

Ellen G. White 1890 The Review and Herald Articles

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"Christ Revealed the Father"

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one. John bore witness of Christ, and pointed all men to him as the promised Messiah. When he beheld Jesus before him, he declared, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." "And of his fullness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "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." "He that hath seen me hath seen the Father."

Christ was misjudged by the Jews, because he did not dwell constantly on the law as written in the tables of stone. He invited men to learn of him, for he was a living representation of the law of God. He was the only one in human garb that could stand among a nation of witnesses, and, looking round upon them, say, "Which of you convinceth me of sin?" He knew that no man could point out any defect in his character or conduct. What power his spotless purity gave to his instructions, what force to his reproofs, what authority to his commands! Truth never languished on his lips, never lost any of its sacredness, because it was

illustrated in the divine character of its Advocate. How simple, how clear and definite, were his utterances! Jesus declared his mission before Pilate, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

When Jesus spoke, it was not with hesitating uncertainty, with repetition of words and familiar figures. The truth came from his lips clothed in new and interesting representations that gave in the freshness of a new revelation. His voice was never pitched to an unnatural key, and his words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or rejection. When his doctrines were opposed, he defended them with so great zeal and certainty as to impress his hearers that he would die, if need be, to sustain the authority of his teachings.

Jesus was the light of the world. He came forth from God with a message of hope and salvation to the fallen sons of Adam. If men would but receive him as their personal Saviour, he promised to restore to them the image of God, and to redeem all that had been lost through sin. He presented to men the truth, without one thread of interwoven error. When he taught, his words came with authority; for he spoke with positive knowledge of the truth.

The teaching of men is wholly different from the teaching of Christ. There is a constant tendency on the part of man, to present his own theories and opinions as matter worthy of attention, even when they have no foundation in truth. Men are very tenacious for their erroneous ideas and idle opinions. They will hold firmly to the traditions of men, and defend them as vigorously as if they were the veritable truth. Jesus declared that everyone that was of the truth would hear his voice.

How much more power would attend the preaching of the word today, if men dwelt less upon the theories and arguments of men, and far more upon the lessons of Christ, and upon practical godliness. He who had stood in the counsel of God, who had dwelt in his presence, was well acquainted with the origin and elements of truth, and understood its relation and importance to man. He presented to the world the plan of salvation, and unfolded truth of the highest order, even the words of eternal life.

Patriarchs, prophets, and apostles spoke as they were moved upon by the Holy Ghost, and they plainly stated that they spoke not by their own power, nor in their own name. They desired that no credit might be ascribed to them, that no one might regard them as the originators of anything whereof they might glory. They were jealous for the honor of God, to whom all praise belongs. They declared that their ability and the messages they brought, were given them as delegates of the power of God. God was their authority and sufficiency. Jesus had imparted a knowledge of God to patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father. Through the holy men of old, Christ labored for the salvation of fallen humanity. And when he came to the world it was with the same message of redemption from sin, and restoration to the favor of God.

Christ is the Author of all truth. Every brilliant conception, every thought of wisdom, every capacity and talent of men, is the gift of Christ. He borrowed no new ideas from humanity; for he originated all. But when he came to earth, he found the bright gems of truth which he had intrusted to man, all buried up in superstition and tradition. Truths of most vital importance were placed in the framework of error, to serve the purpose of the archdeceiver. The opinions of men, the most popular sentiments of the people, were glossed over with the appearance of truth, and

were presented as the genuine gems of heaven, worthy [of] attention and reverence. But Christ swept away erroneous theories of every grade. No one save the world's Redeemer had power to present the truth in its primitive purity, divested of the error that Satan had accumulated to hide its heavenly beauty.

Some of the truths that Christ spoke were familiar to the people. They had heard them from the lips of priests and rulers, and from men of thought; but for all that, they were distinctively the thoughts of Christ. He had given them to men in trust, to be communicated to the world. On every occasion he proclaimed the particular truth he thought appropriate for the needs of his hearers, whether the ideas had been expressed before or not.

The work of Christ was to take the truth of which the people were in want, and separate it from error, and present it free from the superstitions of the world, that the people might accept it on its own intrinsic and eternal merit. He dispersed the mists of doubt, that the truth might be revealed, and shed distinct rays of light into the darkness of men's hearts. He placed the truth in clear contrast with error, that it might appear as truth before the people. But how few appreciate the value of the work that Christ was doing! How few in our day have a just conception of the preciousness of the lessons which he gave to his disciples.

He proved himself to be the way, the truth, the life. He sought to attract the minds of men from the passing pleasures of this life to the unseen and eternal realities. Views of heavenly things do not incapacitate men and women for the duties of this life, but rather render them more efficient and faithful. Although the grand realities of the eternal world seem to charm the mind, engross the attention, and enrapture the whole being, yet with spiritual enlightenment there comes a calm, heaven born diligence, that enables the Christian to take pleasure in the performance of the commonplace duties of life. Our daily cares and responsibilities are tests by which it is manifested whether or not we will be found faithful in little things, that we may be intrusted with greater responsibilities. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." He who has faithfully employed his talents for his Master, will hear from his lips the words of approbation, "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."

Satan has worked continually to eclipse the glories of the future world, and to attract the whole attention to the things of this life. He has striven so to arrange matters that our thought, our anxiety, our labor might be so fully employed in temporal things, that we should not see or realize the value of eternal realities. The world and its cares have too large a place, while Jesus and heavenly things have altogether too small a share in our thoughts and affections. We should conscientiously discharge all the duties of everyday life, but it is also essential that we should cultivate above everything else, holy affection for our Lord Jesus Christ. The greatest hindrance to our spiritual growth is a neglect to exercise the faith that works by love and purifies the soul. There is much blind unbelief in the promises that have been left on record for our comfort and support. We need a more intelligent knowledge of the Bible, that we may understand what is the revealed will of God.

The objects of time and sense engross the mind so fully that we scarcely look heavenward. The spiritual and eternal are so obscured by common, earthly things that we do not appreciate their worth and importance. We do not improve our opportunity to study the word of God as we should. The contemplation of the love

of God, manifested in the gift of his Son for the salvation of fallen men, will stir the heart and arouse the powers of the soul as nothing else will. The work of redemption is a marvelous work, it is a mystery in the universe of God. But how indifferent are the objects of such matchless grace! The apostle says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." If our senses had not been blunted by sin, and by contemplation of the dark pictures that Satan is constantly presenting before us, a fervent and continuous flow of gratitude would go out from our hearts toward Him who daily loads us with benefits of which we are wholly undeserving. The everlasting song of the redeemed will be praise to Him who hath loved us, and washed us from our sins in his own blood; and if we ever sing that song before the throne of God, we must learn it here. If we meditate upon the love of God, all our habits will indicate that we are preserved in a well-balanced, healthful condition, and our spiritual powers will increase as we exercise them in faith and prayer, and active service for God. We need that living faith that works and by works is made perfect. By Mrs. E. G. White.

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"Serve the Lord With Gladness"

"Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Those who honor God by obedience to all his requirements are free to eat and rejoice before the Lord, and he himself, as an unseen guest, will preside at the board. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom. Would that all who profess to be the children of God, who profess to keep his commandments, might bring thankfulness and rejoicing into the service of Christ. Nothing is more grievous to God than for his children to go constantly mourning, covering the altar with tears. He says by the prophet Malachi, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand."

Our God should be regarded as a tender, merciful father. The service of God should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in his work. As the people of God meditate upon the plan of salvation, their hearts will be melted in love and gratitude. When they were lost, Christ died to save them; through the gift of the Son of God, provision has been made whereby none need perish, but all may have everlasting life. God would not have his children, for whom so great a salvation has been provided, act as though he were a hard, exacting taskmaster. He is their best friend, and when thy worship him, he expects to be with them to bless and comfort them, and fill their hearts with joy and love. The Lord desires his children to take

comfort in his service, and to find more pleasure than hardship in his work. The Lord desires that those who come to worship him shall carry away with them precious thoughts of his care and love that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.

The children of God are called upon to be representatives of Christ, showing forth the goodness and mercy of the Lord. If they but revealed his goodness from day to day, barriers would be raised around their souls against the temptations of the evil one. If they would keep in remembrance the goodness and love of God, they would be cheerful, but not vain and full of carnal mirth.

The Lord would have all his sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

When we go mourning, we leave the impression upon minds that God is not pleased to have us happy, and in this we bear false witness against our Heavenly Father. Satan is exultant when he can lead the people of God into unbelief and despondency. He delights to see us mistrusting God, doubting his willingness and power to save us. He loves to have us feel that the Lord will do us harm by his providences. O let the attitude of doubt be changed! Christ in the Old Testament is the same as Christ in the New Testament. His commands and promises are identical. When he charged his people of old to rejoice before him, it was for our comfort as well as for theirs. Happiness that is sought only from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory, and when it is over, the soul is filled with loneliness and sorrow. But when we engage in the service of God, the heart should be aglow with thanksgiving; for the Christian is not left to walk in uncertain paths, he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond. Let us never doubt God. He made us, he loves us, and in one rich gift poured out all heaven for us; and "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

God know's our wants, and has provided for them. The Lord has a treasure house of supplies for his children, and can give them what they need under all circumstances. Then why do we not trust him? He has made precious promises to his children on condition of faithful obedience to his precepts. There is not a burden but he can remove, no darkness but he can dispel, no weakness but he can change to power, no fears but he can calm, no worthy aspiration but he can guide and justify.

We are not to look at ourselves. The more we dwell upon our own imperfections, the less strength we shall have to overcome them. We are to render a cheerful service to God. It is the work of Satan to present the Lord as lacking in compassion and pity. He misstates the truth in regard to him. He fills the imagination with false theories concerning God; and instead of dwelling upon the truth in regard to the character of our Heavenly Father, we fasten our minds upon the misrepresentations of Satan, and dishonor God by mistrusting him and by murmuring against him. When we act like culprits under sentence of death, we

bear false witness against God. The Father gave his only begotten and well-beloved Son to die for us, and in so doing he placed great honor upon humanity; for in Christ the link that was broken through sin was reunited, and man again connected with Heaven. You who doubt the mercy of God, look at the Lamb of God, look at the man of sorrows, who bore your grief and suffered for your sin. He is your friend. He died on the cross because he loved you. He is touched with the feeling of your infirmities, and bears you up before the throne. In view of his unspeakable love, should not hope, love, and gratitude be cherished in your heart? Should not gladness fill your service to God?

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents this view of religion in his own life, he is, through his unbelief, seconding the falsehood of Satan. We dishonor God when we think of him only as a judge ready to pass sentence upon us, and forget that he is a loving Father. The whole spiritual life is molded by our conceptions of God; and if we cherish erroneous views of his character, our souls will sustain injury. We should see in God one who yearns toward the children of men, longing to do them good. He gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. All through the Scriptures, God is represented as one who calls, woos by his tender love, the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of their children as is God with those he seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaty to the wanderer than does he. O shall we not love God, and show our love by humble obedience? Let us have a care for our thoughts, our experiences, our attitude toward God; for all his promises are but the breathings of unutterable love. By Mrs. E. G. White.

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"The Need of Complete Consecration"

Brethren, the Lord is coming, and we need to bend every energy to the work before us. We must not only give discourses in the desk, but minister out of the desk. We must be a savor of life unto life in our conversation and deportment. Watchmen upon the walls of Zion, God calls upon you to give yourselves wholly to the work. It is impossible for any man to answer the purpose of God unless he gives his whole soul, mind, and being to God, deciding that he will practice what he preaches, showing himself to be a faithful, devout Christian, a partaker with Christ of his sufferings. The servants of God should pray as never before, Lord, "open thou mine eyes, that I may behold wondrous things out of thy law." "Lord, open thou my lips, and my mouth shall show forth thy praise."

We lose much by not diligently searching the Scriptures for precious gems of truth. We should study the word of God more earnestly. "Therefore, beloved,

seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Jesus is measuring the characters of those who profess to be his followers. He is going from congregation to congregation, from church to church, measuring the worshipers. He follows those who claim to be the sons and daughters of God, to take their measurement in business transactions, in trade, in all the affairs of life. His undershepherds are bearing heavy responsibilities; for by virtue of their office they are to be representatives of Christ, representatives of the sanctifying power of the truth. The undershepherds may sleep, they may fail to rightly divide the word of truth, they may fail to point the flock to the pastures provided for them. Instead of being a light to the world, they may be walking in darkness. They may stumble upon the dark mountains of unbelief. But the True Shepherd, he that keepeth Israel, shall neither slumber nor sleep. If the candlestick is held by unfaithful men, if it gives a flickering light that grows dim and dies out, there is One who sees, One who declares, "I know thy works."

Christ is present at every assembly and at every private interview. He has made his people the depositaries of rare blessings. He has given them gems and treasures richer than gold; and every faithful co-laborer with God is to work the mine of truth and bring the treasures to view. The great Master Worker has an oversight of the whole. He notes those who toil with patience. He sees their faith, their forbearance, their love, their untiring zeal; and it is registered of them in the book of heaven, "Well done, good and faithful servants." They are commended because they have toiled early and late, and because they cannot bear them which are evil. They have carried out the injunction of the apostle to "reprove, rebuke, exhort with all longsuffering and doctrine." They have administered impartial discipline, laying their hand upon all false teaching, upon false brethren whose works have denied the faith. Amid the scorn of men, suffering worldly loss, they have manifested steadfast integrity. While temptations to worldliness and licentiousness cause the love of many to wax cold, they stand true as the needle to the pole, as faithful workers, as standard bearers for God, in principle firm as a rock.

Shall we forget our holy calling, brethren? Shall the mournful deterioration of piety be seen among us, that caused the rejection of the Jewish nation? Shall we who have had so great light upon Bible truth let a dry, dead formalism take the place of zeal and faith? Is our light to go out in darkness? Are we not to work zealously to counteract the arts of the enemy? We must watch and pray. We must arouse and take in the situation. We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist our Lord in his office work. As he is, so will his followers be in this world. We must now set before the people the work which by faith we see our great High Priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in his work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time.

The Spirit of truth has a refining, elevating, heavenly influence upon mind and character. We are to study the mind of Christ, and to receive the truth as it is in Jesus. We are to watch and pray, to consult the living oracles of God. When any

lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure to the minds of those who are controlled by the temptations of the evil one, and they engage in side issues to gratify their own selfish purposes, and their true moral standing is determined by their works.

I appeal to you, my fellow-laborers, to meditate upon the sacred truths imparted unto you. The heavenly Master has intrusted you with the mine of truth, and you are to work out its treasures, to display its gems, and unveil its attractions, not merely when giving a discourse, but in your daily life you are to show the constraining, transforming power of the truth. Every faculty and power of our nature must receive the imprint of Christ's signature. We must become partakers of the divine nature. By beholding, we become changed into his image.

What are we doing for Jesus? Are we cooperating with him in his great work above? Are we using every jot of influence we have to cleanse the temple of God from defilement? Let not the ministers act in such a way that they will come under the same condemnation as did the priests and rulers whom Jesus charged with making the house of God a den of thieves. We might better be reduced to penury than gain means that will divorce our interest from the solemn truths for this time. It is Satan's studied effort to make of none effect saving, testing truth through the lives of those who preach the truth to others and who in their daily practices deny what they preach. If we are paralyzed spiritually, we shall not be able to realize that our obligations are in proportion to the light we have received. All the angels of heaven are united in the work of bringing to man the infinite treasures of the better world. Shall we not with grateful hearts show that we appreciate the heavenly gifts, and cooperate with the workers of heaven in bringing every power into captivity to Christ?

If we would come into possession of the heavenly inheritance, the glorious, eternal substance, we must be in covenant relation with God, and employ every faculty of our being to win souls to Christ. O, would that I could present this subject in more fitting language, that you might comprehend the matter as it really is! God's people must be a peculiar, holy people, distinct in character and practice from the world, distinguished from all the religionists of the day. They must be patterns in personal piety and good works. There is higher, holier work for us to do than we have yet done. Christ has said, "My kingdom is not of this world." It has no principles that will meet the principles of the world. The Lord has set his Church as a light in the world, to guide the world to heaven. It is to be a part of heaven on the earth, flashing divine light on the pathway of benighted souls.

God himself has plucked men as brands from the burning, and through the sanctifying power of his truth, he has trained the children of wrath to be the children of light, that they might cooperate with him in life and character, by precept and example, and reveal his miracle of grace that has filled the angels with astonishment and joy.

Satan is working to put his seal and stamp upon the watchmen, that the purposes of God may not be fulfilled in them. He is working that the individual members of the Church shall not be one with Christ as he is one with the Father. But it is the privilege of Christ's followers to partake of the rich and full supplies of his grace, that the world may believe that Christ has indeed sent them. It is a lamentable fact that not all the ministers who preach the truth are converted. Many have ceased to advance in the path of progress, and they do not represent Christ,

for they do not copy the Pattern.

The Lord cannot glorify his name through ministers who attempt to serve God and mammon. We are not to urge men to invest in mining stock, or in city lots, holding out the inducement that the money invested will be doubled in a short time. Our message for this time is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

Just before Israel entered the land of Canaan, Satan sought to seduce the people, and lead them to idolatry, thinking to compass their ruin. He works in the same way in our day. There are young men whom God would accept to become workers together with him, but they have become absorbed in this real estate craze, and have sold their interest in the truth for the prospect of worldly advantage. There are many who hold themselves away from the service of God, because they desire worldly gain, and Satan uses those who claim to believe the truth, to seduce souls. The tempter comes to men as he came to Jesus, presenting the glory of the world; and when a measure of success attends the ventures of men, they become greedy for more gain, and their spirituality dies; they lose their love for the truth. The immortal inheritance, the love of Jesus, is eclipsed to their vision by the fleeting prospects of the world. By Mrs. E. G. White.

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"The Lord Must Be Our Light"

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."

The word of God is filled with precious consolation for those who walk in simplicity and humility. We may have close relationship with God, and may understand his will concerning us. We should not dishonor God in this world, and be found doing less than our best every day; because if we do less than this, we not only suffer loss ourselves, but we detract from the glory that should be reflected to God in what we might do for humanity. We have a large field in which to labor. We cannot inclose ourselves in the four walls of our dwelling, and think that we are

doing all that God requires of us. Our work is to bless others, and it is to be far-reaching in its results. Our hearts must be open to receive the Spirit of God, that we may have a constant witness that our ways please him. By living faith we are to lay hold of the promises that he has given in his word. We are to be the recipients of the treasures of God's grace, we are to drink of the living waters and be refreshed, and then we are to become the channel of the grace of God to others.

We should seek earnestly to be in a position where we can appreciate the value of souls, and realize that we are required to do the will of our Heavenly Father. I am not to look to see what somebody else is doing, but I am to see that I am doing my part faithfully. There is a blessed work for each one of us to do, but we cannot do it as we should unless we are in right relation to God. In our imperfection of character, in our great need and helplessness, we must come to the foot of the cross, and as the light shines into our hearts from Calvary, we shall be able to reveal to others the great plan of redemption. The love of God is without a parallel. It is marvelous. And if we are rightly related to God, we shall be the recipients of this love, and we shall let it flow out to others around us.

It is not the will of God that we should walk in darkness, that we should go along in a groveling way toward the kingdom of glory. We are not to feel that everything is going to destruction. We have a Father at the helm; and knowing that the hand of infinite power is over God's work, we may have living faith that it will be brought to a triumphant completion. Temptations and trials will come. The apostle says, "Though now for a season, if need be, ye are in heaviness through manifold temptations." Temptations will come in the most unexpected manner to test us, to determine what is our real faith, our real motive, our real principle. There is nothing for which I have more reason to thank my Heavenly Father than for the manifold trials I have experienced. If my course had been all smooth, without difficulty, without trial springing upon me, I might think, perhaps, that I was not a child of God. As long as the enemy lives, he will seek to cast his hateful banner over us; he will seek to eclipse our views of God, of heaven, of immortality, to becloud our minds, so that we shall not be able to discern spiritual and eternal things.

When trials come upon us until it seems that our souls will be overwhelmed with darkness and doubt, the best thing that we can do is to commit our souls unto God as unto a faithful Creator. It is impossible for us to adjust things. In my own case, I know that it is impossible for me to carry all the difficulties and trials that arise in my pathway. So what shall I do?--I will rest in the arms of the infinite One. I will believe that God will keep that which I have committed to him against that day; and if I walk in the light as God gives it to me, difficulties will vanish, and trials will serve a good purpose. Trials have driven me closer to my Heavenly Father, and have made me feel the necessity of earnest prayer.

When trials come upon you, you have only one Source of strength. You need not pour your troubles into human ears; for it will do you little good. You may think it will help you, but there is only One who can give you comfort and strength. Jesus has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And how is he to give rest? He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." We are to find rest in wearing the yoke of Christ, in bearing his burden.

When we feel destitute of the blessing of God, feel there is no spiritual life in us, and we cannot understand why we are in this condition, we should not doubt the Lord, and blame him for our darkness. It is not from God, for he has promised power and fullness of joy. We should search God's word, and see if we have not

allowed envy, evil surmising, and hatred to run riot in our hearts, or if we have not done something to mar the soul temple. Christ is in the heavenly sanctuary, and he is there to make an atonement for the people. He is there to present his wounded side and pierced hands to his Father. He is there to plead for his Church that is upon the earth. He is cleansing the sanctuary from the sins of the people. What is our work?--It is our work to be in harmony with the work of Christ. By faith we are to work with him, to be in union with him.

All heaven is interested in the work that is going on in this world. A people is to be prepared for the great day of God, which is right upon us; and we cannot afford to let Satan cast his shadow across our pathway, and intercept our view of Jesus and his infinite love. We should draw from Christ the very help we need. And when do we need his help?--It is in times of trial, in times when temptation comes in like flood, when Satan would cast his dark shadow before our souls, that we may not be able to distinguish the sacred from the common. It is then that we need to flee to the Source of our strength.

The reason we do not receive more strength is, that we do not respond to the invitation of Christ. You should go right to him in your difficulties and trials, that you may find the comfort and consolation he is ready to bestow. It is because you do not seek the rest which Jesus is waiting to give, that you walk in the valley of the shadow of death.

I feel grateful to God that he is my helper in every trial, and that he will be your helper if you desire it. He is no respecter of persons. He is just as willing that you should have his consolation and peace as that I should have it. He invites you to walk in the light as he is in the light. Will you do it? Will you separate your soul from all that is unlike him, from all sin and darkness, and from all associations that lead into darkness? Will you open your heart to the living rays of light that will shine from the face of Jesus into your soul? There is no reason why you should be in a condition of despair and discouragement. Come out of it, brethren; come out of darkness into light. The word of God is open to you, a field of precious promises. It is your privilege to come to the fountain of life which has been opened for you at infinite cost. Will you come? It will be refreshing to your soul. When you drink of its living waters, you will find that you no more have dismal, gloomy days; for the peace of Christ that passeth all understanding will fill your hearts. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." By Mrs. E. G. White.

Advent Review and Sabbath Herald, February 4, 1890
(Vol. 67, #5)

"The Relation of Christ to the Law Is Not Understood"

We have only glimmering light in regard to the exceeding breadth of the law of God. The law spoken from Sinai is a transcript of God's character. Many who claim to be teachers of the truth have no conception of what they are handling when they are presenting the law to the people, because they have not studied it; they have

not put their mental powers to the task of understanding its significance. Their God-given powers are diverted and misapplied, and they come far short of apprehending what is truth. They have a smattering of knowledge, but they do not understand the relation of Christ to the law, and cannot present it in such a way as to unfold the plan of salvation to their hearers; for they do not let Christ into their hearts, or bring him into their discourses. They do not feel in their souls that they must plow deeper in their search for truth, so that they may declare the whole counsel of God.

Christ's relation to the law is but faintly understood, but ignorance will not excuse any man for acting contrary to the principles of the law and the gospel. Many of those who claim to believe the testing truths for these last days, act as though God took no note of their disrespect of, and manifest disobedience to, the principles of his holy law. The law is the expression of his will, and it is through obedience to that law that God proposes to accept the children of men as his sons and daughters. The consequences of transgression reach into eternity, and none of us can afford to be novices in regard to the deep mysteries of salvation. We should understand the relation of Christ to the moral law.

Our righteousness is found in obedience to God's law through the merits of Jesus Christ. We cannot afford to offend in one point; for if we do, we are pronounced guilty of all; that is, we are recorded in heaven as transgressors, as disobedient children, unthankful, unholy, who choose the depravity of Satan rather than the purity of Christ. An infinite sacrifice has been made that the moral image of God may be restored to man, through willing obedience to all the commandments of God. Exceeding great is our salvation, for ample provision has been made through the righteousness of Christ, that we may be pure, entire, wanting nothing.

The plan of salvation opens before the repenting, believing sinner prospects for eternity which the greatest stretch of his imagination cannot compass. If man will keep God's law through faith in Christ, the treasures of heaven will be at his disposal; but the opposite of this will be the result if we refuse to obey God. Man cannot possibly meet the demands of the law of God in human strength alone. His offerings, his works, will all be tainted with sin. A remedy has been provided in the Saviour, who can give to man the virtue of his merit, and make him co-laborer in the great work of salvation. Christ is righteousness, sanctification, and redemption to those who believe in him, and who follow in his steps. Jesus came to our world to make manifest in his life the character of God. He took upon him our nature, combining humanity with divinity. He set before us a perfect example of holy obedience to God's law, and we are exhorted, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, How this humbles human pride! and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in

earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist."

The disciple John declares from the Isle of Patmos, "I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." He who is worthy of all this honor is our Saviour, the One who only can save us from our sins.

We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. Although we may know these things and be established in the present truth, yet we do not know them as we ought. The fountain from which we are to drink is an inexhaustible fountain. We may come again and again to the sacred treasure house of truth, but there is no diminution in its store. An infinite supply waits our demand upon it. Thousands of those who have loved and feared God have drawn from this storehouse of truth, and have left to us the treasures they have gathered, but there is more waiting our request. Our course in regard to Bible study is not commendable. We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. In the study of the Scriptures there is [a] large scope for the employment of every faculty that God has given us. We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness. The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, he would address a large number who claim to believe present truth, with the words he addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God." The most learned of the Jewish scribes did not discern the relation of Christ to the law; they did not comprehend the salvation which was offered. They could not discern the moral excellency of the law at that day, and many today do not understand the Scriptures or the power of God. In the time of Christ the senses of his hearers were clouded by their own teachings and opinions. They mingled their own preconceived notions with the teachings of Christ, and thus were hindered from comprehending the elevated truths he presented. They were blinded to the correct interpretation of the Old Testament Scriptures, but he opened to his disciples their significance, revealing the spiritual and practical bearing of God's commands on life and character. He promised his disciples that after his ascension to his Father, he would send the Holy Spirit, who should bring all things to their remembrance. Jesus had left truths in their possession the value of which they did not comprehend. After his resurrection they were astonished at the words he uttered; but he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." The disciples were slow of heart to believe all that the Scriptures testified of Christ.

As long as we are content with our limited knowledge, we are disqualified to obtain rich views of truth. We cannot comprehend the facts connected with the atonement, and the high and holy character of God's law. The church to whom God has intrusted the treasures of truth needs to be converted. If we are blessed, we can bless others; but if we do not receive the Holy Spirit in our hearts, we cannot give forth light to others. There is a sad lack of genuine conversion among us. We do not put forth personal effort that souls may have a true knowledge of what constitutes repentance, faith and remission of sins. Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received him by faith.

Those who begin to study the law of God, and to reach the vital truths connected with the great plan of redemption, will find that they have known but little of the truth as it is in Jesus. Christ revealed in the New Testament, is Christ revealed in the Old Testament. I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. The truths revealed in the Old Testament are the truths of the gospel of Christ. Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment. Those to whom Christ has intrusted great light, whom he has surrounded with precious opportunities, are in danger, if they do not walk in this light, of being filled with pride of opinion and with self-exaltation as were the Jews. This class is represented by the message to the Laodicean church. The True Witness says of them, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 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." We should study closely the meaning of the gold, white raiment, and eyesalve, lest we be found in self-deception, satisfied with what we are, and the attainments we have made. By Mrs. E. G. White.

Advent Review and Sabbath Herald, February 11, 1890
(Vol. 67, #6)

"The Danger of Talking Doubt"

"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." If our minds are fixed upon the things that are eternal, and not on the things of earth, we shall grasp the hand of infinite power, and what can make us sad? What can make us doubt? What can separate our souls from the Lord? Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I am thankful that we need not be left a prey to Satan's power. We need not be left to be driven this way and that. We need not be blinded by the delusions of Satan, but may have our eyes anointed so that we may see things as they really are. The children of God should not permit Satan to place himself between them and their God. If you permit him to do this, he will tell you that your troubles are the most grievous, the sorest troubles that any mortal ever bore. He will place his magnifying glasses before your eyes, and present everything to you in an exaggerated form to overwhelm you with discouragement. You should have your eyes anointed with the heavenly eyesalve. You should take the word of God as the man of your counsel, and humble your doubting soul before God, and with contrition of heart say, "Here I lay my burden down. I cannot bear it. It is too heavy for me. I lay it down at the feet of my compassionate Redeemer."

We must not think that we shall escape trials; for the apostle says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Gold is tried in the fire, that it may be purified from dross; but faith that is purified by trial, is more precious than refined gold. Then let us look upon trials in a reasonable way. Let us not come through them with murmuring and discontent. Let us not make mistakes in getting out of them. In times of trial we must cling to God and his promises. Some have said to me, "Do you not get discouraged at times when you are under trial?" And I have answered, "Yes, if by discouragement you mean sad or cast down." "Didn't you talk to anyone of your feelings?" "No; there is a time for silence, a time to keep the tongue as with a bridle, and I was determined to utter no word of doubt or darkness, to bring no shade of gloom upon those with whom I was associated. I have said to myself, I will bear the Refiner's fire; I shall not be consumed. When I speak, it shall be of light; it shall be of faith and hope in God; it shall be of righteousness, of goodness, of the love of Christ my Saviour; it shall be to direct the minds of others toward heaven and heavenly things, to Christ's work in heaven for us, and our work upon earth for him."

Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with him upon the earth, cleansing the soul temple from its moral defilement. If we will work thus, we shall find that the sweet influence of God's Spirit will be wrought into our life. Grace and peace and strength will take the place of strife and weakness, and instead of talking of discouragement and gloom, we shall speak of God's light and love and joy. We shall be looking at the things that are not seen, which are not temporal, but eternal. When we engage in this work, the angels of God will draw near to communicate divine power, and combine heavenly strength with human weakness. Then we shall grow into the image of our Lord. We shall be learning how to believe in him, learning how to commit our souls to him, as unto a faithful Creator. The apostle says, "It is God that worketh in you

both to will and to do of his good pleasure." And as a result, our mental and spiritual powers increase. As we learn of Christ, we shall understand how to keep our spiritual strength, we shall feed on the word of God, and we shall have the blessed experience described by the apostle in these words: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

The children of God may rejoice in all things and at all times. When troubles and difficulties come, believing in the wise providences of God, you may rejoice. You need not wait for a happy flight of feeling, but by faith you may lay hold of the promises, and lift up a hymn of thanksgiving to God. When Satan tempts you, breathe not a word of doubt or darkness. You may have your choice as to who shall rule your heart and control your mind. If you choose to open the door to the suggestions of the evil one, your mind will be filled with distrust and rebellious questioning. You may talk out your feelings, but every doubt you utter is a seed that will germinate and bear fruit in another's life, and it will be impossible to counteract the influence of your words. You may be able to recover from your season of temptation, and from the snare of Satan, but others that have been swayed by your influence may not be able to escape from the unbelief you have suggested. How important it is that we speak to those around us only those things which will give spiritual strength and enlightenment! Let us seek to lift souls to Jesus, whom having not seen we may love, and be filled with joy unspeakable and full of glory.

Memory's hall should be hung with sacred pictures, with views of Jesus, with lessons of his truth, with revealings of his matchless charms. If memory's hall were thus furnished, we would not look upon our lot as intolerable. We would not talk of the faults of others. Our souls would be full of Jesus and his love. We would not desire to dictate to the Lord the way that he should lead. We would love God supremely, and our neighbor as ourselves. When the joy of the Lord is in the soul, you will not be able to repress it; you will want to tell others of the treasure you have found; you will speak of Jesus and his matchless charms. We should devote all to him. Our minds should be educated to dwell upon those things that will glorify God; and if our mental powers are dedicated to God, our talents will improve, and we shall have more and more ability to render to the Master. We shall become channels of light to others.

We can have a close connection with God and with our Saviour; and when we are connected with God, we shall be all light in the Lord, for in him is no darkness at all. But if we connect with Satan, we shall have only darkness, for he is the ruler of the darkness of this world. We shall be filled with murmuring and complaining and evil surmising. You will have only the spirit of accusation against your brethren, and your soul will be separated from the Source of your strength. We should be thankful that it is not too late in the day to make wrongs right. We still have the privilege of coming to the Source of light and power. We still may grow up unto the full stature of men and women in Christ Jesus. But in order to grow in grace and in the knowledge of our Lord Jesus, you must meditate upon his love, you must talk of his power and extol his grace.

While I was in England, one day there was a great parade in the streets. It was the Queen's Jubilee. Everyone was talking about it. The shop windows were filled with her pictures, and all were extolling the Queen of England. Could we have taken from the shop windows the pictures of the queen, and the signs of her glory, and placed instead expressions of the glory and majesty of Jesus, would not the

people have regarded us as religious fanatics? They would have thought that we were carrying religion too far, and that we did not know what we were about. But did not our Master lay aside his royal robes, his crown of glory? Did he not clothe his divinity with humanity, and come to our world to die man's sacrifice? Why should we not talk about it? Why should we not dwell on his matchless love? O that our tongues might lose their paralysis, that we might speak forth his praise! O that the spiritual torpor which has come upon the souls of men, might be removed, that we might discern the glory of God in the face of Jesus Christ! We are to be the representatives of our Lord upon earth. Is it not time to change the order of things? You who have lived only for self, will you not make haste to connect with Christ, the light of the world? He can communicate heaven's light through you to those who sit in darkness. You that have claimed to know the Lord, you who profess to have tasted and seen that the Lord is good, reveal it to those around you. Show forth the praises of Him who has called you out of darkness into his marvelous light. If men can make so much ado over the Queen's Jubilee, if they can manifest so much enthusiasm over a finite being, can we not speak to the glory of the Prince of Life, who is soon to come in majesty to take his weary, worn followers to himself; to unlock the prison bars of death, and set the captives free; to give his loved ones who sleep, a glorious immortality? Why cannot Christ be introduced into our conversation? We are almost home. Let us speak courage to the weary soldiers of the cross. Let us cheer the toiling travelers. Let us tell the pilgrims and strangers of earth that we shall soon reach a better country, even a heavenly. By Mrs. E. G. White.

Advent Review and Sabbath Herald, February 18, 1890
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"How to Meet a Controverted Point of Doctrine"

We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.

When Christ came to our world, Satan was on the ground, and disputed every inch of advance in his path from the manger to Calvary. Satan had accused God of requiring self-denial of the angels, when he knew nothing of what it meant himself, and when he would not himself make any self-sacrifice for others. This was the accusation that Satan made against God in heaven; and after the evil one was expelled from heaven, he continually charged the Lord with exacting service which

he would not render himself. Christ came to the world to meet these false accusations, and to reveal the Father. We cannot conceive of the humiliation he endured in taking our nature upon himself. Not that in itself it was a disgrace to belong to the human race, but he was the Majesty of heaven, the King of glory, and he humbled himself to become a babe and suffer the wants and woes of mortals. He humbled himself not to the highest position, to be a man of riches and power, but though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He took step after step in humiliation. He was driven from city to city; for men would not receive the Light of the world. They were perfectly satisfied with their position.

Christ had given precious gems of truth, but men had bound them up in the rubbish of superstition and error. He had imparted to them the words of life, but they did not live by every word that proceeds out of the mouth of God. He saw that the world could not find the word of God, for it was hidden by the traditions of men. He came to place before the world the relative importance of heaven and earth, and put truth in its own place. Jesus alone could reveal the truth which it was necessary men should know in order that they might obtain salvation. He only could place it in the framework of truth, and it was his work to free it from error and to set it before men in its heavenly light.

Satan was roused to oppose him, for had he not put forth every effort since the fall to make light appear darkness, and darkness light? As Christ sought to place truth before the people in its proper relation to their salvation, Satan worked through the Jewish leaders, and inspired them with enmity against the Redeemer of the world. They determined to do all in their power to prevent him from making an impression upon the people.

O, how Christ longed, how his heart burned, to open to the priests the greater treasures of the truth! But their minds had been cast in such a mold that it was next to an impossibility to reveal to them the truths relating to his kingdom. The Scriptures had not been read aright. The Jews had been looking for the advent of the Messiah, but they had thought he must come in all the glory that will attend his second appearing. Because he did not come with all the majesty of a king, they utterly refused him. But it was not simply because he did not come in splendor that they refused him. It was because he was the embodiment of purity, and they were impure. He walked the earth a man of spotless integrity. Such a character in the midst of degradation and evil, was out of harmony with their desires, and he was abused and despised. His spotless life flashed light upon the hearts of men, and discovered iniquity to them in its odious character.

The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to

Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities.

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?--By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil--a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them.

It was the work of Christ to present the truth in the framework of the gospel, and to reveal the precepts and principles that he had given to fallen man. Every idea he presented was his own. He needed not to borrow thoughts from any, for he was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve his originality; for all wisdom was his; he was the source, the fountain, of all truth. He was in advance of all, and by his teaching he became the spiritual leader for all ages.

It was Christ that spoke through Melchisedec, the priest of the most high God. Melchisedec was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken; Christ has led his people, and has been the light of the world. When God chose Abraham as a representative of his truth, he took him out of his country, and away from his kindred, and set him apart. He desired to mold him after his own model. He desired to teach him according to his own plan. The mold of the world's teachers was not to be upon him. He was to be taught how to command his children and his household after him, to keep the way of the Lord, to do justice and judgment. This is the work that God would have us do. He would have us understand how to govern our families, how to control our children, how to command our households to keep the way of the Lord.

John was called to do a special work; he was to prepare the way of the Lord, to make straight his paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature's God. God did not desire him to have the mold of the priests and rulers. He was called to do a special work. The Lord gave him his message. Did he go to the priests and rulers and ask if he might proclaim this message?--No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord

hath spoken it." This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King's highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

The light of the glory of God shone upon our Representative, and this fact says to us that the glory of God may shine upon us. With his human arm, Jesus encircled the race, and with his divine arm he grasped the throne of the Infinite, connecting man with God, and earth with heaven.

The light of the glory of God must fall upon us. We need the holy unction from on high. However intelligent, however learned a man may be, he is not qualified to teach unless he has a firm hold on the God of Israel. He who is connected with Heaven will do the works of Christ. By faith in God he will have power to move upon humanity. He will seek for the lost sheep of the house of Israel. If divine power does not combine with human effort, I would not give a straw for all that the greatest man could do. The Holy Spirit is wanting in our work. Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. Every teacher must be a learner, that his eyes may be anointed to see the evidences of the advancing truth of God. The beams of the Sun of Righteousness must shine into his own heart if he would impart light to others.

No one is able to explain the Scriptures without the aid of the Holy Spirit. But when you take up the word of God with a humble, teachable heart, the angels of God will be by your side to impress you with evidences of the truth. When the Spirit of God rests upon you, there will be no feeling of envy or jealousy in examining another's position; there will be no spirit of accusation and criticism, such as Satan inspired in the hearts of the Jewish leaders against Christ. As Christ said to Nicodemus, so I say to you, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." You must have the divine mold before you can discern the sacred claims of the truth. Unless the teacher is a learner in the school of Christ, he is not fitted to teach others.

We should come into a position where every difference will be melted away. If I think I have light, I shall do my duty in presenting it. Suppose I consulted others concerning the message the Lord would have me give to the people, the door might be closed so that the light might not reach the ones to whom God had sent it. When Jesus rode into Jerusalem, "the whole multitude of disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The Jews tried to stop the proclamation of the message that had been predicted

in the word of God; but prophecy must be fulfilled. The Lord says, "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message."

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.

My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God's people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticise, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we

may know what is truth?

Nathanael heard John as he pointed to the Saviour, and said, "Behold the Lamb of God, which taketh away the sin of the world!" Nathanael looked at Jesus, but he was disappointed in the appearance of the world's Redeemer. Could he who bore the marks of toil and poverty, be the Messiah? Jesus was a worker; he had toiled with humble working men, and Nathanael went away. But he did not form his opinion decidedly as to what the character of Jesus was. He knelt down under a fig tree, inquiring of God if indeed this man was the Messiah. While he was there, Philip came and said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." But the word "Nazareth" again aroused his unbelief, and he said, "Can there any good thing come out of Nazareth?" He was full of prejudice, but Philip did not seek to combat his prejudice; he simply said, "Come and see." When Nathanael came into the presence of Jesus, Jesus said, "Behold an Israelite indeed, in whom is no guile!" Nathanael was amazed. He said, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Would it not be well for us to go under the fig tree to plead with God as to what is truth? Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

This is what we shall see if we are connected with God. God wants us to depend upon him, and not upon man. He desires us to have a new heart; he would give us revealings of light from the throne of God. We should wrestle with every difficulty, but when some controverted point is presented, are you to go to man to find out his opinion, and then shape your conclusions from his?--No, go to God. Tell him what you want; take your Bible and search as for hidden treasures.

We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth. They must be converted men and women. God can teach you more in one moment by his Holy Spirit than you could learn from the great men of the earth. The universe is looking upon the controversy that is going on upon the earth. At an infinite cost, God has provided for every man an opportunity to know that which will make him wise unto salvation. How eagerly do angels look to see who will avail himself of this opportunity! When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put his grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us. We are to be one with Christ as he is one with the Father, and the Father will love us as he loves his Son. We may have the same help that Christ had, we may have strength for every emergency; for God will be our front guard and our reward. He will shut us in on every side, and when we are brought before rulers, before the authorities of the earth, we need not meditate beforehand of what we shall say. God will teach us in the day of our need. Now may God help us to come to the feet of Jesus and learn of him, before we seek to become teachers of others.

Advent Review and Sabbath Herald, February 25, 1890
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"Need of Earnestness in the Cause of God"

The Lord knocks at the door of your heart, desiring to enter, that he may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in his law, and understand the love of Christ, which is indeed gold tried in the fire. There are old, yet new truths still to be added to the treasures of our knowledge. We do not understand or exercise faith as we should. Christ has made rich promises in regard to bestowing the Holy Spirit upon his church, and yet how little these promises are appreciated! We are not called to worship and serve God by the use of the means employed in former years. God requires higher service now than ever before. He requires the improvement of the heavenly gifts. He has brought us into a position where we need higher and better things than have ever been needed before. The slumbering Church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children. We need the Holy Spirit in order to understand the truths for this time; but there is spiritual drought in the churches, and we have accustomed ourselves to be easily satisfied with our standing before God. We say that we are rich and increased with goods and have need of nothing, while we are poor, and wretched, and miserable, and blind, and naked.

It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light he gives to his people. Many who have come to the faith have received the truths from the lips of teachers, and have not sought a knowledge of the truth themselves. They are content with mere surface evidence. They have not obtained increased light by diligent investigation of the Scriptures, and are not quick to discern the temptations and delusions of Satan. Some are described in the words of Malachi: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts."

Those who claim to keep and teach the holy law of God, and are continually transgressing that law, are stumblingblocks not only to sinners, but also to believers in the truth. They oppose they know not what, because, unfortunately, they are leavened with the spirit of opposition. The loose, lax way in which many regard the law of Jehovah and the gift of his Son, is an insult to God. The only way in which we can correct this widespread evil, is to closely examine everyone who would become a teacher of the word. Those upon whom this responsibility rests, should acquaint themselves with his history since he has professed to believe the

truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds the present truth, should all be understood. There has been too little done in examining ministers, and for this very reason churches have had the labors of unconverted, inefficient men, who have lulled the members to sleep, instead of awakening them to greater zeal and earnestness in the cause of God.

The truth has been represented as a "treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The man who had bought the field would plow every part of it to make himself possessor of the treasure. Thus it is with the word of God. It is filled with precious things; it is a field containing the unsearchable riches of Christ. Yet many who teach the truth have no ambition to become Bible students, and do not work the mine that contains the precious jewels of truth. They get a runway of a few discourses which they think will make them pass as preachers, but it is impossible for them to bring from the treasure house of God's word, things new and old. They are not thoroughly furnished for every good work, and are unable to preach the unsearchable riches of Christ.

Let our prayers ascend to God for his converting, transforming grace. Meetings should be held in every church for solemn prayer and earnest searching of the word to know what is truth. Take the promises of God, and ask God in living faith for the outpouring of his Holy Spirit. When the Holy Spirit is shed upon us, marrow and fatness will be drawn from the word of God. Ministers will not handle it carelessly, but prayerfully, reverently, as the guidebook of heaven. They will see the altar upon which they are to present their bodies a living sacrifice, holy, and acceptable to God, which is their reasonable service. When self-denial becomes a part of our religion, we shall understand and do the will of God; for our eyes will be anointed with eyesalve so that we shall behold wonderful things out of his law. We shall see the path of obedience as the only path of safety. God holds his people responsible in proportion as the light of truth is brought to their understanding. The claims of his law are just and reasonable, and through the grace of Christ he expects us to fulfill his requirements. The demands of his law must be fully met. Men must advance in the path of duty from light to a greater light, for light unimproved becomes darkness, and a means of treasuring up wrath for themselves against the day of wrath.

Every member of the church is responsible for the talents intrusted to him; and in order to meet his responsibilities he needs to be instructed diligently, patiently, and with the spirit of Christ. This work devolves largely on the minister, but often his work is so slightly done that it cannot be acceptable to God or accomplish his purpose. Talent must be trained that the very highest service may be rendered by individual members of the church. When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. Then the truth of God's word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. Every declaration of inspiration concerning Christ will take hold of the inmost soul of those who love him. Envy, jealousy, evil surmising, will cease. The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truths will feast the soul. The promises of God now repeated as if the soul had never tasted of his love, will then glow upon the altar of the heart, and fall in burning words from the lips of the messengers of God. They will then plead with souls with an earnestness that cannot be repulsed. Then the windows of heaven will be open for the showers of the latter rain. The followers of Christ will be united in love.

The only way the truth can be presented to the world, in its pure and holy character, is for those who claim to believe it, to be exponents of its power. The Bible requires the sons and daughters of God to stand on an elevated platform; for God calls upon them to represent Christ to the world. As they represent Christ, they represent the Father. Unity of believers testifies of their oneness with Christ, and this unity is required by the accumulated light which now shines upon the pathway of the children of God. It is not the want of knowledge, or of spiritual understanding, that will separate us from the divine presence, and witness against us in the last day, but the truth that has reached the understanding, the light that has shone upon the soul and has not been appreciated, will judge and condemn us before God. My brethren, if we were blind, we would not sin, but we have been privileged to look upon great light. The treasures of truth and knowledge have been bestowed upon us without limit, and we are guilty in proportion to our failure to live up to the truth that has been placed within our reach. The character and work of many of the professed followers of Christ will not bear the test of God's holy law. The Spirit of God is not in their worship, and the worship is not acceptable to God. There is no excuse for their present coldness. They have the riches of the truth, and make a boast of their knowledge, but they are content to make no advancement. Many plead that their fathers believed certain things, that they loved God and were favored by him, and therefore we shall be favored in taking a like position. But we cannot stand where our fathers stood. We cannot be accepted of God in rendering the same service that our fathers rendered. In order to have our lifework blessed of God, we must be as faithful, as zealous, in our time as they were in theirs; we must improve our light as they improved theirs, and do as they would have done if the increased light shining upon us had shone upon them.

We should not open the sacred volume with a light and trifling spirit. We should study God's word with humility, with hope, with prayerful hearts, grateful that such a treasure has been vouchsafed to us. Every doctrine must be brought to the Bible. Every perplexing question must be settled by a "thus saith the Lord."

The truth should be woven into our life, that it may influence our spirit and govern our actions. I declare to you in the name of the Lord, that the ministry must be elevated. We are not anything like as efficient as we might be. Some of the ministers do not teach the truth as it is in Jesus. They do not eat the flesh and drink the blood of the Son of God. Christ says, "The words that I speak unto you, they are spirit, and they are life." His words must become a part of our very life; then we shall offer fervent, effectual prayers with that faith which will bring returns. Then if ministers see that their labors are not effectual to the saving of souls, they will fast and pray, and the Holy Spirit will come upon them. They will work diligently to correct what may be wrong in their character. The sincerity of their prayers will be determined by the earnest efforts they make to place themselves in right relation to God. When they see in themselves sins and wrongs that must be confessed and renounced, they must exercise faith that when they repent of their sins, God forgives; that renovating power is given to the soul. By faith, living faith, the victory will be gained. In this work there should be no indolence indulged in, for God calls upon men for the exercise of every power, that he may work with their efforts. Man can never be saved himself, or be an instrument for the salvation of others, until he exercises living faith, and with determined effort acts his part in the work of God. He must take hold upon the strength of Christ, which will subdue every unholy passion, and enable him to conquer self. God has given to his people the light of great and solemn truths. He has opened to their understanding the mysteries of

salvation; and if these truths are not improved, the favor of God will be withdrawn.
By Mrs. E. G. White.

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"Draw Nigh to God"

The exhortation is given to "draw nigh to God, and he will draw nigh to you." We should seek to understand what it means to draw nigh to God. We are to come near to him, not to stand a great way off; for in that case we shall not be able to feel the influence of his divine Spirit. Those who came into the presence of Christ, drawing nigh to him, could more readily breathe in the atmosphere that surrounded him, catch his spirit, and be impressed with his lessons. We are engaged in a serious, solemn work, and we should seek to be in that humble position, to have that teachable spirit, that the Lord can impress our hearts, and that we may feel his drawing power. We never draw nigh to God but that he is drawing us.

Is it not astonishing that we cannot believe that our loving Father means us well? Is it not amazing that our senses are so perverted that we do not understand that our Lord would take us by the hand to lead us upward and forward where we may be fitted to join those who have been washed and redeemed by the blood of the Lamb? We should be in a position where we can realize that we shall meet those with whom we associate, face to face in the kingdom of heaven. O, if this expectation had the force of reality to us here, what love would be inspired in our hearts one for another! We should feel the greatest tenderness for those around us. We should feel that every soul is the purchase of the blood of Christ, and is of infinite value. If Christ has valued us so highly as to give himself for us, we should value ourselves in a certain way, for all our powers belong to God. We should value the precious privileges and opportunities he gives us. We should follow on to know the Lord, that we may realize his goings forth are prepared as the morning.

The Lord wants every one of us to have a deeper, richer experience in the knowledge of our Lord and Saviour Jesus Christ. He desires that we shall grow in knowledge, not earthward, but heavenward, upward to Christ our living Head. How high, how great is this knowledge to be?--To the full stature of men and women in Christ Jesus. We cannot grow too much, we cannot gather up too many of the precious rays of light that God sends us. The Lord wants every one of us to be sanctified through the truth. He wants us to stand in a position where Jesus can move, upon our hearts, where his Spirit shall be poured out upon us, where we shall be representatives of Christ as he is a representative of the Father. The Lord would have us to be lights amid the moral darkness that prevails in the world. We should not be light and trifling, but have solidity of character. What faith must come in, what love one for another must exist! If we draw nigh to God, we shall draw nigh to one another. We cannot draw nigh to the same cross without coming into unity of spirit. Christ prayed that his disciples should be one as he and the Father are

one. We should seek to be one in spirit and in understanding. We should seek to be one that God may be glorified in us as he was glorified in the Son, and God will love us as he loves his Son. But can God love us as he loves his Son when we quibble and find fault with the truth because it does not agree with our opinions, and for fear we shall understand something as our brother understands it, and so come into harmony with him? God designs that his children shall be one. If this unity did but exist, it would speak to the world of the power of God manifested in his children. Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." If this unity existed, we should bear to the world our divine credentials; Christ would be represented by his children; Christ would be speaking through us to men, and we should carry an atmosphere about us that would breathe of heaven. We should not only be gathering light, but also diffusing light, constantly flashing new rays of glory among the churches.

The small churches have been presented to me as so destitute of spiritual food that they are ready to die, and God says to you, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

When you leave this meeting, it should be to open the truth to others; it should be to go to these churches to flash light, not from some other man's brain, but from the light you have received by diligent search of the word of God. You should know that your taper is kindled at the divine altar, and that you can flash bright rays in the pathway of those who are in darkness. When you go from here, it should be to confirm the weak, to strengthen the feeble hands, to say to those that are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance, even God, with a recompense; he will come and save you." You should go forth to strengthen the things that remain that are ready to die, that there may be a living testimony revived throughout our ranks, and men may say, "Hear what the Lord hath done for my soul."

Those who were at South Lancaster last winter know that the church and the school were moved upon by the Spirit of God. Nearly every student was swept in by the heavenly current, and living testimonies were given that were not surpassed even by the testimonies of 1844 before the disappointment. Many learned at South Lancaster what it meant to surrender their hearts to God--what it meant to be converted. Many said, "I have for years professed to be a follower of Jesus, but I never knew before what it meant to know Jesus or the Father. I have learned from this experience what it means to be a Christian."

We want to say to you that God has the richest blessings to impart to his children, but no one can go to heaven on a casual faith. Many talk of faith, but it is only a lifeless faith. You must have faith that will claim Jesus as your Saviour today, that rests in the promises of God because they are the promises of God. You must be able to plant your feet on the eternal Rock, on the word of the great I AM. Brethren, there is light for us; there is light for the people of God, "and the light shineth in darkness; and the darkness comprehended it not." The reason men do not understand is because they fasten themselves in a position of questioning and doubt. They do not cultivate faith. If God gives light, you must walk in the light, and follow the light. Light is flashing from the throne of God, and what is this for?--It is

that a people may be prepared to stand in the day of God. You who have devoted time and money to the adornment of your apparel and to the decoration of your homes, I would ask you, "Is Christ formed within you the hope of glory?" It is too late in the day to be taken up with the frivolous things of the world,--too late for any superficial work to be done. It is too late in the day to cry out against men for manifesting too much earnestness in the service of God; to say, "You are excited; you are too intense, too positive." It is too late to caution your brethren in studying the Bible for themselves, because they may be deceived by errors. We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that God has for us, that we may be able to stand amid the perils of the last days. Brethren, the Lord is coming! and it is time to lift up your "voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The people do not like to hear the message of reproof in condemnation of wrong, but it is necessary; we need it; the soul temple must be cleansed from its defilement. I was up at two o'clock this morning, pleading with God for the people,--pleading with him as to how the tide of unbelief could be stayed; and the message seemed to come to me, "Do the best you can, go forward and upward. I will be at thy side; I will sweep back the darkness that is beclouding the perceptions of those who are honest in heart." It is time that the trumpet had a certain sound. The Lord is coming, and we must be ready! Every moment I want his grace,--I want the robe of Christ's righteousness. We must humble our souls before God as never before, come low to the foot of the cross, and he will put a word in our mouths to speak for him, even praise unto our God. He will teach us a strain from the song of the angels, even thanksgiving to our Heavenly Father. We can do nothing of ourselves, but God wants to touch our lips with a living coal from off the altar. He wants to sanctify our tongues--to sanctify our whole being--that we may do those things that are pleasing in his sight. O how Christ longs to open before us the mysteries of redemption! He longed to do this for his disciples when he was among them on earth, but they were not far enough advanced in spiritual knowledge to comprehend his words. He had to say to them, "I have yet many things to say unto you, but ye cannot bear them now." O how much better could they have borne the terrible ordeal through which they had to pass at his trial and crucifixion, if they had advanced, and been able to bear the instruction of Christ! Shall we not let Jesus open our understanding? Shall we not let him abide in our hearts by faith? Shall we not consecrate ourselves to God without any reserve? The trouble is, we only make half work of our consecration; we do not submit ourselves to carry the burden, to wear the yoke of the Master. May God help us that we may do this without delay.

I want you to know, brethren, that while you are here at this meeting I am praying for you. As I am writing on the "Life of Christ," I lift up my heart in prayer to God that light may come to his people. As I see something of the loveliness of Christ, my heart ascends to God, "O, let this glory be revealed to thy servants! Let prejudice and unbelief vanish from their hearts." Every line I trace about the condition of the people in the time of Christ, about their attitude toward the Light of the world, in which I see danger that we shall take the same position, I offer up a prayer to God: "O let not this be the condition of thy people. Forbid that thy people shall make this mistake. Increase their faith." And as I pray and work, the peace of God comes flowing back to my heart. We shall have to meet unbelief in every form in the world, but it is when we meet unbelief in those who should be leaders of the

people, that our souls are wounded. This is that which grieves us, and that which grieves the Spirit of God.

We are on the borders of the eternal world, and we must have a testimony with which all heaven shall be in harmony. The angel has spoken to us, "Get ready, press together; the Lord is at the door!" If you will only do your part and bow at the cross of Calvary, you will receive the blessing of God. God loves you. He does not wish to draw you nigh to him to hurt you, oh, no; but to comfort you, to pour in the oil of rejoicing, to heal the wounds that sin has made, to bind up where Satan has bruised. He wants to give you the garments of praise for the spirit of heaviness. Will you let Jesus in? Will you fall on the Rock and be broken? Will you bow low at the foot of the cross? Jesus will place his arms around you, and comfort you. Will you do this without further delay? God grant that you may move with his providence and be prepared for the Lord's coming. By Mrs. E. G. White.

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"Christ Prayed for Unity Among His Disciples"

There are precious words in the prayer of Christ for his disciples. He said, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . 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."

The unity, the harmony, that should exist among the disciples of Christ, is described in these words: "That they may be one, as we are." But how many there are who draw off, and seem to think that they have learned all they need to learn. Brethren, where is your burden for these? Have you been to them to invite them to come and seek God, and hear the word that has been precious to you? Are you enjoying light, and still willing to let others remain in darkness? We want all our brethren to have the same blessing that we have. Those who choose to stand on the outskirts of the camp, cannot know what is going on in the inner circle. They must come right into the inner courts, for as a people we must be united in faith and purpose. Jesus has prayed that his disciples all might 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." It is through this unity that we are to convince the world of the mission of Christ, and bear our divine credentials to the world. "And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is what we want. This is what we are waiting for,--more of the glory of Christ to lighten our pathway, that we may go forth with that glory shining in our countenances, that we may make an impression upon those with whom we shall come in contact.

"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." Can we comprehend the meaning of these words? can we take it in? Can we measure this love? The thought that God loves us as he loves his Son should bring us in gratitude and praise to him. Provision has been made whereby God can love us as he loves his Son, and it is through our oneness with Christ and with each other. We must each come to the fountain and drink for ourselves. A thousand around us may take of the stream of salvation, but we shall not be refreshed unless we drink of the healing stream ourselves. We must see the beauty, the light of God's word for ourselves, and kindle our taper at the divine altar, that we may go to the world, holding forth the word of life as a bright, shining lamp. Those who do not come to God's word for light for themselves, will have no light to diffuse to others.

How precious are these words! "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." Christ wills that we should behold his glory. Where?--In the kingdom of heaven. He wills that we should be one with him. What a thought! How willing it makes me to make any and every sacrifice for his sake! He is my love, my righteousness, my comfort, my crown of rejoicing, and he wills that we should behold his glory. If we follow him in his humiliation, in his self-sacrifice, in trial and test, we shall behold him as he is, we shall see his glory; and if we see his glory, we shall be made partakers of it.

He says: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." O how little we know of him! He says the world has not known the Father. God forbid that any of those who carry the truth should be destitute of a knowledge of God! O may Christ be able to say of us, "But these have known thee!"

"And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." This is also our work--to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name--"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

O that we might gather up our forces of faith, and plant our feet on the rock Christ Jesus! You should believe that he will keep you from falling. The reason why you do not have more faith in the promises of God, is that your minds are separated from God, and the enemy meant it should be so. He has cast his shadow between us and our Saviour, that we may not discern what Christ is to us, or what he may be. The enemy does not desire us to understand what a comfort we shall find in Christ. We have only just begun to get a little glimmering of what faith is; for it is hard for those who have been absorbed in looking at dark pictures of unbelief, to see anything else save darkness. May God help us to gather up the jewels of his promises, and deck memory's hall with the gems of his word. We should be armed with the promises of God. Our souls should be barricaded with them. When Satan comes in with his darkness, and seeks to fill my soul with gloom, I repeat some precious promise of God. When our work grows hard because of the unbelief we have to meet in the hearts of the people, where faith should flourish, I repeat over and over, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in

the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." As I do this, the light of the glory of God fills my soul. I will not look at the darkness.

We must lift up the Man of Calvary; and may every one of you learn to exalt Christ before you leave this meeting,--before you go out to labor for others. May new chapters of experience open before you in regard to the confidence you may have in God. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" Satan has cast his dark shadow between you and your God; he has enshrouded the people in gross darkness. But you must have light from the throne of God; you must be rooted and grounded in the truth, so that when you come into the presence of those who cherish error, you may not be darkened by their influence, and be shaken away from the precious light.

Paul admonished Timothy, "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." This is what we are to do. We are on missionary soil, and we should pray that God may stir up the minds of those who do not seem to feel their need of anything more than they now possess, that they may seek for light from the throne of God. We should not be found quibbling, and putting up hooks on which to hang our doubts in regard to the light which God sends us. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is truth, and not be found, as were the Jews, fighting against God. Light came to them, but they loved darkness rather than light. When warning men to beware, to accept nothing unless it is truth, we should also warn them not to imperil their souls by rejecting messages of light, but to press out the darkness by earnest study of the word of God. Greater caution should be exercised by all, lest we reject that which is truth. We need a living experience. In faith we are only like little children learning to walk. As a child takes its first steps, it often totters and falls; but it gets up again, and finally learns that it can walk alone. We must learn how to believe in God. We are not to look at our feelings, but to know God by living faith. Look at the centurion who came to Christ for an example of genuine faith. He came to Christ beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel.

What kind of power did this centurion think was vested in Jesus? He knew it was the power of God. He said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth." The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed. And how Christ commended this man's faith! He exclaimed, "I have not found so great faith, no, not in Israel."

There are many outside our people who are in the favor of God, because they have lived up to all the light that God has given them. For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do

not let the Saviour in. I have done what I could to present the matter. I can speak to the ear, but I cannot speak to the heart. Shall we not arise, and get out of this position of unbelief? Shall we not bruise Satan under our feet? I beseech of you, Come up where the living waters flow.

Yesterday morning I arose with an agony upon my soul, and I could only say, "Lord, thou knowest all about it. My heart is burdened, and thou knowest that I cannot bear this load. I must have more help than I yet have had. Thou knowest that when I see men taking positions contrary to thy word, I am crushed under the load, and I can do nothing without thy help." It seemed that as I prayed a wave of light fell about me, and a voice said, "I will be with thee to strengthen thee." Since then I have been resting in Jesus. I can hide in him. I am not going to carry this load any longer. I shall lay it down at the feet of my Redeemer.

Brethren, shall we not all of us leave our loads there? and when we leave this meeting, may it be with the truth burning in our souls like fire shut up in our bones. You will meet with those who will say, "You are too much excited over this matter. You are too much in earnest. You should not be reaching for the righteousness of Christ, and making so much of that. You should preach the law." As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of Jesus of Nazareth. Our eyes must be anointed with eyesalve. We must draw nigh to God, and he will draw nigh to us, if we come in his own appointed way. O that you may go forth as the disciples did after the day of Pentecost, and then your testimony will have a living ring, and souls will be converted to God. By Mrs. E. G. White.

Advent Review and Sabbath Herald, March 18, 1890

(Vol. 67, #11)

"The Present Message"

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience.

The watchmen upon the walls of Zion are to cry aloud and spare not, to lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. When John came to Jordan, it was to arouse the people, to lay the ax at the root of the tree. Christ had not yet come to reveal himself to the world, and John was to prepare the way of the Lord. He rebuked, reprovved, stirred men up to repentance, condemned their sin, and then Christ came to pour the healing

balm into the prepared soul. When the disciples of John were jealous because Christ baptized more disciples than did their master, he answered, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." Do you think that John had no human feelings?--Of course he did, but he determined that they should have no control over him. When he had seen Jesus on the banks of the Jordan, he had said, "Behold the Lamb of God, which taketh away the sin of the world!" He directed the attention of the people to Christ, and two of his disciples turned and followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, "Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day." Then they began the work of calling others.

God has his workmen to carry on his work, and no man can carry the work beyond a certain point, because man will place his own mold upon it. It is natural for men to put their fashion upon the work; but when there is danger of this, the Lord calls other men whom he has ready, to carry forward the message; for the work must not become circumscribed by the influence of man. Other workmen must be brought in, to carry the work upward and forward as God shall direct, that the mold may not appear, and that the truth may not be crippled and dwarfed by the experience of the workers. The mold of man must be taken off the work. Too often the messenger that God has used comes to be depended upon, and to be placed where God should be, by the people; then God brings in another worker. He does not set the first one aside, for his experience and capabilities are all needed for the perfection of the work; but if the men whom God has used become jealous and envious, and imagine evil, they will not fill the place, but will stand directly in the way of the advancement of the work. Then the work will move without them, and that is a great blessing.

When I held the hand of my dying husband in mine, there came a flood of light upon me as I sat there beside his bed in my feebleness and sorrow, and a voice seemed to say, "I have my workmen, and the work shall go on." I resolved then to take up my burden as I never before had taken it up. I would stand at my post of duty. I would not diminish my efforts. I trusted in God that he would bring a large measure of his Holy Spirit into the work, that would lift it to its proper place.

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for anyone's refusing the light, for it has been plainly revealed. There is no need of anyone's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of

Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,--pray that the word of God may not be clouded by men's interpretations.

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight.

I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken. You could not make the people believe in South Lancaster that it was not a message of light that came to them. The people confessed their sins, and appropriated the righteousness of Christ. God has set his hand to do this work. We labored in Chicago; it was a week before there was a break in the meetings. But like a wave of glory, the blessing of God swept over us as we pointed men to the Lamb of God that taketh away the sin of the world. The Lord revealed his glory, and we felt the deep movings of his Spirit. Everywhere the message led to the confession of sin, and to the putting away of iniquity.

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?

We must take our hands off the ark of God. I mean to stand faithfully at my post of duty. I mean to do my work for time and for eternity. It is only those who are faithful that are great in the sight of the Lord. Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher standpoint. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves. By Mrs. E. G. White.

Advent Review and Sabbath Herald, March 25, 1890
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"Open the Heart to Light"

As Jesus was on his way to Gethsemane with his disciples, he pointed them to a vine that was growing by the way. The vine was greatly admired by the Jews, and Jesus said to his disciples, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Here is a truth for us to study. "Every branch in me that beareth not fruit he taketh away." We now have an opportunity to be fruitbearing branches of the True Vine; but if we are careless and indifferent. what will be our condition?--We shall be fruitless; we shall be taken away. We can do nothing without Christ; we shall have no sap or nourishment except as we get it from the living Vine. No branch can bear fruit except through a connection with Christ.

"And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are branches of the living Vine, we shall be distinct branches, although united to one common parent stock. Suppose that each of the branches of the vine had a voice, would they talk to the shrubs and weeds about them, and fail to commune with the parent stock? If we are in Christ and he in us, will not our conversation, our deportment, have reference to Him whom we love? Will we not look upon him as our Master?

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible. We must have the truth abiding in our hearts; we must draw nigh to God continually; for we shall have the powers of darkness to meet just as long as time shall last. We shall have to battle with the enemy of our souls until the coming of the Lord. When Christ was upon the earth, he contended with the enemy for the salvation of men, and when he left the world, he committed the conflict to his followers, to be carried forward in his name; and we are to wage this war day by day, hour by hour, minute by minute. To every soul of us belongs the battle. We do not know what God has for us to do. If we have only one talent, we should put it out to the exchangers; for if we are faithful in that which is least, in the future we shall be made ruler over many things. We should bring glory to God, and not make ourselves a center, and God will make us fruitful branches. We must center in Christ, as the branch is in the vine, and then we shall be in a position to bless all who come within the sphere of our influence.

"I am the vine, ye are the branches," said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who

have brought out the truth in the past were inspired of God?" I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.

Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, "If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth." You need not preach the truth as the product of another man's mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, "Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ."

Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.

We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives in infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus.

When Nathanael came to Jesus, Jesus exclaimed, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig tree, I saw thee." And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his

side. We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath school teacher needs to know it, and every Sabbath school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,--"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man's investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.

No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ. By Mrs. E. G. White.

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"Repentance the Gift of God"

There are many who have erroneous ideas in regard to the nature of repentance. They think that they cannot come to Christ unless they first repent, and that repentance prepares them for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait until he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour? Jesus has said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is constantly drawing men to himself, while Satan is as diligently seeking by every imaginable device, to draw men away from their Redeemer. Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as he beholds the Lamb of God on the cross of Calvary, the mysteries of redemption begin to unfold to his mind, and the goodness of God leads him to repentance.

Although the plan of salvation calls for the deepest study of the philosopher, it is not too deep for the comprehension of a child. In dying for sinners, Christ manifested a love that is in comprehensible; and in beholding this love, the heart is impressed the conscience is aroused, and the soul is led to inquire, "What is sin, that it should require such a sacrifice for the redemption of its victim?" John, the beloved disciple, declares that "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The apostle Paul instructed men in

regard to the plan of salvation. He declares, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." John, speaking of the Saviour says, "Ye know that he was manifested to take away our sins; and in him is no sin."

The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Men must come to Christ because they see him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance. Peter makes the matter clear in his statement to the Israelites, when he says, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ. Christ draws the sinner by the exhibition of his love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul.

Paul says, "I was alive without the law once; but when the commandment came, sin revived, and I died." What was it that brought that commandment to the mind of Paul but the Comforter, which is the Holy Ghost, whom Jesus said, "the Father will send in my name? He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Paul continues, "And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

Men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are aroused to manifestly come to Christ; but it is the power of the gospel, the grace of Christ, that is drawing them to make reformation in their conduct. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon his cross, to look upon him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "Was all this love, all this suffering, all this humiliation demanded that we might not perish, but have everlasting life?" They then understand that it is the goodness of God that leadeth to repentance. A repentance such as this lies beyond the reach of our own powers to accomplish; it is obtained only from Christ, who ascended up on high, and has given gifts unto men. Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart. Those whom God pardons are first made penitent.

The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma. Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent he has lent them, the exercise of every power he has given; for man can never be saved in disobedience and indolence. Christ wrestled in earnest prayer; he offered up his supplications to the Father with strong crying and tears in behalf of those for whose salvation he had left heaven, and had come to this earth. Then how proper, yea, how essential that men should pray and not faint! How important that they should be instant in prayer, petitioning for the help that can come only from Christ our Lord! If you will find voice and time to pray, God will find time and voice to answer.

Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we may not see the true character of God. The Lord has proclaimed himself to be "merciful and gracious, longsuffering, and abundant in goodness and truth."

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "**It is the third angel's message in verity.**" The prophet declares, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Brightness, glory, and power are to be connected with the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for his people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness when he says, "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."

The Church is presented as standing in a self-satisfied, pleased, proud, independent position, ignorant of her destitution and wretchedness. By her attitude she says, "I am rich, and increased with goods, and have need of nothing." How many who claim to be keeping the commandments of God are in this position today! The charge against the Church is, "Thou art lukewarm, and neither cold nor hot." But while many may be satisfied with their lukewarm condition, the Lord is far from pleased, and declares that unless you are zealous and repent, he will spue you out of his mouth. But he warns you, he entreats you. He says, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I

counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The gold that Jesus would have us buy of him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eyesalve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned.

To our brethren who are standing in this self-confident, self-satisfied position, who talk and act as if there was no need of more light, we want to say that the Laodicean message is applicable to you. Many professed Christians are without Christ because they refuse to weave his principles of truth into their life. The word of God declares, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We should pray earnestly and inquire with sincere hearts as to what the will of the Lord is, that we may be ready to receive the blessing we so much need.

We must have oil in our vessels with our lamps, and not be like the foolish virgins of the parable whose lamps went out as they slumbered and slept, and who had no oil to replenish them, and so failed to be ready to meet the bridegroom. We should seek for a living experience, and obtain the grace of Christ. We need his love and gentleness; we need our faith revived. Let no one disregard the counsel of God, but let us all buy of him gold, and white raiment, and plead for the anointing of his Holy Spirit. Jesus desires us to have a personal knowledge of the truth, and we should search the heart carefully, critically, cease to do evil, and learn to do well. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." No one should feel like rebelling, like standing in defiance of God, because he rebukes you on account of your lukewarm condition and spiritual pride. God condescends to entreat you that he may talk with you, and invites you to open the door of the heart, that he may come in and sup with you, and you with him. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By Mrs. E. G. White.

Advent Review and Sabbath Herald, April 8, 1890

(Vol. 67, #14)

"Constant Improvement Required"

Those who are called of God to labor in word and doctrine should ever be learners in the school of Christ. They will never be in a condition where they will have no need of greater knowledge, where it will not be necessary for them to search for evidences of truth. There will be need of constant improvement, that as far as possible the workers for God may be ensamples to the flock, and do good to the souls that are brought under their influence. Those who do not feel the importance of going on from strength to strength, will not grow in grace and in the

knowledge of our Lord and Saviour Jesus Christ.

All heaven is interested in the work that is going on in the earth today. The angels look with interest upon those who are honored in having a part to act as co-laborers with God. When the servants of Christ have a realizing sense of the presence of One who is mighty to save, they will be filled with gratitude to God for the power of his grace, and they will make advancement in the divine life. The worker with God will have humble views of self as he thinks of the opportunities that have been wasted, and he will become more devoted in his service to the Master. Those who dedicate their all to Christ will learn how to win souls; for they will have a close connection with the Redeemer of the world.

The ministers of God are not to be content to remain in ignorance of the deep things of his word. Many do not make any progress in attaining knowledge; they are slothful servants, who do not realize the importance of the truth for this time. They fall easily under temptation, and are content to meet a low standard. They are not self-sacrificing, because they have not the spirit of Christ. They do not become more and more efficient in the work, because they do not become more and more intelligent in the Scriptures of truth. They do not seek to place themselves in harmony with the work of Christ in the heavenly sanctuary, where he is making an atonement for his people. While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them.

All heaven has been looking on with interest, ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for his children, but not without their cooperation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. They should seek to cultivate their powers and develop characters that will be meet for a holy heaven. Then and then only will the servants of God be bright and shining lights in the world. Then they will bring energy into their Christian life, for they will put all their powers to the task, and respond to the efforts that have been made to uplift, refine, and purify them, that they may shine in the courts above. They will bring all their powers under the control of the Spirit of God; they will study his word, and listen for his voice, to direct, encourage, strengthen, and advance them in their religious experience. They will not be childish and be turned aside by the temptations of Satan. They will deny themselves, not appealing to their own sympathies, for they will be of a heroic spirit. They will hoard up the great and precious truths of God's word; they will feed upon them, and grow into strong, well-developed men and women in Christ, sons and daughters of God. The greatness of the truth which they contemplate will expand the mind and elevate the character. They will not be novices in the understanding of God's word, nor dwarfs in religious experience. Conflict with the enemies of truth will not shatter them nor weaken their energies; it will only serve to drive them nearer to Him who is mighty to save. They will receive the discipline that will give efficiency to all their faculties. Heaven will be brought near to them in sympathy and cooperation, and they will be indeed a spectacle to the world, to angels and to men; for they will be marked characters on account of their purity, their strength of purpose, their firmness, their

usefulness in the world.

Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the School of Christ, and it is essential in order that all dross may be purged away. The servant of God must endure with fortitude the attacks of the enemy, his grievous taunts, and must overcome the obstacles which Satan will place in his way. Satan will seek to discourage the followers of Christ, so that they may not pray or study the Scriptures, and he will throw his hateful shadow athwart the path to hide Jesus from the view, to shut away the vision of his love, and the glories of the heavenly inheritance. It is his delight to cause the children of God to go shrinkingly, tremblingly, and painfully along, under continual doubt. He seeks to make the pathway as sorrowful as possible; but if you keep looking up, not down at your difficulties, you will not faint in the way, you will soon see Jesus reaching his hand to help you, and you will only have to give him your hand in simple confidence, and let him lead you. As you become trustful, you will become hopeful.

Jesus is the light of the world, and you are to fashion your life after his. You will find help in Christ to form a strong, symmetrical, beautiful character. Satan cannot make of none effect the light shining forth from such a character. The Lord has a work for each of us to do. He does not provide that we shall be sustained by the influence of human praise and petting; he means that every soul shall stand in the strength of the Lord. God has given us his best gift, even his only begotten Son, to uplift, ennoble and fit us, by putting on us his own perfection of character, for a home in his kingdom. Jesus came to our world and lived as he expects his followers to live. If we are self-indulgent, and too lazy to put forth earnest effort to cooperate with the wonderful work of God, we shall meet with loss in this life, and loss in the future, immortal life.

God designs that we shall work, not in a despairing manner, but with strong faith and hope. As we search the Scriptures, and are enlightened to behold the wonderful condescension of the Father in giving Jesus to the world, that all who believe on him should not perish but have everlasting life, we should rejoice with joy unspeakable and full of glory. Everything that can be gained by education, God means we shall use for the advancement of the truth. True, vital godliness must be reflected from the life and character, that the cross of Christ may be lifted up before the world, and the value of the soul be revealed in the light of the cross. Our minds must be opened to understand the Scriptures, that we may gain spiritual power by feeding upon the bread of heaven. By Mrs. E. G. White.

Advent Review and Sabbath Herald, April 15, 1890
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"I Will Keep Thee From the Hour of Temptation"

Text: "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."

These words are important and solemn, and it would be profitable to us should we take them home with us, and search the Scriptures in reference to their true meaning. The hour of temptation is to come upon all the world, to try them that dwell upon the earth; and although we do not wish to make a time of trouble for ourselves, nor do we wish to groan over trials in the future, still we should be so closely connected with God that we shall not fall under the temptation when it does come. "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."

The Lord will raise up a standard for us against the enemy. We should believe that we have a helper in God, that we shall not be afraid, we shall not be filled with wonder and amazement; for we know that the God of Israel has been with his people from the very first--from the very infancy of this world God has been with his obedient children. We must show that we have confidence in God, and make it manifest to the world that we can trust him because we believe in him. His word is pledged that there shall no temptation come upon us, but that help shall be provided to sustain us. "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."

We should be watching unto prayer. Just as surely as we do watch and pray, we shall know who is our helper. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." He is ready to strengthen us; and may the Lord give you grace day by day, that you may be able to withstand the storm that is coming, for it will try your spiritual hope to the very uttermost. If your hope is in man, you are lost; if in Jesus, who is the Rock of Ages, your salvation is sure. He has said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." We ought to be thankful that these words are left on record. Every child of God that is brought into difficulty and trial because of his faithfulness to Jesus, may claim the promise, and will receive sufficient grace for every emergency.

We are only selfishly wise when we plan for the future, and make resolutions and bring them in, and we ourselves arrange matters, as we think in all wisdom; for in so doing we are in danger of getting in the way of the Lord. Stand out of the way with your many resolutions, and when the time comes for God to bring his people into trying places to test and prove them, he will help them, and he will not fail or be discouraged, but will be a present help in trouble.

We read in the Scriptures, "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name's sake, for a testimony against them and

the Gentiles." Kings, governors, and councils are to have a knowledge of the truth through your testimony. This is the only way in which the testimony of light and truth can reach men of high authority. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of the Father that speaketh in you." Christ stood by the side of Luther, and by the side of all the Reformers whom he commissioned to go forth and make aggressive moves to advance the message of God in our world. He did not send them forth alone. Jesus has promised to be at your right hand. What a gracious promise is this, and it will be fulfilled; for he is faithful that hath promised. Jesus is yours, and all things in heaven and earth are his, and yours because you believe in him.

We should become acquainted with the Bible. We are required to become diligent Bible students, lest we be found adopting error for truth. We want the truth as it is in Jesus. He says, "It is not ye that speak, but the Spirit of the Father that speaketh in you." You need not be surprised that God will flash the knowledge obtained by diligent searching of the Scriptures, into your memory at the very time when it is needed. But if you let the precious moments of probationary time pass, and neglect to fill your minds and the minds of your children with the gems of truth, if you are not acquainted with the words of Christ, if you have never tested the power of his grace in trial, you cannot expect that the Holy Spirit will bring Christ's words to your remembrance. We are to serve God daily with our undivided affection, and then trust him.

We read, "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." You must carry Christ with you to the very close of probationary time, and let no man take your crown; keep an eye single to the glory of God, and stand as did Paul, believing that God has power to keep that which has been committed to his trust against that day. In believing that God will keep that which has been committed to his trust, we show confidence in our Lord and Saviour Jesus Christ. But we desire you to understand what you are to do at the present time. You are to keep your eye single to the glory of God. There is too much talk and too little prayer. A great deal more is spoken of things that we think we know and understand, than should be spoken, because our knowledge is only superficial. There should be more humble trust and confidence in our Saviour. We should have the simplicity of Christ; we want to be like him, having our lives hid with Christ in God, that "when Christ who is our life, shall appear, then shall ye also appear with him in glory."

We expect trials to come in these last days; we are not looking for anything else; but may God give us grace that we may endure the trials when they do come, and not faint under persecution. We do not desire to be in a position where we shall have no strength at that time. Then let us become acquainted with God now. Many in this congregation are ignorant of God's grace and power and matchless love, because they have allowed the enemy to do just what he designed to do--to intercept himself between them and their God.

There will be an effort made to unsettle the faith of every believer in present truth. Since Satan fell from heaven, he has been trampling underfoot the word of God, and putting something of his own devising in its place. His work has been accepted as the work of God. When the legislature frames laws which exalt the first day of the week, and put it in the place of the seventh day, the device of Satan will

be perfected.

If man had always kept the Sabbath of the fourth commandment, there never would have been an atheist or an infidel in the world. Through the fourth commandment, the attention of men is called to the power of the infinite hand that placed the stars in the firmament. If they had obeyed this commandment, they would have worshiped God, as they looked at the sun that rules the day, and the moon which rules the night. Everything in nature,--the tints and coloring that he has given to every opening bud and every blooming flower, the lofty tree, the grass that clothes the earth in its green mantle, would have spoken to the soul, bidding us to remember God and the commandment in which he says that he created all these in six days and rested on the seventh day, and hallowed the Sabbath day which he had made. He blessed man, and gave the Sabbath to him to be observed as a memorial of his creative power. But Satan has come in, and shown himself the decided enemy of man, and he seeks to make of none effect the work of God, and get in every conceivable thing of human origination, to hide God and his glory from our sight. The man of sin, it is declared in Daniel, "shall think to change times and laws," And is not this very work done now? Is he not seeking to change times and laws?

He cannot do this, because God's holy law is as unchangeable as his throne, and is from everlasting to everlasting. Christ has said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." But the question of Sabbath and Sunday observance is to be agitated everywhere, and the deceptions of Satan will flood the world. The man of sin has instituted a spurious sabbath, and the Protestant world has taken this child of the papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to the authorities of earth and despise God? The powers of darkness have been gathering their forces to bring this crisis about in the world, so that the man of sin may exalt himself above God. God does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the murderous blow from the hand of pitiless Cain because Abel's works were righteous and his own were sinful. God had respect unto the offering of Abel, but he had no respect for Cain's offering, and this made Cain very angry, and the Lord said, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." God was not at fault that Cain's offering was not respected. It was valueless because it was destitute of the thing that gave it virtue, and that was the blood that was to be shed for the sins of the world,--the blood of Jesus Christ.

Satan is ever seeking to bring about a state of things in which righteousness may be termed unrighteousness, and unrighteousness righteousness. What are we to do?--We are to keep in living connection with the God of heaven, ranking in his army and under his banner, and we cannot afford to be in such gross blindness that we cannot discern truth from error. We want to know what is truth. Many say, "The whole world is keeping the first day of the week, and do you think that all the great and good men are in error?" God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the

image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the mark of the beast in their right hand or in their forehead. God has a place for his people to fill in this world, to reflect light. You are God's sentinels. Christ says of his people, "Ye are the light of the world. A city that is set on a hill cannot be hid." We are to stand the trial and test of persecution because of allegiance to the truth. Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service. The question is asked, Shall we not obey the powers that be?--Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man, he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers. By Mrs. E. G. White.

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"I Will Keep Thee From the Hour of Temptation (Continued)"

After the crucifixion and resurrection of Jesus, the Jews, the priests, and the rulers of this world expected to see the disciples of Christ cast down and discouraged, because their Lord had been put to death. The disciples might have reasoned that they were in danger, and that they would better go out of Jerusalem; some might have said, "Do not stay there, but if you do stay, do not mention the name of Christ; for he is regarded as an impostor." But Christ had said, "Tarry ye in the city of Jerusalem until ye are endued with power from on high." After the outpouring of the Holy Spirit, they were to begin their work in Jerusalem, and let it extend from this city to the uttermost parts of the earth. Did any one lose his life in exalting Jesus before the people? Was any one killed?--Yes, Stephen was killed. Their enemies expected that terror would come upon the disciples, and that they would be afraid to speak the message of God. But hear what Peter says: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by wonders and miracles and signs, which God did by him in the midst of you as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

God wants his witnesses to present the genuine in contrast to that which is false. There were many converted under Peter's preaching, and it greatly disturbed the people; and as they spake to the people, the Sadducees came upon them. The

disciples remembered the falsehood which these great, and supposedly good men had so zealously circulated,--that the disciples had stolen him away by night while the Roman guard slept. Can you be surprised that the Sadducees were grieved because those who believed, preached the resurrection of the man they had murdered, when the number of those who believed was about five thousand? The seed that Christ had been sowing while he was on earth, sprang up. Many were waiting for this God-given testimony to come from the disciples in reference to Christ and his resurrection, and they believed when they heard it; for it revived the testimony they had heard from the lips of Jesus, and they took their stand in the ranks of those who believed the gospel of Christ.

We have on record another testimony that proves the boldness of the disciples. When Peter and John had bidden the paralytic arise in the name of Jesus, and he had been healed, the people were amazed; and the Scripture says, "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The disciples were not afraid to proclaim the truth. They expected that they would be persecuted. "Whom ye crucified." Why did they not keep that back?--Because it was a testimony that they were to bear before the great men of the earth. "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Then they asked in this council, "What shall we do to these men?" I expect

that this question will be asked many times in reference to those who keep the commandments of God in these days of peril as time is about to close. The priests acknowledged that a notable miracle had been wrought, but they said, "That it spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God, for that which was done. For the man was above forty years old, on whom this miracle of healing was showed. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." They said, "Lord, thou art God," and we shall have to say the same thing.

When the authorities come between us and God, we shall receive help if we only trust in him as did the patriarchs, prophets, and apostles, and with them we shall be able to say, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." But while we trust in God, no one should be presumptuous; and that we may not take an unwise course, we should pray constantly. We should not rush into danger unless God sends us there; nor should we call our brethren cowards because they are cautious in their plans that they may not unnecessarily provoke the rulers and powers of the earth. What was the strength of those who in the past have suffered imprisonment and death for Christ's sake?--It was union with God, union with the Holy Spirit, union with Christ. They had fellowship with God and with his Son, and the multitude that believed were of one mind and one soul. We may safely seek to be of one accord in doctrine and spirit, and if this were done, we would be in harmony with God's will. If selfishness and pride and vanity and evil surmising were put away, we would become strong in God, and the door of our heart would be open for the entrance of Christ; the baptism of the Holy Ghost would fall upon us, and we should be filled with all the fullness of God. Then we should know what is the length and depth and breadth and height of the love of God which passeth knowledge,--we should know something of the mystery of godliness. We would be able to speak, as did Peter and John, of the things which we had seen and heard. What we need is a living experience in the things of God. We need the transforming grace of Christ to bring into subjection every thought of the mind, every power of the intellect. The physical, mental, and spiritual powers should be under the control of the God of heaven who gives us life, who gives us food, who gives us every blessing. He is the God of Israel, therefore we will accept him, and him alone will we serve.

We read in the Acts of the Apostles that after the miracle at the temple gate, many signs and wonders were wrought, and many were healed. "Then the high priest rose up, . . . and all they that were with him, . . . and were filled with indignation." Why?--Because the great adversary of God and man was provoked that he could not hold his captives in torment, and that Christ was doing the very work that he had declared in Nazareth he would do. He had said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach

the acceptable year of the Lord."

And then they shut the disciples up in a prison, that the message of God should no longer be given to the people, but the angel of the Lord was there. All heaven was looking upon them then, and the angels are now looking upon those who are living at this closing period of earth's history. The angel of the Lord came by night to the servants of God, and said, "Go, stand and speak in the temple to the people all the words of this life." Here was an order directly contrary to the command given by the potentates of the earth. But the direction of the angel was from the highest court in the universe. Did the apostles say to the angel, "We cannot do this until we have consulted the magistrates, and received permission of them?"--No; God had said "Go," and they went forth to speak according to his commandment. In the morning their enemies called a council, and sent to the prison that they might be brought before them, but when the officers found them not, they said, "The prison truly found we shut with all safety, . . . but when we had opened, we found no man within." The angel of God could take them through the prison walls, and they had no power to hold them. We have the same God today, and he works on the same plan. When they said the prison was shut, the chief priest doubted the keeper. God was working and the enemy was working, and the battle was waged between the God of heaven and the powers that be. Then the captain sent the officers and had them brought, because they feared the people, and when they were before the council, the high priest asked, "Did not we straitly command you, that ye should not teach in his name? and, behold, ye have filled Jerusalem with your doctrine." Then the apostles answered, "We ought to obey God rather than men." We ought to be obedient to all the laws of our country, except when those laws come in collision with the law of God, and then we must obey God, irrespective of everything else.

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." By Mrs. E. G. White.

Advent Review and Sabbath Herald, April 29, 1890
(Vol. 67, #17)

"I Will Keep Thee From the Hour of Temptation (Concluded)"

God has the same power to bestow upon us as he gave to his people anciently, and he will give it to his people now, if we do not choose our own ways but God's ways. Let God take care of his people, and teach and direct them, and let man keep his plans out of the way. We would not lessen the courage of God's people,

and be in a position where we shall dishonor the God of heaven, instead of glorifying him. There are many things brought to view in the Scriptures that will help us. James was killed, and because the enemies of the gospel saw that it pleased the Jews, they were going to take Peter, but they did not, because the Lord took charge of him. They killed Stephen, but the angel of the Lord opened the prison doors for Peter, for "prayer was made without ceasing of the church unto God for him." There is your work. Pray as you have never prayed before; and if you spend nights in prayer, and learn to trust God, you will have an intelligent experience. It was by praying without ceasing that Peter gained the victory, and when the angel went to bring him out, Peter was bound with two chains, and, behold, the angel of the Lord came forth, and smote Peter on the side, and said, "Rise up quickly."

All the ruler's expectations failed because the same mighty agent that Joshua summoned when he was to bring down the walls of Jericho, was with the men who were bound with chains. When Peter returned to his brethren, a free man, he found them praying, and this is the key to his deliverance,--they were praying. He knocked at the gate, but the maid who came to open it, ran back to the house in great astonishment without letting him in. They did not think that Peter was to be released from the prison. They had expected a deliverance of a different order, but God worked in his own way and after his own counsel, and brought him to the very door of those who were praying for him.

We should seek to understand how God works. He wrought for his servants and released them from prison. They did not say, "If I can only get out of this place, I will never speak of Christ again," no, for Jesus was in their hearts, and they were happy. God is always by the side of his people, and he never leaves them,--he never gives a trial to his children but he will be there to help; he knows just what they can bear, and he does not give them any more than they can bear. If they fail, it is because they do not in faith bring their difficulties to God as to one who will help them. God does not forsake. No one fails because God leaves him to perish. When men fail, it is because they do not avail themselves of the provisions which God has made; they do not trust in the Lord.

When Paul and Silas were left with bleeding backs and with their feet in the stocks, they did not lament over their situation, but sang glory to God. A different note sounded in the prison from any ever heard there before. The keeper had heard cursing and swearing and blasphemy, but he had never heard the praises of God resounding through the halls; for he himself was an unconverted man. The suffering servants of God continued to send up their notes of thanksgiving, and they echoed in heaven; and the angels of God, as they caught the strain, came to their aid with a mighty tread, and the prison was shaken, and the apostles were loosed from their bands, and the light of the glory of God shone in the prison, and every man's bands were loosed, and the jailers found the doors open. The record says that the jailer drew out his sword, and would have killed himself, supposing that the prisoners had fled; but Paul cried out with a loud voice, saying, "Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

How do we know but that this persecution came upon the servants of God in order that souls might be saved in that prison? God worked for his people in the past, he manifested his power in their behalf when they were in emergencies. If we let human counsel prevail, and arrange our plans so that God cannot work for us,

we may expect to get into difficulties. May God help us to come to our senses. We have had little enough faith in the past, and we do not want to crush out the least particle of the faith that still lives.

Let us inspire our people with faith that they may stand firm for the right in whatever situation they may be placed. There is no necessity for thinking that we cannot endure persecution; we shall have to go through terrible times. I am going to stand at my post of duty, brethren, and I hope that you will give your brethren a chance to stand at their post of duty till the Master shall come.

When Stephen was called upon to suffer for Christ's sake, he did not waver. He read his fate in the cruel faces of his persecutors, and he did not hesitate to give to them the last message which he was to bear to men. He looked up and said, "I see the heavens opened, and the Son of man standing on the right hand of God." All heaven was interested in this case. Jesus, rising from the throne of his Father, was leaning over, looking upon the face of his servant, and imparting to his countenance the beams of his own glory, and men were astonished as they saw Stephen's face lighted up as if it had been the face of an angel. The glory of God shone upon him, and while he was beholding the face of his Lord, the enemies of Christ stoned him to death. Would we not think that a hard death to die? But the fear of death was gone, and his last breath was spent in petitioning the Lord to forgive his persecutors.

Jesus has made it as easy as he possibly can for his children, and he wants us to follow in his footsteps; for if we do, we shall be partakers of Christ and his glory.

No law has ever been made to exalt the idol sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the idol sabbath, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar's decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, "If it be so, our God whom we serve is able to deliver from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

They were thrown into the burning fiery furnace, but the Lord was with them. The king looked into the furnace, and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Angels of the Lord were watching by the side of the faithful three. God wished to show to the nations of the world who was the great I AM, the God of the heavens, the ruler of the universe, who alone was to be worshiped. Did not the Hebrews break the law of the king?--Yes, but the law of God was first to be obeyed.

Now, brethren, we are coming to the crisis. Let us stand the test manfully, grasping the hand of Infinite Power. God will work for us. We have only to live one day at a time, and if we get acquainted with God, he will give us strength for what is coming tomorrow, grace sufficient for each day, and every day will find its own victories, just as it finds its trials. We shall have the power of the Highest with us; for we shall be clad with the armor of Christ's righteousness. We have the same God that has worked for his people in ages past. Jesus stands by our side, and shall we

falter?--No, as the trials come, the power of God will come with them. God will help us to stand in faith on his word, and when we are united, he will work with special power in our behalf. By Mrs. E. G. White.

Advent Review and Sabbath Herald, May 6, 1890
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"Consecrated Workers Needed"

A great work is to be done in the world, and those who have had advanced light and many opportunities, are under obligations to let their light shine forth to those who are in the darkness of error. Far less has been done in our city missions than might have been done, if the consecration necessary for real missionary work had existed. There has been a great outlay of means, and there is little to show for this expenditure. In order to do this work, the laborers have thought they must have many things provided for them, when they could have done just as good work in a more humble way.

The Lord is in need of workers who will push the triumphs of the cross of Christ. Jesus calls for every sincere, loyal disciple to engage faithfully in his service. In every department of the cause of God, there is need of men and women who have sympathy for the woes of humanity; but such sympathy is rare.

Those in charge of missions in large cities, should not seek to train the workers according to iron rules from which they cannot depart without placing themselves under censure. Order and regulation are essential in missions, especially in our city missions; but those who are in charge need to have discernment and quick perception, that they may study the character, and care for the health of the workers. They must not be like the Pharisees, "for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." By following such a course, the leaders shun the part of the work which would bring them in contact with souls who need personal labor. Personal contact with those who need help would give them a knowledge of the difficulties under which the workers labor, and they would have the precious satisfaction that success brings to the faithful. When the spirit of Christ pervades the heart, a Christlike yearning, an intensity of love for souls will absorb every other interest, and self will no longer be prominent.

Some of the leaders have peculiar traits of character that lead them to make great mistakes by exalting a certain routine above weightier matters. To a set routine they sacrifice the higher and the more important interests, in the same cause, and for the advancement of the same work. Love, gratitude, and mercy need to be carefully cultivated.

Christ said of the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." He who is wanting in the purer, nobler qualities of the soul,--mercy and the love of God,--will be deficient,

and his deficiency will be seen in his works until he comes up on a higher, holier ground of action. Those in authority should not enforce rigid discipline upon the workers associated with them, for it is an easy matter, under certain circumstances brought about by such a course, for objectionable hereditary traits of character to be strengthened and developed.

Men and women in responsible places, who are brought into connection with others, should exercise the love and discrimination which their position and the work of God require. Then the motives will be high and Christlike, and the objectionable features in the character that circumstances made so favorable for exhibition, will be transformed. When selfish traits of character are constantly indulged, it hinders the sympathy of Christ from pervading the soul, and men become overbearing in their natures and in their dealings with others; but the love of Jesus, when cherished in the soul, will become stronger than the masterful passions of the human heart. Everyone who is under the influence of the Spirit of God, will become transformed by his grace. It is our privilege to bring the love of Jesus into our lives while in our associations with those for whom Christ died. Even if not sympathetic by nature, every true Christian will manifest love, the crowning grace of all graces. Says the Saviour, "By this shall all men know that ye are my disciples, if ye have love one to another." Love is fruit of the richest, purest flavor, and the actions that flow from high and holy motives tend to the development and enlargement of personal piety; they give evidence that our faith and practice, though not in harmony with the Christian world, are not contrary to the law and to the testimony. Jesus said of his followers, "Ye shall know them by their fruits."

Inquire prayerfully, while you search the Scriptures diligently, "What service has the Lord enjoined upon me?" One thing is certain, we must keep the way of the Lord, and not imagine our own ways perfect. Individually, we must place ourselves in a position not to command, but to act; to do something and to do it now. Those who are connected with the work of God as leaders in some special place, are under the same obligation to be as diligent in their line of duty, as they require others to be in their line. When they know by experience the various difficulties to be overcome, they will not expect too much of others. As they impart instruction to others in practical godliness, they will gain a better knowledge of how to educate others to work. It requires wisdom from God to devise methods, to lift the burdens of perplexity, and to vary plans to make them more successful in reaching souls under different circumstances. We are fearfully behind in the improvement of our intrusted talents. The religion of the Bible alone is able to save the soul.

While we are encased in self-righteousness, and trust in ceremonies, and depend on rigid rules, we cannot do the work for this time. We must rise above the frosty atmosphere in which we have hitherto lived, and with which Satan would surround our souls, and breathe in the hallowed atmosphere of heaven. Could we now leave the cold, traditional sentiments which hinder our advancement, we would view the work of saving souls in an altogether different light. Our eyes would be opened to see opportunities; our faith would stand the test of trial, and we would not wait for every obstacle to be removed before we would trust the word of God. How many of us believe the word of God? How many are giving self without reserve to his service, sinking their ways and their spirit into God's ways and his Spirit? Are we doing missionary work in the spirit of Jesus? or, having eyes, see we not? and having ears, hear we not?

The Lord has made us as a people the depositaries of his truth; this truth is fraught with eternal interests, and yet we are spiritually dead. We do not realize the

situation in which we are placed. We are to be lightbearers to the world, and yet there are scores in our large churches who are unconcerned in regard to the salvation of sinners. Are we the men and women to whom the light of the Scriptures has been revealed which we are to let shine forth to the world in clear, steady rays? In giving you the truth, and commanding you to make it known to those who are in darkness, has God made a mistake?

This is a God-given and a saving message to them that believe. If the spirit of Jesus, who came to seek and to save that which was lost, were in our hearts, the question could not be asked, "Why stand ye here all the day idle?" How earnest would be our efforts! how we would deny ourselves to help the souls who need our help! and by partaking of the spirit of Christ, we would not fail nor be discouraged. We would study, plan, and pray to God for wisdom and grace, that we might save the souls in the highways and broadways of life. The Holy Spirit of God must come into our hearts, to sanctify our souls, and to arouse our entire beings to earnest action. We must drink deeper of the spirit of the message; we must realize the situation in which we are placed. The end is near! The religious amendment which is being so decidedly urged, if carried, would materially change the features of our work, and hedge up our way. Everything in our outward world shows that an important crisis is about to open upon us. Are we ready for it? Have we, by working when and where we could, prepared ourselves and others for the momentous future? Can we, in our present state of inaction, take in the great ideas and the truth for this time? We need faith, more faith; we must believe in Jesus as our personal Saviour. Do we believe the word of God or the traditions of men? Who of us believe that men can be saved without having practical working faith in Christ? If we are working mind, heart, and soul, as in the light of the judgment day, we are laborers together with God. Divine and human efforts must be combined. The Lord gives the rain and the sunshine, the clouds and the dew; these are Heaven-bestowed gifts; yet there is a work for man to do, or these blessings will prove of little worth to him. Painstaking effort is required in the tilling of the soil; all the conditions must be fulfilled on man's part in sowing the seed and gathering the harvest, or the benefits of Heaven will fail of their designed purpose.

Whenever man accomplishes anything, it is by cooperation with his Maker; but in the saving of the souls of men, God does all the work, making man his instrument. Man cannot manage the work of God in his own way, for the outward work is vain unless God works with it. Divine power must mingle with human effort, or we cannot be laborers together with God. Man must use the faculties which God has given him, and cooperate with all the saving agencies placed at his command. He must pray, he must search the Scriptures, he must believe the word of God, he must know that Christ is the propitiation for his sins, and for the sins of the whole world.

Let us put ourselves wholly on the Lord's side. May it be the language of every heart, "Lord, I will believe; I do believe thy word." Cherish love and confidence, for by cultivating these graces, they will grow. Talk faith, live faith, and in the face of every discouragement plant yourselves on the promises of God. Those who are engaged in our missions, doing the work of the Master, should continually learn lessons of faith, and grow in the knowledge of our Lord and Saviour Jesus Christ. Then they will witness the manifestation of the power of God, and missions will become all that the Lord designs them to be. The workers should cease all worrying, all complaining, all faultfinding against God, and be clothed with humility.

Our Lord asked the question, "When the Son of man cometh, shall he find faith

on the earth?" He will find men full of plans; there will be plenty of resolutions as to what shall and what shall not be done; but will he find the faith upon the earth, the love for Christ and for one another, that he values above everything else? I fear many who claim to be children of God are showing the unbelief of the world, and are saying by their coldness, their want of love for one another, that Jesus is not abiding in their hearts by faith. Let us put the armor on, let us talk of Christ's coming to our world, and let us get ready for that great event, that we may meet our Lord in peace. By Mrs. E. G. White.

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"Perils of, and Provisions for, the Youth"

The solemn scenes of the judgment, which have passed before me in vision, have made a deep impression upon my mind. How can I present these things before young and old in such a manner as to impress them? The dangers and perils of the present time have been presented before me. The youth of today have a very faint conception of what constitutes true religion, and this makes the danger tenfold greater because many take the name of Christian who have no experimental knowledge of what is comprehended by this title. They have never drunk at the living fountain, and are full of unrest, grasping at something to make life amusing and tolerable. They are homesick and lonesome, and full of longing for excitement. The voice of Christ invites them to come to him. He says, "If any man thirst, let him come unto me, and drink." But many of the youth refuse to go. They do not seek peace and contentment and happiness in Christ. Their life is destitute of real enjoyment. The help, the influence, and the talent of men who will have an elevating, expanding, refining influence on all who are connected with them, are needed in the work.

With humble views of self, the teacher of truth will not manifest arrogance, although he may have superior knowledge of the Scriptures and of science. Unless the intellect of man is connected with God, and sanctified by the grace of Christ, he will work but foolishness. The teacher should open the Bible to the students, and draw their attention to it, that they may search its pages for hidden treasure, and discover jewels of truth. If the Bible were studied as it should be, men would become strong-minded and intellectual. The subjects treated upon in the word of God, the dignified simplicity of its utterances, the grand and noble themes which it presents to the mind, are calculated to develop faculties in man which cannot be otherwise developed. In the themes of the Bible, a boundless field is open for the imagination.

The Bible is an inspired history which should be placed in the hands of all, that men may become acquainted with our first parents as they stood in innocency, communing with holy angels, looking upon glorious Eden as it was adorned by the hand of their Creator. By perusing its chapters, men may see how sin was

introduced into paradise, and how it resulted to the disobedient pair. The pages of inspiration give us the privilege of having intercourse with patriarchs and prophets. The student may move through the most grand and inspiring scenes; he may behold Christ, who thought it not robbery to be equal with God, humbling himself to humanity, and working out man's redemption. He may see him walk a man among men for thirty years, living an example, dying a sacrifice, for the fallen race. The student will come from the contemplation of these grand and elevating themes, from association with these lofty thoughts, more pure and elevated in mind than if he had spent the time in contemplation of the exploits of the Pharaohs, Herods, and Caesars of the earth. The powers of the youth are restricted and torpid, because they do not make the fear of the Lord the beginning of their wisdom. God gives men wisdom; he gave Daniel wisdom and understanding because he refused to be molded by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stability, and of solid worth, is that God is not feared, God is not loved, the principles of religion are not carried out in the life as they should be. The Lord can do but little for men because they so easily become exalted.

God would have man enlarge his ability, and avail himself of every means of cultivating and strengthening his intellectual powers. Man was born for a higher, nobler life than the life which now is. This time is one of preparation for the future, immortal life. Where can be found grander themes for contemplation, a more fascinating subject for thought, than the sublime truths unfolded in the Bible? Can earthly science reveal anything equal in sublimity to the knowledge of God? The truths of the Bible will do a mighty work for man if he will but follow what they teach. But how little the Bible is studied! Every unimportant thing is dwelt upon in preference to its themes of thought. If the Bible were read more, if its truths were better understood, we should be a far more enlightened and intelligent people. The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." Energy is imparted to the soul by searching the pages of the Bible. Angels from the world of light stand by the side of the earnest seeker for truth, to impress and illuminate his mind. He who is dark of understanding may find light through an acquaintance with the Scriptures.

God designed that his people should be a separate people from the world. The line of demarkation should he made plain and distinct between his followers and the dwellers on earth. The people of God are to be living epistles, known and read of all men; but when those who profess to be soldiers of Christ mingle with worldlings, and intermarry with those who care not for God, apostasy will be the result. When the professed children of God unite with the Lord's enemy, and are not particular to choose for associates those who are friends of God, they are going over to the enemy.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Here are stated the conditions of adoption into the family of God. We are to separate ourselves from the enemies of the Lord. Those who will firmly take their stand upon God's word, and obey his commandments, will be called old-fashioned and singular. But God designed that his people should be a peculiar people, zealous of good works. Christ gave himself for us, that he might redeem us from all iniquity, purifying unto himself a peculiar people. Those who belong to Christ are not like the world in thought or action, and only those who are unlike the world will God acknowledge as his. There are many

pretenders to piety, but few really live for Christ, and let their light shine forth to the world in good works. Those who are content to have little knowledge of God here, who take no delight in communing with him, will never see heaven, because they do not delight in heaven or heavenly things.

John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This is glad news to all who love God; but is it a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things? Those who take no pleasure in thinking and talking of God in this life, will not enjoy the life that is to come, where God is ever present, dwelling among his people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the thought of heaven, will be happy in its holy associations and pleasures. The prophet says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads."

Those who love God will have an intelligent knowledge of him. The image of God will shine forth from the faces of his servants, and they will be openly acknowledged as sons and daughters of God. When in the world, they did not claim to be their own, and God set to his seal that they were his. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven, will be upon heavenly things; but those who are all taken up with the excitement and pleasure of this world, will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish.

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all the earth will try every man's case. You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free, for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before him. He who died that man might become a partaker of the divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day; nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men. By Mrs. E. G. White.

"The Service of the Young Essential to the Work of God"

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

The work of God is in need of youthful ardor, zeal, and courage. Mental and physical vigor are essential for the advancement of the cause of God. To plan with clear mind and execute with courageous hand demands fresh and uncrippled energies. In order that the work may be forwarded in all its branches, God calls for youthful ardor. Young men and young women are invited to give him the strength of their youth, that through the exercise of their God-given powers, through healthful thought and vigorous action, they may bring glory to God and salvation to men. God calls upon you, young men, to make the most of the powers intrusted to you. Cultivate the habit of doing your best in everything you undertake. God is your Master, and you are his employed servants. The Holy Spirit must come in contact with your spirit, that it may divinely restore your soul, working your sanctification, and giving life and power to your efforts. When the life of God is restored to the soul, we rest in God, and are clothed with the righteousness of Christ.

As students, you are ever to be learning in the school of Christ; you are to bring your intrusted capital of physical and mental energy into your work. God will not accept of a divided heart. There are men and women who should be educating themselves for canvassers, and for Bible-readers. They should put away every unholy thought and corrupting practice, that they may be sanctified through the truth. They should be partakers of the divine nature, having escaped the corruption that is in the world through lust. Nothing less than the power of God will make and keep you right. You are to offer to God nothing less than your best. You should do better and better work as you put in practice what you learn. You should seek to fathom every subject requiring your investigation, comparing not only the ideas and thoughts of men concerning the matter, but also comparing scripture with scripture, that you may know that you do know every point of the faith. The taxation of your mind will only strengthen your mental powers for greater effort. If you are content with superficial knowledge, if you fail to investigate the Scriptures for yourselves, if you depend upon the assertions of others, you will become incapable of searching out any matter for yourselves. Your mind will become accustomed to superficial exercise, and be unfitted to appreciate the value of hidden gems of truth, to obtain which, it will require effort. You will think yourselves well advanced when your attainment is of an inferior order.

Unless the mind is used, it will cease to expand; unless the taste is cultivated to love the Bible, it will cease to relish the truths of God's word. The student can see only to the depth of what he has explored, and he cannot appreciate that which lies beyond the compass of his own narrow boundaries. But his very ignorance will make him conceited, talkative, and boastful. What can I say to you, young men and young women, to arouse you to vigor in your efforts to overcome obstacles? Mental effort will become easier and more satisfactory as you put yourselves to the task of understanding the deep things of God. You should each decide that you will not be a second-class student, that you will not allow others to think for you. You should

say, "That which other minds have acquired in the sciences and in the word of God, I will obtain for myself through painstaking effort." You can rally the mind's best powers, and with a sense of your accountability to God, you can do your best, and you will not cease to advance, and to conquer difficulties. Do not settle down in slothful ease, making no special effort to accomplish your work. Make a choice of some part in the large vineyard of the Master, and do a work that will require the exercise of tact and talent. As much as possible, place yourselves in the society of those who are intellectual, who will be able to detect your mistakes, and to put you on your guard against indolence, pretension, and surface work. A blusterer will be recognized and set down for just what he is worth and no more.

Those who have entered the canvassing field are in danger of not feeling the necessity of being particular in their work. They are in danger of becoming content with superficial attainments, of being careless in their manners and lazy in mind. There should be faithful discharge of duty in the canvassing field, for it is important and sacred. Teachers in the canvassing work have grave responsibilities to bear. Those who rightly comprehend their position, will direct and instruct those under their care with a sense of their personal accountability, and will inspire others to fidelity in the cause. They will be much in prayer, they will understand that their words and actions are making impressions that will not be easily effaced, but will be as enduring as eternity. They will realize that no other can come after them and correct their mistakes, or supply their deficiencies. How important it is, then, that the teachers' subject, manner, and spirit are after God's order.

Schools are established to prepare men and women for intelligent work in the Master's vineyard. The indolent may be aroused, the thoughtless may become serious, by taking up some portion of the work of God. Through proper instruction, through painstaking effort, the thoughtless may become successful lightbearers in the moral darkness of the world. Patient, conscientious teachers are needed to arouse hope and aspiration in the youth, that they may realize what are the possibilities of improvement. Teachers are needed who will train students to do excellent service for the Master. Those who undertake the work of educating others, will need patience, that they may carry their pupils forward from one point to another in intellectual and spiritual attainment. Those who instruct in the various branches of the work, should feel how great is the responsibility that rests upon them. They need enlarged views, for their work, in its influence, ranks with that of the Christian minister. Meetings for instruction should be called, time should be given, facilities should be provided, that all the knowledge possible may be imparted during the meeting. The work of cooperating with the gospel minister in carrying the present truth to all nations, tongues, and peoples, is indeed a most essential one. It should be conducted in a manner in keeping with the exalted truth which we profess to love. Through the canvassing work, the minds of many who are now absorbed in iniquity and error, may be enlightened. Through this agency a people may be prepared to stand in the great day of God which is just before us. Lower views of the work will be dishonoring to God.

The canvassing work should be considered as sacred, and those who have unclean hands and defiled hearts should not be encouraged to enter upon it. The angels of God cannot accompany the unconsecrated to the homes of the people; therefore all those who are not converted whose thoughts are corrupt, who will leave the taint of their imperfection upon everything they touch, should refrain from handling the truth of God.

Young men and women who are truly converted, will depart from all iniquity.

Those who are not pure in heart, have no hold upon divine power, they are not partakers of the divine nature, and they will prove ready victims to Satan's suggestions and temptations. They will not show fidelity under trial; but when they are rebuffed, they will become discouraged, because God does not work with their efforts. The high and holy One who inhabiteth eternity will not put his Holy Spirit into unclean vessels. Those who have not a proper sense of the character of the work for these last days, should not aspire [to] a place in the cause of God. If they see the offensive character of sin, and hate it as the vile thing it is, and come to Jesus in contrition, purifying their souls by obedience to the truth, then they may be intrusted with some part in the work. If they place their will on the side of God's will, putting forth the energy with which God has endowed them, he will receive them and shed his grace in their hearts. But if those who have become weak in physical and moral power by evil works, seek a place in the work of God, they should be advised to employ themselves in manual labor. Such employment will be more favorable for the working out of their salvation. They should rely wholly on Christ for his grace to overcome. Those who have enfeebled their physical and mental powers by evil practices, need to walk very humbly before God. God reads the heart, he weighs the character, and is acquainted with every man's work. He gives his Spirit in proportion to the consecration and self-sacrifice manifested by those who engage in his work.

Heaven is ashamed of many who are engaged in all branches of the work, and especially is Heaven ashamed of those who are called to the sacred desk, and yet who do not try to do their best. Many read newspapers and periodicals and books, and neglect the study of their Bibles. They do not wrestle with God in the closet, for the help which he alone can give. They go forth to their work spiritless and without Christ. Ministers go before their congregations, presenting fragments of a long-used discourse, instead of a fresh portion of meat in due season for the people. They drift into dry, controverted subjects, and the flock of God is unfed. By Mrs. E. G. White.

Advent Review and Sabbath Herald, May 27, 1890
(Vol. 67, #21)

"Living Channels of Light"

The Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christlike, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus.

We are standing in the presence of the Lord God of Israel, and no one can stand before God in his own strength. Those only who stand in Christ's righteousness have a sure foundation. Those who attempt to stand before him in their own righteousness, he will humble in the dust. Those who walk in humility will feel their own utter unworthiness. To such the Lord says, "Let not your heart be troubled, neither let it be afraid." Noah preached the righteousness of God; Jonah called the city of Nineveh to repentance, and there is a similar work to be done today. There are now more than one Noah to do the work, and more than one Jonah to proclaim the word of the Lord. While discord and strife, crime and bloodshed are in the land, let God's people love one another. Plagues and pestilence, fire and flood, disaster by land and by sea, horrible murders, and every conceivable crime exist in the world, and does it not now become us who claim to have large light to be true to God, to love him supremely and our neighbor as ourselves?

Shall not every soul who has light and truth now come before God in humility and with earnest prayer, that God may kindle a purer flame in our souls, and give us a higher, better love, a love pure and undefiled, a love for the truth as it is in Jesus, a respect and jealousy for the honor of God, and an intense desire for the salvation of our fellowmen? We have no time for the indulgence of pride. We must keep the way of the Lord, and speak and act as standing in his sight, living by every word that proceedeth out of the mouth of God, that no strange fire shall mingle with that which is holy. Light and darkness cannot be mingled and harmonize. Many act partly as children of time, and partly as children of eternity, and this course God abhors. "If the Lord be God, follow him; but if Baal, then follow him." If you believe the word of God, submit your ways to its guidance in all things, even though your own inclinations are crossed. Believe the truth heartily. Do not stand as many of you have done, apparently wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness. Deception has come upon some minds until they have thought that their own merits were of considerable value. Their minds are confused and perplexed where all is clear and plain. The end is near! We have no time to halt between two opinions.

What has not the Lord God of Israel done for his people? He has given them his word; he has followed them with his testimonies, which have warned, reprov'd, rebuked, encouraged; he has given signs; he has given precious promises; and how few give him praise of glory! Many think if they tolerate the movings and workings of God in their behalf they ought to be commended. Oh, how few really know God and Jesus Christ whom he has sent! He has spoken by prophets and apostles of what will be in the future. He has given living testimonies of himself in these last days when he spake unto us by his Son, and yet it is a truth that pains my soul, that the Lord is grieved with hard hearts and unteachable minds. How few believe and repent! to how few is the arm of the Lord revealed! "And go, get thee . . . unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." And will come to a decision to declare wholly for God or for Baal. God has sent to his people testimonies of truth and righteousness, and they are called to lift up Jesus, and to exalt his righteousness.

Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up

his messengers to do his work for this time. Some have turned from the message of the righteousness of Christ to criticise the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded; for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself.

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice.

The work of every ambassador of Christ is to bear witness to the light. He is not to take Christ's place, but to reveal Christ to the world, to show forth the praises of Him who hath called us out of darkness into his marvelous light. God has sent his ministers out as his standard bearers. They are to point to Jesus who taketh away the sin of the world. They are not to awaken the sympathy of the people for themselves, but to carry their sympathies above themselves to the precious object of their praise and reverence, that they may lead the people to love Christ and him crucified. If, through the grace of Christ, you have caught some beams of the light of truth as it is in Jesus, do not place yourself upon the pinnacle; do not think that you have caught all the rays of light, and that there is no increased illumination to come to our world.

We are to be constantly receiving and giving. We are to be living channels of light. The transforming grace of Christ must come to every minister that he may sanctify himself, that others also may be sanctified. There should be earnest effort put forth to wake up an ease-loving, sleepy Church that has great light and knowledge, but not corresponding faith and works. There must be a living testimony borne, pointing out the necessity of the outpouring of the Holy Spirit of God upon every church member, that light may shine forth to others that are in darkness. There is altogether too little done in ministerial labors. There is plenty of surface plowing, and the result is manifest--there is scarcity of fruitbearing Christians.

There should be deep searching of the Scriptures that the ministers of God may

declare the whole counsel of God. The relation of Christ to the law is but faintly comprehended. Some preach the law, and feel that their brethren are not doing their whole duty if they do not present the subject in the very same way in which they do. These brethren shrink from the presentation of justification by faith, but just as soon as Christ is discovered in his true position in relation to the law, the misconception that has existed on this important matter will be removed. The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles. "Search the Scriptures," is the injunction of our Lord. Search to find out what is truth. God has given us a test whereby to prove doctrine: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Search the Scriptures diligently, earnestly, unweariedly, to find out what God has revealed concerning yourself, your duties, your work, your responsibilities, your future, that you may make no mistake in seeking for eternal life. You may, in searching the Scriptures, know the mind and the will of God; and although the truth does not coincide with your ideas, you may have grace to lay down every prejudice in favor of your own customs and practices, and see what is truth, pure and unadulterated. Here is the word of the Lord. Obey it from the heart. Christ is full of pitying tenderness to all who repent. He will pardon the transgressor. By Mrs. E. G. White.

Advent Review and Sabbath Herald, June 3, 1890
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"The Darkness Comprehended It Not"

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that he has light that is new to us, and yet it is

precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us.

We call ourselves commandment-keeping people, but we do not comprehend the exceeding breadth of the far-reaching principles of the law of God; we do not understand its sacred character. Many who claim to be teachers of the truth, have no real conception of what they are doing in teaching the law of God, because they do not have a living knowledge of the Lord Jesus Christ.

As we read of Luther, Knox, and other noted Reformers, we admire the strength, fortitude, and courage possessed by these faithful servants of God, and we would catch the spirit that animated them. We desire to know from what source they were out of weakness made strong. Although these great men were used as instruments for God, they were not faultless. They were erring men, and made great mistakes. We should seek to imitate their virtues, but we should not make them our criterion. These men possessed rare talents to carry forward the work of the Reformation. They were moved upon by a power above themselves; but it was not the men, the instruments that God used, that should be exalted and honored, but the Lord Jesus who let his light and power come upon them. Let those who love truth and righteousness, who gather up the hereditary trusts given to these standardbearers, praise God, the Source of all light.

If it should be announced that angel messengers were to open before men the treasures of the knowledge which relate to heavenly things, what a stir would it create in the Christian world! The atmosphere of heaven would be about the messengers, and how eagerly would many listen to the words that should fall from their lips! Men would write books calling attention to the angel's words, but a greater Being than angels has been in our world; the Lord himself has come to reflect upon men the light of Heaven. He has announced himself as one with the Father, full of grace and truth, God manifest in the flesh.

The Lord Jesus, who is the image of the invisible God, gave his own life to save perishing man, and, oh, what light, what power, he brings with him! In him dwells all the fullness of the Godhead, bodily. What a mystery of mysteries! It is difficult for the reason to grasp the majesty of Christ, the mystery of redemption. The shameful cross has been upraised, the nails have been driven through his hands and feet, the cruel spear has pierced to his heart, and the redemption price has been paid for the human race. The spotless Lamb of God bore our sins in his own body upon the tree; he carried our sorrows. Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the comprehension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray his matchless charms, they would never exhaust the subject. Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the life and character of Christ, and the love of God as manifested in the atoning sacrifice. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages.

Were Jesus with us today, he would say to us as he did to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." Jesus longed to open before the minds of his disciples deep and living truths, but their earthliness, their clouded, deficient comprehension made it impossible. They could not be benefitted with great, glorious, solemn truths. The want of spiritual growth closes the door to the rich rays of light that shine from Christ.

We shall never reach a period when there is no increased light for us. The sayings of Christ were always far-reaching in their import. Those who heard his teachings with their preconceived opinions, could not take in the meaning attached to his utterances. Jesus was the source, the originator of truth. The great themes of the Old Testament were misapprehended and misinterpreted, and Christ's work was to expound the truth which had not been understood by those to whom they had been given. The prophets had made the statements, but the spiritual import of what they had written, was undiscovered by them. They did not see the meaning of the truth. Jesus reproved his disciples for their slowness of comprehension. Many of his precious lessons were lost to them, because they did not understand the spiritual grandeur of his words. But he promised that the Comforter should come, that the Spirit of truth should recall these lost utterances to their minds. He gave them to understand that he had left with them precious jewels of truth whose value they did not know.

After the crucifixion and the resurrection of Christ, his disciples listened with wonder and amazement to his lessons of truth; for they seemed as new ideas to them; but he told them, "These are the words which I spake unto you, while I was yet with you. . . . Then opened he their understanding, that they might understand the Scriptures." The truth is constantly unfolding and presenting new features to different minds. All who dig in the mines of truth, will constantly discover rich and precious gems. We are anxious that all who claim to believe the truth now open before us, and especially those who take the responsibility of teaching the truth to others, should have a clearer conception themselves of the all-important significance of the themes of the Bible.

Those who stand in vindication of the law of God, are in a position where they need much of the Spirit of God. If ministers are wanting in meekness, if they are easily irritated when opposed, it is evident that they need divine enlightenment. Men must manifest the grace of Christ as they labor for souls. The truth as it is in Jesus will have altogether a different influence upon the minds of unbelievers, from that which it has had when presented as a theory or as a controversial subject. If we do our very best to present the truth in its stirring character, crossing the opinions and ideas of others, it will be misinterpreted, misapplied, and misstated, to those who are entertaining error, in order to make it appear in an objectionable light. There are few to whom you bring the truth, who have not been drinking of the wine of Babylon. It is hard for them to comprehend the truth, therefore the necessity of teaching it as it is in Jesus. Those who claim to be lovers of truth can afford to be meek and lowly of heart, as was the great Teacher. Those who have been diligently working in the mines of God's word, and have discovered the precious ore in the rich veins of truth, in the divine mysteries that have been hidden for ages, will exalt the Lord Jesus, the Source of all truth, by revealing in their characters the sanctifying power of what they believe. Jesus and his grace must be enshrined in the inner sanctuary of the soul. Then he will be revealed in words, in prayer, in exhortation, in the presentation of sacred truth, for this is the great secret of spiritual success. When self is woven into our labors, then the truth we bear to

others does not sanctify, refine, and ennoble our own hearts; it will not testify that we are fit vessels for the Master's use. It is only through fervent prayer that we may hold sweet fellowship with Jesus, and through this blessed communion the words and the spirit are made fragrant with the spirit of Christ. There is not a heart that will not bear watching. Jesus, the precious Saviour, enjoined watchfulness. The oversight of self must not be relaxed for a moment. The heart must be kept with diligence, for out of it are the issues of life. Watch and discipline the thoughts, that you may not sin with your lips. By Mrs. E. G. White.

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"Conditions for Obtaining Eternal Riches"

An infinite price has been paid for our redemption, and we should know that we are in the right way, walking in the path of humble obedience. We must bring our work, thought, and emotion to the word of God, and have God impress upon our hearts his written word; then may we have confidence toward him. The Saviour says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." We can see harmony in the word of God. We are to be in a condition to keep God's commandments and live, and his law as the apple of the eye. It is true sanctification to love God with all the heart, and with all the mind, and with all the strength, and our neighbors as ourselves. We must be subject to the will of God. We must not make our feelings a standard, but God's will must be our rule of action.

Forty-five years ago, when I began my labors, we met with some of the most erroneous doctrines. One would say, "I have the truth because my feelings tell me so." Another would say, "The Spirit tells me that I have the truth." But how were they to know that they had the right spirit. There are two spirits in the world, the Spirit of Christ and the spirit of antichrist. They declared that they had gone beyond the Bible, and left that for those not so far advanced as themselves; for the Lord talked directly with them. As I stood with my Bible before them, pleading with them, they pushed me away, saying, "No, no, I don't want to hear anything about it. God has told me the way." We must know what saith the Scriptures. Let God be true and every man a liar. Not one of us must lose the eternal treasure that is laid up for the overcomer. A great sacrifice was made for us because God loved us.

Adam and Eve were placed upon probation in the garden of Eden, and they were tested as to whether they would render obedience to God's law. They fell from their allegiance through the temptation of the wily foe, and now a great and infinite sacrifice has been made that man may have another trial. And of all the creatures upon the face of the earth, we should be the most happy because this great sacrifice has been made in our behalf, that a just and holy God may accept

our efforts to keep his law. We should come into a position where we will be determined to have salvation even at the cost of every earthly consideration; for a way has been devised whereby every one of us can be saved, and it is by coming back to our allegiance to Christ. And when we realize that the Heavenly Father gave his Son to assume humanity, to lift up the fallen race, we will be ready to praise him.

This earth was the field of battle; here the Son of God had to contend with the wily foe in our behalf. Behold him on Jordan's bank just before he entered the desert of temptation. He offered up a prayer such as heaven never heard before, and the heavens opened and the Spirit of God, like a dove of burnished gold, encircled the Son of God, and there was heard a voice, saying, "This is my beloved Son, in whom I am well pleased." Do you comprehend all that this scene signifies? It tells you that heaven is opened before you, and that your petitions will find access to the Father. After the transgression of Adam, God no longer communicated directly with man; earth was separated, as it were, from the continent of heaven; but Jesus was made our substitute, our surety, that he might bring us back to the Father, and his human arm encircles the race, while his infinite arm reaches to the highest heavens, and thus he unites finite man to the infinite God, and connects earth with heaven. The voice that came from heaven to our Surety, tells us that heaven's portals are open and God hears our prayers, and that the light that enshrouded the Son of God will be over us if we follow in his way.

Christ passed from this scene of glory to one of the greatest temptation. He went into the wilderness, and there Satan met him, and tempted him on the very points where man will be tempted. Our Substitute and Surety passed over the ground where Adam stumbled and fell. And the question was, Will he stumble and fall as Adam did over God's commandments? He met Satan's attacks again and again with, "It is written," and Satan left the field of conflict a conquered foe. Christ has redeemed Adam's disgraceful fall, and has perfected a character of perfect obedience, and left an example for the human family, that they may imitate the Pattern. Had he failed on one point in reference to the law of God, he would not have been a perfect offering; for it was on one point only that Adam failed.

But he says, "I have kept my Father's commandments." He withstood the fiercest temptation upon appetite, which has had such a great influence upon the human family; so that whatever may be the habits and practices of men, they may overcome them in his name and through his merits. God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise all the capabilities and powers that God has given him in order to overcome, and then he needs a higher power, and help has been laid upon One who is mighty to save. Divine power may combine with human effort, that through Jesus man may stand free, a conqueror. Man may conquer perverted appetite. Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the city of God as a conqueror.

Satan tempted Christ upon ambition. How many have been ruined by ambition! They have had a knowledge of the truth, but they bring up their business, and say, "I cannot obey the truth on account of my business." And, again, "What will other people say? I cannot be different from the people around me." What does the voice of the good Shepherd say? What says the Master?--"Know ye not, that to whom ye

yield yourselves servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but to do the will of God. Christ left his glory, his majesty, and clothed his divinity with humanity, and came to our world; he was a Man of sorrow, and acquainted with grief. For our sakes he became poor that we through his poverty might become rich. And then after this infinite sacrifice has been made for us, what sacrifices are we willing to make for Jesus?

Satan came to Christ and presented another temptation. He took him upon an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them in a moment of time, and promised to give them all to him if he would only fall down and worship him. Christ resisted Satan with, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." We see many around us who will be allured by the things of earth. Satan presents these things in a flattering light to them, and they sell their souls for a little worldly gain, when Christ has presented to us eternal riches, on condition of obedience. Who can describe the exceeding great reward that is to be given to the Christian? Eternal riches are promised, and who can turn his eyes from this reward? We are subject to failures in this world. A man may be worth his thousands one day, and it may be all swept away the next. It is not meet to ask what we must do to secure eternal riches?

Jesus withstood all the temptations of Satan, and through Christ we may withstand them. Through Jesus we may overcome the love for earthly treasures. Our Saviour withstood on every point the test of temptation, and in this way he has made it possible for man to overcome. Now, there is enough in this idea, in this thought, to fill our hearts with gratitude every day of our lives. As Jesus was accepted as our substitute and surety, every one of us will be accepted if we stand the test and trial for ourselves. He took our nature that he might become acquainted with the trials wherewith man should be beset, and he is our mediator and intercessor before the Father.

Everyone that follows in the footsteps of Jesus keeps the commandments of God. Those who flatter themselves that God has told them that they need not keep his commandments because it interferes with their circumstances, make a sad mistake. It is another leader that such are following, and not Jesus. We are to inquire what saith the Scriptures. We must have the law of God before us. Jesus suffered the severest temptation, and finally died upon Calvary's cross, thus demonstrating to the human family that the law of God is immutable, not one jot or one tittle can be changed; but Satan has deceived the Christian world with the story that Christ died to abolish the law. It was the cross of Calvary that exalted the law of God and made it honorable, and showed its immutable character, and thus it is demonstrated before all the worlds God has created, and before the heavenly angels, that the law is changeless. If God could have changed one iota of his law, Jesus need not have come to our world and died. But our Saviour, who was equal with God himself, came into our world and suffered the death upon the cross, to give man another probation.

If this great and infinite sacrifice has been made in our behalf, let us ask ourselves what we are doing. Do we say, "Believe on Christ, and that is all you have to do"? It is our privilege to ask those who tell us this, what we shall believe. The words of Satan ever lead to disobedience, but the voice of God in his word leads to a perfect obedience. We must have the faith that works by love and purifies the soul from every stain of sin. What is sin? The only definition that is given to you in the word of God, is, "Sin is the transgression of the law." The apostle says, "Where no law is, there is no transgression."

The law of God is the one great standard that will measure every man's character in the day of God. The prayer of Christ was, "Sanctify them through thy truth; thy word is truth." Therefore the sanctification of the Spirit of God upon the heart, leads men to walk in the way of God's commandments. The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the word of God and obey. We must exercise repentance toward God, and faith toward our Lord Jesus Christ. There is no power in the law to save the transgressor of the law from the penalty, but the penalty has been paid by Jesus. It was because the Father loved us that he gave his only begotten Son to die for us. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It is no cheap faith that we are to have. "Every man that hath this hope in him purifieth himself, even as he is pure." Every sin will be put away from us because it is an offense to God, and we will bring ourselves into harmony with God.

"Believe, believe, believe in Jesus," is the soothing fallacy that is lulling many to sleep in the cradle of carnal security, and we need to be alarmed. When you bring Jesus into your daily life and character, you will not talk of your feelings, but of what God hath said. When Christ is in the soul, then we will work for those around us who are in darkness. There will not be heard from any man, "Give me Christ, but away with the commandments of God, I do not want to hear anything about them." We must know that our feet are upon the eternal Rock. It is not for us to bring the word of God to our feelings and ideas, but to bring these to the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We are in the perils of the last days, and Christ has said that false teachers shall arise in the world, and deceive many with their pernicious doctrines. Then how shall we know the true from the false?--"Ye shall know them by their fruits." Do they teach obedience to the law of God, or do they teach men to break his commandments? We are living in a world of false doctrines, and we must know what is truth. We do not inquire, What is for my convenience? but, What is God's word? If Christ had studied his convenience, he would never have left heaven to come to our world to die, to hang upon the accursed tree for us. Jesus has died for you, and now what will you do for Jesus? He says, "Love one another, as I have loved you." And if you love Jesus, you will have your feet planted in the bloodstained footprints of the Man of Calvary, and at last those who have gained the victory will enter in through the gates into the city, and have a right to the tree of life. God has given us reasoning faculties, and he wants us to use them. He has given us a chart which marks out for us the only right way to reach eternal life. Study the Scriptures for yourselves. Hear what the voice of the true Shepherd says to you, and then walk in the path of humble obedience, and at last the gift of eternal life will be granted to you. We cannot afford to lose eternal life. May God grant that we may meet this dear people around the great white throne, and with them sing the song of redemption in the kingdom of glory. By Mrs. E. G. White.

"The Truth as It Is in Jesus"

In giving his only begotten Son to die for sinners, God has manifested to fallen man love that is without a parallel. We have full faith in the scripture that says, "God is love;" and yet many have shamefully perverted this word, and have fallen into dangerous error because of a false interpretation of its meaning. God's holy law is the only standard by which we can estimate divine affection. If we do not accept the law of God as our standard, we set up a standard of our own. God has given us precious promises of his love, but we are not to ascribe to Jehovah a tenderness that will lead him to pass over guilt and wink at iniquity.

The Creator loves his creatures, but he who loves sin more than righteousness, error more than truth, perpetuates the transgression that brought woe into our world, and cannot be regarded with favor by the God of truth. The way of truth and righteousness involves a cross. Many misinterpret the requirements of God, and make them mean anything that will not disturb their consciences or inconvenience them in their business relations; but truth is the only sanctifying medium. The love of God as manifested in Jesus, will lead us to the true conception of the character of God. As we behold Christ, pierced for our sins, we shall see that we cannot break the law of God and remain in his favor; we shall feel that as sinners we must lay hold of the merits of Christ and cease to sin. Then we are drawing nigh to God. As soon as we have a correct view of the love of God, we shall have no disposition to abuse it.

The cross of Christ testifies to the immutability of the law of God--testifies that God so loved us that he gave his Son to die for our sins; but Christ came not to destroy but to fulfill the law. Not one jot or tittle of God's moral standard could be changed to meet man in his fallen condition. Jesus died that he might ascribe unto the repenting sinner his own righteousness, and make it possible for man to keep the law. The love of God is infinite, and yet the sinner could not be forgiven save through the plan of redemption that involved the shame, reproach, ignominy, and death of the Son of God. This fact should banish from reasoning minds the idea advanced by many who claim sanctification, that his death put an end to obedience to the law of God. We are to learn daily of the great plan of redemption, in the school of Christ. When we cease to learn, we cease to be pupils in Christ's school. But if we are scholars under the divine Master, our understanding will be opened, and we shall learn wondrous things out of God's law.

Let us walk carefully before the Lord; let us think how often we have broken our vows and marred our best resolutions, how often in the face of great light we have turned from God and sought our idols. It is highly proper for us to humble ourselves under the mighty hand of God. It is natural for us to think more highly of ourselves than we ought to think; but although it is painful for us to know ourselves as we really are, yet we should pray that God will reveal us to ourselves, even as he sees us. But we should not cease to pray when we have simply asked for a revelation of ourselves; we should pray that Jesus may be revealed to us as a sin-pardoning Saviour. When we see Jesus as he is, earnest desires should awaken in our hearts to be rid of self, that we may be filled with all the fullness of Christ. When this is our

experience, we shall do good to one another, and use all the means within our reach to attain unto godliness. We must cleanse our souls from all filthiness of the flesh and spirit, and perfect holiness in the fear of God.

The love of a holy God is an amazing principle, which can stir the universe in our behalf during the hours of our probation and trial. But after the season of our probation, if we are found transgressors of God's law, the God of love will be found a minister of vengeance. God makes no compromise with sin. The disobedient will be punished. The wrath of God fell upon his beloved Son as Christ hung upon the cross of Calvary in the transgressor's place. The love of God now reaches out to embrace the lowest, vilest sinner that will come to Christ with contrition. It reaches out to transform the sinner into an obedient, faithful child of God; but not a soul can be saved if he continues in sin. Sin is the transgression of the law, and the Arm that is now mighty to save will be strong to punish when the transgressor passes the bounds that limit divine forbearance. He who refuses to seek for life, who will not search the Scriptures to see what is truth, lest he should be condemned in his practices, will be left to blindness of mind and to the deceptions of Satan. To the same degree that the penitent and obedient are shielded by God's love, the impenitent and disobedient will be left to the result of their own ignorance and hardness of heart, because they receive not the love of the truth that they may be saved.

There are many who profess Christ, but who never become mature Christians. They admit that man is fallen, that his faculties are weakened, that he is unfitted for moral achievement, but they say that Christ has borne all the burden, all the suffering, all the self-denial, and they are willing to let him bear it. They say that there is nothing for them to do but to believe; but Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus kept the commandments of God. The Pharisees declared that he broke the fourth commandment because he made a man every whit whole on the Sabbath day; but Jesus turned to the accusing Pharisees, and asked, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do with Jesus."

This miracle, instead of convincing the Pharisees that Jesus was the Son of God, filled them with rage, because many who witnessed the miracle glorified God. Jesus declared that his work of mercy was lawful on the Sabbath day. The Pharisees declared that it was not lawful. Which shall we believe? Christ said, "I have kept my Father's commandments, and abide in his love." Then it is certainly safe for us to follow the way of Christ, and keep the commandments. God has given us faculties which should be constantly exercised in cooperating with Jesus, in working out our own salvation with fear and trembling, for it is God that worketh in us to will and to do of his good pleasure.

We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness,--for of himself he cannot save his soul,--he should never dare to say, "I am saved." It is not he that putteth on the armor that can boast

of the victory; for he has the battle to fight and the victory to win. It is he that endureth unto the end that shall be saved. The Lord says, "If any man draw back, my soul shall have no pleasure in him." If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping his way or not. If we are disobedient, our characters are out of harmony with God's moral rule of government, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of his government in heaven and in earth.

Those who ignorantly join the ranks of the enemy, and echo the words of their religious teachers, in the desk, that the law of God is no longer binding upon the human family, will have light to discover their errors, if they will accept the evidence of God's word. Jesus was the angel enshrouded in the pillar of cloud by day and the pillar of fire by night, and he gave special direction that the Hebrews should teach the law of God, given when the foundation of the earth was laid, when the morning stars sang together and all the sons of God shouted for joy. The same law was proclaimed in grandeur by his own voice from Sinai. He said: "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." How impatient the transgressors of God's law become when the law is mentioned; they are irritated to have it spoken of.

The word of God is made of none effect by falsehoods and traditions. Satan has presented his version of God's law to the world, and it has been accepted before a plain "Thus saith the Lord." The controversy begun in heaven over the law of God, has been kept up upon the earth ever since Satan's expulsion from heaven.

We must ever be learning our great need, in order to appreciate our Saviour, and to make him known to others. We can learn the depths of our transgression only by the length of the chain let down to draw us up. We should put our mental powers to the task to understand the fearful ruin to which sin has brought us, and we should seek to understand the divine plan by which we may be restored to the favor of God. That God's dear Son should have come to our world to fight our battles for us that we might have strength to conquer in his name, should ever humble our proud hearts. If we look to the cross of Calvary, every boast will die upon our lips, and we shall cry, "Unclean, unworthy of so great suffering, of so rich a price paid for my redemption."

Ignorance and self-sufficiency go hand in hand. The law of God has been given for the regulation of our conduct, and it is far-reaching in its principles. There is no sin, no work of unrighteousness, that escapes the condemnation of the law. The great Statute book is truth, and truth only; for it delineates with unerring accuracy the history of Satan's deception, and the ruin of his followers. Satan claimed to be able to present laws which were better than God's statutes and judgments, and he was expelled from heaven. He has made a similar attempt upon earth. Ever since his fall he has put forth efforts to deceive the world, to lead men to ruin, that he might be revenged upon God because he was overcome and thrust down from heaven. His efforts to put himself and his devices where God should be, are most persevering and persistent. He has taken the world captive in his snare, and many even of the people of God are ignorant of his devices, and they give him all the

opportunity he asks to work the ruin of souls. They do not manifest a burning zeal to lift up Jesus, and proclaim to the perishing multitudes, "Behold the Lamb of God, which taketh away the sin of the world!"

Those who are unacquainted with the laws of God's government as expounded upon the mount, are unacquainted with the truth as it is in Jesus. Christ revealed the far-reaching principles of the law; he expounded every precept, and exhibited every demand in his example. He that knows the truth as it is in the law, knows the truth as it is in Jesus; and if through faith in Christ he renders obedience to the commandments of God, his life is hid with Christ in God. The knowledge of the claims of the law would crush out the last ray of hope from the soul if there were no Saviour provided for man; but the truth as it is in Jesus, is a savor of life unto life. God's dear Son died that he might impute unto man his own righteousness, and not that he might be at liberty to break God's holy law, as Satan tries to make men believe. Through faith in Christ, man may be in possession of moral power to resist evil.

The work of sanctification is the work of a lifetime; it must go on continually; but this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will seek for truth as for hidden treasures, and will press from light to a greater light, ever increasing in knowledge. He will continually grow in grace and in the knowledge of the truth. Self must be overcome. Every defect of character must be discerned in God's great mirror. We may discover whether or not we are condemned by God's standard of character. If you are condemned, there is but one course for you to pursue: you must repent toward God because of the transgression of his law, and have faith toward our Lord Jesus Christ as the one who only can cleanse from sin. If we would obtain heaven, we must be obedient to God's holy requirements. Those who strive lawfully will not strive in vain. Only believe the truth as it is in Jesus, and you will be strengthened for the battle with the powers of darkness. The wrestlers of old strove to obtain a perishable crown, and should we not strive to win the crown that fadeth not away? Every art and device of Satan will be used to accomplish our ruin. If you sit down with the ease-loving ones, with the words on your lips, "I am saved," and disregard the commandments of God, you will be eternally lost. There is truth in Jesus that is terrible to the ease-loving, do-nothing ones. There is truth in Jesus that is full of soothing joy to the obedient. It is the joy of the Holy Ghost. Be persuaded, then, to open the mind and heart, that you may see every ray of light shining from the throne of God. This is no time to be indifferent and careless and pleasure-loving. Christ is coming with power and great glory. Are you ready? Are you putting away your sins? Are you becoming sanctified through the truth in answer to the prayer of Christ? He prayed concerning his disciples, "Sanctify them through thy truth: thy word is truth."

Parents should bring up their children in the nurture and admonition of the Lord, educating them to love to do the will of God. It is impossible for us to overestimate the advantages of youthful piety. The impressions received in youth are to many as enduring as eternity. It is in youth that the statutes and commandments of God are most easily inscribed on the tablets of the soul. The instruction of children has been greatly neglected; the righteousness of Christ has not been presented to them as it should have been. The time of probation is given us that we may perfect a character fit for eternity. How solemn is the thought, parents, that your children are

in your hands to educate and train that they may develop characters which God will approve, or characters which Satan and his angels can play upon as they choose! Jesus spoke from the pillar of cloud and of fire, and bade his people instruct their children diligently concerning the commandments of God. Who are obeying this instruction? Who are seeking to make their children such as God will approve? Who keep the thought in mind that all the talents and gifts of their children belong to God, and should be wholly consecrated to his service? Hannah dedicated Samuel to the Lord, and God revealed himself to him in his childhood and youth. We must labor far more for our children and for the youth; for God will accept them to do great things in his name in teaching the truth to those in foreign lands, to those who are in the darkness of error and superstition. If you indulge your children, gratifying their selfish wishes; if you encourage in them the love of dress, and develop vanity and pride, you will do a work that will disappoint Jesus, who has paid an infinite price for their redemption. He desires that the children shall serve him with undivided affection.

Parents, there is a great work for you to do for Jesus, who has done everything for you. Take him as your guide and helper. God has not withheld from you the very best gift he had to give--his only begotten Son. Children and youth should not be hindered in coming to Jesus. Satan seeks to bind the children to himself as with bands of steel, and you can attain success in bringing them to Jesus only through determined personal effort. Children and youth should receive more earnest labor, for they are the hope of the church. Joseph, Daniel and his fellows, Samuel, David, John, and Timothy are shining examples that testify to the fact that "the fear of the Lord is the beginning of wisdom."

We must make more earnest, decided efforts, if we would have the Lord Jesus abide with us as a counselor and helper. The light that shines from the Son of God on Calvary can lead every wanderer home. There is power in him to purify the heart and transform the character. Let every true Christian work for the children and youth, presenting before them the matchless loveliness of Jesus. Then the attractions and the illusions of the world will be eclipsed, and they will see no advantage to be gained in the path of disobedience. By Mrs. E. G. White.

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"The Work of Parents"

To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it." But, "Train up a child in the way he should go,

and when he is old, he will not depart from it."

True views of parental responsibility would greatly elevate our hopes and aims for those who are shortly to fill our places. If parents could realize the consequences of allowing one fault to remain uncorrected in the character of their children, they would seek God more earnestly for his help in training their families. The fault in one will be communicated to others.

Parents should act their part with earnestness. They should practice self-denial, and refrain from extravagance in dress and in the furnishing of their homes. The time given to display should be devoted to the educating of their children so that they may meet the approval of God. They are not to be molded after the standard of the world, but after the standard of heaven.

Children should be instructed by both precept and example. Their parents should manifest kindness and courtesy and loving attention to each other. They should manifest self-forgetful love to others. Children will copy the lessons that they see practiced in the family circle. Holy angels will be round about a family where love and joy and peace abound.

There are parents who, without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. If unable to have hired help, the mother must do the work of the household, and her strength is taxed every day almost beyond endurance. Although she may have good ability and could do good service to her children, she is unable to do so, because she is broken down and enfeebled by care and taxation. She loves her children, for they are a part of herself; but she cannot do justice to them. She loves God, but she is in continual doubt of her acceptance; for she is aware that she is often fretful and impatient, has no spirit of prayer, and can bear no cheering testimony in the social meeting. She becomes discouraged, and lets things drift, feeling that she cannot row against the current of circumstances. She is overwhelmed by her surroundings.

This is a grievous wrong, not only to the mother, but to her children and to society. God would have parents act as rational beings, and live in such a manner that each child may be properly educated, that the mother may have strength and time to employ her mental powers in disciplining her little ones for the society of the angels. She should have courage to act nobly her part and to do her work in the fear and love of God, that her children may prove a blessing to the family and to society.

The husband and father should consider all these things lest the wife and mother of his children be overtaxed and thus overwhelmed with despondency. He should see to it that the mother of his children is not placed in a position where she cannot possibly do justice to her numerous little ones, so that they have to come up without proper training. The wife should not be made little more than a slave in his family; for she thus loses her dignity, her self-esteem, and drops lower and lower in the scale of womanhood, as she endeavors to do what she is wholly unable to do. The children of such parents are robbed of the education and training which they require to make them strong physically, mentally, and morally. When the mother is overburdened and overworked, it is not possible for her to give her children the mold of character they should have. She cannot teach them how to meet and withstand temptation in the strength of Christ, how to be strong and brave for the right, how to despise a wrong action. Parents should always bear in mind the future

good of their children. They should not be compelled to devote every hour to taxing labor in order to provide the necessaries of life. They should not have more children than they can clothe and feed and educate as God would have them.

If they have the glory of God in view, parents will work for their children with conscientious fidelity. God-fearing parents will deliberate and plan as to how to train their children to right habits. They will choose companions for their children, rather than leave them in their inexperience to choose for themselves.

Parents should not permit their affection for their children to be manifested to the injury of their children's characters. They should study the Bible, and try to make God's word the guide of their life. Some mothers wear out their lives in serving their children, in waiting upon them, in doing for them things which the children should learn to do for themselves. Children learn to take a mother's service as a matter of course, when this method is followed, and fail to feel that obligations are mutual, fail to perceive that the care and love of their parents should be rewarded by thoughtful love and obedience on their part. Children should be taught to relieve their parents of care and burden as much as possible. When parents allow their children to bear a selfish stamp of character, allow them to idle away precious time in pleasing their own fancy, while they are working hard to clothe and feed and educate them, they do a great injustice to their children; they do them a positive injury, that will follow them all through life.

Teach your children to be useful, to bear burdens according to their years; then the habit of laboring will become second nature to them, and useful work will never seem like drudgery. Train them to habits of economy. Some parents bend all their energies to the accumulation of money, and precious opportunities are lost for giving daily instruction, for filling the minds of their children with precious material for use in afterlife. Children should be impressed with the high sense of their moral responsibility. The time that parents devote to fashionable display, should be devoted to teaching their children self-reliance. They should not train their children to seek pre-eminence in dress or speech or action. The inward adorning of a meek and quiet spirit is of great price in the sight of God. This adorning will not tarnish or wear out, but will be as enduring as the throne of God.

Some parents, although they profess to be religious, do not keep before their children the fact that God is to be served and obeyed, that convenience, pleasure, or inclination should not interfere with his claims upon them. "The fear of the Lord is the beginning of wisdom." This fact should be woven into the very life and character. The right conception of God, through the knowledge of Christ, who died that we might be saved, should be impressed upon their minds. Religious instruction should be lovingly imparted to the little ones from their earliest years; but this work is sadly neglected, and we see the result in impenitent, self-willed, disobedient, unthankful, and unholy children.

Christian parents, will you not for Christ's sake examine your desires, your aims for your children, and see if they will bear the test of God's law? The most essential education is that which will teach them the love and the fear of God. Your efforts to train your children should be earnest and persevering. You should seek to develop each portion of their nature, physical, mental, and moral, that they may have well-balanced characters. If you leave your children to follow their own inclination and desires, you cannot expect that they will have stability of principle, and be able to resist evil. The physical, the mental, and the moral nature must be cultivated and developed by patient training, coupled with the grace of God; in this way virtuous principles will be established.

Parents should learn to live within their means. They should cultivate self-denial in their children, teaching them by precept and example. They should make their wants few and simple, that there may be time for mental improvement and spiritual culture. Educate your children to meet the highest standard of character, the law of God.

Love is the key to a child's heart; but the love that leads parents to indulge their children in unlawful desires is not a love that will work for their good. The earnest affection which springs from love to Jesus, will enable parents to exercise judicious authority and to require prompt obedience. The hearts of parents and children need to be welded together, so that as a family they may be a channel through which wisdom, virtue, forbearance, kindness, and love may flow.

Our children are God's property, and we are to see to it that they are not deformed by our defects and our one-sided ideas. As guides and teachers, we must be channels of light to others. Our superintendents, our teachers in the Sabbath school, should be frequently in prayer. A word spoken in due season may be as good seed in youthful minds, and may result in leading little feet in the right path. But a wrong word may lead their feet in the path of ruin. We are entering important times, and those who have a knowledge of the truth are laid under most weighty responsibility to impart it to others. Truth is mighty, and will prevail. Those who love and support the word of God will more and more decidedly range themselves on the Lord's side, and brethren will stand heart to heart in defense of the truth. Those who support error will more and more decidedly gather themselves against the holy and pure principles plainly revealed in the word of God. God has given to everyone his work, and capability with which to do it. Our talents are not be laid away to rust from inaction. No one is to live to himself. O, how many there are today who profess godliness, who advocate the truth, but who do not make a practical application of it to their own lives! The principles of the gospel should have a controlling power over us, that we may have the mind that was in Christ, and be pure as he was pure. We know that unless our righteousness shall exceed that of the Pharisees, we shall utterly fail of eternal life. It is not enough to tithe mint and anise and cummin; we must also remember the weightier matters of the law,-- mercy and the love of God. Jesus must abide in the soul, if we would work the works that are acceptable to Heaven. By Mrs. E. G. White.

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"Spiritual Weakness Inexcusable"

Jesus said, "Whatsoever ye shall ask in my name, that will I do." Is this promise true, or is it false? If it is false, then our lack of spiritual strength is excusable. But is it not true? Is it not the word of God? And is not our present condition wholly without reason? If there were greater humility, greater simplicity, and unfaltering confidence in the name that is above every name, if we imitated the divine Pattern that has been given us, would we not receive the blessings promised? It is our

privilege to tell the Lord, with the simplicity of a little child, exactly what we want. We may state to him our temporal matters, asking him for bread and raiment, as well as for the bread of life and the robe of Christ's righteousness. Your Heavenly Father knows that you have need of all these things; and you are invited to ask him concerning them. It is through the name of Jesus that every favor is received. God will honor that name, and will supply your necessities from the riches of his liberality.

The Lord is our helper. It is not his good pleasure that any should perish, but rather that all should come to a knowledge of the truth and be saved. God will not withhold from man the fulfillment of the only real hope he can have in the world. Jesus says, "Without me, ye can do nothing;" but in him, and through his righteousness imputed unto us, we may do all things. The work of the Spirit of God will stand forever, but the works of men will perish. Spiritual things are spiritually discerned. To the worldly wise the workings of the Spirit of God that leads to confession and acknowledgement of sin and to the acceptance of the truth as it is in Jesus, appear as foolishness. They cannot reason out the "whys" and "wherefores" of its operation any better than did Nicodemus, and they ridicule and denounce the work of God; their human wisdom cannot interpret it. "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."

Those who trust wholly in the righteousness of Christ, looking to him in living faith, know the Spirit of Christ, and are known of Christ. Simple faith enables the believer to reckon himself dead indeed unto sin, and alive unto God through Jesus Christ our Lord. We are saved by grace through faith, and that not of ourselves; it is the gift of God. Should we try to unfold these precious promises to the worldly wise, they would but ridicule us; for "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."

When Jesus was about to ascend on high, he said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Again he said, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." There are many who find satisfaction in identifying themselves with false doctrines, that there may be no disturbance or difference between themselves and the world; but the children of God must bear testimony to the truth, not only by pen and voice, but by spirit and character. Our Saviour declares that the world cannot receive the spirit of truth. They cannot discern the truth, for they discern not Christ, the author of truth. Lukewarm disciples, cold-hearted professors, who are not imbued with the Spirit of Christ, are not able to discern the preciousness of his righteousness; but they go about to establish their own righteousness. The world seeks the things of the world,-- business, worldly honor, display, selfish gratification. Christ seeks to break this spell which holds men away from him. He seeks to call men's attention to the world to come, that Satan has managed to eclipse by his own shadow. Christ brings the eternal world within the range of men's vision, he presents its attractions before

them, tells them that he will prepare mansions for them, and will come again and receive them unto himself. It is the design of Satan so to fill the mind with inordinate love of sensual things, that the love of God and the desire for heaven shall be expelled from the heart.

At the Saviour's advent, men had become thoroughly absorbed in earthly things. They did not with spiritual vision penetrate to the glories of the world to come. A view of heavenly things would have balanced the mind and engrossed the affections, so that they would have borne the image of the heavenly instead of the image of the earthly. Jesus sought to correct this evil. He gave lesson upon lesson to break the spell of infatuation that bound men to the earth. He asked, "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?" Christ presented the momentous claims of eternity to inspire the efforts of man to reach heavenly things. He presented before them the grandeur of the future in contrast with the insignificance of the present. He assigned to worldly enterprises a place subordinate to the interests of spiritual things. He opened before the minds of men the fact that every moment of life is weighty with eternal consequences. He showed them that the vanities of the world that bind men in a tyrannical bondage are superfluous and worthless.

The Master has engaged us in his service, and has pointed out our duty, and opened before us the reward that will attend patient continuance in well-doing. He who came down from heaven can speak of heaven, and rightly present the things which form the currency of heaven, on which he has stamped his image and superscription. He knows the danger in which those are placed whom he came to uplift from degradation, and to exalt to a place beside himself upon his throne. He points out their peril in lavishing affection upon useless and dangerous objects. He seeks to draw the mind away from the earthly to the heavenly, that we may not waste time, talent, and opportunity, upon things that are altogether vanity. He exhorts men, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

Our Saviour is constantly working to save men from the devices of Satan, that they may not cheat themselves out of eternal happiness by setting their hearts upon earthly gain. He whose heart is centered upon the treasures of eternal interest, will have a right hold from above, and will appreciate every earthly good as a gift from God, and will enjoy earthly blessings with a superior relish. The only safe place to deposit our treasures is in the bank of heaven. Every deposit made in this bank will accumulate abundant interest; you will be laying up in store for yourselves against the time to come.

God calls upon those to whom he has intrusted his goods to acquit themselves as faithful stewards. The Lord would have all things of temporal interest occupy a secondary place in the heart and thoughts; but Satan would have the matters of the earth take the first place in our lives. The Lord would have us approve the things that are excellent. He shows us the conflict in which we must engage, reveals the character and plan of redemption. He lays open before you the perils you will meet, the self-denial that will be required, and he bids you count the cost, assuring you that if you zealously engage in the conflict, divine power will combine with human effort. The Christian's warfare is not a warfare waged against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places.

The Christian must contend with supernatural forces, but he is not to be left alone to engage in the conflict. The Saviour is the captain of his salvation, and with him man may be more than conqueror.

The world's Redeemer would not have man in ignorance of Satan's devices. The vast confederacy of evil is arrayed against those who would overcome; but Christ would have us look to the things that are not seen, to the armies of heaven that encamp round about those who love God, to deliver them. The angels of heaven are interested in behalf of men. The power of Omnipotence is at the service of those who trust in God. The Father accepts the righteousness of Christ in behalf of his followers, and they are surrounded with light and holiness which Satan cannot penetrate. The voice of the Captain of our salvation speaks to his followers, saying, "Be of good cheer, I have overcome the world.' I am your defense; advance to victory."

Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as his child, and I can claim him and rejoice in him as my loving Father. We must center our hopes of heaven upon Christ alone, because he is our substitute and surety. We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in his human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of his good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation.

Without faith it is impossible to please God. Living faith enables its possessor to lay hold on the merits of Christ, enables him to derive great comfort and satisfaction from the plan of salvation. The true Christian will have an earnest desire to bring others to Christ. When Philip was assured that he had found the Messiah, he went to Nathanael, and said unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

What are we doing for Christ? Are we telling of his goodness and his excellency, and seeking to win souls for the Master? If Jesus is precious to your soul, you will

feel it your duty to make him known to others. Jesus has said to his people, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The gospel of Christ is not a dry theory; it is good tidings of great joy that reveal to us a personal Saviour, and we are to tell men and women and youth what they must do in order to be saved.
By Mrs. E. G. White.

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"Determination in the Work of God"

After the Israelites had left Egypt, and had come to the Red Sea, the armies of the Egyptians came out to compel them to return. The people that Moses was leading out were in great distress; they knew not what to do. The eye of God was upon his people, and he did not mean that they should perish. The pillar of cloud that had gone before them by day, at night became a pillar of fire, and hung between them and the Egyptian army, so that God was indeed a wall of fire round about his people. Although they were in a desert, no harm befell them. There seemed to be no way for their escape; there were mountains round about them, and the Red Sea before them, and they began to murmur and complain of Moses because he had brought them out of the land of bondage to perish by the hand of the Egyptians.

Moses told them to go forward into the waters of the Red Sea. It was according to God's command that Moses bade them go forward, and they went until they stepped into the waters, and by a rod in the hand of Moses, the Lord parted the Red Sea, and the children of Israel went through on dry land. We should have faith in God, and obey the command, "Go forward." We should not wait to see what the Lord will do for us first, but go forward and believe that he will do just what he has promised. It may seem that our way is hedged up on every side, but we are to move forward. Our Heavenly Father would have us believe that he has ways and means that we cannot see, and going forward does not mean to stand still.

"Faith is the substance of things hoped for, the evidence of things not seen." God would not have you bind about his precious work with unbelief; he would have you go forward, making progress continually in the building up of his cause upon the earth. You should not fix your eyes upon unfavorable circumstances and surroundings that will bind you in unbelief and in discouragement; it is your privilege to believe that God has ways and means to do his work. The great message of truth must go to all people, and nations, and kindreds, and tongues, and then shall the end come. We should ever keep this in view, and try to spread the knowledge of the present truth. You want faith at every step you take. You should engage in the work as though all depended upon you, and yet with perfect trust. God has intrusted to us the great work of warning the world of the coming judgment. We are to act our part in bringing this truth to all we can. We must pray

God to water the seeds sown, that they may spring up and bear fruit to his glory.

There were but very few of us to carry forward the work at first, and it was very necessary for us to be of one mind in order to have the work advance with order and uniformity. When we saw the importance of being in the unity of faith, our prayers were answered, and Christ's prayer was answered that we should be one as he was one with the Father. We were as destitute of means as you are here in these kingdoms, and we frequently went hungry, and suffered from cold for want of proper clothing. But we saw that the truth must advance, and we must have means to carry it forward. We then sought the Lord most earnestly that he would open ways that we might reach the people in the different cities and towns, and my husband and myself would have to work with our hands to get means to carry us from place to place, to open the treasures of faith to others. We could see that the Lord of heaven was preparing the way before us in the work. My husband has worked at handling stone till the skin was worn from his fingers, and the blood started from the wounds, that he might get means to carry him from place to speak to the people the words of truth. This is the way the work went in the beginning, and our petitions must now ascend to the God of heaven as they did then, that he will open the way, and the truth find access to hearts. The gold and the silver are the Lord's. The cattle upon the thousand hills are his; but he wants you to move forward in faith just as far and as fast as you can. The Lord's blessing will rest upon those who do to the very best of their ability. It is the privilege of those who have embraced the truth in these countries to place themselves in a position of faith where God will manifest himself to them. I cannot see why the work and the plans should be different here from the work and the plans in America. Everyone should be where he will feel that he is a part of the great work of God, and that he must help carry it forward.

When the Scriptures were opened in the Piedmont Valleys, the truth was carried forward by those who were very poor in this world's goods. Those who had Bible truth were not allowed to bring it before the people; they could not get Bibles into families, so they went as merchants selling goods, and carried parts of the Bible with them, and when they saw that it would do, they would read from the Scriptures; and those who were hungering for truth, could in this way obtain light. With bare and bleeding feet, these men traveled over the hard rocks of the mountains in order that they might reach souls, and open to them the words of life. I wish the very same spirit that animated them was in the heart of everyone who professes the truth at the present time. We can every one of us do something, if we will only take the position that God would have us. Every move that you make to enlighten others, brings you nearer in harmony with the God of heaven. If you sit down and look at yourself and say, "I can barely support my family," you will never do anything; but if you say, "I will do something for the truth, I will see it advance, I will do what I can," God will open ways so that you can do something. You should invest in the cause of truth so that you will feel that you are a part of it. God does not require of the man to whom he has given one talent, the interest of ten. Remember that it was the man who had one talent that wrapped it in a napkin and hid it in the earth. You should use the talent, influence, and means which God has given you that you may act a part in this work. In these kingdoms those in the truth are numbered by scores, but you may number them by hundreds before another year comes round, if you faithfully work for God. Just as good souls are waiting for the truth, as are here today. Many are longing to be fed by the word of truth. The angel of the Lord has presented this people before me, and I know whereof I

speak. But it will require earnest work on your part, mingled with living faith and the power of God, that the work may be accomplished. But you must broaden your ideas, brethren; you must by living faith take hold of the Arm of our strength, and say, "I can, and I will work for God," and you will see of the salvation of God; for success will crown your efforts. By Mrs. E. G. White.

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"Obedience to the Law Necessary"

We should seek most earnestly to have Christ abiding in our hearts by faith, that we may be kept through temptation without sin. We should be constantly looking to the Author and Finisher of our faith, so that we can attain unto righteousness. The closer we draw to Jesus, and the more clearly we see his life and character, the less we shall think of ourselves. There are a class that say that they are sanctified, they are holy, and yet they are living in transgression of God's law. Shall we take their word as truth, or shall we compare their characters and doctrines with the word of God? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But the apostle says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whose keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." Every soul must be brought to the test of God's great standard of righteousness; and if the character is not in accordance with God's law, it is not in a right condition before God.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is the only definition of sin given in the Holy Scriptures, and we should seek to understand what sin is, lest any of us be found in opposition to the God of heaven. We are required to be in a position of obedience to all of God's commandments. Our salvation cost our Lord too much for us to be found going on in uncertainty when eternal interests are involved, therefore we should open our minds and search the Scriptures, so that we may know for ourselves how we can stand under the banner of Prince Immanuel. God requires at this moment just what he required of Adam in paradise before he fell--perfect obedience to his law. The requirement that God makes in grace is just the requirement he made in paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's word requires of them in order that they may have eternal life. We must live by every word that proceedeth out of the mouth of God. Our Saviour has told us that in these last days there would be false doctrines and false teachers who would lead the people to accept fables and customs and practices of men, instead of the commandments of God, and that our world would be flooded with heresies. Are we bringing in heresies to turn souls from the truth of God's word? We want the truth of God's

word on every point, and we need to practice it. Those who follow the course of error and live in transgression of the law of God, will not follow that course alone; there will be others who will imitate their example.

We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible how sin entered into the world. Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law, and then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. Satan thought to win the human family to his side that they might war against the family in heaven. It was Satan's plan to war against the God of heaven. God has a constitution and laws to govern those whom he has created, and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of Heaven. There are many deceptions to lead us away from the truth. Many think that Adam and Eve were very foolish in listening to the voice of the tempter that caused their fall from the high and holy estate, yet those who criticise do the same thing. Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress?

John brings the commandments of God to view away down this side of the crucifixion of Christ, and shows their positive, binding claims upon men. Those who have taken the position that the commandments of God were done away when Christ hung upon the cross, are in harmony with the great deceiver. God has made his constitution and his laws, and he can encircle in his arms those who are obedient, and shield them from the powerful deceptions of Satan. When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together, and all the sons of God shouted for joy.

God repeated his holy law upon Sinai, precept by precept, that his people might not be left to dishonor him in disobeying his statutes, and he declares that we shall live in them if we obey them. Yet the Christian world claims that Christ died upon Calvary's cross to abolish the law of God. We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. Jesus addressed his disciples and the Pharisees in 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." The words of Christ in the day of God's retributive judgment will be sufficient to condemn the transgressor if there was not another evidence of the perpetuity of the law of Jehovah. There is no shadow in the precepts of the decalogue. The ten commandments are not a type. God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven. We are told that Christ was in the pillar of the cloud by

day, and in the fiery pillar at night. Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament, surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the word of God, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

We want the sanctification that God himself gives, and that sanctification comes through doing his law. We hear the heavenly benediction pronounced upon the obedient by Christ himself: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The only remedy that could be found for fallen man was the death of Christ upon the cross. Thus the penalty of transgression could be paid. Did the Father spare his Son one jot of the penalty? Behold him when he was in the garden praying, "If it be possible, let this cup pass from me," and the bloody sweat pressed through his pores, and moistened the sod of Gethsemane. Jesus carried out the plan to its very end, and on the cross cried out. "It is finished." The law finished?--No. The plan that had been proposed to rescue man from the degradation of sin, was carried out to the very letter. Could it have been possible for Jehovah to change his law to meet man in his fallen condition, then Christ need not have left his glory, his majesty. It was because the law of God was changeless as his throne, that Christ consented to take humanity, to die in man's behalf to save him from eternal ruin. But Satan is continually at work with his devices to carry out his plan,--opposition against God's holy law. He commenced his work in heaven in trying to deceive the angels. He blinded the eyes of the Jewish nation so that they could not discern Christ as the Messiah, and the very nation that Christ came to save cried with the murderous throng, "Crucify him, crucify him." And again the hoarse and terrible cry was raised, that called maledictions upon themselves, "His blood be on us, and on our children," and they crucified the Lord of glory.

When Satan found that the tomb could not hold the Son of God, but that he had arisen and ascended to the Father, he came to man with another lie, and told him that the law of God that Jesus in such a wonderful manner had magnified and exalted, was done away when he died upon the cross. No greater deception could have come upon the world; but people receive it, and teach that the law of God is done away, notwithstanding the heavens and the earth which their eyes look upon speak to them every day that this is a fallacy. Hear what Christ himself says: "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." And again, "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." By Mrs. E. G. White.

"Go and Tell Him His Fault Between Thee and Him Alone"

Those who are at variance should act out the Bible directions to the letter. The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is a kind of work that requires the grace of Christ in the heart. There is alienation and division where none should exist, among those who profess to be the children of God; and the reason of this is that men are hearers, readers, of the words of Christ, but not doers.

How much suffering would be prevented, if those who claim to know and believe the truth, would practice its precepts! In living out the lessons of Jesus, we make it manifest that we are not careless, inattentive, unfruitful hearers of the word. If those who claim to be the followers of Christ were only obedient to the truth, the door that is now open where Satan finds access and enters to wound and bruise the soul, would be closed. How careful we should be not to offend one of the little ones that belong to God! The Saviour said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." Let every member of the church try to save the souls of others, and not through criticism and evil reports discourage or destroy them. How many and how great evils would be extinguished in the church if men followed Christ's rule of dealing with the erring, instead of following the impulse and passion of their unsanctified hearts!

If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves, in the spirit of Christian love, the difficulty will, in most cases, be healed, and the offending brother won. Misunderstandings have arisen that have been thus explained in Christian tenderness, and the breach has been healed.

When brethren come together in harmony with the directions of Christ, Jesus himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe, but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the word. "If he will not hear thee [in that private interview], then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with the one at fault, but should bow in prayer, and with humble hearts seek the Lord.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church [if he persists in his unreasonable course and will not be corrected, then there is only one more step to be taken, and that is a very sorrowful one], let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." When every specification that Christ has given is carried out in the true, Christian spirit, then, and then only,

heaven ratifies the decision of the church, because its members have the mind of Christ, and do as Christ would do if he were upon earth.

Brethren, it must be made manifest that we are not only Bible readers, but also doers of the words of Christ. Those who fully trust in the Lord Jesus, will be obedient children, and will have guidance from above. The mind and will of God are made plain in the living oracles.

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us. The Lord has spoken to everyone in his word, and that word is luminous with light, and weighty with the precious ore of truth. In the Bible we have a perfect rule of conduct, and we are safe in humbly following it. With reverent hearts we should bow to God's expressed will. We are not left in uncertainty; for in all the varied circumstances of life we may walk according to the instructions of God, which are based upon golden principles of truth, and revealed in the precepts of his law. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily life have been made known. Those who turn from the beaten path marked out in God's word, because it suits their feelings better to do so than to walk according to the commandment, leave the light, and are enshrouded in darkness. Peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will.

We are not to place dependence upon man, nor expect homage from our fellowmen. Jesus says, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." We should remember that the best and most intelligent of men have only limited ability, and we should pray for discernment to understand what is each man's true place. We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see thus, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident, to be jealous of our own spirit and action.

No living man should come in to take the place of God in your mind. "Call no man your father upon the earth. . . . Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself, shall be exalted." These words of Christ are not only to be read, but are to be obeyed to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride, that they act as if it were not enjoined upon them to live in harmony with the instructions of Christ.

We are to walk in humility before God, and we can do this as the clear light of heaven reveals the perfection of Christ's character, and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ in contrast with self, will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ has died. I have great sorrow of heart that the rules of Christ have been so strangely neglected by those who profess to be his followers. Reading the Bible, believing the Bible, will not save any of us; for it is the doers of the word that shall be justified.

I know of nothing more injurious to the soul than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men! An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God, to set forth the mistakes and errors of his brethren in high colors, doing a wicked work against Jesus in the person of his saints. The rebuke of God is upon everyone that engages in such work; it is the work of Satan. The Lord has declared, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of their faults and failings, they plant roots of bitterness, whereby many shall be defiled. It is through this kind of work that brother becomes suspicious of brother, and variance arises in the church. Love cannot exist where the conversation of the professed people of God is largely made up of talk concerning the errors and mistakes of others. When this is done, the words of Christ are treated with indifference and contempt, as though frail, erring man had found some other way to heaven save the one appointed by the Lord,--obedience to the commandments of God. We should remember that we are all brethren, seeking the same home in heaven; but if Christ is not formed within, if you have not the mind of Christ, and do not practice the words of Christ; if you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony on the earth, how could you live throughout eternity in love and peace? There must be kindness, love, courtesy, and delicate regard shown for one another here and now. To practice the principles of love will not prevent us from dealing plainly with our brethren, in brotherly kindness pointing out wrongs and short-comings when it is necessary to do so. But we should do this in harmony with the directions of Christ. When you are yourself connected with God, you may speak plainly to those who by their crooked course are turning the lame out of the way. The apostle gives this instruction concerning this class: "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."

Satan designs to keep the church in a state of wrangling, envy, jealousy, and evil surmising, so that brethren cannot pray or work in harmony; while thus at variance, they fail to bring the saving power of the truth to bear upon the heart of unbelievers. People become disgusted with our religion when they witness the way in which a brother treats an offending brother.

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ, I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are my disciples, if ye have love one to another." Jesus told the disciples to tarry at Jerusalem until they should be endued with power from on high. "Without me," he said again, "ye can do nothing." But Paul declares, "I can do all things through Christ which strengtheneth me."

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples. The record says, "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." They were not assembled to relate tidbits of scandal. They were not seeking to expose every stain they could find on a brother's character. They felt their spiritual need, and cried to the Lord for the holy unction to help them in overcoming their own infirmities, and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in our land. For "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil-speaking, is rooted out, and a radical transformation is wrought in the heart. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "The fruit of righteousness is sown in peace of them that make peace.

Paul says that "as touching the law,"--as far as outward acts were concerned,--he was "blameless," but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard, he had abstained from sin, but when he looked into the depths of God's law, and saw himself as God saw him, he bowed in humiliation, and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, "I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died."

Sin then appeared in its true hideousness, and his self-esteem was gone. He became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought, and he ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and his matchless love, and grew more and more into his image. He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ.

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to his glory, even rich clusters of good fruit that will make us more precious than the golden wedge of Ophir. Brethren, you need to humble yourselves under the mighty hand of God, and he will lift you up. If a fountain that has been rank and bitter loses its corrupt qualities, those who drink

of it, will recognize the change. The water will be pure and sweet, and the streams that flow from it wholesome and refreshing.

We are to be constantly seeking for precious pearls of truth. There must be a dying to the world. There must be no cowardice, no compromise. There must be an earnest seeking for the wisdom that is from above. The apostle asks, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Brethren, God would work for us if he could do it safely; he wants to do great things for his people, but the strife of tongues has dishonored God, weakened the hands of his professed children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart to receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its impress upon the soul, that Jesus may be glorified among those who claim to be his followers? By Mrs. E. G. White.

Advent Review and Sabbath Herald, July 29, 1890
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"Reasons for Having Courage"

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

These words were spoken to the disciples just before the betrayal of Jesus. The disciples were filled with sorrow at the thought that Christ was to leave them,--that they were to be deprived of his presence. Therefore he comforted them with the assurance that if he went away, he would come again. He also told them that he would prepare mansions for them, and would take them to himself. When he ascended from the mount of Olives, our precious Saviour said that he would be with them always; and as they beheld their Lord taken from them into heaven, angels addressed them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Thousands and thousands of angels escorted Christ in honor to the city of God, singing, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." The angel sentinels at the gate exclaimed, "Who is this King of glory?" and the escorting angels raised their voices in chorus,

"The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the challenge rings forth, "Who is this King of glory?" and the escorting angels answer, "The Lord of hosts, he is the King of glory," and the heavenly train passes through the gates. The angels of God were about to bow in adoration before him, but Christ waved them back; he must first hear from his Father than his sacrifice for man had been accepted. He had a request to present before the Father: "I will that they also, whom thou hast given me, be with me where I am." Although he ascended into heaven to the glory of his Father, our blessed Saviour did not forget us here on the earth. And what was the answer that the Father gave to the Son?--"Let all the angels of God worship him." And then they all bowed in adoration before him; they worshiped him, and their song of praise filled the heavenly courts. Honor and praise and majesty were ascribed to Him that sitteth upon the throne, and to the Lamb forever and ever.

Our Saviour promised that he would come again. Those heavenly gates are again to be lifted up, and Christ as conqueror, with a thousand times ten thousand and thousands of thousands, will march out of those gates in triumph, to honor those who have loved him and kept his commandments, and to take them to himself. And he says that he has not forgotten them nor his promise. The Lifegiver will call the dead from their prison house, and as they come up from the grave, they will receive the finishing touch of immortality. They will rise from their dusty beds and exclaim, "O Death, where is thy sting? O Grave, where is thy victory!" And they will be caught up with those who are translated to heaven without seeing death, to meet their Lord in the air. Then the crown of immortal glory will be placed upon each brow. What a wonderful sight are these exalted ones! The world knew them not, but they are the overcomers! Palm branches of victory will be placed in their hands, and again the gates will be opened, and they will enter into the city with Jesus, and all the angels of God will strike their harps, and the heavenly arches will ring with the victory achieved through their God. They will stand before the throne of God, clothed with the white linen which is the righteousness of Christ.

Now, what is the work which we have to do in probationary time?--To purify our souls in obeying the truth. The law of God is to be exemplified in the character; and in order that man might keep the law, Jesus came down to our world to die man's sacrifice. He did not, in this, detract from the dignity of the law, but made manifest the immutability of its character. Jesus says, "If ye love me, keep my commandments." That it really has been made possible for man to grasp the righteousness of Christ, and keep the commandments, should call forth from our hearts and lives hearty responsive offerings of praise to Him who hath called us out of darkness into his marvelous light. Now I inquire, Shall we go with our heads bowed down in gloom and sadness, because Christ is coming?--No; we have every reason to lift up our heads and rejoice, for our redemption draweth nigh.

What is the work that we are to do here in the world?--We are to wash our robes of character, and make them white in the blood of the Lamb. We must sanctify ourselves and our households to God. We must bring Jesus into our hearts and our homes, and we must seek every day to instruct others in regard to the claims of the law of God and the plan of salvation, that they may have a knowledge of Jesus. You can neglect anything of a temporal character more safely than you can the spiritual interests of your household. Our Saviour wants you to keep in close relation to himself, that he may make you happy. When Christ lets his blessing rest upon us, we should offer thanksgiving and praise to his dear name. But, you say, if

I could only know that he is my Saviour! Well, what kind of evidence do you want? Do you want a special feeling or emotion to prove that Christ is yours? Is this more reliable than pure faith in God's promises? Would it not be better to take the blessed promises of God and apply them to yourself, bearing your whole weight upon them? This is faith. It is by faith that we are to come into a sacred nearness to Christ, not depending upon feeling; we are to say, "I believe thy promise, Lord, because thou hast said it. Thy word is pledged; we know that we are the children of God because we comply with the conditions, because he has pledged his word." There is not a friend in the world of whom you would require one-half the assurance that our Heavenly Father has given you in his promises.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

You can see the condition on which you become the children of promise, and receive the love of God. Jesus knew that of yourself you could not obey God's law; for you were sold under sin; therefore he came to our world to bring to you moral power, that through faith in his name you might live. He brings his divine power to combine with your human efforts, that through his righteousness appropriated to yourself, you can keep his law. Our liberty was procured by Christ, by his spotless, meritorious life and death. We receive the righteousness of Christ, and through his merits enjoy liberty, and are identified with him. We have the promise that if we abide in him, and his words abide in us, we may ask what we will, and it shall be done unto us. Is it indeed possible that Christ may abide in us, and we in him? Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Would he tempt us and deceive us?--No, indeed. There is everything to encourage any soul who by faith claims the promises that God has given us, for through his grace we may be overcomers. The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; but God's Son, who is one with the Father, equal in authority with the Father, paid the debt for us. We are to add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. You are not to think that you must wait until you have perfected one grace, before cultivating another. No; they are to grow up together, fed continually from the fountain of charity; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes. By Mrs. E. G. White.

Advent Review and Sabbath Herald, August 5, 1890
(Vol. 67, #31)

"We Should Praise God Now"

It is the absence of the graces of God's Spirit that leaves the home in a dark, unhappy condition. Your home should be a blessed sanctuary where God can come in, and where his holy angels can minister unto you. If impatience and unkindness are manifested one to another, angels cannot be attracted to your home; but where love and peace abide, these heavenly ones love to come and bring still more of the holy influence of the home above.

Scarcely any of us realize that angels are about us; and these precious angels, who minister to those who shall be heirs of salvation, are saving from us many, many temptations and difficulties. The whole family of heaven is interested in the families here below; and how thankful we should be for this interest manifested for us day and night. Words spoken in our homes which are impatient and unkind, angels hear; and do you want to find in the books of heaven a record of the impatient and passionate words you have uttered in your family? Impatience brings the enemy of God and man into your family, and drives out the angels of God. If you are abiding in Christ, and Christ in you, you cannot speak angry words. Fathers and mothers, I beseech you, for Christ's sake, to be kind, tender, and patient in your homes. Then light and sunshine will enter your homes, and you will feel that bright beams from the Sun of Righteousness are indeed shining into your hearts.

You should never separate Christ from your life and family, and close the doors against him by unchristlike words and actions. There are those who profess the truth who neglect family prayer. But how can you venture to go to your labor without committing the care of your souls to your Heavenly Father? You should show that you trust in him. You should consecrate your families to God before you leave your homes. Every prayer that you offer up to God in faith, will surely be respected and answered by your Heavenly Father. When Abraham was told to go out into a place which he knew not, wherever he pitched his tent he built an altar, and offered up his prayer morning and evening; and the Lord said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." This is the very work that should be done in every family, but it is strangely neglected. We want to live as in the sight of God in this world. It is of the greatest importance that we constantly make preparation here for the future, immortal life. We may have that life that measures with the life of God; if we are faithful, we shall have an immortal inheritance, an eternal substance; we shall see the King in his beauty; we shall behold the matchless charms of our blessed Saviour.

We should feel the importance of educating and training our children, that they shall seek and appreciate eternal life. Their will must be brought into subjection to the will of God, and they must seek constantly to repress everything that is evil in their natures. If fathers and mothers want their children to be Christlike in

disposition, they must set them the example. Your every act should be one to fit yourself and your children for heaven, and you will have special help in the matter. The Saviour desires your joy to be full, therefore he tells you to abide in him and he will abide in you. Open the door of your heart, and let in Jesus and the bright rays of his righteousness. He loves us with a love that is inexpressible, and if at any time you begin to fear that you will be lost, that Jesus does not love you, look to Calvary. Do you want a clearer expression of his love than that which the Father has bestowed upon us, in that he has given us in his Son? The light shining from the cross of Calvary should make us the happiest people on the earth. Now I ask you, dear brethren and sisters, why should we not love him? He exclaims, "What could have been done more to my vineyard, that I have not done in it?" If we had to work out our salvation in our own strength, we might be discouraged, and give up the warfare; but now he says, "I am with you always, even unto the end of the world." When he has given us such an assurance of his care, should we not respond to it by giving him our confidence? If you have been in the habit of murmuring, complaining, and finding fault, you must cease, for you are showing the Satanic side of your character. If you neglect your own soul, and begin to find fault and pick flaws in others, you are doing Satan's work. But if you are talking of the love of Jesus, and are trying to bless those around you with your influence, you are a blessing and not a curse, you are bringing yourself into close relationship to Jesus. Every day we are to be gaining the victory. Only one day at a time is given us in which to work. We must exercise living faith in God today; we must believe that God accepts us this day if we come to him in sincerity.

You must not be controlled by feeling. You must look away from the things that are seen, to the things that are unseen, trusting and rejoicing in the promises of God. I have thought with what joy the angels would look down from heaven upon us, if we were all praising God, and abiding in Christ. If, indeed, there is joy to the full for the Christian, why should we not possess it, and manifest it to the world? The whole treasure of heaven is opened before you in Christ: why should not everyone bring Christ into his life, and represent him to the world?

Our Saviour is coming again, and he wants to find you all ready for his appearing. If you are ready, your eyes will be beholding Jesus and heaven your home. When trials come to depress and discourage you, you must talk faith, not doubt and despondency; you must place your eyes upon heaven and heavenly things. Says Paul, "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." Then let us keep talking of Jesus and his love; let us dwell upon the precious truths which he has intrusted to our keeping; let us show to the world around us that these truths are accomplishing something for us. How can the world tell of the value of the truth which you have received unless they witness the transforming effect on your character? When you have Christ abiding in your hearts by faith, you will bring his righteousness into your life and experience. Satan will say to you, "You cannot be saved; you are a sinner." Well, tell him that you know you are a sinner, but that Christ came to save sinners. He says, "I am not come to call the righteous, but sinners to repentance." Tell the enemy, "I have laid hold of the righteousness of Christ, and he is my Saviour I have no righteousness of my own, but Christ is my righteousness." Then you will be justified by faith.

In just a little time, Christ will come in power and great glory, and what a terrible thing it would be if we should not be ready! Let us get ready at once. Separate evil

from you, begin to sing the song of praise and rejoicing here below. Do you want to learn the song of praise here, do not let a single word of bitterness or envy or faultfinding escape your lips; but let your lips be tuned to praise God. There is enough to discourage us everywhere, but we must look to the Author and Finisher of our faith, and by beholding his loveliness and purity become changed into the same image. You can feast your soul on his love; you can know that you are obtaining the victory every day; you can rejoice in the Lord.

I am so sorry for my Master, because he hears so little praise, so little thankfulness, for the love that he has bestowed upon us. Angels in heaven are praising God all the time, and here are mortals for whom Christ left the heavenly home, and suffered mockery, insult, and death, that he might lift us up to sit in heavenly places, and they offer no song of praise.

If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate your tongues to praise him, and train your hearts to make melody to God; and when the evil one begins to settle his gloom about you, sing praise to God. When things go crossways at your homes, strike up a song about the matchless charms of the Son of God, and I tell you, when you touch this strain, Satan will leave you. You can drive out the enemy with his gloom; his dark shadow will be swept from your pathway by praising God, and you can see, O, so much clearer, the love and compassion of your Heavenly Father. It is Satan's studied effort to eclipse the light of the Sun of Righteousness so that you cannot see it. Your mind should be uplifted to God; you should have praise meetings in your family and in the church. Do not tell a dismal story at any time or in any place. Let the whole world look upon you, and say, "These are people who love God; for we can see his image reflected in them."

Now, brethren and sisters, may the grace of God and his blessing come into your hearts. God does not want you to gather to your souls every little trial and difficulty, and talk to them until you become discouraged, and changed into a cloud of gloom and discouragement. Uplift your soul into the pure, heavenly atmosphere; get out of the moral miasma of this low earthliness; let the soul open to the love of God.

Be of good courage, brethren and sisters; Jesus lives! he is your Saviour; he wants to save every one of you; he wants to place a crown of glory upon every brow. Let us act before the world as God's peculiar people, showing forth the praises of Him who has called us out of darkness into his marvelous light.

O what a time of rejoicing there will be in heaven when we get out of the perplexities of this life! With gladness we shall cast our crowns at the Saviour's feet. We shall touch the golden harps, and fill all heaven with the richest harmony. Let us touch the harps here, and let our lips glorify God. By Mrs. E. G. White.

Advent Review and Sabbath Herald, August 19, 1890
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"The Righteousness of Christ"

[The following letter was written in answer to a letter from a brother minister. As the subject dwelt upon is of general interest, it may be a help to others besides the one specially addressed.]

Dear Brother: It was with pleasure that I read your letter of inquiry to me, for the thought that the work of the Spirit of God wrought upon your heart at the Kansas meeting has so far not been effaced, is of great satisfaction. You have had a glimpse of the righteousness of Christ which you have not lost, as I am sure some others did when they came in contact with those who did not appreciate this blessed truth. I am glad that Jesus does indeed make his presence manifest when it is eagerly sought for and gratefully acknowledged.

When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ's righteousness, but that you may become a light to others. The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened. There are persons who have received the precious light of the righteousness of Christ, but they do not act upon it; they are foolish virgins. They prefer the sophistry of the enemy rather than the plain "Thus saith the Lord." When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them.

Satan uses those who claim to believe the truth, but whose light has become darkness, as his mediums to utter his falsehoods and transmit his darkness. They are foolish virgins indeed, choosing darkness rather than light, and dishonoring God. The character we cultivate, the attitude we assume today, is fixing our future destiny. We are all making a choice, either to be with the blessed, inside the city of light, or to be with the wicked, outside the city. The principles which govern our actions on earth are known in heaven, and our deeds are faithfully chronicled in the books of record. It is there known whether our characters are after the order of Christ or the order of the archdeceiver who caused rebellion in heaven. Are we wise virgins, or must we be classed among the foolish? This is the question which

we are deciding today by our character and attitude. That which passes with many for the religion of Christ, is made up of ideas and theories, a mixture of truth and error. Some are trying to become good enough to be saved. They continually complain of their sins. The Lord says of them, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?"

Penances, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion,--all these are of no value whatever. The sacrifice of Christ is sufficient; he made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless. We not only dishonor God by taking this course, but we destroy our present and future usefulness. A failure to appreciate the value of the offering of Christ, has a debasing influence; it blights our expectations, and makes us fall short of our privileges; it leads us to receive unsound and perilous theories concerning the salvation that has been purchased for us at infinite cost. The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful.

To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, "A new heart will I give unto thee." The image of Christ is to be stamped upon the very mind, heart, and soul. The apostle says, "And we have the mind of Christ." Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power. But men can never enter heaven with their old tastes, inclinations, idols, ideas, and theories. Heaven would be no place of joy to them; for everything would be in collision with their tastes, appetites, and inclinations, and painfully opposed to their natural and cultivated traits of character.

In the parable of the virgins, five are represented as wise and five as foolish. The name "foolish virgins" represents the character of those who have not the genuine heartwork wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is that their command, that would have qualified them to be the inhabitants of heaven, will be the foolish virgins. They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power.

Happiness is the result of holiness, and conformity to the will of God. Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ.

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state. The True Witness declares, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and

knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with 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 the throne, even as I also overcame, and am set down with my Father in his throne."

Halfhearted Christians obscure the glory of God, misinterpret piety, and cause men to receive false ideas as to what constitutes vital godliness. Others think that they, also, can be Christians and yet consult their own tastes and make provision for the flesh, if these falsehearted professors can do so. On many a professed Christian's banner the motto is written, "You can serve God and please self,--you can serve God and mammon." They profess to be wise virgins, but not having the oil grace in their vessels with their lamps, they shed forth no light to the glory of God and for the salvation of men. They seek to do what the world's Redeemer said was impossible to do; he has declared, "Ye cannot serve God and mammon." Those who profess to be Christians, but do not follow in the footsteps of Christ, make of none effect his words, and obscure the plan of salvation. By their spirit and deportment they virtually say, "Jesus, in your day you did not understand as well as we do in our day, that man can serve God and mammon." These professors of religion claim to keep the law of God, but they do not keep it. O, what would the standard of true manhood have become had it been left in the hands of man! God has lifted his own standard,--the commandments of God and the faith of Jesus; and the experience that follows complete surrender to God, is righteousness, peace, and joy in the Holy Ghost. Everything that man touches with unholy hands and unsanctified intellect, even the gospel of truth, becomes, by the contact, contaminated. Man puts confidence in man, and makes flesh his arm, but all the work of man is of the earth, earthy. By Mrs. E. G. White. (Concluded next week.)

Advent Review and Sabbath Herald, August 26, 1890
(Vol. 67, #33)

"The Righteousness of Christ (Concluded)"

Christ says, "I am the way, the truth, and the life;" and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by faith contemplate the great scheme of redemption, and

the Comforter will bring all things to your remembrance.

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companionship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of it spirit, without becoming guilty of treason against the Lord who has bought you.

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed entirely at our disposal, in order that we may become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright beams into all the highways and byways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ! Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient--when by spirit and attitude they say, "I am rich, and increased with goods, and have need of nothing"? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked.

Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."

Like the Jews, many have closed their eyes lest they should see; but there is a great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmisings, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who had given her her work to do.

Those who realize their need of repentance toward God, and faith toward our

Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will cooperate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus.

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure."

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of everyone that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith."

What kind of faith is it that overcomes the world?--It is that faith which makes Christ your own personal Saviour,--that faith which, recognizing your helplessness, your utter inability to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you always, even unto the end of the world."

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another.

Every soul must have a realization that Christ is his personal Saviour; then love

and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour.

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light.

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,--that of his dear Son. The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God. By Mrs. E. G. White.

Advent Review and Sabbath Herald, September 2, 1890
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"Ye Are Laborers Together With God"

Greater and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. It is in working for others that we forget ourselves, but those who do nothing for their fellowmen, become morbid and self-centered, and time hangs heavily upon their hands. It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. It is those who are not engaged in this unselfish labor who have a sickly experience, and become worn out with struggling, doubting, murmuring, sinning, and repenting, until they lose all sense as to what constitutes genuine religion. They feel that they cannot go back to the world, and so they hang

on the skirts of Zion, having petty jealousies, envyings, disappointments, and remorse. They are full of faultfinding, and feed upon the mistakes and errors of their brethren. They have only a hopeless, faithless, sunless experience in their religious life. This is the condition of the church of which Christ speaks when he says, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Let every member of the church become an active worker,--a living stone, emitting light in God's temple. Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much has been lost on this account. Plans have not been formed whereby the talent of all could be employed in the service of the cause. The enemy is not slow in employing those who are idlers in the church, and he uses the unappreciated talent of the members of the church for his own work.

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds must be dealt with carefully, and the Lord will work with those who are fully consecrated to his service. Jesus is drawing the youth, and we must all work with him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. We must seek to press the youth with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mold should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the word of God, and every man have his portion in due season. A great work can be done by dropping a word privately to your young friends, and to those you meet in your daily walks.

Long sermons fail to do good, for both the speaker and the hearer become weary. Discourses should be shortened, and the physical mental powers of the minister should be preserved for ministering, and a far greater work could be accomplished. If you were in connection with Christ, bright jewels of truth would flash their light into the minds of your listeners. The ambassadors of Christ should educate themselves in such a way that they may be able to minister effectually, not only in word and doctrine, but in watching for souls as those who shall have to give an account. No man can be a faithful steward of the grace of God who does not do this essential, but much neglected work. I have been shown that great neglect and indifference have existed in regard to the proper feeding of the flock of God. All

should have their portion of meat in due season. Those who have ministered, have drifted out of the grace of Christ, and have been content with a legal religion, becoming self-righteous and self-sufficient. The minister cannot give to others that which he himself does not possess. If Christ is not abiding in the soul, how can he be presented to others in harmonious words of love? Many are able to talk upon doctrinal points, but they are ignorant of the lessons of Christ. Such men cannot be a blessing either in the pulpit or at the fireside.

A special work must be done for the children. Do not neglect the lambs of the flock. Christ said to Peter, "Feed my sheep," and again he said, "Feed my lambs." The best results would follow proper labor for the youth. Souls have gone to ruin that might have been saved if they had been labored for with perseverance and love. There must be a constant effort put forth both by precept and example, to save our children. Do not think that scolding will bring them to the fold of Christ. The youth are to be won by love. Be interested in them, speak with them, pray with and for them. Do not be found speaking light and trifling words, jesting and joking, but let all your conversation give a holy evidence that you possess genuine piety. Those in whose hearts Christ abides by faith, know how to speak a word in season, they know how to pray with the sinner, they know how to present the truth as it is in Jesus. The lessons must be given in such a manner that Christ may receive all the praise. All that we have, all that we are, all that we can do, is God's; it belongs to him; therefore when we give the best, and all there is of us, it is only that which belongs to God.

When we look to the cross, and there behold the suffering Son of the infinite God, our hearts are moved to repentance. Jesus volunteered to meet the highest claims of the law, that he might be the justifier of all who believe on him. We look to the cross, and see in Jesus a fully satisfied and reconciled God. Jesus is righteousness. What fullness is expressed in these words! And when we can say individually, "The Lord is my righteousness," then we may indeed rejoice; for the atoning sacrifice seen through faith brings peace and comfort and hope to the trembling soul weighed down beneath the sense of guilt. The law of God is the detector of sin, and as the sinner is drawn to the dying Christ, he sees the grievous character of sin, and repents and lays hold on the remedy, the Lamb of God, who taketh away the sin of the world.

We feel deeply thankful that some of our brethren are making an application of the truth to their own souls, through which new hopes and joys are sure to find place within the heart. A deeper Christian experience is greatly needed. The promises are sure; they stand fast forever; we must individually take them to ourselves. Christ is speaking to us in his word. May the Sun of Righteousness send his bright beams into the chambers of the mind and into the soul temple, that the mist of doubt and uncertainty may be dispelled. Then may the soul, all warm with the love of God, in earnestness and power preach Christ and him crucified. Such preaching will not be in vain, but as it was when Christ, the great teacher, was upon the earth, many will be astonished and charmed, and hearts will be melted and subdued as they contemplate his matchless love. As the Saviour is lifted up before the people, they will see his humiliation, his self-denial, his self-sacrifice, his goodness, his tender compassion, his sufferings to save fallen man, and will realize that the atonement of Christ was not the cause of God's love, but the result of that love. Jesus died because God loved the world. The channel had to be made whereby the love of God should be recognized by man, and flow into the sinner's heart in perfect harmony with truth and justice. By Mrs. E. G. White.

Advent Review and Sabbath Herald, September 16, 1890
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"Let Him Take Hold of My Strength"

Those who come into sacred relation with the God of heaven are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them, and he gives them power to become sons of God. The world loses all attraction for them; for they seek a better country, an eternal world, a life that is to continue through never-ending ages. This is the theme of their thought and conversation. The word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom.

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine molding; we must follow in the footsteps of the Man of Calvary. God has claims upon everyone of us. He created us, he redeemed us with an infinite sacrifice. He has promised the overcomer the great rewards of eternity. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence, where are pleasures forevermore.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise is this, that we may share in the glory of our Redeemer! The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere. Those who have, by beholding, become changed into the moral image of Christ, will put on immortality and incorruption at his appearing, and will be caught up to be forever with the Lord.

All heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance, the words of faith, the acts of love, the humility of spirit; and in that day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

We are too faithless. We do not take the promises of God, and drink in their rich meaning. We let doubts shut out the consolation of the assurances of God. Suppose a man were condemned to death, but before the sentence was executed, a noble who was able to free him, had compassion upon him, and said, "I will die in his stead," and the fetters were removed, the prisoner went free, while the noble died. What gratitude would awaken in the doomed man's heart! He would never forget his deliverer. The deed of the noble would be heralded to all parts of the world. This is what Jesus, the Prince of heaven, has done for us. When we were under the condemnation of death, he came to rescue us, to set us free from the bondage of Satan, and to deliver us from everlasting death. With his own precious blood he paid the penalty of our transgression. Does not gratitude awaken in your heart for this wonderful love? Is it not your determination to yield all you have and are to the service of such a Saviour? Will you not become a laborer together with God, seeking the salvation of those for whom Christ died?

You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He will welcome you to the home of the blest. There you will see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "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." What greater evidence could we ask of the love of God, than he has given? Let us dwell upon his rich promises, till our hearts are melted into tenderness and devotion.

Jesus invites you, in words that touch the heart with their compassionate love and pity. He says: "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." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Do you pour out your trials and grievances into human ears? Do you go for help to those who cannot give you rest, and neglect the loving call of the mighty Saviour? Have faith in God. Believe in the precious promises. Go to Jesus in childlike simplicity, and say, "Lord, I have borne these burdens as long as I can, and now I lay them upon the Burden Bearer." Do not gather them up again, but leave them all with Jesus. Go away free, for Jesus has set you free. He said, "I will give you rest." Take him at his word. Instead of your own galling yoke of care, wear the yoke of Christ. He says: "My yoke is easy, and my burden is light." Learn of him; for he is "meek and lowly in heart: and ye shall find rest unto your souls." Fix your eyes upon Jesus. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life."

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to overcome the world, the flesh, and the Devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance shall be opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name. By Mrs. E. G. White.

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"The Condition of Salvation"

The example of Christ shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the wilderness of temptation, understands what the Christian has to meet; for he has conquered the enemy in our behalf, and as an overcomer, he has given us the advantage of his victory, that we may be able to resist the temptations of the evil one. We have the privilege of uniting our weakness with divine strength, of connecting our imperfection with the merit of Jesus; and sustained by his enduring might, in his all-powerful name, we may be more than conquerors.

It was through infinite sacrifice and inexpressible suffering that our Redeemer placed salvation within our reach. He lived in the world unhonored and unknown, that through his condescension and humiliation, he might exalt man to receive heavenly honors and immortal joys in the kingdom of glory. And when all this humiliation and suffering was endured by the divine Son of God, will fallen man murmur because heaven can be obtained only through conflict, abasement, and self-sacrifice?

The inquiry of many a proud heart is, "Why need I go in humiliation and penitence before I can find the acceptance of God, and obtain the immortal reward? Why is not the path to heaven less difficult? Why is it not more pleasant and attractive?" We refer all these murmuring, doubting ones to the great Example. Look upon our precious Saviour suffering in the wilderness, bowing under the load of man's guilt, and enduring the keenest pangs of hunger. He was sinless, and more than that, he was the Prince of heaven; but in man's behalf he became sin for the race. The prophet writes, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Christ sacrificed everything for man in order that he might make a way whereby it would be possible for man to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake, that he may win immortal glory. Those who have any realization of the magnitude of salvation, of its inestimable value, of what it has cost the Son of God, will never murmur that their sowing must be in tears, and that trial and conflict are their portion.

When earthly treasures have our supreme affection, our works will make the fact evident. Then our greatest anxiety, labor, and care will be devoted to worldly interests, while eternal considerations will rank as secondary in our plans. When we are in this condition, Satan receives the homage that is due to God. Selfish love of the world corrupts the faith of the professed followers of Christ, and makes them weak in moral power. The more the heart is centered on earthly treasure, the farther will men depart from God, and the less will they become partakers of the divine nature. It is through a union with Christ that we have a realization of the corrupting influences of the world, and of the peril of harmonizing with its spirit.

It is the purpose of Satan to make the world very attractive. He has a bewitching power which he exercises to allure the affections of even the professed followers of Christ. There are many professedly Christian men who will make any sacrifice in order to gain riches, and the more successful they are in obtaining the object of their desires, the less they care for the precious truth and its advancement in the world. They lose their love for God, and act like men who are insane. The more they are prospered in material wealth, the less they invest in the cause of God. The works of those who have an insane love for riches, make it evident that it is impossible to serve two masters, God and mammon. They show to the world that money is their god. They yield their homage to its power, and to all intents and purposes they serve the world. The love of money becomes a ruling power, and for its sake they violate the law of God. They may profess the religion of Christ, but they do not love its principles, or heed its admonitions. They give their best strength to serve the world, and they bow to mammon.

It is alarming that so many are deluded by Satan. He excites the imagination with brilliant prospects of worldly gain, and men become infatuated, and think that before them is a prospect of perfect happiness. They are lured on by the hope of obtaining honor and riches and position. Satan says to the soul, "All this will I give thee, all this power and wealth with which you may do good to your fellowmen;" but when the object for which they seek is gained, they find themselves with no connection with the self-denying Redeemer; they are not partakers of the divine nature. They hold to earthly treasures, and despise the requirements of self-denial, self-sacrifice, and humiliation for the truth's sake. They have no desire to part with the dear earthly treasure upon which their heart is set. They have exchanged masters, and accepted the service of mammon instead of the service of Christ. Satan has secured to himself the worship of these deceived souls through the love of worldly treasure.

It is often found that the change from godliness to worldliness has been made so imperceptibly by the wily insinuations of the evil one, that the deceived soul is not aware that he has parted company with Christ, and is his servant only in name.

Satan deals more guardedly with men than he did with the world's Redeemer in the wilderness of temptation. He lost his case, and retreated from the field of conflict a conquered foe. He does not approach men with a demand for homage by outward worship. All he asks of man is to be dazzled and allured by the presentation of worldly attractions which will, if he succeeds in obtaining them, engage the mind and affections, and lessen the value of heavenly things. All he wants of man is to fall under the influence of his deceptive power, to love the world, to love rank, position, and money, and to place his affections on the things of this world. If he secures this, he gains all that he failed to gain when in conflict with the Son of God.

The condition upon which God has ordained that man may obtain eternal life is self-abasement and cross-bearing. The repenting sinner may find comfort and peace in following in the footsteps of his self-denying Redeemer. The thought that Jesus submitted to humiliation, sacrifice, and such suffering as man will never be called upon to endure, should hush every murmuring voice. The sweetest joy comes to man through sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Advocate and Redeemer.

Men are willing to labor, to endure toil and hardship, that they may secure some worldly advantage; and why should the Christian shrink from suffering and self-denial when there awaits the overcomer an imperishable treasure, eternal life, and

a crown of glory that fadeth not away? By Mrs. E. G. White.

Advent Review and Sabbath Herald, September 30, 1890

(Vol. 67, #38)

"By This Shall All Men Know That Ye Are My Disciples"

When the people of God love God with all the heart, they will love each other. It will then be made manifest that we are unitedly seeking the great prize of the high calling of God in Christ Jesus. Our eyes will be fixed above, where Christ sitteth at the right hand of God, and it will be plain that we believe we are members of the royal family, children of the Heavenly King. We shall have heavenly sittings together in Christ Jesus; for we shall rejoice together that we are homeward bound, and we shall reflect light and blessing one upon another. We shall be keeping step with Jesus, following the Light of the world.

When this relation exists between brethren, our ranks north and south and east and west will be united in the holy bonds of Christian fellowship. We shall have respect one for another, and love as brethren, because we are a chosen and peculiar people. We shall love Jesus with all our heart, and shall realize that he loves our brethren as dearly as he loves us.

When the children of God fail to show respect to each other, it grieves the heart of the Saviour. He says, "By this shall all men know that ye are my disciples, if ye have love one to another." We must cultivate love and unity throughout the churches of our Conferences, until we shall be bound one to another by cords of love and tender sympathy. If we individually abide in Christ, and Christ abides in us, we shall be of one heart, of one mind, and will love as brethren.

When this love is in our hearts, we shall lift up the cross of Christ, and will not neglect the great salvation, God's free gift to man. In the person of Christ, the Father purchased the human race with an infinite sacrifice. O grand and awful mystery, that the innocent Sufferer could bear our guilt and carry our sorrows! O what love, what matchless love! Let this love be presented to others by both precept and example.

Jesus never drives men, but in tenderest love he draws them to himself, and all who will come may come. We see him lifted up as we have faith in him, but it is when we simply believe with all the heart that he is willing and glad to receive us, and receive us now, that we realize what he is to the soul. It is our privilege to stand firmly, decidedly on the promise of God. You should believe that Christ is yours today, that you are his; and do not think that you are presumptuous in having decided faith in the word of God. Heaven is amazed at our coldness and darkness, and it is the result of our lack of confidence in our Heavenly Father. The world marks your deficiencies in Christian character because of your unbelief.

When you do not take God at his word, are you not afraid that God will take you at your word? You speak words of murmuring and unbelief, and take a course like the children of Israel, who said many foolish, wicked things in their cruel unbelief,

and the Lord said: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

To live in an atmosphere of doubt is to misrepresent Jesus to the world. In unbelief you contradict the sure promises of God, but when you cast yourself on Christ fully, and say, "The Lord will accept the heart which I give him, and will cleanse it and make it a fit temple for the indwelling of the Holy Spirit," the promises of God are magnified to the world. You declare to others that the pledged word of God is sure and steadfast. "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 an assurance is this! Can we not take God at his word? The Lord is gracious; he has poured forth the streams of his mercy in a healing flood of heavenly light. He has given to man a gift surpassing all riches, and if we could but comprehend and appreciate his heavenly benefits, we would be filled with joy and gratitude. By dwelling upon the revelation he has made of himself, we may behold something of his greatness and majesty. The more we contemplate his character, the more will our minds be expanded to take in the grand and solemn plan of redemption.

When you, in your defection of character, openly declare that God will not receive you, you do dishonor to him, and manifest the most cruel ingratitude. Do not stand in that position a moment longer; for when you stand thus, you cannot be among those of whom it is written, "Ye are laborers together with God." In your unbelief you cannot be a strength to the church, but only a stumblingblock. You fail to build up others in faith; you do not teach them by precept and example to have confidence in God.

Why not repent of your sins, and believe as you confess them that Jesus does pardon, and then rejoice and be thankful for the love that has been manifested to you, in the assurance that Jesus will cleanse you from all sin. It is the ear of faith that will hear the voice of the true Shepherd. Jesus says, "My sheep hear my voice, and I know them, and they follow me." "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." By Mrs. E. G. White.

Advent Review and Sabbath Herald, October 7, 1890
(Vol. 67, #39)

"The High Calling of God in Christ Jesus"

As we near the close of time, the current of evil will set more and more decidedly toward perdition. We can be safe only as we hold firmly to the hand of Jesus, constantly looking to the Author and Finisher of our faith. He is our mighty Helper. We are to seek God in unity of purpose. We are not to make our ideas and views a

criterion for anyone else; we are not to set our stakes that we are all right, and our brethren wrong. We should devote ourselves to the study of the plan of salvation, that we may have an appreciation of how highly Jehovah has valued the salvation of man.

"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 revelation of God's love, as displayed on the cross of Calvary, testifies to the fact that God has valued man at an immense value. Then shall we not be careful how we speak of our brethren, and of mankind? How careful should we be lest we bruise or wound one of the Lord's little ones. The least among us--are they not among God's chosen? Has he not died for them as well as for us? redeemed them to show forth the praises of Him who hath called us out of darkness into his marvelous light? Will any of us discourage one of God's lightbearers, and so cut off the rays that God would have shine in the world? God forbid!

We need every ray of light that God can shed upon us. Many who should be setting their tents nearer to the land of Canaan, are pitching their camp nearer to Egypt. They are not living in the light of the Sun of Righteousness. Many attend places of amusement, to gratify the taste, but no spiritual strength is gained by so doing, and you will find yourself on the losing side. To encourage the love of amusement is to discourage the love of religious exercises; for the heart becomes so crowded with trifling, with what is pleasing to the natural heart, that there is no room for Jesus.

You cannot tell how few may be the days of your probation. The Lord may say very soon, "Cut down the tree; for it is not profitable that it should stand in the garden of the Lord." What shall I say for the benefit of the youth? Will you open your hearts to Jesus, that his love, his mercy, may fill the chambers of your soul, that you may sing and make melody in your hearts unto God? O if all your affections were given unto Jesus, you would learn the language and the songs of Canaan!

In the worldling you expect to see lightness, trifling, vanity, immorality, jesting, and joking, but let it not so much as be named among you who are risen with Christ; for your life work is to seek those things which are above, where Christ sitteth on the right hand of God; for ye are dead, and your life is hid with Christ in God; and when he who is your life shall appear, then shall ye also appear with him in glory.

Trials will come upon us all, but if we will bear them uncomplainingly, we shall develop patience, meekness, and longsuffering with joyfulness. All our purposes, and all our aims in life should be to be good and to do good. We are to bring to the foundation gold, silver, and precious stones,--an imperishable substance.

The time in which we live is fraught with eternal realities. We must now elevate our thoughts, and come to learn in the school of the Master. We must never be discouraged, never be satisfied with bringing to the foundation wood, hay, and stubble, which will be consumed. Thank God that there is time now to repent of our wicked works. There is a fountain opened for Judah and Jerusalem, that we may wash in the blood of the Lamb, and be made clean.

It requires that faith that works by love and purifies the soul, to meet the mind of God. There are those who believe in Christ; they do not think him an impostor, they believe the Bible to be a revelation of his divine character. They admire its holy doctrines, and revere the name, the only name given under heaven whereby men

can be saved, and yet, with all this knowledge, they may be as truly ignorant of the grace of God as the veriest sinner. They have not opened the heart to let Jesus in. They are walking in darkness, and see no light. They are at enmity with God, and know not that they are blind and wretched, because they discern not the glory of God in Jesus Christ. They do not understand the obedience he rendered to all the requirements of his Father, or appreciate the sufferings he endured that he might save fallen man, and interweave himself with all interests dear to man, kindling about him his divine light, to guide man in the way to heaven.

In order to understand the mission of Jesus, it is necessary that his divine light shall illuminate the mind; for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; nor can he know them, for they are spiritually discerned. Jesus is constantly drawing us to behold him as our only hope and refuge. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

The marks of the crucifixion in the hands and feet of our Lord are evidences that Christ has not forgotten his people. He has bought them, and the ransom has been paid. Jesus, the world's Redeemer, knows all his children by name, and on those who believe shall come the glory of God. The Sun of Righteousness has risen with healing in his wings.

Through faith in Christ the child of earth is made an heir of God, joint-heir with Jesus Christ. Those who behold Jesus become changed to his image, become assimilated to his nature; and the glory of God that shines in the face of Jesus, is reflected in the lives of his followers. More and more the Christian is changed from glory to glory as by the Spirit of the Lord, and he becomes the light of the world. The more he looks on Christ, the more he loves and longs to look again; and the more light and love and glory he sees in Christ, the more his light increases unto the perfect day. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

It is by faith that the spiritual eye beholds the glory of Jesus. This glory is hidden until the Lord imparts the light of Spiritual truth; for the eye of reason cannot see it. The glory and mystery of Christ remains incomprehensible, clouded by its excessive brightness, until the Lord flashes its meaning before the soul.

John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

By faith the soul catches divine light from Jesus. We see matchless charms in his purity and humility, his self-denial, his wonderful sacrifice to save fallen man. Contemplation of Christ leads man to place a proper estimate upon himself, for he realizes that the love of God has made him great. "And every man that hath this

hope in him purifieth himself, even as he is pure." The possibility of being like Jesus, whom he loves and adores, inspires within him that faith which works by love and purifies the heart.

He who is one with Christ longs to talk of the King in his beauty. The love of Christ constraineth the renewed soul to show forth the praises of him who hath called him out of darkness into his marvelous light. Jesus is more precious to the soul that beholds him by the eye of faith, than is anything else beside; and the believing soul is more precious to Jesus than fine gold of Ophir. Christ looks upon his hands--the marks of the crucifixion are there; and he says, "I have graven thee upon the palms of my hands; thy walls are continually before me." The Christian is walled in by the rich, full promises of an infinite God.

The Lord is coming with power and great glory. All who have made Christ their refuge will reflect his image, and they will be like him; for they shall see him as he is. They are to be presented to him without "spot, or wrinkle, or any such thing."

Brethren, opposition will come from the enemies of our faith, but do not sink down and borrow trouble; let no gloom surround your soul. The crisis must come, but walled in by the precious promises of God, we need not fear what man can do unto us. By Mrs. E. G. White.

Advent Review and Sabbath Herald, October 14, 1890
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"The Object of Christ's Teaching"

The object of Christ's teaching was to educate his hearers, and to instill right ideas into their minds. In his sermon on the mount he presented the law of God in its true character. The law had been misapprehended, misapplied, and burdened with exactions which destroyed its force, and made it a dry form, without vital power. The Jews covered up the holy precepts of Jehovah with meaningless prohibitions.

The Lord Jesus had precious truth to open before his disciples, but he could not unfold it to their minds until they were in a condition to comprehend the significance of what he desired to teach. Their limited comprehension of truth made it difficult for them to understand his wonderful character and mission. For the traditions and doctrines of men become so inwrought in their life-teaching, that it seemed impossible for them to apprehend the thoughts of God. Christ knew that his disciples must have the treasure house of truth opened before them, for to them were to be committed his words and works to present to the world. The life and character of Christ were living epistles of the truths he taught, and by his example he inspired faith in his followers. He presented himself as the One referred to by the prophets, especially stating, "They wrote of me." He came to represent the Father; he was the brightness of his glory, the express image of his person. He was the subject of all the lessons he gave his disciples, the theme to which their attention must be riveted. He was the great center of all, and faith in him was to

bring eternal life to all who would receive him. When he presented before them illustrious persons, it was simply to impress them with the fact that he was greater than all the wise and great of earth. He sought to make them understand the significance of the rites of the Jewish church, and as their dull comprehension became more and more enlightened, he impressed them with the thought that he was the originator and substance of all truth. The types and rites of the Jewish church were all connected with himself; he was the glory of the whole system. Everything that was attractive, either in nature or revelation, was found in him; he was the all-absorbing theme of patriarchs and prophets,--the first and the last, the Alpha and the Omega of all things.

Though he unfolded great and wonderful things to the minds of his disciples, he left many things unsaid that could not be comprehended by them. At his last meeting with them before his death, he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Earthly ideas, temporal things, occupied so large a place in their minds, that they could not then understand the exalted nature, the holy character, of his kingdom, though he laid it out in clear lines before them. It was because of their former erroneous interpretation of the prophecies, because of the customs and traditions of men, presented and urged upon them by the priests, that their minds had become confused, and were hardened to truth.

What was it that Jesus withheld because they could not comprehend it?--It was the more spiritual, glorious truths concerning the plan of redemption. The words of Christ which the Comforter would recall to their minds after his ascension, led them to more careful thought and earnest prayer that they might comprehend his words and give them to the world. Only the Holy Spirit could enable them to appreciate the significance of the plan of redemption. The lessons of Christ, coming to the world through the inspired testimony of the disciples, have a significance and value far beyond that which the casual reader of the Scriptures gives them. Christ sought to make plain his lessons by means of illustrations and parables. He spoke of the truths of the Bible as a treasure hid in a field, which, when a man had found, he went and sold all that he had, and bought the field. He represents the gems of truth, not as lying directly upon the surface, but as buried deep in the ground; as hidden treasures that must be searched for. We must dig for the precious jewels of truth, as a man would dig in a mine.

In presenting the truth to others, we should follow the example of Jesus. He did not present a great mass of truth, to be accepted all at once. He led the inquiring mind from truth to truth, from lesson to lesson, opening up the significance of the Scripture, as they were able to bear it. In every age the truth appropriate for the time, and essential to character and life, must be revealed in this manner. If any one--however much he may know--takes the position that he has all the truth, that nothing more is essential for him, he makes a great mistake, and will meet with terrible loss. The command, "Go forward," is ever to be obeyed. We are not to retrograde, not even to stand still, but to advance, step by step, following the Light of the world.

Christ said, "He that followeth me shall not walk in darkness, but shall have the light of life." Light and life are associated together. John says further, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Again Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The

Son of man must be lifted up? who is this Son of man?" The idea that the Messiah was to die, did not harmonize with the teachings of the scribes and Pharisees, and the people made it manifest by this question that they had not received the light already given them in the teachings of Christ, that they did not understand the lessons given to Israel from the pillar of cloud and of fire. They had not searched the Old Testament Scriptures, but were clinging to the teachings of men, and this made it difficult for them to accept the words of Christ. Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light." If they heeded this admonition, they could settle down, believing themselves rooted and grounded in doctrines which had been taught them by priests and scribes and rulers; they must go forward from truth to a greater comprehension of truth, finding a deeper meaning in the Scriptures, as they advanced in understanding. Christ was among them, and he was a living expositor of the word of God. Should they stand still, failing to advance in knowledge when such privilege was theirs, darkness would come upon them. And "he that walketh in darkness, knoweth not whither he goeth."

How true it is that those who begin to criticise the message which God sends, do not realize that they are walking in darkness, that they are enshrouding their souls in the midst of unbelief; they think they are right in opposing the word and work of God. Said Christ, "While ye have light, believe in the light, that ye may be the children of light." "But though he had done so many miracles before them, yet they believed not on him."

The grace of Christ illustrated by the gradual unfolding of the day, from the early morning light to the full blaze of noon. Jesus revealed to his disciples all the truth that their minds were prepared to comprehend; but the meaning of his words cannot be fully appreciated, except as the Spirit of truth illuminates the mind, and leads on to an understanding of the truth appropriate for the time. Through the Spirit of God the mind is made ready to appreciate the sayings of Christ, to be impressed with the importance of his lessons.

Those who minister in word and doctrine, should be pure in heart, consecrated, soul, body, and spirit, to the work of Christ. If they are not in this condition, they will not receive the light as Christ reveals it; they will not conform their lives to the standard which God has given, and additional light will not be granted them, because they have not made a right use of that already given. When light is shed upon the mind, and the soul for a time is subdued under its influence, and then the truth is not incorporated into the life-practice, it will lose its force, and the man who is thus privileged will be left in a worse condition than before the light was granted him. He is represented as a slothful servant, as one who did not think the truth of heaven essential to salvation, given to be lived out and revealed to others with whom he should come in contact.

Jesus reproved his disciples because of their slowness of heart in comprehending the great and solemn truths he opened before them in relation to his sufferings, rejection, and crucifixion. Why was it they did not understand his plain utterances?--It was because these utterances were not in harmony with their former instructions. They had not felt that it was necessary to search the Scriptures for themselves in order that they might know whether the sayings of Christ were indeed truth. They did not realize that it would be vastly better to question the teachings of priests and rulers, than the words falling from the lips of the world's Redeemer.

As it was in the days of Christ, so it is in our own day. Many of our ministers fail of becoming what they might be, because they are willing to accept the opinions of

others in whom they have confidence, instead of searching out the truth for themselves. They use the same arguments, present the same illustrations, as some other minister, but their sermons are as destitute of the Spirit of God as were the hills of Gilboa of dew or rain. If such ministers would be ready to listen to instruction, and then diligently search their Bibles, as did the noble Bereans, to see if these things are so, they would know for themselves, and their spiritual understanding would become enlightened, so that they could present truths from the Scriptures in clear, definite lines. Christ's promise is to everyone who will search the living oracles with a humble heart, with willingness to obey the truth. He declares that his Spirit will open to the mind of the humble searcher the true significance of his word, and as these truths are cherished, and their vital importance is made plain to the understanding, the soul will be charmed, the heart filled with joy at finding a treasure whose value had not been suspected. By Mrs. E. G. White.

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"Danger in Rejecting Light"

"Then opened he their understanding, that they might understand the Scriptures." Before this opening of their understanding, the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing or examination. The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.

The entire system of the Jewish religion was the gospel of Christ presented in types and symbols. Then how inappropriate was it for those who were under the Jewish dispensation, to reject and crucify Him who was the originator and foundation of what they claimed to believe. Where did they make their mistake?-- They made their mistake in not believing what the prophets had said concerning Christ, "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He

hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept,--it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, "How great is that darkness!"

It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, "Why did you intercept yourself, your judgment and influence, between the people and the message of God?" they will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, "Although the evidence was strong that God was working, I would not acknowledge it; for it was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and my light went out in darkness." To such the words apply, "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."

As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." But through their own course of rebellion the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them." May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time.

For if they do as did the children of Israel in the face of warnings and admonitions, the same result will follow in these last days as came upon the children of Israel. The apostle admonishes, "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 swear in my wrath, They shall not enter into my rest." Now comes the warning of the apostle, sounding down along the lines to our time: "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."

The exhortation of the apostle applies to us as well as to those to whom this epistle was directed. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them." Christ taught the people the principles of Christianity, speaking from the pillar of cloud and of fire, by day and by night; but they did not obey his words, and the apostle presents before us the consequence of their disobedience, stating that they were overthrown in the wilderness because of their rebellion. He says, "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Shall we who are living near the close of this world's history "take heed"? Shall we heed the apostle's warning, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"? The Lord would have his people trust in him and abide in his love, but that does not mean that we shall have no fear or misgivings. Some seem to think that if a man has a wholesome fear of the judgments of God, it is a proof that he is destitute of faith; but this is not so. A proper fear of God, in believing his threatenings, works the peaceable fruits of righteousness, by causing the trembling soul to flee to Jesus. Many ought to have this spirit today, and turn to the Lord with humble contrition, for the Lord has not given so many terrible threatenings, pronounced so severe judgments in his word, simply to have them recorded, but he means what he says. One says, "Horror hath taken hold upon me because of the wicked that forsake thy law." Paul says, "Knowing therefore the terror of the Lord, we persuade men."

The love of God is to be dwelt upon, and when it is presented in the demonstration of the Spirit, it has power to break down every barrier which separates Christ from the soul, provided the sinner will yield to its influence, and make an entire surrender to God; but the stern voice of rebuke and denunciation is uttered against those who will not be drawn to Christ, who will not be affected by the marvelous display of his love. The word of God declares, "He that believeth not shall be damned." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In these words there is something terrible to evil workers, and by these they should be convicted of their self-sufficiency, and feel the terror of the Lord. But mercy's sweet voice entreats everyone who will hear, saying, "Behold, I have set before thee an open door;" "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."

Those who have faith in the messages of God will reveal it in their spirit, words, and actions. We are not to sit down and present excuses for unbelief; we are to realize our error, and be zealous and repent. The record says, "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."

When the Lord sends light to his people, he means that they shall be attentive to hear and ready to receive the message. In great forbearance, he waits for man to come to his terms. For 120 years he waited for the people of the old world to receive the warning of the flood. Those who rejected the message turned his long forbearance and patience into an occasion of scorn and unbelief. The message and messenger became the butt of their ridicule. Noah's earnestness and zeal in appealing to them to turn from their evil way, was criticised and jeered at. God is not in a hurry to carry out his plans; for he is from everlasting to everlasting. He gives light and opens his truth more fully to those whom he would have to receive it, that they in their turn may take up the words of warning and encouragement, and give them to others. If men of repute and intelligence refuse to do this, the Lord will choose other instruments, honoring those who are looked upon as inferior. If those in positions of trust will put their whole heart into the work, they may bear the message for this time, and press the work forward; but God will honor those who honor him.

There are ministers who claim to be teaching the truth, whose ways are an offense to God. They preach, but do not practice the principles of the truth. Great care should be exercised in ordaining men for the ministry. There should be a close investigation of their experience. Do they know the truth, and practice its teachings? Have they a character of good repute? Do they indulge in lightness and trifling, jesting and joking? In prayer do they reveal the Spirit of God? Is their conversation holy, their conduct blameless? All these questions need to be answered before hands are laid upon any man to dedicate him to the work of the ministry. We should heed the words of inspiration, "Lay hands suddenly on no man." We need to lift the standard higher than we have done hitherto, when selecting and ordaining men for the sacred work of God. By Mrs. E. G. White.

Advent Review and Sabbath Herald, October 28, 1890
(Vol. 67, #42)

"Representatives of Christ"

The minister of Christ should be a man who has sought and found the Lord, who has been brought into holy alliance with unfailing, divine resources. He should be able to say to his flock, "Be ye followers of me, even as I also am of Christ." "We then, as workers

together with him, beseech you also that ye receive not the grace of God in vain;" "giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true."

The apostle Paul exhorted Timothy, a youthful minister, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Peter admonishes his brother-laborers, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever."

I would that I could present before you the teaching and character of Jesus; but human language can never describe his matchless loveliness. Yet I will at least call upon all who profess to believe in him, to study carefully and imitate the Pattern as it has been revealed to us in the word of God. Those who are heirs of God should make it manifest that they have been with Jesus and learned of him. Without this culture in the school of Christ, those who are most highly educated go through life shorn of their strength; for a symmetrical character can result only from the discipline given in this school of heaven.

Many dishonor their Redeemer because they fail to obtain moral and mental development; they do not see the need of fitting themselves to do the best work of which they are capable. Most earnest effort should be made to correct petty faults, and overcome wrong habits; for if these are not overcome, they will greatly hinder usefulness, and misrepresent the Master. There are many who, becoming disgusted with the

superficial gloss of what the world calls refinement, have gone to another as hurtful an extreme, and they refuse to receive the polish and refinement that Christ desires his children to possess. Some raise their voices to an unnatural key when they speak in the desk, others talk very rapidly, and the people cannot hear what is said. This works disaster to themselves, as well as to others; for their unnatural use of the voice results in injury to the vocal organs. They needlessly exhaust their strength, and make their efforts painful to their congregation. They should exercise self-control, that quality so essential for them as ambassadors of Christ, and overcome their pernicious habits. If they would but do this, they would be able to leave a pleasant impression on the minds of their hearers, and the preaching of the truth would become attractive.

It requires earnest effort to overcome a long-established habit. Ungraceful gestures and attitudes detract from the influence you could have for the truth; hence it is necessary that the ambassador for God should cultivate grace of manner, and refinement of language. If the servants of God would become polished by the truth, a greater influence might be exerted upon the world in its favor. God requires that every minister should take heed to himself and to the doctrine. I entreat you, both men and women, ministers and laymen, who are connected with the sacred cause of God, take time for close self-inspection; consider your habits, your language, and the influence you exert, and see if you do all things in a manner that will glorify God and exalt his truth. If you see in yourselves one habit of speech or language that will detract from the influence of the truth upon the minds of others, make determined efforts to overcome. A defective tone of voice, an ungraceful manner, or any other defect, will surely be reproduced in others. The Christian, and especially the minister, is an educator. If he presents coarse, rough ways, those who have less knowledge and experience will follow in his wake. And so the sowing of tares goes on from one to another; and if these deficiencies are not overcome, they will result in the destruction of souls for whom Christ died.

The Lord requires his followers to be his representatives. Christ came to the world to represent the character of God, and the Lord has sent his ministers to represent the character of the Father and the Son. By Mrs. E. G. White.

Advent Review and Sabbath Herald, November 4, 1890
(Vol. 67, #43)

"Christ the Way of Life"

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and

believe the gospel."

Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." There is no salvation without repentance. No impenitent sinner can believe with his heart unto righteousness. Repentance is described by Paul as a godly sorrow for sin, that "worketh repentance to salvation not to be repented of." This repentance has in it nothing of the nature of merit, but it prepares the heart for the acceptance of Christ as the only Saviour, the only hope of the lost sinner.

As the sinner looks to the law, his guilt is made plain to him, and pressed home to his conscience, and he is condemned. His only comfort and hope is found in looking to the cross of Calvary. As he ventures upon the promises, taking God at his word, relief and peace come to his soul. He cries, "Lord, thou hast promised to save all who come unto thee in the name of thy Son. I am a lost, helpless, hopeless soul. Lord, save, or I perish." His faith lays hold on Christ, and he is justified before God.

But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.

James writes of Abraham and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect.

Without the grace of Christ, the sinner is in a hopeless condition; nothing can be done for him; but through divine grace, supernatural power is imparted to the man, and works in mind and heart and character. It is through the impartation of the grace of Christ that sin is discerned in its hateful nature, and finally driven from the soul temple. It is through grace that we are brought into fellowship with Christ, to be associated with him in the work of salvation. Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to his unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness.

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for

righteousness." Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as he loves his Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light. He can say with rejoicing, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life."

Again: it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus declared, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." It is not a low standard that is placed before us; for we are to become the children of God. We are to be saved as individuals; and in the day of test and trial we shall be able to discern between him that serveth God and him that serveth him not. We are saved as individual believers in the Lord Jesus Christ.

Many are losing the right way, in consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high priest. He declares, "I am the way, the truth, and the life." If by any effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our way, and that we are treading the true path that leads to heaven. By Mrs. E. G. White.

Advent Review and Sabbath Herald, November 11, 1890
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"The Mystic Ladder"

Jacob's experience as a wanderer from his home, when he was shown the mystic ladder, on which descended and ascended the angels of heaven, was designed to teach a great truth in regard to the plan of salvation. The purposes of God were opened to the discouraged man, who felt himself cut off from God and man. In marvelous love, Christ presented before him in a dream the way of life. The truth was unfolded before him in the emblem, and its significance is as great in our day as it was in his.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . And he called the name of that place Bethel."

Although the plan of salvation was not then as clearly unfolded as it is in our day, the Lord Jesus communicated most wonderful things to his children.

The ladder represented Christ; he is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth.

When Jesus said, "I am the way, the truth, and the life," he uttered a truth of wonderful significance. The transgression of man had separated earth from heaven, and finite man from the infinite God. As an island is separated from a continent, so earth was cut off from heaven, and a wide channel intervened between man and God. Jesus bridged this gulf, and made a way for man to come to God. He who has no spiritual light sees no way, has no hope; and men have originated theories of their own regarding the way to life. The Romanist points the sinner to the Virgin Mary, to penances, indulgences, and the absolution of the priest; and to this theory come those who would be saved in their sins, and those who would be saved by their own merit. But the only name given among men whereby they can be saved is Jesus. Across the gulf that sin has made come his words, "I am the way, the truth, and the life." There is but one mediator between God and man. In heaven this great truth was announced. A voice from the throne was heard, saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Isaiah, looking forward in prophetic vision, writes, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." And from the wilderness, the voice of the messenger cries, "Behold the Lamb of God, which taketh away the sin of the world." The beloved disciple declares of him: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Christ only is the way, the truth, the life; and man can be justified alone through the imputation of Christ's righteousness. Man is justified freely by God's grace through faith, and not by works, lest any man should boast. Salvation is the gift of God through Jesus Christ our Lord. Many have felt their hopeless condition, and have asked in perplexity, "How shall we gain admission to the world to come? Earth lies under the curse, and is doomed to destruction; how shall we be able to enter the city of God?" We would point you to Christ, the way, the truth, the life--the mystic ladder between heaven and earth.

After the enemy had betrayed Adam and Eve into sin, the connection between heaven and earth was severed; and had it not been for Christ, the way to heaven would never have been known by the fallen race. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ is the mystic ladder, the base of which rests upon the earth, and whose topmost round reaches to the throne of the Infinite. The children of Adam are not left desolate and alienated from God; for through Christ's righteousness we have access unto the Father. "By me," said Christ, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." Let earth be glad, let the inhabitants of the world rejoice, that Christ has bridged the gulf which sin had made, and has bound earth and heaven together. A highway has been cast up for the ransomed of the Lord. The weary and heavy laden may come unto him, and find rest to their souls. The pilgrim may journey toward the mansions that he has gone to prepare for those who love him.

In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, he identified himself with man. He, "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." In the vision of Jacob was represented the union of the human and the divine in Christ.

As the angels pass to and fro on the ladder, God is represented as looking down with favor upon the children of men because of the merit of his Son.

Every minister should learn the lessons which Christ taught, that he may be able to instruct sinners in the way of salvation. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The sinner cannot take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption.

The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with him we may do all things. It is at this point that many stumble, to their ruin. They think that they must struggle in their own strength to grow into goodness, before they can receive a new heart. But such effort is in vain. All warfare is useless unless Christ's power is combined with human effort. But while we can do nothing without him, we have something to do in connection with him. At no time must we relax our spiritual vigilance; for we are hanging, as it were, between heaven and earth. We must cling

to Christ, climb up by Christ, become laborers together with him in the saving of our souls.

We are not merely to see a way by which to cross the gulf of sin, but we are to appreciate the value of the ransom paid for our souls; we are to realize something of what has been suffered that we might be forgiven, and rescued from destruction. We are to rejoice that the atonement is complete; and believing in Christ as our complete Saviour, we may know that the Father loves us, even as he loves his Son. By Mrs. E. G. White.

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(Vol. 67, #45)

"A Peculiar People"

The law of God is the only genuine standard for the measurement of character. Christ displayed to the world by his life and teaching, by his divine character, what obedience to the law means. He was man's example; but man cannot set up a standard for himself. Man is ignorant of the infinite purity of God, and without divine enlightenment he cannot appreciate the holy exactions of the law of God. While he is ignorant of the uncompromising character of God's law, he is unconcerned about his defective, sinful character. He fears nothing, he has no disquietude, because he measures himself by a false standard.

How many cry, "Believe, only believe. Peace, peace," and fail to arouse conviction, or to convert men from the error of their way, because of their superficial knowledge of the claims of God's law. Men in this condition make a claim of perfection, but such perfection is simply ignorance of imperfection, lack of perception as to what is required by the law of Jehovah. The peace that may come from such self-satisfaction is a false peace. When the truth comes in contact with such persons, their peace is disturbed, and they make it manifest that they have not the peace of Christ.

The enemy of Christ, who rebelled against God's law in heaven, has, as a skilled, trained general, worked with all his power, bringing out one device after another, full of deception, to make of none effect the law of God, the only true detector of sin, the standard of righteousness. The great mass of mankind are thoughtless, careless, irreverent, and they do not concern themselves with serious thoughts as to the things of eternal importance. One reason for the state of carelessness in society is that the Christian world itself has made void the law of God. Large numbers claim sanctification who will not hear to the binding obligation of the divine precepts. They are willfully ignorant of the attributes of God, ignorant of the law, ignorant of what constitutes genuine religion, and ignorant of their own sinful, defective characters. If the truth as it is in Jesus should flash upon their hearts, they would be constrained to cry out, "Unclean, unclean." They would, if candid, have to repent of their transgression of God's law; for "by the law is the knowledge of sin;" they would have to exercise faith toward our Lord Jesus Christ,

whose blood alone can cleanse from all sin. Then they would have the peace of Christ. Righteousness and peace would meet together in their experience, and they would be able to become symmetrical Christians. They would have the peace that passeth understanding.

There are many who seem to imagine that outside observances are sufficient for salvation; but formalism, rigorous attendance on religious exercises, will fail to bring the peace of God which passeth understanding. It is Jesus alone who can give us peace. He says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace of Christ cannot be disturbed by the presentation of truth, for it is in harmony with the spirit of truth.

Those who are self-righteous, who claim that they are saved, are not always patterns of piety. We have found that those who say most concerning their sanctification, are most opposed to the principles of God's law. Satan often deludes the mind, and men are led to erect false standards of their own, whereby they measure character. They exalt their own ideas, boast of their attainments, of their assurance, and place all their confidence in their feelings. They do not find a foundation for their faith in the word of God. Many have a fanciful religion. They talk of God's love, claiming that he is not severe and exacting, but longsuffering and lenient; at the same time, they echo the suggestion of Satan, "Hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." It was though he had declared that God's threatening was all a pretense, and man need not be alarmed, for God would not be so severe and exacting. The very same reasoning is employed today in the Christian world. When the claims of the law are presented, men begin to frame excuses for continuing in disobedience, stating that God will not punish them for the breaking of his precepts. But let us think of it soberly. Will God change his holy law to suit my convenience? Will he sanction sin, and countenance disobedience? If God had a character of this kind, we could not reverence him. His authority could not be respected. Every transgression of God's law will be visited with its penalty upon the transgressor. The wages of sin is death. God is jealous for the honor of his law; it is the foundation of his government in heaven and earth, and it will stand throughout eternal ages. The prophet declares, "The soul that sinneth, it shall die." Sin is the transgression of the law. But, again, it is written for the comfort and salvation of the penitent: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." God cannot change his law in order to save men; he cannot alter it to save the world; but he has not refused to give his own Son, that men might have another probation, and become heirs of heaven. Jesus took humanity upon him, and in so doing what honor he placed upon the race! He suffered as a man, he was tempted as men are tempted, yet without sin. He was made sin for us, though he knew no sin, that we might be made the righteousness of God in him. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Let us call to mind what is due to our Lord from his professed followers, and not be deceived by our own hearts. The truth exerts a purifying, refining influence upon our characters, that we may be sanctified through it; and we must permit it to work reformation in our life, if we would bear the title, the "peculiar people" of God.

The age in which we live is one of temptation, and if the people of God stand clear from the corrupting influences around them, they will be termed, "peculiar, "old-fashioned," and "odd." But God has declared that he is purifying to himself a peculiar people, zealous of good works. If the truth is brought into the character, it will have a sanctifying power upon the life. But those who claim to believe the truth, and yet imitate the world in its practices, and go contrary to the word of God, manifesting selfishness in their business relations, are bodies of darkness. They encourage sin, and are full of hypocrisy. Everything God's people do should be as transparent as sunlight. Escaping detection does not justify crime, and make it honesty and righteousness. Temptations are surrounding us on every side, and our only safety is in becoming in reality the peculiar people whom God is cleansing from all iniquity, redeeming unto himself, to be to him an everlasting inheritance in the kingdom of his glory. By Mrs. E. G. White.

Advent Review and Sabbath Herald, November 25, 1890
(Vol. 67, #46)

"How the Truth Should Be Presented"

"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Thus the apostle Paul describes his manner of labor. He did not approach the Jews in a way to stir up their prejudice. He did not run the risk of making them his enemies by telling them in his first effort that they must believe on Jesus of Nazareth; but he dwelt on the promises of the Old Testament Scriptures, which testified of Christ, of his mission, and of his work. Thus he led them along step by step, showing them the importance of honoring the law of God. He also gave due honor to the ceremonial law, showing that Christ was the one who instituted the whole system of sacrificial service. After dwelling upon these things, making it manifest that he had a clear understanding of them himself, he brought them down to the first advent of Christ, and proved that in the crucified Jesus every specification of the prophecies had been fulfilled. This was the wisdom that Paul exercised.

He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed; and though after patient labor he was successful to a large degree, many would not be convinced. There are some

who will not be convinced by any presentation of the truth. The laborer for God should, nevertheless, study carefully the best method, in order that he may not arouse prejudice or stir up combativeness in his hearers.

Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." As the result of their early education, their ideas upon many points were incorrect, and they were not then prepared to understand and receive some things which he would otherwise have taught them. His instructions would have confused their minds, and raised questioning and unbelief that would have been difficult to remove.

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,--to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love, the love of Christ, is the only power that can soften the heart, and lead to obedience. All the great truths of the Scriptures center in Christ; and rightly understood, all lead to him. Let Christ be presented as the Alpha and Omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths.

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they do.

Those who are appointed to open the work in new fields should be careful that their defects are not exalted as virtues, thus retarding the work of God. These are testing truths that we are bringing before the people, and they should be presented in their real beauty. The laborer should not throw about the truth the peculiarities of his own character or manner. Keep self in the background; let it be lost sight of in Jesus. Let the work of God bear the impress of the divine.

Much has been lost by our people through following such narrow plans that the more intelligent, better educated classes are not reached. Too often the work has been so conducted as to impress unbelievers that it is of very little consequence,--some stray off-shoot of religious enthusiasm, entirely beneath their notice. Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work. It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents intrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to gain these souls, who, if truly converted, will be polished instruments in the hands of God to reach others?

We would not be actuated by mere worldly policy; but from love to God, and to souls for whom Christ died, we should seek to reach those who in their turn will labor for others. If we can win to Christ and the truth souls to whom God has intrusted large capabilities, our influence will, through them, be constantly

extending, and will become a far-reaching power for good.

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The third angel's message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's narrow ideas and restricted plans have limited and lowered it.

When the importance of laboring to reach the higher classes is urged, let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time.

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The families who engage in the missionary work should come close to hearts. The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily.

There is great danger that young men who are associated with older workers in the cause, will copy even the defects of the older ministers. This should be guarded against by both old and young. All should seek to have the softening, subduing influence of the Spirit of God, Christlike tenderness, and love for souls. Those who are sent out to labor together, should put self away, lay aside their own peculiarities, and seek to unite, heart and soul, in carrying out God's will. In order to work to advantage, they must work in harmony.

We want more, much more, of the spirit of Christ, and less, much less, of self and the peculiarities of character that keep us apart from our fellowmen. We can do much to break down these barriers by revealing the grace of Christ in our own lives. Jesus has intrusted his goods to the Church, age after age. One generation after another, for over 1,800 years, has been gathering up this hereditary trust, until the increasing responsibilities have descended to the people of our time. Do we now realize our responsibility? Do we feel that we are stewards of God's grace? Do we believe that the humblest service will be accepted, if it is only directed to doing, not our own, but our Master's will, to promote his glory? We must be clothed, not with our own garments, but with the robe of Christ's righteousness. By Mrs. E. G. White.

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"Workers With Christ"

Jesus, who has redeemed us from Satan's power, has exalted us to the high privilege of being co-laborers with himself. All who choose Christ as their leader, solemnly pledge themselves to his service. If they are true to this covenant, their feelings, their sympathies, their labors, are with Christ. Eternal things will be their highest consideration. They will search the Scriptures with earnest interest and with prayer that they may know the will of God and do it from the heart; that they may work for the best interests of all with whom they associate.

It is enjoined upon all the disciples of Christ to watch for souls as those who must give an account. To live only for the present hour and not keep heaven in view, to live for selfish enjoyment, is not the way to find peace, rest, or happiness. The Lord has committed to everyone his work, and this work cannot with safety be in any wise neglected. We must not only seek through his grace to purify and ennoble our own lives, connecting ourselves, mind and heart, with the source of light and truth, but through the grace freely given us of God we must reflect upon others the light which he has imparted to us. There is a solemn, important work to be done through personal effort to save souls. We are to watch for every opportunity to reflect light upon the pathway of others. Christ sought out those who most felt the need of his help. The more we are imbued with the spirit of Christ, the more we shall seek to do for our fellow creatures; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of our divine Master.

If we neglect the work enjoined upon us in the word of God, we shall lose sight of eternal interests. Those who seek merely to save their own souls,--who study their own convenience, and are indifferent to the condition and destiny of their fellowmen,--will surely fail of securing their own salvation.

In every branch of our work for the Master, our success depends upon our connection with God. We need the counsel and help of God at every step. Laborers together with God cannot become careless of their precious moments. They must watch unto prayer, and purify their souls by obeying the truth, keeping a clear conscience before God, making the most of the light and privileges given them. They may come with boldness to the throne of grace, lifting up holy hands without wrath or doubting. In faith they may supplicate our Heavenly Father for wisdom and grace that they may know how to work, how to deal with minds.

Souls are perishing all around us; it is only through God that we can reach and save them. If we ourselves are sanctified through the truth, then by precept and example we may teach them the way of the Lord. We are to do our God-given work with fidelity; we are not to fail or be discouraged, lest the souls for whom Christ has died shall be lost through our neglect.

Spiritual indolence is sin. If we allow selfishness to come in and occupy our time and absorb the mind and affections, we are unfitted for the solemn work, and the record is made, Unfaithful servants. It means much to have an eye single to the glory of God. We are to let no object interpose between our souls and God. We are in danger of worshiping earthly, temporal things, thus disqualifying ourselves for putting to the best use our God-given powers. In that case we are robbing God of time, money, and service.

The Lord has endowed man with noble powers to be employed in his service,

and he means that all his intrusted gifts shall be used unselfishly to bless humanity, to build up his kingdom by bringing souls to the knowledge of the truth. As we exercise the talents God has given us, improving every opportunity, they will increase, and we shall have more talents to use. But if we allow ourselves to be careless and irresponsible, we misapply God's intrusted gifts, and our powers will become enfeebled. The enemy takes advantage of the misapplied talents to build up his kingdom.

Christ came to lead men to holiness, teaching them to love their fellowmen as he their Saviour had loved them. He is the fountain of all hope, of all peace, of all happiness. If we are indeed partakers of the divine nature, our spiritual life will give evidence that we have been drinking of the exhaustless fountain which has refreshed and blessed the soul. Christ will be in us a well of water springing up into everlasting life, and we can refresh all with whom we come in contact.

Let those whose hearts glow with the Saviour's love, talk of Jesus, dwelling upon his infinite sacrifice in behalf of man. Dwell much upon his second appearing to our world; tell also of his first coming from heaven, his life of constant humiliation and sacrifice. With softened heart and tearful eye, tell the story of his dying upon Calvary's cross, because he loved us, that we might be saved.

"Ye are," says Christ, "the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Looking unto Jesus, working for Jesus, having the eye single to his glory, you will be imbued with his Spirit; you will not fail or be discouraged. You who have been alive to worldly interests, will you now show an interest in eternal things proportionate to their true value?

Nothing has been withheld from us that God could give. So ample was the gift poured out to man, that there was nothing more which God could bestow. He is our best friend, our benefactor. Shall we not give evidence of our gratitude to him, not only by thanksgiving and praise, but by offerings to extend to others the knowledge of his great gift? How do you expect sinners to be converted, unless you do your duty in giving them the light of truth? Can you pray in faith for God to enlighten them, while you are withholding the means he has placed in your hands for the accomplishment of this very work? You will seek in vain to convince others of the preciousness of Christ, while you yourselves show that you value his grace so lightly, and are so unwilling to deny yourselves for his dear sake.

Show your appreciation of Christ by bringing into the treasury of God your thank offerings and your sin offerings. Instead of bestowing gifts upon one another, bring your oblations to God. Seek to turn the minds of your children and your entire household, and the minds of your friends, to Him who is worthy of your highest honor and your best gifts.

Is not the missionary work that is to be done in our world of sufficient importance to command our influence and support? Should we not deny ourselves of every extravagance, and put our gifts into the treasury of God, that the truth may be sent into other countries, and that home missions may be sustained? Will not this work meet the approval of Heaven? The work for these last days has not been supported by large legacies, or advanced by worldly influence. It has been sustained by gifts that were the result of self-denial, of the spirit of sacrifice. God has given us the privilege of becoming partakers with Christ in his sufferings here, and he has provided that we may have a title to an inheritance in the earth made new. The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the

body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart.

Are we indeed the representatives of Christ? Then with all the powers of our being let us cooperate with Christ. Let us work diligently as he did to counteract Satan's work of perverting everything that might turn the mind to the interests of God's cause and the upbuilding of his kingdom.

Parents, in wisdom and love teach your children the grand lesson that in God we live, and move, and have our being. Every pulsation of the heart is a rebound from the touch of the finger of God. He watches over us by day, and under his wings we find shelter by night. His preserving care is over us, whether we wake or sleep. He is as a sentinel to guard us from Satan's power, or we should be taken captive by him. Jesus is our constant friend. We are to look to him moment by moment, and by looking to him we are to live. It will not pay for any one of us to become self-centered, to study our case, or pleasure, or selfish indulgence in any respect. It is enough for us if our life is hid with Christ in God. If the life of Jesus is in us, we shall seek the glory of God in everything. We shall daily humble our hearts before God, and at the foot of the cross we shall have distinct views of the loveliness of Christ. We shall make Christ first, and last, and best in everything. We cannot glorify God if we place man where God should be. Not a word of praise should be diverted from God to sinful men. But if we walk humbly with God, working the works of Christ, our characters will become like that of our Lord; and when we most nearly reflect the likeness of Christ, we are giving the greatest honor to God.

Then we shall have cheerfulness of spirit; our words will be hopeful, we shall show that there is a power sustaining, upholding us day by day, and we shall make melody to God in our hearts. Thus we shall show that the way to life is a bright and sunny way. We shall be a light at home, in the church, and before the world. We shall not be talking the theory of the truth so much of the time, but shall do the will of our Heavenly Father, and shall talk of Christ and his love. There will be faithfulness in all the walks of life. We shall have an interest in the souls of all for whom Christ has died. We shall long to see his work become a praise in the earth. We shall spread the glad tidings of truth, we shall give of our means, we shall send the messengers into the missionary fields. Already the fields are white unto harvest; all heaven is interested in this work, and in working with heaven we are laying up a treasure unto life eternal. By Mrs. E. G. White.

Advent Review and Sabbath Herald, December 9, 1890
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"Christmas Gifts"

"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. . . . This do, and thou shalt live." The words spoken to the lawyer are applicable to every soul inquiring, "What shall I do to inherit eternal life?"

If we do love God with all the heart, we shall remember his claims upon us. He requires that we shall be like him, that we shall imitate the self-sacrificing life of Christ. Jesus said of himself, "My meat is to do the will of him that sent me, and to finish his work." The joy ever before him was the blessing and uplifting of fallen humanity. Everything else was secondary and subordinate. From the manger to Calvary his life was one scene of loving effort and sacrifice for the good of men. If Christ is dwelling in our hearts, we shall have the same spirit, and shall do the same work. Our thoughts, our interests, our sympathies, as well as our words and money and effort, will be given to the up-building of the Redeemer's kingdom. And this not merely as a duty; it will be our life, our joy. As the living water bursts from the mountain spring, so will our life flow out in words and deeds of love.

This spirit of self-sacrifice has become feeble in the hearts of Christ's professed followers. Instead of gratefully inquiring, "What shall I render unto the Lord for all his benefits toward me?" how many of those who claim to have been redeemed by the blood of Christ, seem bent on self-pleasing. Even Christmas, the day observed professedly in honor of the birthday of Christ, has been made a most effective means of turning the mind away from Christ, away from his glory. If Christmas is kept at all, it should be kept in a way that will be in harmony with its significance. Christ should be remembered, his name honored; the old, old story of his love should be recounted. Instead of saying by our actions that we are putting Christ out of our minds and hearts, we should testify to men, to angels, and to God, that we remember our Redeemer, by following his example of self-sacrifice for others' good. But the day chosen to honor Christ is devoted by the many to honoring and pleasing themselves. Appointed to keep the Saviour in remembrance, it is spent in causing him to be forgotten.

How stunted are the offerings that on this day go into the Lord's treasury! how large the sums that are spent in presents to one another! Yearly those who have means, have put God from their remembrance, and bestowed their gifts upon those who have no need of them, and who could repay them again. How many of you have thus needlessly expended time and money, while close under the shadow of your own homes the poor and needy have been neglected, and while the message of truth has been restricted in its work. The means that was devoted to gratify pride and foster vanity would have been a great blessing to the needy, and would have carried the gospel light to those who sit in darkness.

God is the giver of every gift, and he has honored men by making them his stewards, that they should prove themselves faithful in disbursing their means in gifts and offerings to sustain his cause. The Lord has not withheld his blessing from man; he has given his only begotten Son to come into this world to suffer and die, that by believing in him we should have eternal life. He that withheld not his own Son, but gave him as an offering to save us from hopeless misery, how much more will he not with him freely give us all things! What offering will we individually present to Jesus our Saviour for this priceless treasure? Will it not be the very best plan to celebrate the coming Christmas by bringing God to our remembrance, and showing our love to him by putting our gifts into his treasury? These gifts are needed, that the gospel may be sustained, and the truth may reach all parts of the world.

The rich can bring to God a liberal offering, saying, "All things come of thee, and of thine own have we given thee." Thus they acknowledge the claims of God upon them, and show honor to Christ. In this work the poor also may act a part. God

does not estimate the value of our gifts to his cause by their amount in money; he looks upon our motives. It is the heart service that makes the gift valuable. When the Majesty of heaven became a babe, and was intrusted to Mary, she did not have much to offer for the precious gift. She brought to the altar only two turtle doves, the offering appointed for the poor; but they were an acceptable sacrifice to the Lord. She could not present rare treasures such as the wise men of the East came to Bethlehem to lay before the Son of God; yet the mother of Jesus was not rejected because of the smallness of her gift. It was the willingness of her heart that the Lord looked upon, and her love made the offering sweet. So God will accept our gift, however small, if it is the best we have, and is offered from love to him.

Will you not acknowledge Jesus as the chief object of your affections, by your freewill offerings to him? Will not parents educate their children to appreciate the great love of Christ, and his wonderful gift? Will they not teach them for his sake to practice self-denial, that they may bring their grateful offerings to Him who for our sake became poor, that we through his poverty might be rich? Instead of sending gifts to one another, let your offerings, large and small, flow into the treasury of God, as the many rivulets flow toward the mighty ocean. The lessons thus taught to your children will be such as God can approve.

Under the Jewish economy, on the birth of children an offering was made to God, by his own appointment. Now we see parents taking special pains to present gifts to their children upon their birthdays; they make this an occasion of honoring the child, as though honor were due to the human being. Satan has had his own way in these things; he has diverted the minds and the gifts to human beings; thus the thoughts of the children are turned to themselves, as if they were to be made the objects of special favor. That which should flow back to God in offerings to bless the needy and carry the light of truth to the world, is turned from the right channel, and frequently does more harm than good, encouraging vanity, pride, and self-importance. On birthday occasions the children should be taught that they have reason for gratitude to God for his lovingkindness in preserving their lives for another year. Precious lessons might thus be given. For life, health, food, and clothing, no less than for the hope of eternal life, we are indebted to the Giver of all mercies; and it is due to God to recognize his gifts, and to present our offerings of gratitude to our greatest benefactor. These birthday gifts are recognized of Heaven.

If Christian parents had accustomed their children to present offerings to God in acknowledgment of his great gift of salvation to men, how different would be the character of the young. Their minds would have been called away from themselves to the blessed Saviour. They would have been taught to feel that he loved them, and that he is the source of all blessing; that he is their hope of happiness and eternal life. If this kind of education had been given to our children, we should today see far less selfishness, far less envy and jealousy; we should have more manly young men and womanly young women. We should see the youth coming up with moral strength, with pure principles, with well-balanced minds and lovely characters, because the Model would be ever before them; they would be impressed with the importance of copying the excellence of Jesus, the pattern. The world will follow its own customs, its maxims and practices; but the children of God will seek to reach the elevated standard of purity and holiness.

God wants the youth and those of mature age to look to him, to believe in Jesus Christ whom he has sent, and to have him abiding in the heart; then a new life will quicken every faculty of the being. The divine Comforter will be with them, to

strengthen them in their weakness, and guide them in their perplexity. It will make the mind clearer, the heart purer; it sanctifies the will, and makes it strong for the service of God. It will make plain to them the path of life. By Mrs. E. G. White.

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"Draw Nigh to God"

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

Christ, the True Witness, said to the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

These words are addressed to those who have had great light, have enjoyed precious opportunities and privileges, and yet have not walked in the light, have not advanced in spiritual knowledge and strength, proportionately to the light given.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here also Christians are addressed who have not advanced in spiritual growth in proportion to their privileges and the requirements of God. They have separated themselves from the love of God; the place that love should occupy is filled with selfishness. There is something for them to do. They must "draw nigh to God." But how shall they do this?--By confession. Let them remember that the Lord is not slack concerning his promises, and his word is pledged,--"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." While it is a disgrace to sin, it is no disgrace to confess sin, and to forsake it, as the hateful thing it is,--that which caused the death of the only begotten Son of God.

If we continue to cherish sin, our prayers will be an abomination to the Lord. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Will sins which have once been forgiven, ever be charged again to the sinner's account? If the soul whose sins have been forgiven abides in Christ, he remains justified, and he is sanctified by the Holy Spirit; but if he continues in sin, he cuts himself off from communion with God, and, unless he repent, his sins are reckoned unto him in full, and the wrath of God abideth on him. The forgiven of God must abide in Christ, in faith and obedience. If he shows by his conduct that he has left his first love, he is walking in the darkness from which he was once delivered, and needs to repent and do again his first works. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his

Son cleanseth us from all sin."

"Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "He healeth the broken in heart, and bindeth up their wounds. . . . Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground."

God is speaking to you from his living oracles; will you heed his instructions? He bears long with the perversity of men, but he deals plainly with the sins which they cherish notwithstanding the great light they have had, and the denunciations of God against all sin.

"The law is holy, and the commandment holy, and just, and good." Who is there that can claim he has not broken it?--Not one. All are condemned by the law. Then let everyone meditate and pray, searching the heart to see if there are not sins still clung to and idolized because he loves them. If sins are cherished, he is not abiding in the love of Christ, but is falling back into his old darkness. He does not love God nor his brethren, and the cleansing power of the blood of Christ is not felt on his heart. Sins are retained and practiced which his own conscience tells him are hateful in God's sight. A mere profession of faith is not enough to save any soul. He that will be a final conqueror is not one who has forgotten that he was purged from his old sins.

Do not, my brethren, deceive your own souls. Do you love the Lord with all the heart, mind, soul, and strength? If not, all heaven demands why; for his love is the marvel of all the heavenly intelligences. God's law is the only standard of character. Herein is revealed the will of God, and here is the revelation of Jesus Christ. As the law opens before us the deformity of our character, Christ our righteousness is lifted up, and presented in contrast with man. As we humble our hearts and draw nigh to Jesus, he draws nigh to us.

Self-denial and cross-bearing are essential to our own good and our success in the perfection of Christian character. "Draw nigh to God," who is the source of all power, "and he will draw nigh to you." What is the promise?--"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

We are not to fix dates, we are not to prescribe the manner in which the gift shall come; for we cannot know the purposes of God, or what gifts he sees are for our good and his glory. We must draw nigh to God, and trust him. The answer to our petitions may not come at the time we expected it, but here our faith is tested; though the answer be deferred, it will surely come. God will not fail to fulfill any of his promises; he will keep his word. And we must not walk apart from God, but keep drawing nearer to him day by day, and hour by hour.

When preferring requests to God, confess your sins with sincere sorrow, and ask him to forgive them. Then if you have aught against your brother, go to him; and by the grace and strength which the Lord gives to all who ask him in faith, let all enmity, all malice, all hatred, be put away from you. Be reconciled to your brother. If you have not a tender, forgiving spirit toward others, your Heavenly Father will not forgive your trespasses. "When ye stand praying, forgive if ye have aught

against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

I have been shown that there has come into the hearts of the professed people of God, an unsympathetic, cold, loveless spirit; and many, having left their first love, are ignorant of their true standing before God. They cannot see that they are drawing away from Christ, instead of being laborers together with God. It is the absence of the love of Jesus in the heart that makes the church weak, and this absence is always evinced by a lack of love for brethren. If its members loved God supremely, they would love their brethren; but Satan has been sowing his tares. This cold, critical spirit has been taking up a larger and still larger place in all our religious associations, until the characteristics of Satan himself are plainly revealed. There is a separating of the soul from Christ, its first love. The Lord Jesus understands the situation of the church. He reads every heart. He is the heart-searching God, and he alone, with absolute certainty, knoweth them that are his.

It is the privilege of every member of the church to abide in Christ, and to have Christ abide in the inner sanctuary of the soul. Then divine love will pervade the entire being. Divine wisdom will reveal to him the hidden treasures of truth. The truth as it is in Jesus will be revealed to those who, though in darkness, are inquiring for the good and the true way. A large number of those who have not the truth are restless in their darkness and ignorance and spiritual poverty; they are being drawn by Christ to seek for the goodly pearls of truth. Now if the members of the church are living out their light, they will be laborers with Christ in leading inquirers to these hidden treasures. Their friends and neighbors will then be able to rejoice in the light of the truth as it is in Jesus.

There are thousands in our cities and towns, both near and far, who are hungry and thirsting for a knowledge of the truth. When it is presented to them, they embrace it, and, like Philip, they go in search of their friends and relatives, to tell them the glad news. Like the man who found the treasure hid in a field, they give up all else, that their longings of soul may be satisfied. Because they love Jesus so much, they love all for whom he died, and they cannot keep to themselves the precious knowledge, for they feel themselves to be debtors to all men to make known what is the fellowship of the mystery that is hid in Christ Jesus.

No man can have Christ abiding in his heart, and at the same time separate his influence and his intrusted capital of means from the cause and work of Christ. Those who are Christ's at heart, will make most earnest efforts to send the light of truth into all the highways and byways of life. The lover of money, through the greater love he has for Jesus, overcomes his covetousness, and by his gifts and offerings declares, "Of thine own we freely give thee;" the indolent man, through his love for Christ, becomes an active working agent with Christ; "not slothful in business; fervent in spirit; serving the Lord." The lovers of pleasure, who have lived for their own gratification, will, through the sanctifying power of the truth, repent of their wrong influence, and will live in harmony with the truth they profess.

May the Lord graciously bless his people during this week of prayer. May all wrongs be righted, all sins confessed, and pardon be written over against your names in the books of heaven. Let the members of every church, of every household, seek the Lord, and humble their souls before him. Let us, so far as possible, clear the King's highway of all the rubbish wherewith we have blocked it.

I have a message from the Lord to the individual members of our churches:

"Thou hast left thy first love. Repent, repent, before God, before it shall be forever too late." Make the remnant left you of the year 1890, a time of sincere searching of heart and deep repentance. Supreme love to God, which places us under obligation to use all our powers for his service, has well-nigh lost its power on the human heart. The True Witness says, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This voice is appealing to every heart, "Repent, repent, because thou hast left thy first love." "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." By Mrs. E. G. White.

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"The Duty of Confession"

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." If these words of inspiration were obeyed, they would lead to such results as are set forth by the apostle Peter: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

All are fallible, all make mistakes and fall into sin; but if the wrongdoer is willing to see his errors, as they are made plain by the convicting Spirit of God, and in humility of heart will confess them to God and to the brethren, then he may be restored; then the wound that sin has made will be healed. If this course were pursued, there would be in the church much more childlike simplicity and brotherly love, heart beating in unison with heart.

The ministers of the word, and others who fill responsible positions, as well as the body of the church, need this spirit of humility and contrition. The apostle Peter writes to those who labor in the gospel: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 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."

The prophet Daniel was drawing very near to God when he was seeking him with confession and humiliation of soul. He did not try to excuse himself or his people, but acknowledged the full extent of their transgression. In their behalf he confessed sins of which he himself was not guilty, and besought the mercy of God,

that he might bring his brethren to see their sins, and with him to humble their hearts before the Lord.

But I am now speaking of actual mistakes and errors that those who really love God and the truth sometimes commit. There is manifested on the part of men in responsible positions an unwillingness to confess where they have been in the wrong; and their neglect is working disaster, not only to themselves, but to the churches. Our people everywhere have great need of humbling the heart before God, and confessing their sins. But when it is known that their ministers, elders, or other responsible men, have taken wrong positions, and yet excuse themselves and make no confession, the members of the church too often follow the same course. Thus many souls are endangered, and the presence and power of God are shut away from his people.

The apostle Paul exhorts, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." What harm has been wrought through neglect to heed this admonition! Suppose that one brother misjudges another. He might have had opportunity to learn whether his suspicions were well founded; but instead of waiting to do this, he repeats to others his surmisings. Thus evil thoughts are stirred in them, and the evil becomes widespread. And all the time the one pronounced guilty is not told of the matter; there is no investigation, no inquiry is made directly of him, so that he may have an opportunity either to acknowledge his fault or to clear himself from unjust suspicion. A serious wrong has been done him because his brethren had not the moral courage to go directly to him and talk with him freely in the spirit of Christian love. From all who have thus neglected their duty, confession is due; and none will shrink from it who deem it of any importance for them to seek to answer the prayer of Christ: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

How can this prayer be answered by one who has wronged his brother, and whose heart is not softened by the grace of Christ so that he will make confession? How can his brethren, who know the facts, still have unshaken confidence in him, while he seems to feel no conviction of the Spirit of God? He is doing a wrong to the whole church, and especially if he occupies a position of responsibility; for he is encouraging others to disregard the word of God, to pass along with sins unconfessed. Many a one will say in heart, if not in words, "There is an elder of the church; he does not make confession of his errors, and yet he remains an honored member of the church. If he does not confess, neither will I. If he feels that it is perfectly safe for him not to show any contrition, I, too, will risk it."

This reasoning is all wrong; nevertheless it is common. The church is leavened with the spirit of self-justification, a disposition to confess nothing, to make no signs of humiliation. Who is willing to bear the responsibility of this state of things? Who has turned the lame out of the way?

My brethren, if you have thus placed a stumblingstone in the path of others, your first duty is to remove it, by doing justice to your brother. You have thought evil of him, you have said things untrue, because you have gathered up hearsay; you worked in blindness of mind, and now, if you would cure the wound, confess your

mistake, and seek to be in complete harmony with your brother. This is the only way to correct your errors. Confess to your brother, and bind him close to your heart, so that you can labor together in love and unity. The rules are plainly laid down in God's word. Whether you have been a minister, the president of a Conference, the superintendent of a Sabbath school, or a teacher in the Sabbath school, or have held important positions in any branch of the work, there is but one right course for you to pursue.

If you have misjudged your brother, if you have in the least degree weakened his influence, so that the message which God has given him to bear has been made of little or no effect, your sin does not rest merely with the individual, but you have resisted the Spirit of God; your attitude, your words, have been against your Saviour. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He identifies his interest with that of every human soul, believer or unbeliever. That God who marks the fall of a sparrow, marks your deportment and your feelings; he marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and the root of bitterness springing up, many are defiled. When it is evident that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? In these matters the Spirit of Christ has been grieved. The Saviour accounts these things as done to himself.

Now God requires that you who have thus done the least injustice to another shall confess your fault, not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do. If pride and stubbornness close your lips, your sin will stand against you on the heavenly record. By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and, during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness; there are the feelings and words of envy, of evil-surmising, that grew into jealousy and prejudice. All these testify against you. The Lord declares, "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."

The question is not whether you see as your brother does on controverted points; but what spirit has characterized your actions? Have you an experience in close self-examination, in humbling the heart before God? Have you made it a practice of your life to confess your errors to God and to your brethren? All are liable to err; therefore the word of God tells us plainly how to correct and heal these mistakes. None can say that he never makes a mistake, that he never sinned at all; but it is important to consider what disposition you make of these wrongs. The apostle Paul made grievous mistakes, all the time thinking that he was doing God service; but when the Spirit of the Lord set the matter before him in its true light, he confessed his wrongdoing, and afterward acknowledged the great mercy of God in forgiving his transgression. You also may have done wrong, thinking you were perfectly right; but when time reveals your error, then it is your duty to humble the

heart, and confess your sin. Fall on the Rock and be broken; then Jesus can give you a new heart, a new spirit.

The words of David are the prayer of the repentant soul: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. . . . 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. Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Whatever the character of your sin, confess it. If it is against God only, confess only to him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you. In this way you die to self, and Christ is formed within. Thus you may establish yourself in the confidence of your brethren, and may be help and blessing to them.

When, under the temptations of Satan, men fall into error, and their words and deportment are not Christlike, they may not realize their condition, because sin is deceptive, and tends to deaden the moral perceptions. But through self-examination, searching of the Scriptures, and humble prayer, they will, by the aid of the Holy Spirit, be enabled to see their mistake. If they then confess their sins and turn from them, the tempter will not appear to them as an angel of light, but as a deceiver, an accuser of those whom God desires to use to his glory. Those who acknowledge reproof and correction as from God, and are thus enabled to see and correct their errors, are learning precious lessons, even from their mistakes. Their apparent defeat is turned into victory. They stand trusting not to their own strength, but to the strength of God. They have earnestness, zeal, and affection, united with humility, and regulated by the precepts of God's word. Thus they bring forth the peaceable fruits of righteousness. The Lord can teach them his will, and they shall know the doctrine, whether it be of God. They walk not stumblingly, but safely, in a path where the light of heaven shines.

There must be with all our laborers a spirit of meekness, of penitence. God requires that those who minister in word and doctrine shall serve him with all the powers of body and mind. Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul.

Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of his creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a byword and a hissing to those who,

while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light.

Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet. If you are in positions of trust, I appeal the more earnestly to you, for your own souls' sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error.

If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations. If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so.

I ask you who are handling sacred things, I ask the individual members of the church, Have you confessed your sins? If not, begin now; for your souls are in great peril. If you die with your mistakes concealed, unconfessed, you die in your sins. The mansions that Jesus has gone to prepare for all who love him, will be peopled by those who are free from sin. But sins that are not confessed will never be forgiven; the name of him who thus rejects the grace of God will be blotted out of the book of life. The time is at hand when every secret thing shall be brought into judgment, and then there will be many confessions made that will astonish the world. The secrets of all hearts will be revealed. The confession of sin will be most public. The sad part of it is that confession then made will be too late to benefit the wrongdoer or to save others from deception. It only testifies that his condemnation is just. He gained nothing by his pride and self-sufficiency and stubbornness, for his own life was embittered, he ruined his own character so that he was not a fit subject of heaven, and by his influence he led others to ruin.

To your friends you may now so represent your course of action as to make a pretty fair showing for yourselves. To one who does not know the objectionable features of your character, it may be an easy matter for you to present plausible excuses for your indecision, your unwillingness to confess your sins. But how will these excuses stand with Him who judgeth righteously? Will you present the same reasoning when you are brought before the tribunal of God, when the eye of the Lord is fixed upon you, and the angels of heaven are looking on? It is thus that every man's account must be yielded up. What, then, can any of you gain by being untrue to himself, giving to others a representation which you could not in any case lay before God?

The Lord reads every secret of the heart. He knows all things. You may now close the book of your remembrance, in order to escape confessing your sins; but when the judgment shall sit, and the books shall be opened, you cannot close them. The recording angel has testified that which is true. All that you have tried to conceal and forget is registered, and will be read to you when it is too late for wrongs to be righted. Then you will be overwhelmed with despair. O, it is a terrible thing that so many are trifling with eternal interests, closing the heart against any course of action which shall involve confession!

You who have erred and have made crooked paths for your feet, so that others who look to you for an example have been turned out of the way, have you no

confession to make? You who have sowed doubts and unbelief in the hearts of others, have you nothing to say to God or to your brethren? Review your course for years in the past, you who have not formed a habit of confessing your sins. Consider your words, your attitude, you whose influence has counteracted the message of the Spirit of God, you that have despised both the message and the messenger. After seeing the fruit borne by the message, what have you to say? Weigh your spirit, your actions, in the balance of eternal justice, the law of God: "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Unless your sins are canceled, they will testify against you at that day when every work shall pass in review before God.

Confession would break up the fallow ground of the heart; it would rid you of your pride and self-complacency. While you neglect this work, wonder not that the Holy Spirit has not softened your heart and led you into all truth. God could not have blessed you without sanctioning sin and confirming you in unbelief. You have been deceiving yourselves and deceiving others, and the Holy Spirit will never by its work or witness make God a liar.

Away with your quibbling and caviling! Say not with a smile, "It is not expected that any man can be perfect;" that you do not claim to be inspired. This is a pitiable mask. What is the need of the Holy Spirit, if it teaches you only what your finite judgment already assents to? In his providence, God has followed up his written word with testimonies of warning to lead you to the truths of his word. He has pitied the ignorance of man, has pitied the proud, rebellious soul, and has presented help to lead you away from unbelief to faith, if you would be led. God has loved you too well to spare your feelings; he has given you warnings and reproofs to save you. But you have made light of the warnings and entreaties, and have refused to heed them.

Will you seek the Lord during this week of prayer? Will you humble the heart before God, confess your sins, and find mercy and forgiveness? I beseech you, "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." Look in faith to the Lamb of God that taketh away the sin of the world.

It is not now too late for wrongs to be righted. Christ invites you to come and take of the water of life freely. Let no man deceive you with the sophistry that excuses sin. Tell every man who makes light of the warnings and reproofs of the Spirit of God, that you dare not do this yourself any longer; that although the eyes of your understanding have been blinded, and you have been misled, and have come to wrong decisions, you will not be deceived and blinded longer. Come out of the cave, and stand with God on the mount, and see what the Lord has to say to you. Have implicit faith in God, and do not depend upon self.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart

of the contrite ones."

And to all who seek him with true repentance, God gives the assurance: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." These promises are full of comfort and hope and peace. By Mrs. E. G. White.

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"An Appeal to Our Churches"

The year 1890 is nearly closed. A few more days, and we enter upon a new year. Let each ask himself these questions, and conscientiously answer them: Has the past year been to me a success, or a failure? How stands the record in the books of heaven? Has my spiritual vitality been lowered? Have I had a name to live, while I was dead?

Hear the words of One who has demonstrated his love to you by dying on the cross of Calvary: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Have you heeded the divine warning? Have you, through watchfulness, prayer, and the study of the words of Christ, sought daily to maintain a personal connection with your Saviour, so that you might be a fruitbearing branch? Will you not candidly, critically, review your life during the year 1890, praying for discernment that you may see yourself as the Lord Jesus sees you? Recount the temporal blessings which the Lord has freely given you in food, in clothing, in health; and then with prayerful heart ask him to grant you a retentive memory, that you may not forget the precious spiritual blessings he has so abundantly bestowed. By what means have you been made the recipients of his grace?--Through his amazing love.

Jesus left his home in glory, clothed his divinity with humanity, and came to a world marred and polluted by the curse of sin. He might have remained in his heavenly home, and received the adoration of angels; but he came to earth to seek and save the lost, the perishing. "For your sakes he became poor, that ye through his poverty might be rich." He, the Majesty of heaven, who was one with the Father, denied himself, made every possible sacrifice, in order that man might not perish, but have everlasting life. Christ lived not to please himself. If he had pleased himself, where would we be today?

What offerings of gratitude have you daily given to God for this great gift, his only begotten Son? Have you felt that you are "not your own," but that you are "bought with a price," even the precious blood of the Son of God; and that you must "glorify God in your body, and in your spirit, which are God's"? How many times have you grieved the Spirit of God by your selfishness, by indulging inclination, by investing for your own selfish advantage the money which he lent you to trade upon? You have called that your own which was only intrusted to your keeping.

Now is a good time to review the past year, as well as preceding years, which have, one after another, passed into eternity with their burden of record. Now you can review to some purpose and profit, your words, your spirit, your actions. Your

name may be on the church books, but your eternal interest requires that you shall be united to Christ, as the branch is united to the vine. Have you, through temptation, separated yourself from Christ? Should it be said to you, as it was to the foolish rich man, "This night thy soul shall be required of thee," would you have your treasure laid up in heaven, or have you invested every dollar, every cent, that has come into your hands, in eating and drinking and dressing? Wherein have you denied self? Is this the language of your heart? "I am wholly thine, my Saviour; thou hast paid the ransom for my soul, and all that I am or ever hope to be is thine. Help me to acquire means, not to expend foolishly, not to indulge pride, but to use to thine own name's glory." In all you do, let your thought be, "Is this the way of the Lord? Will this please my Saviour? He gave his life for me; what can I give back to God? I can only say, 'Of thine own, O Lord, I freely give thee.'" Unless the name of God is written in your forehead,--written there because God is the center of your thoughts,--you will not be meet for the inheritance in light. It is your Creator who has poured out to you all heaven in one wondrous gift,--his only begotten Son. Will you withhold from God his own? Will you divert from the treasury the portion of means which the Lord claims as his? If so, you are robbing God, and every dollar is charged against you in the books of heaven.

The Lord God of heaven inquires, "Will a man rob God?" as though such a terrible thing were impossible. "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." Hear the word of the Lord; he tells you just what to do: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call ye blessed; for ye shall be a delightsome land, saith the Lord of hosts."

What gracious promises are these! And they are ours, if we will comply with the conditions. In these words the Lord is speaking to his people.

God lays his hand upon the tithe, as well as upon gifts and offerings, and says, "That is mine. When I intrusted you with my goods, I specified that a portion should be your own, to supply your necessities, and a portion should be returned to me." As you gathered in your harvest, storing barns and granary for your own comfort, did you return to God a faithful tithe? Have you presented to him your gifts and offerings, that his cause may not suffer? Have you looked after the fatherless and the widow? This is a branch of home missionary work that should by no means be neglected. Are there not around you, poor and suffering ones who need warmer clothing, better food, and, above everything else, that which will be most highly prized,--sympathy and love? What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? How have you treated these cases? Have you tried to help the orphans? When anxious, soul-burdened parents or grand-parents have asked you, and even begged you, to consider their case, have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied?

God is constantly bestowing upon you the blessings of this life; and if he asks

you to dispense his gifts by helping the various branches of his work, it is for your own temporal and spiritual interest to do so, and thus acknowledge God as the giver of every blessing. God, as the Master Worker, cooperates with men in securing the means necessary for their sustenance; and he requires them to cooperate with him in the salvation of souls. He has placed in the hands of his servants the means wherewith to carry forward his work in home and foreign missions. But if only half the people do their duty, the treasury will not be supplied with the necessary funds, and many parts of the work of God must be left incomplete.

Many have long neglected to deal honestly with their Maker. Failing to lay aside the tithe weekly, they have let it accumulate, until it amounts to a large sum, and now they are very reluctant to make the matter right. This back tithe they keep, using it as their own. But it is God's property, which they have refused to put into his treasury.

How the enemy has wrought to place temporal things above spiritual! Many families who have but little to spare for God's cause, will yet spend money freely to purchase rich furniture or fashionable clothing. How much is spent for the table, and often for that which is only a hurtful indulgence; how much for presents that benefit no one! Many spend considerable sums for photographs to give to their friends. Picture-taking is carried to extravagant lengths, and encourages a species of idolatry. How much more pleasing to God it would be if all this means were invested in publications which would direct souls to Christ and the precious truths for this time! The money wasted on needless things would supply many a table with reading matter on present truth, which would prove a savor of life unto life.

Satan's suggestions are carried out in many, many things. Our birthday anniversaries, and Christmas and Thanksgiving festivals, are too often devoted to selfish gratification, when the mind should be directed to the mercy and lovingkindness of God. God is displeased that his goodness, his constant care, his unceasing love, are not brought to mind on these anniversary occasions.

If all the money that is used extravagantly, for needless things, were placed in the treasury of God, we should see men and women and youth giving themselves to Jesus, and doing their part to cooperate with Christ and angels. The richest blessing of God would come into our churches, and many souls would be converted to the truth.

Men have felt that they could do as they pleased; they say they cannot see the requirement of God on this subject, and in so doing they evince that they are not branches of the True Vine. If they have not yet withered away, they will surely do so; for they are robbing God. Unless they repent and do their first works, their light will go out in darkness.

If you have been withholding your tithes and offerings, it is because you have left your first love; you have set up idols in your heart. There is not the slightest hope for a branch that remains thus separated from the Vine. None need flatter themselves that they will be restored to vital union with Christ in the future world. Now, in this world, the union must be effected, if it is ever formed. The time to repent is not when Christ shall come, but now, in this life. How many there are who die practicing dishonesty toward God, robbing him in tithes and offerings!

Brethren and sisters,--you who in the day of God would meet your record with joy and not with grief,--I plead with you to make faithful work ere this year of 1890 shall close. Examine your business transactions, from the least to the greatest, and see if you have been robbing God. If so, repent, and restore to him his own before

the year shall close. Begin the new year with honest work between you and your Maker. Lift cheerfully your God-given responsibilities. "Bring ye all the tithes into the storehouse, . . . 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."

May the Lord imbue our churches with his Holy Spirit! May he work for his people, and may every member of the church work with him for the upbuilding of his kingdom! By Mrs. E. G. White.

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"Be Zealous and Repent"

The Lord has seen our backslidings, and he has a controversy with his people. Their pride, their selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight, and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, "We want not a knowledge of thy way, O God; we choose our own way." These are the things that separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man, with his unsanctified will, refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil which will spring up and yield their harvest. He is separating his soul farther and farther from God.

Is it proof that such men need? Is it evidence that is wanting?--No; the parable of the rich man and Lazarus is given to help all such souls who are turning away from positive evidence, and crying, "Proof"! The rich man asked that one might be sent from the dead to warn his brethren, lest they come to the place of torment. "Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Why is it that men do not believe upon sufficient evidence?--Because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are unwilling to acknowledge that they have cherished sinful unbelief in resisting the light that God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been ready to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas, and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud will, and put it on God's side of the question; if they will

with humble, contrite hearts seek for the light, believing that there is light for them, then they will see light, because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them.

We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; we would work in an opposite direction from selfishness, and our constant prayer would be that we might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all that keep his way, and do his will, and walk in truth. But those who love their own way, who worship their idols of opinion, and do not love God and obey his word, will continue to walk in darkness. O, how terrible is unbelief! As well let light be poured upon the blind, as to present truth to these souls; the one cannot see, and the other will not see.

I beseech you whose names are registered on the church book as worthy members, to be indeed worthy, through the virtue of Christ. Mercy and truth and the love of God are promised to the humble and contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the satanic delusions of these last days, because they received not the love of the truth. Because the Lord has, in former days, blessed and honored them, they flatter themselves that they are chosen and true, and do not need warning and instruction and reproof. The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." The professed people of God have the charge against them, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The love to Jesus that once burned upon the altar of the heart, has become dimmed and nearly extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warnings because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep. . . . Therefore doth my Father love me." "By taking your sins upon myself, I am opening a channel through which his grace can flow to all who will accept it. In giving myself for the sin of the world, I have prepared a way for the unrepressed tide of his love to flow to men."

All heaven is filled with amazement, that when this love, so broad, so deep, so rich and full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? O! it is because of the power of unbelief; because "thou hast left thy first love." This is why the word of God has so

little influence. It is as a fire, but it cannot penetrate nor warm the icebound heart that cherishes unbelief.

The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness, of these vast resources. They are awaiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's remnant people, to be given by them to the world; but self-confidence and obduracy of soul refuse the blessed treasure. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John calls upon the world to "behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It is a love that passeth knowledge. In the fullness of the sacrifice, nothing was withheld: Jesus gave himself. God designs that his people shall love one another as Christ loved us. They are to educate and train the soul for this love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father,--represent his character.

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,--the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message.

In our largest churches the greatest evils exist, because these have had the greatest light. They have not a true knowledge of God, and of Jesus Christ whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them; the glorious presence of the King of saints, and his power to cleanse from all moral defilement, are not manifest among them. Many come to the assembly as worshipers, like the door upon its hinges. They understand not the true application of the Scriptures, nor the power of God. They have eyes, but they see not; ears have they, but they hear not; they continue in their evil ways, yet regard themselves as the privileged, obedient people who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her borders, when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all "my holy mountain." The sinners in Zion should be afraid, in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.

The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted.

Thus many are grieving away the Holy Spirit for the last time, and they know it not.

The words spoken by Christ of Jerusalem are, "Your house is left unto you desolate." What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." The Lord forbid that this scene should now be repeated in the experience of God's professed people! "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone."

Will the church see where she has fallen? A coldness, hardness of heart, a want of sympathy for the brethren, exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those intrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some,--a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember, that as you deal with them, God will deal with you. When you call, he will not say, "Here I am;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute.

The road to paradise is not one of self-exaltation, but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean Church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before

God by zealous, not halfhearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How long shall this warning be resisted? How long shall it be slighted?

"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." The position of Christ is the attitude of forbearance and importunity. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." O, the soul poverty is alarming! And those who are most in need of the gold of love, feel rich and increased with goods, when they lack every grace. Having lost faith and love, they have lost everything.

The Lord has sent a message to arouse his people to repent, and do their first works; but how has his message been received? While some have heeded it, others have cast contempt and reproach on the message and the messenger. Spirituality deadened, humility and childlike simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? is the lamp of God's love to go out in darkness? The Saviour calls; listen to his voice: "Be zealous and repent." Repent, confess your sins, and you will be forgiven. "Turn ye, turn ye; for why will ye die?" Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling?

The True Witness declares, "I know thy works." "Repent, and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers nothing but leaves. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but "except thou repent," it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, "I am rich, and increased with goods, and have need of nothing." The True Witness says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Will they ever see clearly their condition?

There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?"--Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his

place, except thou repent." If you seek the Lord with all your heart, he will be found of you.

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the framework of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,--Christ our righteousness.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." This is what needs to be brought into the experience of every worker, high or low, in all our institutions, in all our churches. God wants every soul to return to the first love. He wants all to have the gold of faith and love, so that they can draw from the treasure to impart to others who need it.

Then the believers will be of one heart and of one mind, and the Lord will make his word powerful in the earth. New cities and villages and territories will be entered; the church will arise and shine, because her light has come, for the glory of the Lord is risen upon her. New converts will be added to the churches, and those who now claim to be converted will feel in their own hearts the transforming power of the grace of Christ. Then Satan will be aroused, and will excite the bitterest persecution against God's people. But those not of our faith, who have not rejected light, will recognize the spirit of Christ in his true followers, and will take their stand with the people of God.

Christ says, speaking of the Comforter, "He shall not speak of himself;" "he shall testify of me;" "he shall glorify me." How little has Christ been preached! The laborers have presented theories, plenty of them, but little of Christ and his love. As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us, our work will testify to the fact, we shall lift up Jesus. Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph. By Mrs. E. G. White.