they that have riches enter into the kingdom of God," every rich man who does yield himself to the converting power of God, and is an overcomer will find an abundant entrance into the kingdom of God. The rich who are truly converted to God, will understand that they are stewards of the Lord's property; and through the grace given unto them, they will discern that they have been intrusted with property, only that they may use it to advance the cause and kingdom of Christ in the world. There are many among the rich, who, were the truth presented to them as it is in Jesus, would be charmed with, and transformed through, the grace of Christ, and would see that money is of value only as it is devoted to doing good in the name and Spirit of Jesus. The wealthy man or woman converted to God, will begin to comprehend what good may be done with their intrusted capital. They will see that institutions are to be established for the education of the youth, and that they are to be sustained by gifts and offerings. They will know that many youth must be trained for the missionary field, and the wealthy will become agents in the hands of God to set in operation the instrumentalities whereby men and women may become enlightened, and turned from degradation and error unto the living God.

Through the grace of Christ, those who have riches and are connected with him, will sow abundantly, seeking out the youth, and running a risk in educating them, hoping that they will devote their lives to missionary work. God has intrusted the rich with gifts, that, if wisely used, will produce a hundredfold in this world, and in the world to come life everlasting. To have the knowledge that our talents are being employed for the good of others, affords satisfaction in this life that brings a great reward. We know that if the Lord's intrusted capital is selfishly spent or hoarded, God will call us to an account. Because the rich are judgment-bound, we should put forth more

decided efforts to win them to the service of Him who has intrusted them with large talents. God designed that through these very agents, many souls should be converted, and sent forth on a mission of blessing to the world. His cause would be greatly advanced if those to whom he has given talents of means, would devote their wealth to the upbuilding of his kingdom. By Mrs. E. G. White.

Advent Review and Sabbath Herald, October 3, 1893

(Vol. 70, #39)

"Lessons From the Church in the Wilderness"

We would present before you the difficulties through which the church in the wilderness passed. They did not have faith, and when they were tested, they murmured and rebelled. They were stubborn. While Moses was in the mount, the people who had been brought out of Egypt that they might serve God, were dishonoring him by worshiping the golden calf. Aaron, who feared to offend them by refusing their request to make for them a god to worship, had permitted this idolatry. Aaron manifested weakness of character in this. He stood in Moses's place, and had charge of the congregation, but he did not guide them. He did not refuse to accede to their demand for an idol. In worshiping the golden calf, Israel sinned greatly, and the Lord punished the people, and 3,000 of the most guilty were slain.

Moses said to Israel, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord saith unto Moses, Whosoever hath sinned against me, him will I blot out of my book." It will be well to read this history carefully, and take heed to the lessons taught on this particular occasion. (Read the 32d, 33d, and 34th chapters of Exodus.) The Lord did not destroy his people, but those who had sinned were punished. But he revealed himself to Moses, declaring his character.

In Numbers 12 is the account of Aaron and Miriam's conduct when they spoke against Moses. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." Every envious feeling, every jealousy cherished, is known to the Lord; for he reads the heart, and he hears every word spoken against those upon whom he has laid the burden of the work. How much of evil speaking is done even by those who have had but little experience in the work, little knowledge of the things of God, little realization of the holy requirements of his cause. Those who have not drunk deeply at the fountain of truth, and have not obtained an experimental knowledge of holy things, feel at liberty to criticise those whom the Lord is using in a special manner to do his work. Even youth, young men and women, have but a small stock of respect and reverence, and they make flippant remarks in regard to God's chosen messengers, and bring their names into their idle talk and gossip. They dissect their words, and pass judgment upon them while associating together. Do they not know that this is an offense to God? If they would remember that there is a

Witness to every word spoken, and that "God heard it," they would be less fluent in speaking of those whom God is using to do his work, and to carry the load of responsibilities that he has laid upon them. But respect and reverence may be cultivated. The Spirit of the Lord alone can work a reformation in those who do not respect sacred things, so that they shall have reverence for those whom God is using to do his work.

"And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous."

But God heard the prayer of Moses, whom they had criticised and envied, and Miriam was healed.

Shall not these lessons be of profit to those who are tempted to criticise, think evil of, speak evil of, and judge and condemn those whom God is leading and favoring? And how much worse it is to criticise and give judgment against the church that God has chosen to magnify his name and vindicate his honor, than to speak simply against an individual member. (Read carefully the history of the spies in Numbers 13 and 14.) A ruler from each of the twelve tribes of Israel was chosen to go up and spy out the land into which they were to come. Forty days were consumed in fulfilling their charge. God sent them into the land for a special purpose, but the spies brought back an evil report, full of unbelief and complaint. Before the congregation they exaggerated the difficulties to be met. But Caleb's clear, ringing voice was heard before Moses and the people, saying, "Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we." The exaggerated report of the unfaithful spies filled the people with discouragement, and they gave up in the abandonment of despair, and the leaven of murmuring spread throughout the camp of Israel. And they said one to another:--

"Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel."

The people were ready to batter down the men who made their voices to be heard to change the current of feeling in the congregation of the children of Israel, and it was now time for God to work.

"And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

Moses was then tested and proved of God. Forsake Israel? Come out from among them, and leave them in their rebellion and sin?--No, never.

"And Moses said unto the Lord, Then the Egyptians shall hear it (for thou broughtest up this people in thy might from among them;), and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all people as one man, then the nations that have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which ye swear unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it."

Mark the whole tenor of this chapter, and learn the lesson it conveys to modern Israel. These things are written for our ensamples upon whom the ends of the world are come. We see the unbelief, and the stout resistance of some who have had great light, and although evidence has been piled upon evidence, they have kept themselves in stubborn resistance. The Lord has sent messages of warning and entreaty, messages of reproof and rebuke, and they have not been in vain. But we have never had a message that the Lord would disorganize the church. We have never had the prophecy concerning Babylon applied to the Seventh-day Adventist Church, or been informed that the "loud cry" consisted in calling God's people to come out of her; for this is not God's plan concerning Israel.

In the example of Moses pleading for the children of Israel, is represented the position that we should take in regard to the people of God, however erring, or weak, or defective they may be. By the mighty cleaver of truth, the Lord has brought out a people from the quarry of the world, as he brought out of Egypt a people to keep his commandments, and at every step he has shown them that he is leading them in paths of truth and righteousness. He has sent his light and his counsels, instructing them to build institutions of learning, to provide sanitariums and publishing houses, and success has attended the carrying out of these plans. The money of the Seventh-day Adventists has not been hoarded in order that they might live delicately, but self-denial and self-sacrifice have marked their history, and still their work is to make progress, and to be aggressive. The world have a light constantly shining upon them, because this people honor God in keeping his commandments. Now can we expect that a message would be true that would designate as Babylon the people for whom God has done so much? Hell would triumph should such a message be received, and the

world would be strengthened in iniquity. All the reproaches which Satan has cast upon the character of God, would appear as truth, and the conclusion would be made that God has no chosen or organized church in the world. O, what a triumph would this be to Satan and his confederacy of evil! God does not work in this way. He does just what he said he would do in the 58th chapter of Isaiah:--

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." By Mrs. E. G. White.

Advent Review and Sabbath Herald, October 10, 1893

(Vol. 70, #40)

"Respect Is Due to God's Instrumentalities"

There are many sinners in Zion, and they are likened to tares among the wheat. But Christ has said, "Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." We have no discouraging message for the church. Although reproofs and cautions and corrections have been given, the church has stood as God's chosen instrumentality to diffuse light. The commandment-keeping people of God have sounded forth a warning to the world, to all languages, tongues, and kindreds. The church of God is a living witness, a continual testimony to convince men of truth if accepted, to condemn them, if resisted and rejected.

The sin of Israel is again presented in the rebellion of Korah, Dathan, and Abiram. By their representations of matters they influenced men in a course of evil. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." (Read the history in Numbers 16.)

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. . . . And all Israel that were roundabout them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense."

But after this terrible exhibition, after hearing the horrible cries of those who went down into the bowels of the earth, after seeing the 250 men consumed by fire, we would suppose that rebellion would have been cured. But history records the fact that the congregation murmured against Aaron and Moses, saying, "Ye have killed the people of the Lord." Does not this show us the great danger of murmuring and rebellion? It seems that rebellion is next to incurable. If all the evidence that God gave them did not convince them of the sin of accusing the chosen of the Lord, what power could be brought to bear upon them to correct their unjust charges and accusations? They saw the earth open, they saw the men swallowed up, they heard their cries of terror, they saw the 250 consumed by fire, all famous in the congregation, and men of renown; but where was their remorse and repentance? On the morrow it was evident that their principles and sentiments were unchanged. They had still a charge to make against the chosen instrumentalities of the Lord. And they said to Moses and Aaron, "Ye have killed the people of the Lord." They were so enraged against them that they would not have hesitated to kill Moses and Aaron.

"And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah."

All this trouble, the slaying of nearly 15,000 souls, was the result of envy and jealousy. How sad was the outcome to those who were seeking to be first, and who were not willing that Moses and Aaron should occupy the position of trust in which God had placed them. We are to be guarded on every point. By many the office of the Christian ministry is not understood. While there are some in the church who almost worship their ministers, who praise and flatter them and place them where God should be, there are others who do not pay them proper respect.

Those who place their entire dependence upon their minister, place upon him their burdens, and make him carry their cares, and do not seek the Lord with earnest prayer for his counsel. They make the minister do their thinking for them and be their wisdom. They are slothful servants, failing to improve the talents God has given, failing to bear the burdens God has appointed to them. They do not educate themselves to think and devise and plan, and seek to lift every unnecessary weight from the minister. Burden upon burden is placed upon the minister, and men act as though they thought he was endowed with immortal power. The minister who is placed where God should be, is left to faint and fail, when he might have lived years to do faithful work for God; and yet though this result has often been seen among us, men do not learn the lesson, and share the burden of him who is placed in a position of trust. When it is too late, many see that they should have shared his load, instead of placing all their burdens upon him. They see that they should not have taken their trials to mortal man, but should have carried them to God, and thus have obtained a precious experience in

lifting their own burden through the strength of Christ. We must be faithful in the least, if we would be faithful in much.

But while the minister is by some exalted to the place of God, and is seeking to do what God never designed he should do,—trying to work out his own salvation and the salvation of others,—by others he is not treated with the respect and reverence due to God's appointed agencies. Those who disrespect the minister of God will not accept his counsel, and they refuse to be helped by any of God's appointed instrumentalities. They have determined that they will go to God alone for help; but while they have this spirit, God does not give them the help they desire; for their pride, their self-esteem, their erroneous ideas, must be corrected before they can be in a situation where they can appreciate help from God.

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God."

But the angel did not give him the light that he might have given him, but directed him to take a course whereby he might come into connection with one who could tell him precious truth. So the angel gave him specific direction, saying, "And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."

Cornelius implicitly obeyed the instruction, and the same angel went to Peter, and gave him his instructions. This chapter (Acts 10) has much precious counsel in it for us, and we should study it with humble attention. When the Lord has his appointed agencies whereby he gives help to souls, and men disrespect these agencies, and refuse to receive help from them, and decide that they will be directly taught of God, the Lord does not gratify their desire. The man who takes such a position is in danger of taking up with the voices of strangers, and of being led into false paths. Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel's word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel of God would have left him to himself; but this was not his attitude. When Peter came to the house of Cornelius, Cornelius fell at his feet to worship him, but Peter at once raised him up, saying, "Stand up; I myself also am a man."

The two men then told how they had seen an angel of God, and how they had been directed to come together. After Cornelius had told his wonderful story, he said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." While Peter was speaking the words of life, the Holy Ghost fell upon all that were there assembled. Now we should avoid the two extremes that are seen among us in regard to the treatment of ministers. We should not manifest a superstitious attachment toward our ministers, and exalt them to the place where God should be, neither should we ignore them, disrespect the office of the ministry, and fail to take heed to counsel and reproof given by those in the sacred desk. Let no one think that he will go away by himself, and be taught of no man, when it is the order of God that human agents shall instruct his

people. The Prince of heaven clothed his divinity with humanity, that humanity might touch humanity. He identified his interests with those of humanity.

The work and order of the ministry were established by Christ himself, the great head of the church. He said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These whom God has appointed are workers together with God, and they are to be respected and honored and loved. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." By Mrs. E. G. White.

Advent Review and Sabbath Herald, October 17, 1893

(Vol. 70, #41)

"The Church the Property of God"

The church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of his humiliation. In passing from the scenes of his humiliation, Jesus has lost none of his humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that he was a man of sorrows and acquainted with grief. He forgets not his representative people who are striving to uphold his down-trodden law. He knows that the world that hated him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding his believing ones to his own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to his heart. He never forgets that he is our representative, that he bears our nature.

Jesus sees his true church on the earth, whose greatest ambition is to cooperate with him in the grand work of saving souls. He hears their prayers, presented in contrition and power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ body. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus ever liveth to make intercession for us. Through our Redeemer what blessings may not the true believer receive? The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from

beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his Satanic inventions and falsehoods. But exalted "to be a prince and a Saviour, for to give repentance to Israel, and remission of sins," will Christ our representative and head, close his heart, or withdraw his hand, or falsify his promise?--No; never, never.

God has a church, a chosen people, and could all see as I have seen, how closely Christ identifies himself with his people, no such message would be heard as the one that denounces the church as Babylon. God has a people who are laborers together with him, and they have gone straightforward, having his glory in view. Listen to the prayer of our representative in heaven: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." O, how the divine Head longed to have his church with him! They had fellowship with him in his suffering and humiliation, and it is his highest joy to have them with him to be partakers of his glory. Christ claims the privilege of having his church with him. "I will that they also, whom thou hast given me, be with me where I am." To have them with him is according to covenant promise and agreement with his Father. He reverently presents at the mercy seat his finished redemption for his people. The bow of promise encircles our substitute and surety as he pours out his petition of love, "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory." We shall behold the King in his beauty, and the church will be glorified.

Like David, we may now pray, "It is time for thee, Lord, to work; for they have made void thy law." Men have gone on in disobedience to God's law, until they have reached a point of insolence that is unparalleled. Men are training in disobedience, and are fast approaching the limit of God's forbearance and love, and God will surely interfere. He will surely vindicate his own honor, and repress the prevailing iniquity. Will God's commandment-keeping people be carried away with the prevailing iniquity? Will they be tempted, because universal scorn is placed upon the law of God, to think less of that law which is the foundation of his government both in heaven and in earth?--No. To his church his law becomes more precious, holy, honorable, as men cast upon it scorn and contempt. Like David, they can say, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."

The church militant is not now the church triumphant; but God loves his church, and describes through the prophet how he opposes and resists Satan who is clothing the children of God in the blackest and most defiled garments, and pleading for the privilege of destroying them. The angels of God were protecting them from the assaults of the enemy. The prophet says:--

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him, he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if

thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

When men arise, claiming to have a message from God, but instead of warring against principalities and powers, and the rulers of the darkness of this world, they form a hollow square, and turn the weapons of warfare against the church militant, be afraid of them. They do not bear the divine credentials. God has not given them any such burden of labor. They would tear down that which God would restore by the Laodicean message. He wounds only that he may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproveth, he rebukes, he chastens; but it is only that he may restore and approve at last. How glad my heart was made by the report from the General Conference that many hearts were softened and subdued, that many made humble confessions, and cleared away from the door of the heart the rubbish that was keeping the Saviour out. How glad I was to know that many welcomed Jesus in as an abiding guest. How is it that these pamphlets denouncing the Seventh-day Adventist Church as Babylon were scattered abroad everywhere, at the very time when that church was receiving the outpouring of the Spirit of God? How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing? O, may these deceived souls come into the current, and receive the blessing, and be endowed with power from on high. By Mrs. E. G. White.

Advent Review and Sabbath Herald, October 24, 1893

(Vol. 70, #42)

"Brotherly Love Needed"

The Lord and the intelligences of heaven are looking upon the church that has been favored with great light. If the people who have heard the truth for this time, walk in the light as Christ is in the light, they will have the regenerating influence of the Holy Spirit. Their hearts will be softened and subdued, and they will be meek and lowly of heart, like their Saviour, and it can be said of them, "By their fruits ye shall know them." They will love their Redeemer with supreme affection, and honor all those who love him, and who follow his precepts. They will not mount upon the judgment seat, to judge their brother's motives and work, because they will remember that Christ has bidden them, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

I am filled with sorrow as I see finite men who claim to be the sons of God, filled with evil surmising, and ready to speak evil of their brethren in the truth, ready to weigh others in their own scales of human opinion, and place their estimate upon those of whom they really understand but little. The worst of it is that often those who ought to understand why such action is out of place, drink in the spirit of the accuser, go to the polluted fountain of suspicion and distrust, and turning from the course justice marks out, are guided by someone's hearsay of another's action or character. By this course God's Holy Spirit is grieved, and the churches are weakened by the influence of distrust and suspicion; for they are led to speak evil of those who stand far better in the sight of God than do their accusers. Are we to take reports, hearsay, as if they were verity and truth? Are we not to rebuke the talebearer who would make a condemned brother's course appear as bad as possible? The true brethren of Christ are those who guard the interests of their brethren and sisters. How

inappropriate it is to condemn others, when every soul is to be saved, not on his own merits, but by the merits of a crucified and risen Saviour! We are all erring, finite creatures, accountable to God for our words, works, and influence.

O that the mercy and love of God were cultivated by every member of our churches! O that brotherly love might be revived, never to wane, but to grow more and more fervent! It is true that words of admonition and counsel are frequently needed in the church, but they are never to be given by those who are filled with suspicion and distrust, who are eager to weigh others in the scales of their own opinions. No one can do the work of reproving and counseling in the way that Christ would have it done, whose heart is not filled with peace and love. We are near the end, there is no time to waste in educating ourselves in the line of accusation of brethren, and we are not to take up a reproach against our neighbor. Deal tenderly and graciously with every soul, and especially deal tenderly with those who are liable to err. They, of all others, need your help the most. Never take up a report against a brother or a neighbor, or harbor evil surmisings against him. Thou shalt not imagine evil in thy heart against thy brother.

The powers of darkness will assault every soul, but let us not join with the evil one in his work, and deal with severity to discourage and dishearten the weak and erring. Let us be pitiful, compassionate one to another, and let an influence go out from us to heal, to bind up, to establish, rather than to wound and to uproot. There is altogether too much haste in doing what is called "the square thing," and often that which we think is justice, the Lord writes in his book as oppression. The vows we take on entering the church either mean what they say, or they mean nothing. Let us love one another, be kind and courteous. O how much better would we have appeared before God if we had manifested an appreciation of the labor that has been done among us. Those who have not had the burden of different responsibilities, may look back when some mistake is apparent, and say, "How much better could such and such an enterprise have been carried on;" but it may be that had they been placed in similar circumstances to those of the one they think erring, they might have done no better, or not as well.

Prejudice is a terrible thing in the sight of God. It was prejudice that crucified the world's Redeemer. Let us as a people put away all prejudice; for it blinds the mind, and makes men incapable of doing justice to those they imagine blameworthy. It will cause men to sit in judgment upon brethren whose inmost souls they cannot read, and if they could, would not understand. Instead of creating discords, of judging others, we need to bind the members of our churches together by the cords of strong brotherly love in heavenly union. If a brother is halting, it is a great sin to set his case before the brethren in a discouraging light, and set others on his track, that they may discover his many frailties. This is a Satanic proceeding, and altogether out of harmony with the Spirit of Christ. Instead of looking for the faults of our brethren, let us seek for every redeeming quality, obtain his confidence, come close to the one who needs his hands upheld, his feeble knees strengthened. Let us, brethren, make straight paths for our feet, lest the lame be turned out of the way. Instead of drawing apart, let us press together as never before, working shoulder to shoulder. There must be no discordant notes struck now, there must be no alienation. We should present to the world a united front, and make it manifest that we are one in Christ Jesus, one with the brethren, bound in covenant relation, under obligation to answer the prayer of Christ to be one in him as he is one with the Father. Then we can counsel together because the love of Christ is in our hearts, we can pray one for another, and claim the promises of God. We could then feel secure in

the love of our brethren, and know that upon turning our back, we would not be stabbed with some evil report or judgment.

God desires that we should have tender, sanctified regard one for another, and as dear children in his family, we need to have the pure love of Christ. O, shall not the seed that produces roots of bitterness and unseemly fruit be banished from our hearts, that we may cherish the heavenly plant of love? As mature Christians we shall love more and more, not less and less. We need the warmth and glow of Christ in our cold, stony hearts. We want our hearts broken by the love of Christ, and then we shall defend the characters of those who are giving their lives to the service of him who has died for them. We shall not then act the part of accusers, and treat our brethren and their labors as worthless. Let us daily pray that we may be led to a higher plane of thought and living, that we may love in sincerity and Christlike deeds.

We are to watch for souls as those that must give an account. Instead of criticising, pray for deliverance from this evil habit; for while our time is occupied with this kind of doing, souls for whom Christ died are perishing, whom we might save. Many are starving for the bread of life, and there is no time for accusing the brethren; rather pray one for another that ye may be healed, and go forth to seek and to save the lost and wandering sheep. Find the erring, discouraged ones by careful, diligent search, and bring them back to the fold. Christ has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Strive to have a real connection with Christ, and become laborers together with God. "Ye are God's husbandry, ye are God's building." Work with self hidden in Jesus, and the Lord will add to the church such as shall be saved. The great Master Shepherd will give wisdom to the undershepherds, that they may become living, working agents for his use. Let them not seek to exalt themselves, but to lift up Jesus; then they may go in and out and find pasture. They will then be partakers of the riches of the grace of Christ, which passeth knowledge.

God cannot commit his sheep and lambs to the care of a church who make it manifest that they have no aptitude or wisdom to care for the flock of his pasture. But this state of inefficiency need not continue; for we may have high thoughts of God's mercy and infinite love.

Sinful and worthless creatures though we are, through a vital connection with Christ we yet may be renewed in knowledge and true holiness, and thus reflect the glory and image of our Creator and Redeemer, and be qualified to care for his sheep and lambs. Not only have the sheep and lambs been dealt with in hardness, but even the shepherds themselves have been treated with reckless disregard. They have been spoken of in a way that shows that many in high and lower positions have little courtesy to give to God's ordained ministers. The churches themselves have been educated in such a way that they have had too little respect for those who preach the word of God, and who for years have given full proof of their ministry. But this way of dealing with the ministers and with the members of the family of God must be changed. The blessing of God cannot rest upon those who manifest little respect for the workers together with him.

My brethren, I charge you to close your ears to faultfinders, close your hearts that they shall not be recipients of evil seeds of suspicion and distrust, and open your hearts to the bright beams of the Sun of Righteousness. In the fold of Jesus Christ the sheep and the lambs are to be gathered in one flock, to be nourished, to be defended from the attacks of wolves. Those who come newly into the faith are to be encouraged so that they shall have confidence in the ministers who walk worthily

before the flock of God. They are to be fed with the sincere milk of the word, that they may grow thereby.

We are waiting for the coming of the Son of man in the clouds of heaven, with power and great glory. This faith distinguishes us from all other denominations, and as those who wait for the Lord, let us put on "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." By Mrs. E. G. White. (Concluded next week.)

Advent Review and Sabbath Herald, October 31, 1893

(Vol. 70, #43)

"Brotherly Love Needed (Concluded)"

Of those who had been led into error, and who had become cold through backsliding and apostasy, Paul wrote: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Again he declares what had been the manner of his labor among the believers, saying: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . . As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory."

May the Lord speak to the hearts of all who shall read these words. We should continually talk and practice the gentleness that Paul presents in this figure of a nurse cherishing her children. This is the manifestation of the Spirit of Christ. When we truly receive Jesus, there will be a transformation of character and principles among us as members of Christ's body. All bitterness and wrath and malice and evil speaking will be put away from us, and the love of Christ will fill and overflow the heart. Our love for others will then be deep, pure, and fervent, and there will be no betrayal of sacred trusts. From hearts softened and subdued by the love of Christ, we shall exhort, admonish, reprove, warn, and comfort the saints of God. We shall all stand in one harmonious body, and our earnest affection one for another will increase more and more. Thus Christ will be represented in the world through human instrumentalities, and the work of God will be rapidly advanced; for workers for him will be raised up in various parts of the world.

Our lack of appreciation for the instrumentalities which the Lord has already raised up to carry forward his work, has retarded the progress of the truth. Ministers and workers in the cause have been lightly esteemed, and many have been treated without consideration or sympathy. When the churches die to self, Jesus will take possession of them, and work through them his holy compassion and tender love. May the Lord help his people. May the Lord burn away the dross and tin, consume the selfishness that exists in the hearts of many of his professed followers, and place upon them his own image and superscription.

We have had seasons for fasting and prayer, beseeching that the Lord would raise up laborers to go into his harvest field, and yet, when laborers have been raised up, and sent to different fields, many of them have not been appreciated, even those who have given full proof of their devotion to, and interest in, the work. Envious tongues have spoken against them, evil surmisings have been cherished, and tares have been sown by those who would not like to reap the bitter harvest that will result. Before we appoint another day for fasting and prayer that the Lord shall raise up laborers, let us see to it that we treat those who have already been sent, with respect and love, as God would have them treated. Let us not treat them in such a distrustful manner that their prayers will ascend to God for deliverance from the evil surmisings and evil reports of their brethren. As long as those who are doing a good work for the Master, are not appreciated, but accused, condemned, and oppressed by the false tongue, how can we consistently ask God to raise up more laborers? There needs to be a turning away from talebearing and talebearers, and a drawing toward our brethren,--a coming near, even heart to heart, that the grace of Christ may be manifested in large measure through his people. The church should be bound together with the golden chain of love, and then it would be terrible as an army with banners.

When our hearts are all open to receive the teaching of Jesus, there will be love for the brethren, and men will see that the rich blessing of God is upon his people. Prayer and fasting, that laborers may be sent into the harvest field, will avail nothing, while the spirit of evil surmising and criticism exists in the hearts of those to whom laborers are to be sent. We are to be doers of the words of Christ; then our fasts and prayers will be effectual in bringing upon the church the Holy Spirit. Let there be decided work done to answer the prayer of Christ, that his disciples should be one as he is one with the Father. He says, "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

If the truth we profess to believe, does not change the heart and transform the character, it is of no value to us. If the same defects of character remain in us after we have a knowledge of the truth; if pride, self-esteem, self-sufficiency, evil thinking, evil surmising, evil speaking, still continue; if we judge those with whom we come in contact, we are not becoming sanctified through the truth, and will have no part with Christ in his kingdom. The Lord will deal with us as we deal with others. Have we dealt unkindly, unjustly with the brethren, with the world? Then it is for us to make confession, repent, and be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

The cause of God is to hold the first place in our plans and affections. There is need of bearing a straight message concerning the indulgence of self while the cause of God is in need of means. Some are so cold and backslidden that they do not realize that they are setting their affections on earthly treasure, which is soon to be swept away forever. The love of the world is binding them about, like a thick garment; and unless they change their course, they will not know how precious it is to practice self-denial for Christ's sake. All our idols, our love of the world, must be expelled from the heart. There are ministers and faithful friends who see the danger that surrounds these self-bound souls, and who faithfully present to them the error of their course, but instead of taking admonitions in the spirit in which they are given, and profiting thereby, those reprov'd rise up against the ones who deal with them faithfully. O that they might arouse from their spiritual lethargy, and now acquaint themselves with God! The world is blinding their eyes from seeing him who is invisible. They are unable to discern the most precious things that are of eternal interest, but view the truth of God in so dim a light that it seems of little value to them. The merest atom concerning their temporal interests assumes magnified proportions, while the things concerning eternity are dropped out of their reckoning. Our Lord insists upon the necessity of removing earthly idols. He would have us set free from delusions and snares, and not mistake phantoms for realities.

The Lord is coming. Time is short. Get ready, get ready, get ready. For Christ's sake call a halt; you have not a moment to lose. Put an end to all unjust, unrighteous criticism, and humble your hearts before God. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Do not merely assent to the truth, and fail to be a doer of the words of Christ. The truth must be applied to self; it must bring men and women who receive it to the Rock, that they may fall upon the Rock and be broken. Then Jesus can mold and fashion their characters after his own divine character. If we would listen to his voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ. When this is the attitude of our brethren, there will be no more a desire to climb up onto the judgment seat to judge others; but they will lie low at the foot of the cross. As they behold the matchless loveliness of the character of Christ, their own defects will be made plain, and the delusion of self-righteousness which incased the soul will be swept away, and the arrows of the Lord will find the heart. The truth must be applied to the souls of our people as never before, or many who now feel at ease, will be weighed in the balances and found wanting. By Mrs. E. G. White.

Advent Review and Sabbath Herald, November 7, 1893

(Vol. 70, #44)

"Come Ye Yourselves Apart, . . . and Rest Awhile"

The disciples were members of the family of Jesus, and he arranged that they should accompany him as he traveled on foot through the length and breadth of Palestine. They partook with him of the simple food provided for their physical sustenance, and shared with him in the hardships, toils, and emergencies that overtook them. Jesus sent his disciples forth by two and two into all the towns and villages that he himself purposed to visit. He imparted to them the power to work miracles, in order that the people might have evidence that they were not pretenders, but teachers of divine truth, sustained by divine authority. While he did not accompany them in these missionary tours, he visited other cities, and engaged in the same toilsome, personal labor, practiced the same rigid self-denial, and was their example in all things. He made it manifest that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Jesus did not impose burdens upon his followers which he did not himself bear. He asked, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth."

Let us be careful to follow his example, and feel that we are responsible for the performance of the same duties which we lay upon others to perform. Let us not enjoin upon others that which we will not do ourselves. Jesus rebuked the scribes and Pharisees because they bound upon their brethren burdens which were grievous to be borne, which they themselves would not touch with one of their fingers. In our day there are those who, while urging and exhorting their brethren to greater efforts, fail to set them an example in zeal and effort for the cause of God. Those who urge upon others the performance of duties, must themselves be the first to engage in the good work, or their instruction will lose its force. The world's Redeemer did thus, and we are to follow in his footsteps.

The disciples gathered around Jesus after their first missionary tour, and told him all things which they had done. They related their experience with frankness and simplicity, telling him of both their successes and their failures. The Master listened with tender sympathy to their earnest recital of their difficulties and triumphs, and approved or encouraged as the experience demanded. They came and told Jesus all that they had done. How much stronger and happier would we be if we came to Jesus, confiding in him, and telling him all our joys and sorrows, our trials, our failures and successes. We should daily come to him, saying, "Examine me, O Lord, and prove me; try my reins and my heart. For thy lovingkindness is before mine eyes: and I have walked in thy truth." We shall receive the answer, "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with mine eye." Our experience will be expressed by the words of the psalmist, when he says, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."

When the disciples related all their experience to Jesus, he understood their need. Their labor had greatly elated and encouraged them, but it had also worn upon them. Many were coming and going in the place where they were, and there was not leisure so much as to eat. He saw that they had made mistakes in their manner of work, and he desired to counsel and instruct them, he said unto them, "Come ye yourselves apart into a desert place, and rest awhile." A desert place did not mean a waste and solitary wilderness, but a place of retirement and quiet, pleasant to the eyes and invigorating to the body. They sought such a place near a favorite resort on the sea of Galilee. To the

north and west were the lofty mounts of Lebanon and Hermon, and to the south was the lake. Near this resort was one of the most frequented fords of the Jordan on the road from Damascus to Jerusalem. The truths he there preached to the people were heard by many who carried the precious messages to far distant regions. Here he sought for an opportunity to impart to his disciples instructions as to how they should conduct themselves in meeting different classes of society. They did not always appreciate these lessons at the time when they were spoken, but after his resurrection, when the Holy Spirit brought all things to their remembrance, they understood the importance of his teaching.

It was essential that Jesus should instruct them; for they were to go forth to preach the gospel to all the nations. In their first missionary tour they had worked diligently and manifested intense earnestness, preaching the kingdom of God, and healing the diseases of the people. They now needed a period of rest and reflection. The Christian life is not made up of unceasing activity, or of continual meditation....Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and the study of the word of God. It will not do to be always under the strain of the work and excitement, for in this way personal piety is neglected, and the powers of mind and body are injured. We are to be "not slothful in business; fervent in spirit; serving the Lord." But the oil of grace must be in our vessels with our lamps. If we wait upon God for his heavenly grace, we shall manifest his power in good works.

Jesus knew that his disciples after their busy labors would derive great benefit by engaging in private communion with him and with their brethren. He knew that a season of rest and recreation, apart from the multitude and the scene of their labors, would invigorate them, and he sought to withdraw them from busy cities to a quiet resort where they might have a season of precious fellowship with him and with each other. Would that all missionaries and workers in the various branches of the cause of God would bear in mind that though Jesus could work miracles, though he had empowered his disciples to work miracles, he commanded that his worn followers should go apart into the country for rest. Self-denial is required of the disciples of Christ, and self-sacrifices must be made; but care must also be exercised lest through human infirmity and feebleness the work of God be marred. The Lord knoweth our frame, he remembereth that we are but dust. Our God is ever merciful, full of compassion, and reasonable in all his requirements. He does not require that we shall pursue a course of action that will result in the loss of our health or the enfeeblement of our powers of mind. He would not have us work under a pressure and strain until exhaustion follows, and prostration of the nerves. The Lord has given us reason, and he expects that we shall exercise reason, and act in harmony with the laws of life implanted within us, obeying them that we may have a well-balanced organization. Day follows day, and each day brings its responsibilities and duties, but the work of tomorrow must not be crowded into today. The workers in the cause of God should feel how sacred is its character, and they should prepare themselves for tomorrow's work by a judicious employment of their powers today.

The disciples of Jesus needed to be educated as to how they should labor, and how they should rest. Today there is need that God's chosen workmen should listen to the command of Christ to go apart and rest awhile. Many valuable lives have been sacrificed, that need not have been through ignorance of this command. Many might be with us today to help forward the work both at home and in foreign lands, had they but realized that they were required but to work reasonably and take required rest, in order that they should not wear out by continual labor. These workers saw that the

field was large, and the work was great, and they were wedded heart and soul to the cause, and felt that they must press on at whatever cost. When nature put in her protest, they paid no heed, doing double the work that they should have done, and God gave them rest in the grave until the last trump sounds, and calls the righteous forth to glorious immortality. But what a loss have the living workers sustained! We cannot afford to have this experience repeated; for a tomorrow is coming that will call for every laborer who can work judiciously. Though the harvest is great, and the laborers are few, nothing is gained by sacrificing health and life.

There are always persons who spare themselves, and who come far short of bearing their share of responsibility. They can talk of great and crushing burdens, but they know not what it is to bear them. Their work yields but meager results, and it is evident that it is not this class who are addressed when Jesus says, "Come ye yourselves apart into a desert place, and rest awhile." There are many feeble, worn workmen who feel deeply distressed when they see how much there is to be done, and how little they can do. How they long for physical strength to accomplish more; but it is to this class that Jesus says, "Come ye yourselves apart into a desert place, and rest awhile." By Mrs. E. G. White. (To be continued.)

Advent Review and Sabbath Herald, November 14, 1893

(Vol. 70, #45)

"Come Ye Yourselves Apart, . . . and Rest Awhile (Concluded)"

Those who hold responsible positions in the work have many burdens to bear, and are in danger of becoming crushed under them. The Lord does not mean to press weights on anyone to crush out his life, and forever stop his bearing any burdens. Our loving heavenly Father says to every one of his workers, "Cast thy burden upon the Lord, and he shall sustain thee." Again comes the injunction, "Casting all your care upon him; for he careth for you." The Lord estimates every weight before he allows it to rest upon the heart of those who are laborers together with him. Jesus has borne sorrows and burdens, and he knows just what they are. He has his eye upon every laborer. The Lord "telleteth the number of the stars," and yet "he healeth the broken in heart, and bindeth up their wounds." The Lord invites you to roll your burden on him; for he carries you on his heart.

Then have real, practical faith in Jesus, and believe he will carry every load, great or small. You must take the anxieties to Jesus, and believe he takes them, and bears them for you. I know that at this time the true laborers for God have many things pressing upon them; but take them to Jesus, and lay them trustingly upon the Redeemer.

Jesus will not consent to bear our burdens unless we trust him. He says, "Come unto me, all ye weary and heavy laden; give me your load, trust me. You cannot renew a right spirit in man. You cannot give man a new heart. I, your Redeemer, will use you as my instrument. Will you trust me to

do the work which it is not possible for the human agent to do?" Worry is blind, and cannot discern the future. But Jesus sees the end from the beginning, and he has prepared the way to bring relief. "So much to do!" Yes; but who is the chief worker?--Jesus Christ your Lord. He offers to lighten the loads we carry by putting himself under the loads. Abiding in Christ, and Christ abiding in us, we can do all things through him who strengthens us.

Don't worry. Men in responsible positions should not be kept up through unseasonable hours in committee meetings. They need rest for the brain, and will break down unless they have rest. Reforms will have to be brought round in the holding of committee meetings, that those who are actors in these meetings may have clear, sharp thoughts, and thus expedite the business.

Committee meetings as they are run by our people through the hours when men should rest the weary brain, are destructive to the mental, physical, and moral powers. Then have it understood that those who come to the committee meetings come with the thought that they are to meet with God, who has given them their work; that it is a sin to waste moments in unimportant conversation; for they are doing the Lord's business, and must do the work in the most businesslike, perfect way. Let all understand that there is to be no trifling. Everyone should come to these meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God. This work is to be done after his own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is possible. If a person comes to these meetings with a careless, irreverent manner, let him be reminded that he is in the presence of a witness by whom all actions are weighed. Let none come to these meetings with a hard, cold, critical, loveless spirit; for they may do great harm.

I have been shown that these committee meetings are not always pleasing to God. A spirit is brought into the meetings by some which savors more of the spirit of the prince of darkness than of the spirit of the Prince of life and light. They have had a presence with them to keep them on the wrong side. O what a record has passed into the books of heaven of some of the counsel and committee meetings! How Satan has exulted! Servants of God have been in attendance. They needed rest of mind, they needed sleep; "for so he giveth his beloved sleep;" but the unfeeling, hard manner of some on the committee who were destitute of the love and Spirit of Christ, has distressed and burdened the burden bearers until they have been nearly crushed to death. They have wept and prayed, and carried a load of anxiety. I have been shown of the Lord that he does not require his workmen to sacrifice in this line. Life is too precious in his sight to be imperiled in this way. Leave the load on the Lord, and wait. We must work as reasonable beings. Our bodies have been purchased by the infinite price of the Son of God. He says, "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Thank God with soul and voice; and say, "I thank God that I am alive; I thank God for my reason; I thank God for physical strength that I may speak and act under his supervision. I will not overtax my God-given powers. I will not feel that I can do the work which the Lord God of heaven alone is able to accomplish, and will do if I do not get in the way, and consider myself able to do the grand work which God alone can do. I should exhaust all my stock of reserve force, break down my mental and physical powers, and be useless if I thought I could do it all."

Things will go wrong because of unconsecrated workers. You may shed tears over the result of this; but don't worry. The blessed Master has all his work from end to end under his masterly supervision. All he asks is that the workers shall come to him for their orders, and obey his directions. Everything,--our churches, our missions, our Sabbath schools, our institutions,--is carried upon his divine heart. Why worry? The intense longing to see the church a living and shining light as God designs it shall be, must be tempered with entire trust in God; for "without me," says Christ, "ye can do nothing." "Follow me," says Jesus. He must lead the way; we must follow. Christ dwelling in the soul will prompt to proper action. Empty, weak, worthless, as we feel ourselves to be, the Holy Spirit of God is working through the human instrumentality for the saving of many souls. Hearts that were stored with pollution have become vessels unto honor, habitations for God. "Not unto us, but unto thy name be all the glory." We are nothingness of ourselves; but the Lord God is everything; he is all and in all.

It is not the power that emanates from men that makes the work successful, it is the power of the heavenly intelligences working with the human agent that brings the work to perfection. A Paul may plant, and an Apollos may water, but it is God that giveth the increase. Man cannot do God's part of the work. As a human agent he may cooperate with the divine intelligences, and in simplicity and meekness do his best, realizing that God is the great Master Workman. Although the workmen may be buried, the work will not cease, but it will go on to completion.

When Jesus said the harvest was great, and the laborers were few, he did not urge upon his disciples the necessity of ceaseless toil, but said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." He tells his disciples that their strength has been severely tried, that they will be unfitted for future labor unless they rest awhile. In this the Master would teach his workers a lesson, and shall they not heed his words? With an eye single to the glory of God, in the name of Jesus, economize your powers, that after being refreshed with rest, you may do more and better work. Would that every child of God might be impressed with the necessity of being temperate in his eating, dressing, and working, that he may do the best work for the cause of God. When the laborer has been under a pressure of work and care, and is overworked in mind and body, he should turn aside and rest awhile, not for selfish gratification, but that he may be better prepared for future duties. We have a vigilant foe, who is ever upon our track, to take advantage of every weakness that he may make his temptations effective for evil. When the mind is overstrained and the body enfeebled, he can take advantage, and press the soul with his fiercest temptations that he may cause the downfall of the child of God. Let the laborer for God carefully husband his strength, and when wearied with toil that must come upon him, let him turn aside and rest and commune with Jesus? By Mrs. E. G. White.

Advent Review and Sabbath Herald, November 21, 1893

(Vol. 70, #46)

"The Best Education and Its Purpose"

The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life. This kind of education should be given by godly parents, by devoted teachers, and by the church, to the end that the youth in turn may become zealous missionaries for either home or foreign fields. They are to be earnestly instructed in the truths of the Bible, that they may become pillars in the church, champions for truth, rooted and grounded in the faith. They are to know whereof they believe, and to have such an experience in divine things that they will never become betrayers of sacred trusts.

The youth should be educated by precept and example that they are to be agents for God, messengers of mercy, ready for every good word and work, that they are to be blessings to those who are ready to perish. We are in great need of educated ability, and the talents intrusted to our youth should be consecrated to the service of God, and employed in his work. There should be men and women who are qualified to work in the churches and to train our young people for special lines of work, that souls may be brought to see Jesus. The schools established by us should have in view this object, and not be after the order of the denominational schools established by other churches, or after the order of worldly seminaries and colleges. They are to be of an altogether higher order, where no phase of infidelity shall be originated or countenanced. The students are to be educated in practical Christianity, and the Bible must be regarded as the highest, the most important textbook.

There is a great demand in all parts of the world for Christian teachers and for medical missionaries. In all parts of the field both at home and abroad, are open doors for those who can do good to body and soul, presenting the precious light of truth. That past neglect in this direction must not be perpetuated. Great light has shone upon our pathway in some directions more than others, and yet our advance along these very lines has been far behind the light we have had. Many of our most promising young men and women have offered their best ability at the shrine of idols, and have given themselves as a sacrifice to the prince of evil. O that the youth in our schools, one and all, might yield to the precious strivings of the Spirit of the Lord, that they might know the indications of his providence, and wait upon God, that they might know and do his will! In this way they would open the door of the heart to Jesus.

In surrendering ourselves to God, we reap great advantages; for if we have weaknesses of character, as we all have, we unite ourselves to One who is mighty to save. Our ignorance will be united to infinite wisdom, our frailty to enduring might, and, like Jacob, we may each become a prince with God. Connected with the Lord God of Israel, we shall have power from above which will enable us to be overcomers; and by the impartation of divine love, we shall find access to the hearts of men. We shall have fastened our trembling grasp upon the throne of the Infinite, and shall say, "I will not let thee go, except thou bless me." The assurance is given that he will bless us and make us a blessing; and this is our light, our joy, our triumph. When the youth understand what it is to have the favor and love of God in the heart, they will begin to realize the value of their blood-bought privileges, and will consecrate their ability to God, and strive with all their God-given powers to increase their talents to use in the Master's service.

The only safety for our youth in this age of sin and crime is to have a living connection with God. They must learn how to seek God that they may be filled with his Holy Spirit, and act as though they realized that the whole host of heaven was looking upon them with interested solicitude, ready to

minister unto them in danger and in time of need. The youth should be barricaded by warning and instruction against temptation. They should be taught what are the encouragements held out to them in the word of God. They should have delineated before them the peril of taking a step into the bypaths of evil. They should be educated to revere the counsels of God in his sacred oracles. They should be so instructed that they will set their resolution against evil, and determine that they will not enter into any path where they could not expect Jesus to accompany them, and his blessing to abide upon them. They should be taught practical, daily religion that will sanctify them in every relation of life, in their homes, in business, in the church, in society. They must be so educated that they will realize that it is a perilous thing to trifle with their privileges, but that God expects them reverently and earnestly to seek daily for his blessing. The blessing of God is a precious gift, and it is to be counted of such worth that it will not be surrendered at any cost. The blessing of God maketh rich, and it addeth no sorrow.

My heart is stirred to its depths as I read of the prostitution of noble powers to the service of Satan. In governmental departments, in positions of high responsibility, in official trusts, men are tempted by the evil one; and corruption and crime, embezzlements, robberies, and extortions are the result. There are terrible sinks of corruption, pouring out upon our world poisonous influences that corrupt the community. In every place Satan has set his traps that he may catch men of education, of good natural endowments, men who are capable of becoming laborers together with God, companions of angels, inhabitants of heaven, that he may bind them to his car as his slaves. And yet Jesus has ransomed them from the bondage of the enemy, and they refuse to be at liberty, and will not become the sons of God, heirs of God, and joint heirs with Jesus Christ to an immortal inheritance. They live as though the earth, money, position, houses, and lands were the main objects of their creation. Through the tender mercy of God their life is prolonged; but is it not a pitiable sight to see men of high ability living on so low a plane?

The ransom has been paid, and it is possible for all to come to God, and through a life of obedience to attain unto everlasting life. Then how sad it is that men turn from the immortal inheritance, and live for the gratification of pride, for selfishness and display, and through submission to the rule of Satan, lose the blessing which they might have both in this life and in the life to come. They might enter into the palaces of heaven, and associate on terms of freedom and equality with Christ and heavenly angels, and with the princes of God; and yet, incredible as it may seem, they turn from heavenly attractions. The Creator of all worlds proposes to love those who believe in his only begotten Son as their personal Saviour, even as he loves his Son. Even here and now his gracious favor is bestowed upon us to this marvelous extent. He has given to men the gift of the Light and Majesty of heaven, and with him he has bestowed all the treasures of heaven. Much as he has promised us for the life to come, he also bestows princely gifts upon us in this life, and as subjects of his grace, he would have us enjoy everything that will ennoble, expand, and elevate our characters. It is his design to fit us for the heavenly courts above.

But Satan is contending for the souls of men, and casts his hellish shadow athwart their path, in order that they shall not behold the light. He would not have them catch a glimpse of the future honor, the eternal glories, laid up for those who shall be inhabitants of heaven, or have a taste of the experience that gives a foretaste of the happiness of heaven. But with the heavenly attractions set before the mind to inspire hope, to awaken desire, to spur to effort, how can we turn from the prospect, and choose sin and its wages, which is death?

Those who accept Christ as their Saviour have the promise of the life that now is, and that which is to come. The human agent owes no part of his ability to the service of Satan; but his entire allegiance is due to the infinite and eternal God. The lowliest disciple of Christ may become an inhabitant of heaven, an heir of God to an inheritance incorruptible, and that fadeth not away. O that everyone might make choice of the heavenly gift, become an heir of God to that inheritance whose title is secure from any destroyer, world without end! O, choose not the world, but choose the better inheritance! Press, urge, your way toward the mark for the prize of your high calling in Christ Jesus. For Christ's sake, let the aim of your education be shaped by the inducements of the better world. By Mrs. E. G. White.

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(Vol. 70, #47)

"Christ As Teacher"

For his own wise purpose the Lord veils spiritual truths in figures and symbols. Through the use of figures of speech, the plainest and most telling rebuke was often given to his accusers and enemies, and they could find in his words no occasion to condemn him. In parables and comparisons he found the best method of communicating divine truth. In simple language, using figures and illustrations drawn from the natural world, he opened spiritual truth to his hearers, and gave expression to precious principles that would have passed from their minds, and left scarcely a trace, had he not connected his words with stirring scenes of life, experience, or nature. In this way he called forth their interest, aroused inquiry, and when he had fully secured their attention, he decidedly impressed upon them the testimony of truth. In this way he was able to make sufficient impression upon the heart so that afterward his hearers could look upon the thing with which he connected his lesson, and recall the words of the divine Teacher.

The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional. But the formal tone of their instruction would indicate that they saw nothing in the doctrines of the sacred oracles which possessed vital power. They presented nothing new, uttered no words that reached the longing of the soul. They offered no food for the hungry sheep and lambs. Their custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the learned could fathom nor the common people understand.

Christ came to unveil divine truth to the world. He taught as one having authority. He spake as never man spake. There was no hesitancy in his manner, not the shadow of a doubt in his utterances. He spake as one who understood every part of his subject. He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity had been

impatiently desirous of understanding. But when men could not discern the most simple, plainly stated truths, how could they understand mysteries which were hid from mortal eyes? Jesus did not disdain to repeat old, familiar truths; for he was the author of these truths. He was the glory of the temple. Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their true position, he separated from the companionship of error; and showing them as precious jewels in their own bright luster, he reset them in their proper framework, and commanded them to stand fast forever. What a work was this! It was of such a character that no finite man could comprehend or do it. Only the divine Hand could take the truth which, from its connection with error, had been serving the cause of the enemy of God and man, and place it where it would glorify God, and be the salvation of humanity. The work of Christ was to give again to the world the truth in its original freshness and beauty. He represented the spiritual and heavenly, by the things of nature and experience. He gave fresh manna to the hungry soul, presented a new kingdom which was to be set up among men.

The Jewish rabbis presented the requirements of the law as a wearing round of exactions. They did just what Satan is doing in our day,--presented the law before the people as a cold, rigid code of commands and traditions. Superstitions buried the light, the glory, the dignity, and far-reaching claims of the law of God. They professed to speak to the people in the place of God. After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through him to the world. It was Christ who spoke the law on Mount Sinai, and he knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defines the law, and seeks to inculcate on the minds of his hearers the far-reaching claims of the precepts of Jehovah. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and the Pharisees, as well as the common people, were astonished at his doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened the eyes of their understanding to behold wondrous things out of the law of God, which is the foundation of his throne from the beginning of the world; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy and just and good.

The system of Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen man. To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that are uncomprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men. Before the days of Christ, men asked in vain, "What is truth?" Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in his oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even him who was the Way, the Truth, and the Life. Jesus presented to view the pure, rich truth of heaven to shine amid

the moral darkness and gloom of earth. God has said, "Let there be spiritual light," and the light of the glory of God was revealed in the face of Jesus Christ.

Christ was manifested as the Saviour of men. The people were not to trust in their own works, in their own righteousness, or in themselves in any way, but in the Lamb of God which taketh away the sins of the world. In him the Advocate with the Father was revealed. Through him the invitation was given, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." This invitation comes sounding down along the lines to us today. Let not pride, or self-esteem, or self-righteousness keep anyone from confessing his sins, that he may claim the promise: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Keep nothing back from God, and neglect not the confession of your faults to the brethren when they have a connection with them. "Confess your faults one to another, and pray one for another, that ye may be healed." Many a sin is left unconfessed, to be confronted in the day of final accounts; better far to see your sins now, to confess them, and put them away, while the atoning sacrifice pleads in your behalf. Do not dislike to learn the will of God on this subject. The health of your soul, the unity of your brethren, may depend upon the course you pursue in these things. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, "casting all your care upon him; for he careth for you."

It is a lamentable fact that the erring heart is unwilling to be criticised, or to subject itself to humiliation by the confession of sin. Some see their faults, but thinking confession will detract from their dignity, they excuse their wrong, and shield themselves from the discipline that confession would give to the soul. The thought of their manifest error will remain to embitter their enjoyments and embarrass their movements; for in passing out of the path of confession, they fail to be faithful examples to the people. They see the errors of others; but how can they have courage to give the advice, "Confess your faults one to another, and pray one for another, that ye may be healed," when they have failed to follow this instruction in their own life? How much will ministers or people learn of a truth which they thrust aside, and forget if possible, because it is not agreeable; because it does not flatter their pride, but reproves and pains? Ministers and people, if saved at all, must be saved day by day, hour by hour. They must hunger and thirst for the righteousness of Christ, the illumination of the Holy Spirit. Church members,--those placed in positions of trust,--must be baptized with the Spirit of God, or they will not be qualified for the positions they accept.

A man may have a knowledge of the Scriptures which will not make him wise unto salvation, although he may be able to master his opponents in public controversy. If he does not have a yearning of soul after God; if he does not search his own heart as with a lighted candle, fearing that any wrong should lurk there; if he is not possessed with a desire to answer the prayer of Christ that his disciples may be one as he is one with the Father, that the world may believe that Jesus is the Christ,--he flatters himself in vain that he is a Christian. His knowledge, begun in ambition, is carried forward in pride; but his soul is destitute of the divine love, the gentleness and meekness of Christ. He is not a wise man in the sight of God. He may have wisdom to overcome an opponent; but wise unto salvation, he cannot possibly be without the agency of the Holy Spirit. And the fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Neither talent, eloquence, nor selfish study of the Scriptures, will produce love to God or conformity to the image of Christ. Nothing but divine power can regenerate the human heart and character, and

imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom he died. By Mrs. E. G. White.

Advent Review and Sabbath Herald, December 5, 1893

(Vol. 70, #48)

"An Appeal for the Australasian Field"

Dear Brethren and Sisters in America: We have now been in this missionary field nearly two years. For eleven months of this time, because of sickness, I was unable to labor in public. At times, with much inconvenience and suffering, I spoke in the church at Melbourne; but although I could not labor in a public manner during these months of suffering, I was enabled to write 2400 pages of letter paper upon themes that were essential to the progress of the work. Christ was previously-near to me during the time of my affliction, and the truth was presented to me in clear light, and the promises were viewed by me in their richness and fullness. I felt constrained to write by the Spirit of God even in my affliction and suffering; but I am now rejoiced to say that the Lord has been mercifully working for my restoration, and although not entirely relieved, I am in a much better condition of health, and have been strengthened so that I can stand before the people and bear to them my message, and in this work I have been marvelously sustained.

We have carried a heavy burden for these Australasian fields, and though our allotted time to remain here is almost expired, we see much unfinished work before us. We have sent in our appeals for men and means to carry forward the work in this far-off missionary territory, and we are thankful to our heavenly Father for that which has been done in response. We are glad that Brother and Sister Wilson have been added to the number of missionary laborers by the General Conference. But we would be more rejoiced if our responsible men would not see so many ways to invest means upon that which is in the range of their immediate vision, and would extend their view, and see the necessity of providing facilities to start the work in new fields. There are many, many important cities that have not been entered; many, many places where the banner of truth has not been unfurled. We still plead for laborers for these colonies. We still plead for financial help to plant the standard of truth in these new fields.

Some of our responsible men seem only to take in the needs of the field on which their vision rests, and addition upon addition is made to well-established institutions, in which a large amount of means has already been invested, and where already a great amount of strength is centered. Yet to these very institutions large donations are appropriated to build them up still further, while other fields, such as this one, where there are no strength and no facilities, are left in their deplorable

weakness, devoid of those things necessary to break up the soil for the introduction of the seeds of truth.

Brethren in America, I am praying day and night that the Lord may extend your vision, in order that you may see things that are afar off. How can the Lord Jesus approve of your absorbing so much means in increasing facilities whereby to advance the work in America, while foreign fields are destitute of means whereby to begin the work in parts where no beginning has been made? Knowing as we do, how well equipped are our institutions for publishing, for education, and for treating the sick, and what a firm basis the truth has in that field, we wonder that you should think it proper to expend more means there, when these foreign fields are so lacking in that with which you are so well furnished. Here are places all about us that have never been entered, and cannot be worked unless we shall have houses of worship, even though of the humblest character. We cannot call out the people to hear the truth in tents as in America; for in many places, as in Wellington, New Zealand, the wind would strip them to ribbons. We have not a place in these large cities where we can call out the people to hear the truth of God. We cannot unfurl the banner of truth; for we have no standing place. I am looking to the Lord for light, and I shall make appeals again and again, like the importunate widow, until you shall be compelled to hear, and attend to the call. I address the churches, and plead with them to do the very work that God would have them. I have been thinking very seriously of going to America in person to make appeals from church to church; for I am deeply moved over the destitute condition of these Australasian fields.

In this country, the denominational ministers tell the most unblushing falsehoods to their congregations in reference to our work and our people. Whatever false report has been started, is circulated by those who oppose the truth, and is repeated from church to church and from community to community. The circulators of these falsehoods take no pains to find out whether or not they are true, for many of those who repeat the reports, though not the framers of them, still love the false reports, and take delight in giving them a wide circulation. They do not, like honest, just men, come to those who are accused, and seek to find out what is the truth concerning what they have heard in regard to their faith; but without inquiry they spread false statements in order to prejudice the people against those who hold the truth. For instance, an effort was made to obtain the use of the hall at a village four miles from Hastings, where some of our workers proposed to present the gospel to the people; but they did not succeed in obtaining the hall, because a school teacher there opposed the truth, and declared to the people that Seventh-day Adventists did not believe in the divinity of Christ. This man may not have known what our faith is on this point, but he was not left in ignorance. He was informed that there is not a people on earth who hold more firmly to the truth of Christ's pre-existence than do Seventh-day Adventists. But the answer was given that they did not want that the doctrines of Seventh-day Adventists should be promulgated in that community. So the door was closed.

The prejudice that exists in the smaller cities and towns of Australia and New Zealand is very bitter, and we have to put forth the same effort here to overcome prejudice as in America where our people are not known. The message and the messenger are not so well known in these fields as in America, so the prejudice is of longer duration; and until the people who are teaching the commandments of God and the faith of Jesus, are better known by personal acquaintance, these fields will be hard to work. It is difficult to break down these barriers, and obtain an opportunity to introduce the leaven of truth, and proclaim the last message of mercy and warning to the people. As

in Christ's day, the ministers will not investigate the Scriptures, and candidly compare the doctrines presented with their Bibles, but rather seize upon some lying report, some scandal from far off or from near at hand, and present a false statement to their congregations as an evidence that they should close their ears to the "strange doctrines" of the Seventh-day Adventists. Through these lying reports, the people whose minds have been stirred up by the truth are quieted down, and as they have not the moral courage to investigate the Scriptures for themselves, or to ferret out the falsehood, they turn from the men who have the message of God. We are obliged to go over the very same ground in these fields that we had to go over in the beginning of the work in America. The history of the work, as recorded in the Acts of the Apostles, when they journeyed from place to place, and had to meet the opposition of opposers of the truth, is re-enacted in the work of the message for this time.

Prejudice in these fields is so strong that we do not see how the message of truth is to go to the cities and towns in these colonies, unless we shall be furnished with facilities by which we may work. In the history of the first gospel workers, we read that after the day of Pentecost, they set forth in earnest to fulfill the commission given them of Christ, "Go ye into all the world, and preach the gospel to every creature." I was rejoiced to hear of the outpouring of the Spirit of God in Michigan, and especially at Battle Creek. I rejoiced with heart and soul and voice; for I knew that something would be done to stir the souls of those who have had the shining of continual rays of light upon them, and who have not hitherto made a response in proportion to the light they have had. The Holy Spirit works in the heart of its receiver, and makes its possessor an agent for its designs. Those who are imbued with the Holy Spirit become channels of light to the world, and those who have had the Spirit of God will make a decided response to the appeals which the Lord is sending.

I ask my brethren and sisters in America, Are you, under the influence of the Holy Spirit, working the works of God? Are you becoming witnesses as did the early disciples to the power of him who sanctifies you, and enables you to consecrate yourselves to the very work that God would have you do? Have families aroused from their idle inactivity? and have they moved from Battle Creek into surrounding towns and villages to advocate and live out before the people the message of truth? The admonition to each one is, Work "while it is day: the night cometh, when no man can work." Who has opened his ears to the Macedonian cry that is coming from every direction. "Come over and help us"? Who have had their hearts stirred by the need of the people, and have decided to leave country and kindred to come to this far-off field in response to the urgent appeals that have been sent to you? Who have been stirred to give their substance to the cause, to devote their means to the advancement of the present truth in this field?

We have been sent here by the General Conference, and we are here on the ground; but we have not been provided with facilities to do the work, although urgent calls have been made for facilities, and the needs of the field have been repeatedly presented before our brethren. The trouble is that our brethren do not comprehend the appeal that has been made. But something more must be done, they think, to give additional strength to, and to multiply facilities in, America, where there is a great abundance of facilities; while the fields that have no strength, which need money and workers, are left almost entirely in their destitution, and the call for means and men is scarcely heeded. Workers now, and money now, would be of more value than double the financial assistance in two years from this time. I must now make an appeal to the churches. I must call upon you in America to help us at this time. I call upon those whom God has made stewards of his means to send us

financial help, and let those who are willing to go out as did Abraham, leaving country and kindred, come as missionaries to this field, not looking to the Conference to pay your expenses, or to support you, but looking to God for grace to diffuse the light he has given you.

Wake up, brethren and sisters, wake up. Sleep no longer. "Why stand ye here all the day idle?" Jesus calls you, saying, "Go work today in my vineyard." Whoever has received the Holy Spirit, will make it manifest; for all his powers will be employed in the most active service. All who actually receive Christ by faith, work. They feel the burden of souls. God now calls upon everyone who has a knowledge of the truth, who is a depositary of sacred truth, to arise and impart the light of heaven to others. Those who have been illuminated by the Holy Spirit, will show its office work upon life and character. They will be mediums through which the Holy Spirit will communicate light and knowledge to others. The wonderful truth revealed to us in these last days, is to be revealed to others. "The end of all things is at hand." The Lord has been speaking to you in America, and may the Lord forbid that at the time of great illumination, darkness should come upon you because you fail to walk in the light that has been given. Darkness corresponding to your light will surely come upon you, if you do not now arouse from your slumbers, and shake off your useless musings and selfish indulgences, and trade diligently with your Lord's goods. Move out from your pleasant homes. Develop the talents God has given you, and tell to others what the Holy Spirit has communicated to you. God requires you to work in proportion to the light he has given. By Mrs. E. G. White. (Concluded next week.)

Advent Review and Sabbath Herald, December 12, 1893

(Vol. 70, #49)

"An Appeal for the Australasian Field (Concluded)"

Angels of God are waiting, desiring with intense desire that those who claim to believe the truth shall become agents through which, by cooperation with them, they shall be able to communicate light to the world. All heaven is interested in the work that is going on in the world, and the angels desire that men shall become channels by which divine grace may flow to those who are famishing for the waters of life. In new and fresh aspects the truth is to be presented through living agencies to those who are in the darkness of error, who are dead in trespasses and sins. God created all things by Christ Jesus, that now unto principalities and powers in heavenly places might be made known by the church the manifold wisdom of God. Wake up, my brethren and sisters, before you sleep the sleep of death. God has shown you that he is willing to do great things for you. The salvation of the human soul is the one object of most intense interest to the heavenly host. The value of the soul is infinitely above silver and gold; and why is it that you who have a knowledge of the truth do not impart it to others? It is the highest duty of every Christian to let the light God has given shine forth in steady rays. Have you been converted from error to truth? Have you, through faith in Jesus Christ, been made partakers of his love? Then go to work to save souls that are ready to perish. Personal effort must be put forth, if men who are lost are to be convinced that they are in need of a Saviour.

The work of saving souls is not confined to the delegated ministers. To every man God has given his work. Every soul that has been enlightened has a work to do, a mission to perform. Each one is to trade diligently with the talents intrusted to his care. Converted himself, the Christian is to present to others the truth as it is in Christ Jesus, and win souls to Jesus.

The Lord has blessed many of you of late. What reason did you assign for this enlightenment? Did you think that God had blessed you simply that you might sit down and be happy, while others were left to perish for the want of the knowledge and experience that you have obtained through the mercy and forbearance of God? Were you willing to be content and gratified that you had received so rich a blessing? The Holy Spirit was imparted to you in order that you might become agents by which God could communicate that blessing to others. Every true believer is a light that will shine amid the moral darkness of the world. "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. "Ye are the salt of the earth: but if the salt have lost his savor [it will not communicate its saving qualities,] wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The religion that does not reveal itself in good works, in true righteousness and goodness, in saving the souls of poor sinners, is of no value in the estimation of God, and it will not save the souls of those who possess it.

Soldiers of Christ are now wanted to push the battle to the front. March under the bloodstained banner of Prince Emmanuel, wear his armor, and press the battle to the gate. The gospel of the kingdom of Christ must go into new countries, and enter new provinces. We are laborers together with God. Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one who is in the wilderness of sin. Rescue the perishing.

Christians will have the mind of Christ, and be co-workers with him. To everyone work has been allotted, and no one else can be a substitute for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died. God has appointed his children to give light to others, and if they fail to do it, and souls are left in the darkness of error because of their failure to do that which they might have done, had they been vitalized by the Holy Spirit, they will be accountable to God. We have been called out of darkness into his marvelous light, in order that we may show forth the praises of Christ.

In the Australasian field we not only need ministers, but faithful workers who will do their God-given work in the way he has appointed that it should be done. Who of those who have been so greatly blessed in the outpouring of the Spirit of God, have fallen again into slumber? Arouse, before it is eternally too late. By your slothfulness you are not only imperiling your own souls, but you are endangering the cause of God, since he has given to every man his work. The converting power of God must daily come upon all the churches, that they may stand in the strength of Christ, rooted and grounded in the faith, holding forth the word of life. Do not wait until someone shall lift you up, and take all the burden. Let every soul in the churches consecrate himself to God, and lay all that he has

on the altar, going forth by faith into the highways and byways of the world, and in a humble, Christlike spirit, doing what he can, as he has opportunity, to sow the seeds of truth. Sow beside all waters, presenting the truth as it is in Jesus. By a godly example, by earnest expostulation and entreaties, compel the lost to come in to be prepared for the marriage supper of the Lamb. To neglect the work of saving souls is a great sin; for it is neglecting to save souls for whom Christ died.

It is evident that the love of Christ does not warm our own hearts, if we have nothing to say to others of its power, if we do nothing to kindle in the hearts of others the love of God. If Christ abides in the soul, it will not be possible to be indolent and indifferent. The salvation of sinners demands that every Christian shall act his part, and put forth a certain measure of positive power. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The word must be spoken in season and out of season to those who are beguiled by Satan, and led to do evil things. Satan is working through his agents, and shall the soldiers of Christ exert no positive influence to save souls that are walking in the broad road to death? The voice of invitation and entreaty is to sound, crying, "Behold the Lamb of God, which taketh away the sin of the world!" Let no one wait for the sinner to come to him, asking for counsel and advice. Go forth into the wilderness to seek and to save that which is lost. The most special self-denial is to be practiced, the most earnest effort is to be made to save those who are ready to perish. Imbued with the Spirit of Christ, the true worker will not fail nor be discouraged.

Not one who has been made the depository of truth, will be excused in the day of judgment for the non-employment of his talents, given for the sake of the salvation of souls. In the great day of God every case will appear exactly as it is, and no one will be able, in view of the terrible consequences of the neglect he has been guilty of, to render an excuse; but as the eye of God rests upon him, he will stand condemned and denounced.

Wake up, brethren and sisters in our churches, and watch unto prayer. Educate the youth in such a way that they shall understand that it is not possible for them to live a Christian life, and to increase in the knowledge of our Lord and Saviour Jesus Christ, and yet not be actively engaged in trading upon the talents that God has given,--diffusing to others the knowledge of the truth. Individually we are to put to use our knowledge of the truth in instructing the ignorant, in enlightening those who are in darkness. We are to seek wisdom of God in all things, and then improve every opportunity that is possible, to make the path of duty plain to others. When each one does the duty that lies nearest him, how sinful will appear the thought of devoting God-given powers to the pursuit of amusements. O what sin and guilt we are living in when not earnestly using every jot of influence we possess to advance the kingdom of Christ in the world. Souls are perishing, and few have any concern about it; but those who are indolent in serving the Master, though they may even be employed in the work, will, through neglect of prayer and watching, neglect all other duties, and lose at last all interest in religious things, and be themselves ready to die, except they repent, and return unto the Lord. Why not meet the expectation of the heavenly intelligences, and "work out your own salvation with fear and trembling?" "For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." By Mrs. E. G. White.

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"Represent Christ in Self-Denial"

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Let it be understood that the man who claims Christ as his Saviour, should make manifest this claim by observing the holy maxims that Christ has given. He who professes to be a Christian, and yet does not observe the precepts of his Lord, is in the world as a deceiver, is a betrayer of the truth of God. The progress of the truth in the world is often hindered by the unsanctified characters of men who claim to be its adherents. It would be far better to make no profession of truth than, making a profession, to drag the truth down by an unchristlike course of action. The true lover of truth will say, "I am a Christian, and I cannot call sin righteousness. I cannot connive at any deception. I cannot act a lie under any circumstances, nor look upon sin as a light thing."

Through the repetition of that which the word of God condemns, the conscience becomes hardened, and prevarication and fraud, long practiced, seem of trifling import to him who has trampled under foot the precepts of Christ. Exaggeration and fraud and falsehood are largely dealt in, in the world; but shall those who profess to believe the truth, do unrighteousness? Shall they gather the pollution that everywhere exists, and identify themselves with those who, although they are termed upright men, are evildoers? He who looks upon the heart, and cannot behold sin with any degree of allowance, will not countenance hypocrisy in those who claim to be his children. The reason why many more do not embrace the truth is that those who claim to believe, do not act upon the plain, direct lessons of Christ.

The Lord has designated his people as "the light of the world," and to them he has committed the sacred trust of preaching the gospel in all the world. In order to do this, how great need there is of bringing our wants within the least possible scope, that we may give ourselves and our all for the fulfilling of our divine commission. We should all learn to economize in the use of means. God does not require that his people should deprive themselves of that which is really necessary for their health and comfort, but he does not approve of wantonness and extravagance and display. In no sense should we abuse the gifts of God; for we shall be called upon at the last day to give an account of our stewardship. Let us look at the precept and example of our divine Lord, regarding economy, and making the most of the blessing of heaven. When Jesus had worked a notable miracle, and had fed five thousand people, he said to his disciples, "Gather up the fragments that remain, that nothing be lost." This command had a double meaning; for it not only showed that every morsel of bread given through the miracle of Christ was sacred, but that those morsels, imparted to others, multiplied and extended the blessing to those who had need. From this circumstance we may learn a lesson in spiritual matters. As the bread was carefully saved to be given to others in need, so we

should carefully treasure up all that God gives us, in order that it may be again imparted to those who have need.

But many, very many, have not so educated themselves that they can keep their expenditures within the limit of their income. They do not learn to adapt themselves to circumstances, and they borrow and borrow again and again, and become overwhelmed in debt, and consequently they become discouraged and disheartened. Many do not remember the cause of God, and carelessly expend money in holiday amusements, in dress and folly, and when there is a call made for the advancement of the work in home and foreign missions, they have nothing to give, or even have overdrawn their account. Thus they rob God in tithes and offerings, and through their selfish indulgence they lay the soul open to fierce temptations, and fall into the wiles of Satan.

We should be on our guard, and not allow ourselves to spend money upon that which is unnecessary, and simply for display. We should not permit ourselves to indulge tastes that lead us to pattern after the customs of the world, and rob the treasury of the Lord. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." O what a representation is this of the security, the peace, the rest, the confidence, we may have in the love of God. No man, no power, can force us from our refuge. Jesus says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Thank God with heart and soul and voice for a safe abiding place. "When Christ, who is our life, shall appear, then [if you have hid your life with Christ in God] shall ye also appear with him in glory."

Christ is to be our pattern and example in all things, and if we follow his example, we shall avoid following the spendthrifts, whose example is so contagious to both young and old. We should make it a rule to bind about our wants, remembering that every penny belongs to the Lord, to be used not for wantonness, not for display, not in extravagance; for this would be an abuse of the Lord's goods, but for actual necessities. There are obligations to the poor and needy laid upon us, and to spend money simply for the gratification of some extravagant taste is not in God's order; for it prohibits us from doing good to those who are in need. Those in moderate circumstances are to bind about their wants, that they may also give out their talents to the exchangers, and those who have been blessed with large talents, who have abundance, should lay upon themselves the same restrictions, and guard against the needless expenditure of means for selfish gratification. The Lord has made them stewards of his means, and he designs that they should bless the needy, care for the poor, help the widow and the orphan, and send the light of the truth to those who sit in darkness.

Fields are opening on every side, calls are coming in from every country The Macedonian cry is sounding, "Come over and help us." And still the missionary spirit is so feeble that there is scarcely a pulse-beat in response. We need missionaries, we need to be exercised unto godliness. The Bible condemns all extremes in dress and the following of the fashions of this degenerate age. It is not the aim of a Christian to attract attention and admiration on account of his dress. "Ye are my witnesses, saith the Lord," witnessing a good confession to the world, saying by your godly life and conversation, We are pilgrims and strangers on the earth. "For they that say such things declare plainly that they seek a country," "a city whose builder and maker is God."

When the truth is received into the heart, it sanctifies the soul, and a sincere Christian will walk through life with Christ the Pattern ever in view, and he will adhere with noble steadfastness to the singular principles of righteousness in words, in dress, and deportment. He will have respect unto the recompense of reward. "And truly if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is an heavenly. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

Our affections are to flow in but one direction, in order that our obligations as servants of Christ be not violated. The badge of the world will never designate us as the children of God, loyal subjects of his kingdom. When Jesus came, he found sins, worldliness, and dissension in the church; but it was his work to reverse this order of things. He would have his church in the world, but not of it. He said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." The church was to be a divine inclosure in the world. It was to be as a vineyard planted by the divine Husbandman, and brought under cultivation by him. It was to be as a nursery planted with trees of righteousness, and although surrounded by evil trees of the world, which brought forth fruit unto death, yet all within the inclosure was designed to be the planting of the Lord, bearing fruit unto righteousness. The followers of Christ were to reveal the power of the transforming grace of Christ to change the corrupt hearts of men. The church was to be as a field of wheat, but a strange hand has planted tares among the wheat, and it is this mingling of tares and wheat that causes the children of God to weep with sorrow. The natural, unsanctified elements of human character work against the influence of the Spirit of God. Men of evil minds bring in false doctrines, and in many cases these false doctrines have supplanted the truth of God. The Lord designed that his church should not receive the commandments of men, but acknowledge his law alone. He designed that the pure, unadulterated truth should be proclaimed in the world. Self-denial and cross-bearing was to characterize his children. They were to represent to the world the character of Christ, and keep before the world a representation of the eternal world; for among them was to be found the spirit, the character, that should be developed by coming under the control of the divine government. They were to be obedient to higher laws than the princes of this world originate, and yield submission to a greater power than kings can command.

While all the world is under the care of God, and angels are commissioned to do service in all parts of it, yet the church is the special object of God's love and care. In the church, he is making experiments of mercy and love, and drawing men to himself. Through the grace of Christ an amazing transformation is taking place in the corrupt hearts of men. The work wrought in the characters of sinners through the grace of Christ, is a greater work than to perform a miracle upon the bodies of men. The old, carnal nature dies, and a new creature appears after the likeness of Christ. At this mighty work, angels look and rejoice. They see that upon this sin-cursed earth, Christ has his training schools. He takes the ignorant children of darkness and of wrath, and brings them as willing subjects to his feet to learn of him, that they may become laborers together with God; that they may wear Christ's yoke and bear his burden, and identify their interests with the interests and delights of heaven. He has in prospect a well-trained, well-disciplined army of workers, with whom he can deposit his goods, and trust them to bring back his talents improved, and multiplied by being put out to the exchangers; to whom he can say at last, "Well done, thou good and faithful servant. . . . Enter thou into the joy of the Lord." By Mrs. E. G. White.

