Ellen G, White 1897 Manuscripts 1-100

Ms 1, 1897

Forgetfulness

January 11, 1897

Why did ancient Israel so easily forget God's dealings? The people did not retain in their memory His works of greatness and power, or His words of warnings. Had they remembered His wondrous dealings with them, they would not have received the reproof. "And forgettest the Lord thy Maker, that hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" [Isaiah 51:13.] But the children of Israel forgot God, whose they were by creation and by redemption. After seeing all His wonderful works, they tempted Him.

I would call the attention of all who claim to be children of God to the one hundred and fifth, one hundred and sixth, and one hundred and seventh Psalms. Please read these Psalms carefully. From them we may gather the necessity of appreciating the goodness, mercy, and love of our God.

The warning comes sounding down along the line 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. While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some when they had heard, did provoke, howbeit not all that came out of [Egypt] by Moses." [Hebrews 3:12-16.] To the ancient people of God were committed the sacred oracles. But God's revealed Word was misinterpreted and misapplied. The people despised the Word of the Holy One of Israel.

"Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." [Isaiah 5:20-24.] Please read Psalms 91, 92, 95, and 96.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." [Psalm 103:13-17.] This testifies of the influence a father and mother may have over their children. "To such as keep his covenant, and to them that remember his commandments

to do them. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." [Verses 18, 19.]

"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do not iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes. Then shall I not be ashamed, when I have respect unto all thy commandments I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes; O forsake me not utterly." [Psalm 119:1-8.]

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee." [Verses 9-11.] "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth: hide not thy commandments from me. My soul breaketh for the longing that it hath unto thy judgments at all times. Thou hast rebuked the proud that are cursed, which do err from thy commandments. Remove from me reproach and contempt; for I have kept thy testimonies. Princes also did sit and speak against me; but thy servant did meditate in thy statutes. Thy testimonies also are my delight and my counsellors. My soul cleaveth unto the dust, quicken thou me according to thy word. I have declared my ways and thou heardest me; teach me thy statutes." [Verses 17-26.]

"Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts; quicken me in thy righteousness." [Verses 34-40.]

"O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my mediation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments; for thou hast taught me. How sweet are thy words unto my taste; yea, sweeter than honey in my mouth. Through thy precepts I get understanding; therefore I hate every false way." [Verses 97-104.] "I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me." [Verses 174, 175.]

Christ prayed for His disciples, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:1-3.]

Can we not see the necessity of the apostle's words, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." [Hebrews 3:12.]

I have a message for our people in America. We are a people whom the Lord has made the repository of sacred truth. To us He has opened the living oracles, that we may arise and shine; because our light has come, and the glory of the Lord is risen upon us.

Christ came to our world, but the world could not endure His purity. He has gone to His Father, but He has sent His Holy Spirit to represent Him in the world till He shall come again. This is the message we are to bear, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." [Revelation 1:7.]

What are we doing? Are we voicing the message of the third angel? "The third angel followed them, (the first and second angel) saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." [Revelation 14:9-12.]

This is the message given by God to be sounded forth in the loud cry of the third angel. The sign or seal of God is the observance of the seventh day Sabbath, the Lord's memorial of His work of creation. "The Lord spake unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [Exodus 31:12, 13.] Here the Sabbath is clearly defined as a sign between God and His people.

The mark of the beast is the opposite of this, the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the Papal authority, seen in the man of sin thinking to change times and laws, and those who acknowledge the authority of God. The worshipers of the beast are those that receive his mark in their foreheads and in their hands.

The faith of Jesus and the testimony of Jesus are blended. They are to be clearly presented to the world. But in God's Word we are shown the consequence of proclaiming this message. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.] A refusal to obey the commandments of God, and a determination to cherish hatred against those who proclaim these commandments leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God. "He causeth all both small and great, to receive a mark in their right hand, or in their foreheads." [Revelation 13:16.] Not only are men not to work with their hands on Sunday, but with their minds they are to acknowledge Sunday as the Sabbath. "And that no man might buy or sell, save he that had the mark or the number of his name." [Verse 17.]

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a great voice, saying, Babylon the great is fallen,

is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double." [Revelation 18:1-6.]

The Lord has been greatly dishonored by His people catching up the issues that arise in this time of test and trial. His people are to keep free from politics. They are to stand as a separate, peculiar people; the name of God our Ruler is to be in their foreheads, showing to all that He is their Sovereign.

If those who know the truth will have a faith and zeal corresponding to their knowledge, if they desire to manifest their piety, and reveal what the truth has done for them, showing that the salt has not lost its savor, they will communicate the saving and sanctifying power of the truth to all with whom they associate. There will then be less controversy and a deeper interest in the things of God.

The man in whose heart the truth is cherished will bring from his treasure house things new and old. In his words and deportment he will reveal the likeness of Christ. Lift Him up, the Man of Calvary higher and still higher. Christ is uplifted by the right use of the faculty of speech. Thus the Holy Spirit makes an impression upon minds. The righteousness of Christ is the salvation of all who accept Him as their personal Saviour. Why did Christ die? To bring light and immortality to light. Through the merits of Christ men are invited to repent, believe, and obey the commandments of God.

Christ died on the cross that He might pardon all transgressing and sin, and bring man back to his loyalty to the commandments of God. By His death He showed the immutability of the law of God. He illustrated this truth by laying the foundation in His own death, creating a cross as its center and glory. In His redemption plan He embraces man, placing him once more on vantage ground with God, that his moral capacity might be recognized as amenable to God, who is the supreme Ruler.

Men are to become the subjects of Christ's kingdom. Through the divine power imputed to them, they are to return to their allegiance. By laws and resources God has ordained a heavenly communication with man's spiritual life that in its action is as mysterious as the science and operation of the wind. Christ declared, "My kingdom is not of this world." [John 18:36.] While it imprints its influence upon earthly governments, it cannot take the slightest imprint from them without marring the divine similitude. So spiritual is the character of God's work upon the human heart that receives it, that it makes every one a new creature, without destroying or weakening any capability God has given to man. It purifies every attribute fit for connection with the divine nature. That which is born of the Spirit is Spirit, and when man is born from above, a heavenly peace pervades the soul.

Christ's subjects are those who keep His commandments. These only are counted as His subjects. If after the light has come, the disobedient continue in transgression, they are subjects of the kingdom of the prince of this world. That which is born of the flesh is flesh; that which is born of the Spirit is Spirit.

But the heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed people of Christ are no longer a separate and peculiar people. The line of demarkation is indistinct. People are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world. Professing Christians are slaves of mammon. Their indulgence of appetite and extravagant expenditure of money for selfish gratification <greatly> dishonors God.

Contrary to worldly kingdoms, Christ does not find His subjects; He makes them. Those who stand under the bloodstained banner of Prince Emmanuel are the subjects of a kingdom not recognized by worldly kingdoms, whose subjects have wandered from their allegiance to God, from their obedience to the law of His kingdom. These are accounted as dead in trespasses and sins. They are destitute of the Spirit of God, which worketh in the children of obedience.

I am come, Christ said, to set up a new kingdom. Except a man be born of the Spirit, he cannot be enrolled as a subject of My kingdom. “If ye love me, keep my commandments. And I will pray the Father and he will 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. ... He that hath [the light on] my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” [John 14:15-17, 21-23.]

God’s commandment-keeping people stand under the broad shield of Omnipotence, the commandment-breakers, under the ensign of the man of sin, who thought to change times and laws. But he could not do this; he only claimed to do it, opening his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

On which side are we ranging ourselves? On the side of the dragon, who was wroth with the woman, and who went to make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus Christ? “I saw three unclean spirits like frogs,” John writes, “come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.” [Revelation 16:13, 14.]

On which side are you standing? On the side of those that worship the beast and his image? Are you connected with those who have lost the spiritual principles that distinguished them as men and allied them to God, and who have become secondary subordinates, united with the great apostate? Christ died to make it possible for you to be allied with angels, heirs of God, and joint heirs with Christ. If you are obedient to all his commandments, you will reign as kings and priests unto God. Will you choose the

degrading captivity of disobedience and transgression? Will you link yourselves with those who make void God's law?

The law that controls God's kingdom gives no encouragement to those who continue in transgression and sin. "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." [1 John 3:4-8.]

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die. But if a man be just, and do that which is lawful and right, ... and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God." [Ezekiel 18:4, 5, 7-9.]

Old Testament history agrees perfectly with the New. After light has come to us through the Scripture, we are inexcusable if we do not walk in the light, for an unseen influence is drawing the soul to obedience, that it may bear witness to the truth. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin; because he is born of God. ... And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." [1 John 3:8, 9, 22-24.]

Ms 2, 1897

Cooranbong School

"Sunnyside," Cooranbong, New South Wales, Australia

January 18, 1897

The Lord is speaking to men today through His Word, saying, "What doest thou here in idleness?" There are those here who claim to be the servants of God, and whom the Lord has needed to do His work, who have been grasping for high wages. Because their avaricious spirit could not be satisfied with less wages than five or six shillings per day, they would not work. All that the present condition of things would allow was four or five shillings, but because more was not offered, they said, "I will not work for that wage."

The establishment of a school here is a missionary enterprise. All are working on borrowed capital. Every dollar received has demanded 4 1/2 and some 5 percent interest. There is a great work to be done. Buildings cost much more money here than they do in America, for wood is very hard, and difficult to handle. Every outgo must be carefully guarded. This is the place for those who claim to have the missionary spirit and desire to do missionary work.

God measures His people by His own unerring precepts. Will a man rob God of the time and the activity that He claims for His service? Time is very precious. Much can be accomplished in a day. But the Lord has never stipulated the eight-hour day system. He has said, "Work ... while it is day: the night cometh, when no man can work." [John 9:4.] Again he says, "Why stand ye here all the day idle? Go work in my vineyard." [Matthew 20:6; 21:28.]

There is a great work to be done on every hand. Every physical, mental, and moral power is needed to carry it forward. Great changes are about to take place. We are soon to enter upon a great crisis, when no man can work. The aggressive power of the truth of God is dependent upon the cooperation of the human agent with God. His piety and zeal must be demonstrated, not by words of what he has done, or what he can accomplish, but in the manifestation of unselfish efforts to build up the work of God.

But some are now acting a part with Satan, to tear down and scatter abroad. Would Brother Lawrence come to his senses, he would see and understand that the enemy is writing on the pages of heart and brain the very sentiments he would have imprinted there. It is Satan's desire that he shall choose idleness rather than yield up and crucify his selfishness and covetousness, which is idolatry. While pitying and sympathizing with himself, he might have been sharing the burdens of others.

God declares, Every talent that I have created is mine; every human agent that I have purchased is my property. What doest thou here, sitting on Satan's idle stool, opening your mind to evil surmisings and criticisms. You are being conducted into the fields of Satan, where he holds the lines of control. You have studied how you could manage matters so much better than the men who are now doing that work. God holds you accountable for that wise calculation. You suppose that you have ability and wisdom. Then what are you accomplishing in your do-nothing position? You neither benefit yourself nor your fellow-man, but dishonor your Creator and your Redeemer. Desiring and resolving, and telling what you can do and have done, will accomplish nothing.

We have been passing through a severe crisis. Important issues are hanging in the balance. And for months you have lost a large amount of your time, because you have failed to discern your own deficiencies and the long list of your robberies of God in burying His talents where they could not be improved. In your moral darkness you have been criticizing and complaining. I marvel that you have not warn out the patience of God. You have retarded the work which you could have advanced with your capital of money and with the ability which is not your own, but God's. Thus you have sacrificed much of God's property and time. Then after leaving others to bear double burdens, you commenced your criticisms. You felt yourself misused and badly treated, because others did not come to your terms and consider you capable of receiving large wages. But the very fact that you yielded yourself to be led by

the enemy of all righteousness evidenced that you were not the man to build up the work in any place. Unless you could be benefited yourself, you refused to work.

You have done very little, my brother, during the last few months to carry forward the work. And the leaven that you have planted by your example in grasping for the wages you desired or doing nothing has been communicated to others. Your course of action has had a deleterious influence upon the workers on this ground. It would have been far better had you never set your foot upon this soil, for you have introduced principles, in your connection with the work we have been trying to do, which God abominates. The leaven introduced by your attitude, your close, selfish dealing, God despises. You would obtain labor from men for very little, but yourself, who could accomplish no more, but less than they, have taken large pay as you could get. Had the Spirit of God been your Guide, you would have discerned how out of place and contrary to the Word of God was this eager, grasping spirit. You have said that you loved the place, and desired to see the work prosper. But how have you evidenced this? You have gathered to yourself every advantage possible. The Lord has no use for such a spirit on this ground. It is a leaven of evil, and to be introduced anywhere will be productive of the very worst results.

What impression has Brethren Shannon and Lawrence left in this work? They have been acting as though they were the ones to be favored. Brother Lawrence has all his means in the Review and Herald Office. That institution is well established and supplied with facilities. They have building upon building, and are advantageously located, surrounded with churches. If in a strait place, they can call upon these churches for donations. Compare that situation with our own. Brother Lawrence says he has no confidence in the men who are doing the work. But if the men were questioned, and should express their honest opinions, they could show that they have much greater reasons for losing confidence in Brother Lawrence, because of his departure from Bible principles in business deals with his brethren.

All who have made complaints in regard to Cooranbong and the school have given occasion for serious objection to their course of proceedings. They have no truthful reason for doing as they have done. Their real reason for disparaging Cooranbong as they have done was because they supposed that they were not treated as favorably as they ought to have been. But the Lord is in the establishment of a school here, and He will prosper the work notwithstanding the strife of tongues. What moral right had Brother Shannon to bear disparaging reports of Cooranbong and the management here? If things had been managed in accordance with Brethren Lawrence and Shannon's proposals for wages, all would have been right. They would have had nothing to disturb them. But by following their plans, the little amount of means would not last to accomplish the work of building. They had to secure workers at a reasonable figure, with a prayerful consideration of the circumstances.

The great surprise to me is that men who claim to be servants of Jesus Christ should place their influence in the way, and say those things which will create disaffection, and counterwork the work of God. Are they not afraid to do this? Are they not afraid to put their God-given powers to work to fight against God? I am sorry for these men who have given themselves to such a work, for when their eyes shall be anointed with eyesalve, and they see wherein they are wrong, they will regret it as long as time shall last. What have these brethren done to aid in the work that has been commenced here? Brother

Lawrence has not brought any part of his means to loan to this destitute missionary field, either with or without interest, although he has been asked to do this.

The excuse that Brother Lawrence has made for taking no part in this missionary work is that the work is not done as he thinks it should be done, that he has no confidence in the management of the work. And yet he would take from the little store of means to benefit himself. If all should be as penurious and covetous as he has shown himself to be, and demand as much for their services, but little advancement could be made. In the closest times he has not given practical evidence of his interest in Cooranbong by a willingness to help materially, but in the place of this he has drawn out all that he possibly could. These men have already done us much harm by their false representations which they have made. They have also done harm to themselves, and have revealed that they are not the men that we can rely upon in an emergency.

It is essential for each one to deny self, to lift the cross, and follow a self-denying, self-sacrificing Redeemer. But these men though they have seen the way clearly, have turned to the other side, and have done great injustice to those who are trying to do their duty, irrespective of self-serving. With shame and sorrow these men will see that covetousness is idolatry. And why should they try to cause other minds to see through their perverted vision? Why should they try to make the situation hard and trying for those who are persuaded, by the light which the Lord has been pleased to give, to come to this place against their own inclination? Why should they, because everything has not advanced in a way to advantage themselves, try to tear in pieces and discourage those who would stand at the post of duty? Of all such Christ says, “He that is not with me is against me: and he that gathereth not with me scattereth abroad.” [Matthew 12:30.]

Knowing that the Lord had led us to select Cooranbong as our school location, I invested one thousand dollars in the work. I entertained in my home without cost all comers and goers. All this was expensive work, but my home was made a home for all. From our first arrival in Granville, even before my goods were placed in my home, the entertaining began, and continued up to the time I left Granville.

The Lord is greatly displeased with the principles that have been practiced here. All this blind, crooked devising, with nothing laid out straight and clear, tangible and explainable, is to cease in Cooranbong. The dickering in trade is contrary to all right methods and correct principles. The peculiar methods of the man is running through it all, and such things God does not approve. It is selfish, and woven with threads of unfairness and dishonesty. It is the spreading of the roots of selfishness that will not bear the approval of God. All these methods of deal must come to an end. A man appointed as manager must take the place as such, and faithfully guard the little facilities that are here. He must see that no robbery is practiced toward God, see that the outgoes and incomes are fair and executed on correct principles. This is a positive necessity in these colonies, even among Seventh-day Adventists.

It is necessary for every man who names the name of Christ to be clean and pure in all his methods of dealing. Brother Lawrence has not done as he would be done by. He has worked with a spirit that God will not tolerate. And He will punish for these things unless there is sincere repentance and thorough conversion. These very men who have come to this place, and have been employed here, have done us

a great wrong. They have added to the burdens already resting upon us, and made the way very hard. The Word of the Lord through the prophet Habakkuk is, “Woe to him that increaseth that which is not his! How long? and to him that ladeth himself with thick clay.” [Habakkuk 2:6.] “And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.” [Zephaniah 1:17, 18.]

Those who are really doing God’s service will not be so close, so penurious and selfish, that they will not understand the situation and accommodate themselves to it. There is altogether too little money in the treasury for those who may come to these grounds to consider that they are to be especially favored, and expect to have all the accommodations on one side. They must not think that the facilities can be established without self-sacrificing effort, most persevering energy, and determined resolution. Those who come here are not to figure down to the very closest in deal or favors to be bestowed, while at the same time they put the highest price upon their own services, and act as though the whole school accommodations, which has cost money, was for their special benefit, for them to use without returning anything to help these facilities to continue in a condition to be usable.

There has been wrong management by some in these lines. Some have striven to get every possible advantage from the school facilities, and have given nothing to pay for the use of that which has cost money. The school is not to bend to the convenience of any such. It is for another purpose altogether. The school interest must be the first consideration, and those who come in expecting work to be given them at their own stated wages, when not one pound of that which they receive is put to the advantage and growth of the interest of the school, will not receive what they expect. But all who will be unselfish and will stand loyal in their service to God will be blessed of God. If every family that settles on the ground would consider themselves favored in being placed there, instead of feeling that they are conferring a favor, it would be more appropriate. But if they come to detract from the little fund that is in the possession of the school, if the advantages it already possesses is to be absorbed by the families settling here, then the school will never be a success. Her facilities will be taken away by those who serve their own interests and are completely blind to that which they should confer upon the school.

Those who have stood ready to criticize and condemn and tear to pieces that which others have done, who feel under no obligation to bring in funds to help sustain this struggling institution to come in to existence, have not advantaged the school in any respect. And these should be the last ones, after they have been favored with a chance to work, to find fault. None of the money that these have drawn to themselves has been invested to help the enterprise in any way. But because the funds were limited, and money could not be drawn from the treasury for their own advantage, they have become disaffected, full of murmurings, full of complaints. The whole enterprise has been represented by them, by filling the minds of those who do not know the situation, with the leaven of their unholy influence. They have carried the bitterness of the root of selfishness, and planted it in any soil that might be prepared for it, to spring up and bear a harvest of poisonous fruit, that all who eat of it shall be defiled and may never recover.

This is the picture that is represented to me here. But I thank God that there are, even in these trying times, those who are not eaten up with self. Thank God that there are some who are faithful standard bearers, some who have a knowledge of the will of God through the light of His Word; those who will honor their humanity by doing God service. All men must be sharp and keen in tracing the providence of God. They must engage heart and soul, mind and strength, to do the work allotted to them. And every one who has the spirit of the message will stand out in these times of apostasy and disloyalty. They will be true to the Word of God; they will honor the humanity that Christ came to make one with Himself, and [be] laborers together with God.

Thus saith the Lord, Ye have done this to a people that have not perceived nor profited by the precepts and example which I have taught them to live and practice in their midst. They have served themselves, and have not served nor glorified and honored me. And my work and my devising they have snuffed at. And those who should have appreciated these things have given themselves up to dishonor me and work against my work, saith the Lord. And shall not I punish for these things? There has been brought upon the ground a spirit to act for self, to pursue a course of action I abhor. There must be no oppressing of the hireling in his wages; justice and mercy must be revealed. And there must be in the hireling no unfaithfulness, no transgression against Me. Those who reside upon the ground must not create burdens and perplexities by their unsanctified methods of deal. They are to consider and fear me, saith the Lord, for I will not work with their iniquitous practices. The methods of their business transactions have been the methods of the world, and not the way of the Lord. I have given them My Word, and if they walk contrary to My precepts, I will not serve with their iniquity. My word shall not return unto Me void.

“Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?” [Amos 8:4-6.]

“Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? The Lord’s voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.” [Micah 6:6-9.]

I would bear the message of the Lord to all who shall purpose to make a home in Cooranbong. We would have you come who are capable, through faith and works, through the grace given you of God, of keeping the way of the Lord. There is no desire in our hearts to invite those to come who have served themselves all their lives, and done after the imagination of their own hereditary and cultivated tendencies, showing that they are not transformed in character. I entreat of you not to come here supposing that your past experience is sufficient recommendation for you. The question is, What are the principles that you have practiced in your business dealing with the men of the world? If you have been a schemer, if you have not made the Word of God your rule of life, the sooner you make a change the

better. If your practice has been to seek to advantage yourself to the disadvantage of another man, saint or sinner, you need to see that every transaction of the kind is molding and fashioning a character for you that will not stand the test of the judgment.

The less we have of such men with such an experience the better can we, as a people, represent the character of Christ. If there are men and women who desire to come here who have always been self-centered, who have lived to serve their own interests, who do not see the necessity of being converted, they will not be wanted on these grounds or in this place.

We want men and women who harmonize with Jesus Christ. Such will not taint and corrupt the principles of the youth we are preparing to educate upon strictly Bible principles. Those who profess to be children of God among Seventh-day Adventists, who walk in the same paths that are common with the world, keeping Bible religion far away from the heart, will you please leave a large space between Cooranbong and your present location.

When the religion of the Bible is received into the heart, it overcomes the sordid love of gain. It makes a man refined and noble. He has a sense of his co-partnership with Jesus Christ, and his lessons are studied with the purpose of practicing them in every particular. Then the soul will have joy, Christ's joy, for what can give peace and joy if not the power of God? What can spread sunshine throughout the soul like a sense of the presence of Jesus Christ, a realization of acceptance with God?

Sins forgiven! O what a blessing! Sins pardoned! What can give peace to the soul like this? What can elevate and ennoble if not the restoration of the image of God in the soul? The Prince of peace can give peace, even in affliction. Who can wipe the tears from our eyes and soothe our sorrows if not He who came to earth as a Comforter, and who establishes His kingdom in the soul? When every part of man is consecrated to God, he will let the principles of that kingdom appear in his daily life.

When we consider all the love and mercy that God has manifested toward men, shall any who profess to be followers of Christ choose to follow the practices of Satan, and represent the opposite of the character of Christ? Shall they act as if the truth were a galling yoke of bondage? Shall any who have that faith that works by love and purifies the soul complain of bondage, of restrictions, or the narrowness of the gate through which they must enter? Such souls have never yet yielded their hearts and bowed to the Majesty of heaven. They have never known what it means to rejoice in the love of God. O, if such souls could only know the enjoyment there is in walking in the paths of peace and holiness, they would be barricaded against the old selfish ideas of what constitutes paths of enjoyment, and their testimony would be, "His ways are ways of pleasantness, and all his paths are peace." [See Proverbs 3:17.]

Can men and women who are cherishing the passions of an evil heart; who, when a word of reproof from God is spoken, they are exasperated almost to madness—can such suppose that they will see His face and have His name in their foreheads? The imprint of God must first be made in the heart; Christ's likeness of character must be exemplified. The joys of earth are polluted and unsatisfying. We must have the pure, satisfying favor of God.

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” [1 Timothy 1:12-15.] Let all who are followers of Christ do as did the great apostle. Consider what sort of a character he possessed before he received Christ by faith as his personal Saviour. Before he was a persecutor, a blasphemer, and injurious. Are there not those right in our midst who know the truth, who have had great advantages, who have had the living principles of genuine godliness set before them continually, and yet are not receiving the Word? And as a result they do many things in direct opposition to the word of God.

Paul thought himself without fault until the commandment came home to his conscience. Then sin revived. It was seen in its true hideous character and Paul declares, “I died.” [Romans 7:9.] He says, “I did it ignorantly”—in the unbelief of what constitutes true godliness. [1 Timothy 1:13.] Those who are using their talents of speech to set forth things in Cooranbong in an objectionable light are none the less engaged in the same work of hurting Christ and persecuting Him by their wicked misrepresentations, because they themselves suppose that they have not been favored and advantaged. They were not given any just cause for their alienation; they were only revealing their own traits of character, [with] which, unless changed, transformed, subdued, they will not enter the kingdom of heaven. Age, experience, profession tells nothing with God if the heart’s principles are not heaven’s principles.

“Howbeit for this cause I obtained mercy, that in me Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.” [Verse 16.] This is the work to be diligently carried forward by all who are under the rule of Jesus Christ. They are to show forth their faith and love, which can have their ground only in the union of the soul with Christ. Every one who is under the control of Christ will frequently and strictly examine their principles in all their deal in temporal things. They will keep the commandments of God, for if they are lax here, those who shall receive the truth through their labors will be in danger of following the same example. Young men are sharp to detect the least unprincipled action. How much good or harm we do by our personal example will be known only in eternity.

Personal holiness must become a part of all who have any connection with the Word of God. This is often left out. Sins are committed in little and large matters, in deal and usages; the property of others is often injured and not repaired. But God requires faithfulness in that which is least as well as the greater matters. If these habits and practices, this neglect of the little items, are allowed to grow, they will involve principles just as much as the larger things. Indiscretion and carelessness of property, if not rectified and made good, is sin. It is in this neglect of small things that the conscience becomes unimpressible and hardened to dishonest dealing.

It is essential to practice the principles of restoration. A Christian spirit must be maintained in all this. The man, woman or child who is deviating from the path of strictest rectitude must have their duty placed before them. In this we may be called mean, narrow and cowardly. But is it cowardice to do right? And shall we seal our lips, and suffer sin to rest upon a brother because of this?

These careless, slipshod principles are leavening the entire church. There is faithful work to be done in this line—work that has been strangely neglected. Young men and young women, whether in high or lowly positions, have an influence for good or evil upon those with whom they associate, and with whom they come into daily contact. Their words, their habits, their purity of conversation, all show on whose side they stand.

The promise of God is, "If a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, ... and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord." [Ezekiel 18:5-9.]

Ms 3, 1897

Health Reform

"Sunnyside," Cooranbong, New South Wales, Australia

January 11, 1897

I was awakened at 11:30 last night, and commenced writing. We were in a meeting where important instruction in many lines was being given. Among those assembled were physicians, editors, publishers, ministers, and a large number of other persons. We were considering many things in regard to health reform. The matters of exercise and reformatory methods in regard to the foods we eat were under discussion. Some were advocating a flesh meat diet. Speaking in support of this diet they said that without it they were weak in physical strength.

But the words of our Teacher to us were, "As a man thinketh, so is he." [Proverbs 23:7.] The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood the human race has been shortening its period of existence. Physical, mental and moral degeneracy is rapidly increasing in these latter days.

The educational work in the medical missionary line is a great advance step toward awakening man to his moral responsibilities. Had the ministers taken hold of this work in accordance with the light that God has given them in various lines, there would have been a most decided reformation in eating, in drinking, and in dressing.

But there are those who have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or depreciatory remarks, and their supposed pleasantries and jokes. They themselves and a large number of others have been sufferers, even unto death, but all have not yet learned wisdom.

What Might Have Been

The Lord would vindicate the Word He has given to His servants. Had all united to walk in the light, from the time the light was first given on this subject, there would have been an army of sensible arguments employed to vindicate the work of God. But it has been by most aggressive warfare that any advancement has been made. The souls and bodies of the people have been fast becoming corrupted, a mass of disease. This would not have been the case if those who claimed to believe the truth had lived out its sacred principles in their lives. But these were unwilling to deny self, unwilling to yield their mind and will to the will of God; they were determined to have their own way, and they have realized in their own sufferings the sure results of such a course.

God has claims upon all who are engaged in His service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to Him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in His service. All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time.

But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for His habitation. They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." [Psalm 139:14.] And when God has given us such a habitation, why should not every apartment be critically examined. The chambers of the mind, and the heart apartment, are the most important. Why should men and women continue in ignorance, and live in the basement of the house, enjoying sensual and debasing pleasures?

Care in Changing the Diet

Great care should be taken when the change is made from a flesh meat to a vegetarian diet to supply the table with wisely prepared, well-cooked articles of food. So much porridge eating is a mistake. The dry food, that requires mastication is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort will be healthful. Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided.

For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes or porridge. Fruits used with thoroughly cooked bread two or three days old will be more healthful than with fresh bread. This, with slow and thorough mastication, will furnish all that the system requires.

"As a man thinketh so is he." [Proverbs 23:7.] If the appetite is allowed to rule, then the mind will be brought under its control. When the stomach is educated to discard that which will prove only an injury to it, the simplest kinds of food will satisfy its hunger.

It is not well to take a great variety of foods at one meal. When fruit and bread, together with a variety of other foods that do not agree, are crowded into the stomach at one meal, what can we expect but that a disturbance will be created?

The mixing largely of white or brown flour bread with milk in the place of water is not a healthful preparation. If the bread thus cooked is allowed to stand over, and is then broken open, there will frequently be seen long strings like cobwebs, and this, in warm weather, soon causes fermentation to take place in the stomach. Milk should not be used in place of water in breadmaking. All this is extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way; but the more simply it is made, the better it will satisfy hunger, and the more natural will be the appetite to enjoy the plainest diet.

We had a large family to cook for, and the ten quarts of milk which our cow gave each day was not sufficient for our family use. At times three extra quarts had to be purchased to give us enough to mix the bread with milk. This was a most extravagant business, and wholly unnecessary. I had this order of things changed, and the testimony of nearly all was that the bread was more appetizing than when mixed with milk.

Every housekeeper should feel it her duty to educate herself to make good, sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour, for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour, and is not healthful for the stomach. In every line of cooking the question that should be considered is, "How shall the food be prepared in the most natural and inexpensive manner?" And there should be careful study that the fragments of food left over from the table be not wasted. Study how, that in some way these fragments of food shall not be lost. This skill, economy, and tact is a fortune. In the warmer part of the season, prepare less food. Use more dry substance. There are many poor families, who, although they have scarcely enough to eat, can often be enlightened as to why <they are poor—there are> so many jots and tittles wasted.

Let the Watchmen Arouse

The meat diet is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No; decidedly no. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is that very few animals are free from disease, and that the practice of eating largely of meat is contracting diseases of all kinds—cancers, tumors, scrofula, tuberculosis, and numbers of other like affections. If man will subsist on the food that God has so abundantly provided, without having it first pass into the animal organism and become sinew and muscle, and then take it second hand by eating of the corpse, his health would be much better insured.

The ministers in our land should become intelligent upon health reform. They need to become acquainted with the science of physiology. Then they will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul. Then they will be able to speak

correctly upon this subject. In their obedience to physical laws they are to hold forth the Word of life to the people, and lead up higher and still higher in the work of reform.

“I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” [Romans 12:1.] “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [1 Peter 2:11, 12.] All who claim to be teachers should urge, both by precept and example, the necessity of abstaining from fleshly lusts, which war against the soul.

What shall arouse those who claim to be walking in the light that is shining upon the people of God in these last days? A lethargy of unconscious sensualism through indulgence of perverted appetite, a constant submitting of soul and body and spirit to moral defilement is upon the people. Under the marriage vow, which our Creator has instituted, appetite has been perverted and indulged. And these lustful appetites, with their destroying power, have been transmitted from parents to children, and so intensified that their names are recorded in the books of heaven as transgressors of God’s law. Upon their very countenances is imprinted the sin of Sodom.

The Final Judgment

Continuance in these sins will bring the sure and terrible results. They will suddenly be destroyed, and that without remedy. They will receive the sentence, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city. For without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” [Revelation 22:11-15.]

This is the final judgment. Let the senses of all be aroused; for many whose names now appear on the church books are not the children of God. In the books of heaven it is recorded of them, “Thou art weighed in the balances, and found wanting.” [Daniel 5:27.] Let every church in our land arouse to the importance of studying the Word of God, and with much earnest prayer, not stand afar off, but “draw nigh unto God.” The promise is, “He will draw nigh unto you.” [James 4:8.] Then you may keep life in your souls, and obtain a sound experience. Then you will not be of that class of whom it is written, “And because iniquity shall abound, the love of many shall wax cold.” [Matthew 24:12.]

Let the Lord Jesus come into your houses and into your hearts. Every talent entrusted to us is to be used and improved in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our own individual salvation, and promoting the well-being of others by our unselfish life. Thus may we build up the kingdom of Christ, and make manifest the glory of God.

Human exertion, physical and intellectual ability, will be taxed to the utmost to keep the feet of the youth in the path where we can trace the foot prints of Jesus. The young men have not had all the attention that they should have had in order to develop their talents. The arrangements made in the missionary line of work are far in the rear. Councils have been corrupted, and board meetings been conducted by inefficient members who felt not the necessity of having the constraining power of the Holy Spirit upon the youth, to help them to choose the illumination from above. The youth need sanctified example, an acknowledgment of Omnipotence, in the grand work of becoming home and foreign missionaries. They need to behold in the cross of Christ the only true power to sustain the human agent in his continuous struggle against temptations, amid disappointments and reverses. How many of the General Conference have said to the workers "Go," but have left many to make brick without straw, have given them no facilities or help.

Dead in Trespasses and Sins

The malarious, poisonous atmosphere, which surrounds the souls of those who are dead in trespasses and sins, is causing them to become like the inhabitants of the Noachic world, who, because they chose to follow the imaginations of their own corrupt minds, and dishonor God by their wicked inventions, became corrupt in body and soul, and hated the God who made them. God sent them a message that they should not live, but should be destroyed because of their wicked works. And whole families today are in need of being terribly alarmed. They have been, and still are, corrupting their way before God. They are so steeped in licentiousness that they do not discern the difference between the pure affections given them of God, the attributes of human nature, and the destructive lusts which by indulgence and wicked inventions make them as sinful as were those before the flood and the inhabitants of Sodom.

The Father and Mother

In assuming human nature that He might reach to the very depths of human woe and misery and lift man up, Christ has shown what estimate He places upon the human race. In this work everything was at stake. Satan claimed to be the lawful owner of the fallen race; and with what persistent efforts did he seek to overthrow Christ through his subtlety! It was only by most desperate conflict with the powers of Satan that Christ could accomplish His purpose of restoring the almost obliterated image of God in man, and place His own signature upon his forehead. It was a desperate battle, for Satan had so long worked in league with human intelligences as to almost completely intercept every ray of light shining from the throne of God upon the human mind. The cross of Calvary alone could destroy the works of the devil. In that wondrous sacrifice all eyes were called to "behold the Lamb of God, that taketh away the sin of the world." [John 1:29.] The love of Christ kindles in the heart of all who continue to behold Him.

Satan's ear caught the words spoken by John the Baptist, "Behold the Lamb of God, that taketh away the sin of the world" [Verse 29], and he determined to unite all the power of his army, and of human beings, with himself to accomplish the ruin of the race. He would commence with the appetite. He could bring his temptations to bear upon this point, and by a perverted appetite destroy the mental and

physical force, and make men appear a revolting, polluted being before his Maker. And Satan has carried out his purpose.

Working Counter to Nature

All nature makes manifest the work of God. Man is fearfully and wonderfully made, and if man had obeyed the laws of Jehovah in His natural law, the image of God would have been revealed in him. But by sinning against his own body, by indulging his unnatural appetite and disturbing the action of the human machinery; by the use of alcoholic drinks, narcotics, and the flesh of diseased animals, man has disordered and crippled the Lord's divine arrangements. Nature does her best to expel the poisonous drug tobacco, but frequently she is overborne. She gives up her struggles to expel the intruder, and the life is sacrificed in the conflict. Every pernicious drug placed in the human stomach, whether by prescription of physicians, or by man himself doing violence to the human organism, injures the whole machinery. Every intemperate indulgence of lustful appetite is at war with natural instinct and the healthful condition of every nerve and muscle and organ of the wonderful human machinery which through the Creator's power possesses organic life.

Nature would do her work wisely and well if the human agent would, in his treatment of the body, co-operate with the divine purpose. But how Satan and his whole confederacy rejoice to see how easily his powers of deception and art can persuade man to form an appetite for most unpleasant stimulants and narcotics. And then when nature has been overborne, enfeebled in all her working force, there is the drug medication to come from the physicians, to kill the remaining vital force—and leave men miserable wrecks of suffering, of imbecility, of insanity, and of loathsome disease. God is hidden from the human observation by the hellish shadow of Satan.

In (Luke 4:16-19), Christ announces His mission and work for the world: "And he came to Nazareth, where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Jesus Himself became man's ransom, his liberator from the oppressive power of Satan. "Ye are not your own," He says, "for ye are bought with a price." [1 Corinthians 6:19, 20.] We are bought from a power whose slaves we were. And the price our ransom costs was the only begotten Son of God. His blood alone could ransom guilty man. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.]

Indifference Regarding Character Building

O, if every one could discern these matters as they have been presented to me, those who are now so careless, so indifferent in regard to their character building; those who plead for indulgence in a flesh meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a

diet contaminates the blood in their veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves.

Christ gave His life a ransom for many. Christ was to come under the cruel power of Satan. Satan hoped if he could once gain the supremacy, he would overcome Christ. He had obtained mastery over the human family, and through disobedience to God's holy law, had brought them under his jurisdiction. He unjustly claimed them as his own subjects. But Christ takes the prey from the enemy. Satan was to be overcome by the Son of man.

Christ removed every obstruction, that man might return to his allegiance to God. Christ became subject to suffering in behalf of man. And yet man, by his selfish indulgence, his willing to place himself in slippery places, and through unnatural appetite obliterate the image of God. Man, who has been endowed with physical, mental, and moral power, has placed himself where he is a weakling. Satan knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature in eating and drinking, which is transgression of the law of God.

Here is where the subject of intemperance grows into importance. Here is where Satan works to so confuse minds by a perverted appetite that man cannot discern sacred things from common. Cheap things are placed on a level with the sacred. Animalism is strengthened, the higher powers weakened.

The Law of Heredity

The physical and mental condition of the parents is perpetuated in their offspring. This is a matter that is not duly considered. Wherever the habits of the parents are contrary to physical law, the injury done to themselves will be repeated in the future generations. Satan knows this very well, and he is perpetuating his work through transmission. Let the husband and wife in their married life prove a help and a blessing to one another. Let them consider the cost of every indulgence in intemperance and sensualism. These indulgences do not increase love, nor ennoble and elevate. Those who will indulge the animal passions and gratify lust will surely stamp upon their offspring the debasing practices, the grossness of their own physical and moral defilement. By physical, mental, and moral culture all may become co-workers with Christ. Very much depends upon the parents. It lies with them whether they shall bring into the world children who will prove a blessing or a curse.

A Higher Standard to be Reached

There is a much higher standard to be reached in every family. All can rise. By drawing nigh to God, they may receive power to resist the devil, for the Spirit of God lifts up a standard for them against the enemy. The father and the mother who know no higher rule of life than selfish indulgence of lustful passions are not Christians. They are lowering the standard of intellectual and moral character, and are descending down toward the brute creation, rather than upward to work in harmony with Jesus Christ to restore the moral image of God in man. Appetites are cherished that are low and debasing, and entirely unnatural.

God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutify humanity whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into a slavery that kills physical, mental, and moral worth, and leaves the human agent, for whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation.

Benumb not the faculties that God has given for wise improvement by intemperate habits. Touch not, taste not, handle not, spirituous liquors in any form. But intemperance does not stop here. There are manufactured appetites which the Author of our being has never created, and every departure from the simple natural laws, which He has established in our being, is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber and muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated his body as if its laws had no such thing as penalty, and in this sin against his body, he has dishonored his Maker.

Satan has carried out his plans in this respect. Man's appetite has become perverted, his organs and powers enfeebled, crippled, and diseased. And these results, which he has through his specious temptations brought about, he uses to taunt God with. He presents before God the appearance of the human being whom Christ has purchased as His property. And what an unsightly representation he is of his Maker. God is dishonored, because man has corrupted his ways before the Lord.

The Wisdom of the Creator

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged Himself to keep this human machinery in healthful action if the human agent will obey His laws and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance as the Word of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding His specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful.

From the first dawn of reason, the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of Himself, for man was made in the image of God. It is Satan's determined work to destroy the moral image of God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent, to pollute with sin everything he touches.

Satan's Determined Purpose

Not only the human, but the brute creation are made to suffer through Satan's attributes wrought out through the human agent. One human being becomes Satan's co-partner to tempt, allure, and deceive his fellow men to vicious practices. And the sure result is diseased bodies, because of the violation of moral law. "Because iniquity shall abound the love of many shall wax cold." [Matthew 24:12.] It is Satan's determined purpose to deceive the human family to such an extent that he can bring them as a mass on his side to work with him in making man believe that the law of God is no longer obligatory

upon the human race. Then he will find agencies which will multiply his efficiency in leading men to ignore the law of God. When they do this, then he rules them with a rod of iron.

The only definition of sin given in God's Word is transgression of the law. It is not excusable, and has no defence or justification. It will be the final and eternal condemnation of the originator of sin and all the angels who united with him in the heavenly courts, who joined the confederacy of evil, identifying themselves with the great apostate. When the question comes, "Why have ye done thus?" every tongue will be silent; the rebellious world will stand speechless before God. Of Satan God had said, "Thou wast perfect in all thy ways from the day that thou wast created, until iniquity was found in thee." [Ezekiel 28:15.]

Sin entered the world by the defection of one who stood at the head of the holy angels. What was it that wrought so great a change, transforming a royal, honored subject into an apostate? The answer is given, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." [Verse 17.] Had not the Lord made the covering cherub so beautiful, so closely resembling His own image; had not God awarded him special honor; had anything been left undone in the gifts of beauty and power and honor, then Satan might have had some excuse. But God declares: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. ... Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou was perfect in all thy ways from the day that thou was created until iniquity was found in thee.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuary by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shall thou be any more." [Verses 12-19.]

Why, O why cannot the world see where they are drifting, and the sure result. The Lord has wrought in sending the living preacher with the Word of life. It is the Word of God to a people who, through Satan's devices, know him not. When the Lord's minister in sincerity holds forth the Word of life, there should be those connected with him to help him in the work. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, the Holy Spirit came upon the praying apostles, and the testimony of their enemies was, "Ye have filled all Jerusalem with your doctrine." [Acts 5:28.]

The teacher himself must be the living embodiment of truth. His self denial and charity is his witness that he bears the message of heaven. He has himself eaten of the flesh and drank of the blood of the

Son of God, and this is eternal life. Taught by the Spirit, he will not be satisfied with less than the salvation of souls.

Ms 4, 1897

"Be Ye Therefore Perfect."

January 12, 1897

The Lord designs that every minister shall reach perfection in his work, overcoming everything in voice, in attitude, in manner of address, which would lessen his influence. This it is his duty to do. "Be ye therefore perfect," Christ says, "even as your Father which is in heaven is perfect." [Matthew 5:48.] It is natural for us to expect more from the ministration of the man whose manner of address and tone of voice is attractive than from him whose ways do not please. Two men may handle the same Scriptures, and bear a full gospel testimony; one, because he has been careful to overcome his defective pronunciation, because he has learned to control his voice, not allowing it to swell to a high key, may be a most successful worker; the other may have a knowledge of the Word, yet he leaves an impression upon his audience that is not agreeable. He appears excited, and all who hear him wish that he would calm down, and talk earnestly, but calmly and unexcitedly.

By talking in a high key, the speaker detracts considerably from his usefulness. There are others who talk so low that their words can scarcely be heard. Another laborer will speak hurriedly, rushing his words one upon another. Half that he says is lost, for the hearer cannot take in the precious words coming from his lips. These are defects which should be overcome. The habit should be acquired of speaking slowly, yet earnestly and solemnly, with all the assurance which the Word of God can give. Then the hearer gets the benefit of every sentence. Every word is spoken distinctly, and makes its impression upon the mind. Rapid speaking and pitching the voice to a high key is an imperfection which every one should overcome if he would make the most favorable impression when bearing the message from God to the world. Let the Word of God come as a savor of life unto life.

If God's servants will consider this matter rationally, if they will place themselves under the control of sound reason and good judgment, they will see that these errors need not be perpetuated. They will see that such defects can be overcome, and their efforts in the pulpit be of far greater advantage to the hearers, and far less taxing to themselves. Every minister should bear in mind that he is giving to the people the message which God has given him, and that this Word involves eternal interests.

The human agent must take himself in hand. God has given him physical and spiritual powers, and these need to be constantly cultivated and improved. In a great measure, physical weariness may be avoided by speaking slowly, calmly, unexcitedly. In speaking, many have made a constant tax upon their vocal organs. The lungs have been injured, and premature death has ended their work. Nature will not always endure the abuse placed upon her laws. They are ignored by many, but eventually she will make her protest, and punish the transgressor. If the workers would but learn that God does not require this over-taxation, and that in overstraining the delicate vital organs and shortening the period of their usefulness, they are dishonoring Him, they would not cultivate habits which are injurious.

The excuse is made, “It is my habit; it is my way, and I cannot overcome it.” Will my brethren take heed how they use the organs of speech in the ministration of the Word? They are to follow God’s way, and not their own will. Christ has given them no such example in His manner of teaching. His followers are to make strenuous efforts to overcome their habits of long, loud speaking. This greatly injures the melody of the human voice.

God means that those who minister in Word and doctrine shall be educators in the correct manner of teaching. They must stand before the people as God’s representatives, showing that they appreciate the precious gifts given them of God. They are to use, but not abuse, their organs. They are not to make the blind, foolish excuse, “This is my habit. I cannot overcome these defects.” They will not continue to abuse the powers given them of God for the highest cultivation, and by their imperfect habits detract from the good they might do. The Lord will help all who will determine to overcome these wrong traits when presenting his message to the world.

This matter has been treated too much like an idle tale. It is a most solemn consideration, and should deepen the sense of responsibility upon every man who is a mouthpiece for God, holding forth the Word of life to the people. The ministers of God should study to show themselves approved of God in the presentation of sacred truth, workmen that need not to be ashamed.

The truth spoken, whether spoken in a manner to please or displease, will judge the hearer in the great day of final reckoning. It is a savor of life unto life or of death unto death. Under any circumstances the speaker will be criticized by those who turn their ears away from the truth; but every effort should be made to reach the people. The minister is the teacher of sacred, solemn truth, and he should seek for perfection in character, in address, giving as little cause as possible for criticism. Man is honored in being a laborer together with God, and he must work in Christ’s lines, receiving the truth in its purity from the Word of God, and presenting it in a manner that will commend it to the hearer.

The Holy Spirit will work with the human agent. The Word of God and the daily experience agree in testifying that the truth must be planted in the heart if it is to work outward and control the life. The Lord’s delegated servants are responsible to Him for the way in which they treat His entrusted talents. They are to bear in mind that they are in partnership with God.

The sacred truth should be presented in the most attractive manner, and it is the duty of every teacher to free himself from every defect. Those who are teaching the truth should study how to present it with the greatest power and influence. The inspired appeal is, Walk worthy of God. God calls upon every son and daughter of Adam to live for the glory of God. Why should we not advance in the steps of our Leader? Is there not in the law of God high and holy requirements? Christ represented the law in His character. He came to the world to live the law of God. The truth is exalted in the law of God, showing who is the only true and living God. Science and philosophy outside of the Word of God can bear no comparison with the living truth which abideth forever.

The world will try to make God responsible for sending to them defective men; but the Lord has done all that He can for the human agent in the endowments He has bestowed.

Man is to look unto Jesus, the perfect Pattern, and train every organ to do perfect work in the sacred calling of bearing this solemn, glorious message to a fallen world. Salvation through Jesus Christ is the only hope set before men in the gospel. They are not to trifle with any entrusted gift. They are not to weaken or cripple any of the Lord's talents. The Lord holds men guilty who by their injurious habits they deprive the world of good.

"Be ye therefore perfect, even a your Father which is in heaven is perfect." [Matthew 5:48.] The highest kind of missionary work that can be done is to heed the injunction to press forward to reach the standard of perfection. The Lord demands this of every son and daughter of Adam. We shed around us the highest kind of indulgence in striving to reach perfection in all our work, in all our habits and practices. This is our solemn duty before believers and unbelievers. When the Christian virtues are perfected in us, our influence will be reproduced in others; and these will influence still others to meet the highest standard.

As professed followers of Christ, every human agent should bear in mind that he has talents entrusted to him, and should consider the sanctity and importance of every such entrusted capability. He should look upon his Heaven-lent talents with the highest appreciation. They came from God, and are to be used and improved. The heart must be cleansed from every moral defilement, for every defect is associated with Christ. The understanding, the heart, the soul, the strength, the mind are under obligation to God to maintain the pure, holy, unselfish principles which dwelt in Christ. He is the sacred source from which is derived light and inspiration. There is need of a deeper and more intense earnestness. We must compare notes with our great Leader, who is the well-spring of righteousness and mercy, a pure fountain. With Him we are laborers together with God. By beholding we become changed into His likeness, for we are complete in Him.

Let every one entrusted with the precious grace of God go forth to the work, putting every spiritual and physical organ in training by doing every day and every hour the best possible service. The heavenly intelligences will co-operate with the human agent in seeking with determined faith that perfection of character which will reach out to perfection in action. So shall ye be vessels of honor, meet for the Master's use. To every one engaged in this work of perfecting the character Jesus says, I will be at your right hand in every effort you make. Every soul is to be a temple for God, kept refined and cleansed with heaven's sweet odors, polished after the similitude of a palace.

Let the ministers who are holding forth the Word of life remember that every day and every hour they must stand in the path of reform. Every talent must be used. Says the beloved disciple, "I have written unto you, young men, (and this includes young women also,) because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." [1 John 2:14.] These human agents, in the unfolding of their work reveal characters of the highest usefulness.

Canst thou by searching find out God? We may put to the stretch every spiritual muscle to have a knowledge of the Word; but if we would by searching have a more perfect knowledge of God, we must first ask the Lord to search our hearts as with a lighted candle. He knows every page in our history, and

will never pass an untrue, inaccurate decision. Before Him with whom we have to do, all things are naked and open. As we earnestly draw nigh to God, the truth in regard to ourselves will appear.

“Search me, O God, and know my heart.” [Psalm 139:23.] When this prayer ascends to God with contrition of soul, there will be no exaltation of self. Christ will be all and in all. We shall not rest until the Holy Spirit reveals Him unto us as Christ our Righteousness. God then has found the man, and the man is greatly relieved in being found of God.

Young men, God appeals to you. “I write unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.” [1 John 2:14.] We can know God only as Moses knew Him—by beholding the glory of His character. The Lord would have His church recognize the talents of young men, and do good missionary work by having the experienced servants of God uniting with the young men, teaching them kindly how to make a right use of their entrusted talent of time. Let there be a serious review of the past year, and see how your time has been marked off. Call your thoughts home to the true Center, and see what account you will give of your time before a heart-searching God.

Ms 5, 1897

Remarks Made by Sister White at a Council Meeting Held January 17, 1897

January 17, 1897

The meeting I had with Brother Lawrence on Friday was very encouraging to me. I felt that the Lord had been working with Brother Lawrence. He said that he did not want the work to stop; he wanted it to go deep; he wished everything that was hindering him to be taken out of the way. That is the position every one of us should take. We should desire that everything that is hindering our spiritual advancement be removed.

I have heard something in regard to the sale of a horse by the Board to Brother Lawrence. The facts in reference to it were laid before me. I thought that we had better have this matter understood, so that it could be put in right order, for Brother Hare must give an account of this horse, and of his disposition of it, and I must say, I was very much astonished at the way this matter has been managed. I do not think Brother Hare can render a very good account, and I want it brought out so that we shall understand it.

A statement made by Brother Hare in regard to the sale of the horse was then read, after which Sister White said:

These things should be straightened out. We want Brother Lawrence to go free. He want him to feel that he is free. In his blindness Brother Lawrence has looked only to himself, studied himself, figured for himself. There ought to be a different showing. There ought to be a change in this respect. I am glad that Brother Lawrence has paid Brother McCann. It was right and just to do this. I am glad that he has turned the cow over to the school, because, under the circumstances, it seemed the right thing to do.

Now we want to understand about the horse trade, because from the light that I have received, it has been next to an impossibility for Brother Lawrence to purchase anything unless it was put down to the lowest figure. But if he wished to dispose of anything, he wanted the highest that he could get. In these lines he has educated himself, but they are not the right lines to work on. We must follow the principles laid down by our Saviour when He was enclosed in the pillar of cloud. He spoke to Moses and told him what principles should guide the people. We should study those principles a great deal more than we do.

We are called the Israel of God, and we should follow closely the principles given by Christ in regard to our conduct one toward another, for we shall one day meet Him who gave these principles face to face. They apply to us just as surely as they did to the children of Israel, and they will be alive in the judgment.

I desire that Brother Lawrence shall free his soul. But it is going to be as hard as death for him to change his practice of accepting things at the lowest price, and when disposing of them, selling them at the highest figure. This practice is killing his soul; unless it is given up, it will draw from it every particle of sap and nourishment.

The principles he has followed are wrong from the very beginning, wrong from the very start. If he ever recovers from the way he has treated those with whom he has had dealings, it will be by the help of God. By giving His life for the world Christ has placed a high value upon human beings; and when we deal with our fellow men, we are dealing with God's property.

No matter what the transaction was, it was for Brother Lawrence, when he saw that it was taking too much from the school, to refuse to accept the terms. No matter whether Brother White or Brother Hare made the arrangements, if Brother Lawrence's vision had been clear, he would have seen that they were cheating themselves.

We should work in this way: Supposing I enter into a business transaction with Brother Hare. I do not clearly understand the matter, but after he has explained it to me, I accept his terms. Afterwards, in looking over the matter, Brother Hare sees that I am being wronged. It is his place to say, "This is not right. I am giving Sister White a poor chance." Then he should come and explain matters to me, that I shall not cheat myself. This is the right way to look at it.

I know that everything has been done to keep Brother Lawrence here, and keep him satisfied. I said to Willie, "You have gone just as far in trying to keep Brother Lawrence satisfied as you ought to. I know that God does not approve of it. You are encouraging his selfishness, selfishness that God despises." I told him that this thing had been a great trouble to me, because I saw matters differently from him.

Willie seemed to think that we ought to do all we could to keep Brother Lawrence here, because if he went away dissatisfied, his influence would not be good. But this matter was opened before me. I saw the past, present, and future, and how matters would go, just as plainly as if it had been written in a book. Therefore, I feel that this is a matter of life and death, that everything that is wrong should be cut up by the roots. If Brother Lawrence would crucify his avaricious spirit, if he would refuse to accept it, if he would drop it as he would drop a serpent that was stinging him to death, he would be the man for

the place. It is stinging him to death; it is driving all right principles out of his heart. This is why I felt encouraged by my talk with him on Friday. I saw that an opening had been made. If we would kill his avaricious spirit, if he would commence to work as God would have him, God could work with him, and use him.

But it has been opened plainly before me that Brother Lawrence thinks that his labors are worth more than they are. He cannot accomplish the work that he thinks he can. He places a higher value on his labors than they can bear. A younger man could come in and do as much harder work than Brother Lawrence, and for less wages. But because Brother Lawrence could not have what he thought he ought to have, it has been represented to me that for weeks and weeks he sat on the enemy's idle stool, tempting the devil to tempt him, tempting him to fill his mind with conjectures and doubts, and count this thing an offense and that thing an offense when they were not offenses at all. Brother Shannon never would have taken the position he has unless others had set the example of doing nothing.

When a man is in the prime of life, he can do much work. But when he gets beyond the prime of life, he cannot possibly do the work he could do when he was younger. It is not right for a man who has grown old to demand such and such wages.

Brother Lawrence knows very little of the true missionary spirit, although he came out here, that his religious influence might help to upbuild the cause and work of God. This has been a terrible disappointment. If he had been a faithful sentinel, when matters were being arranged for the sale of the horse he would have gone to his brethren and said, You are cheating yourselves; I do not want you to do this. Had he done this, he would have raised himself in the estimation of God, who has said, "I will make a man more precious than fine gold; yea, a man than the golden wedge of Ophir." [Isaiah 13:12.]

Brother Lawrence says that he wants this work to go deep. I do, and as one of God's children, I felt that this matter must be taken hold of. He must see it as it is. Not for the value of the horse; no, no; for the value of his own soul, for the value of correct principles, for the value of the right that should be seen and understood. Every one should understand it.

I have tried to present before our people how we should deal one with another, and if ever God helped me, He helped me when I spoke to the students in the hotel, trying to present Christian principles. "Ye are laborers together with God." [1 Corinthians 3:9.] If we profess to be laborers together with God, and yet do not deal with strict rectitude one toward another, the Lord does not acknowledge us. I must tell you this, Brother Lawrence, because I want my soul to be clear in the judgment. It is not because of the value of the horse sold that I tell you these things, but because of the value of your own soul.

I love your soul, and I want you to be saved. I desire to see the qualities that have been buried beneath the rubbish, brought to the surface. I hope this may be done. Your soul is too precious to be trifled with. You cannot afford to sell it for a mess of pottage. I speak not because of this particular transaction, but because of the principle that is involved. Heaven is worth something to us, and if it is worth anything, it is worth everything. Christ died for your soul, Brother Lawrence. He appreciates your soul, and He would have you saved. But I know it is a case of life or death with you. As for the money involved in the sale of

the horse, it is not a straw in comparison with the eternal result. We shall reap what we sow. The reaping time is coming; we want to be prepared for it.

“And Jesus entered, and passed through Jericho. And, behold, there was a man named Zacchaeus, who was chief among the publicans and he was rich. And he sought to see Jesus who he was, and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him and said unto him Zacchaeus, make haste, and come down; for today I must abide at thy house. ... And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.” [Luke 19:1-5, 8.]

I desire that Brother Lawrence shall know what the blessing of the Lord is. I hope that when he sees anything that is hindering his Christian advancement, he will take it out of the way. Let us be Christians in every sense of the word, and the blessing of God will rest upon us. I would give more for the blessing of God than for this house full of gold. Your soul has been purchased at an infinite cost—the blood of the Son of God—and God would have you center your life in Jesus.

We should each ask ourselves the question, “Am I doing as I would be done by. Would I feel that my actions were right if I were in my neighbor’s place.” The enemy strives to lead us to indulge our natural temperaments, but we are to conquer in the name of Christ. Our souls must be clean in the sight of God. It is only on the Lord’s side that we can do the Lord’s work. If we are not on His side, we must be aiding the enemy. It is only as we have the mind of Christ that we can reveal Christ.

The great point we should keep always before our minds is that those who are in connection with this work must manifest a spirit of sacrifice. If we come here desiring to receive all we can for ourselves, we might better stay away. It is not the right spirit to manifest; it will eat away all missionary spirit. It is God’s design that the school shall be established here, and He desired us to co-operate with Him by working unselfishly for His cause.

Those that are here to grasp everything they can get, even though the interests of the school suffer, should go away. God cannot use them. He calls for workers who are willing to deny themselves, who will take up their cross daily and follow Him. “We are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] God longs to see us manifest the spirit of sacrifice. He longs to see us wearing Christ’s yoke, and working as He worked.

*****

I want to tell you, Brother Hare, that you are making a mistake in selling the land right round the school buildings, letting anyone that pleases come in. Do not do it. You do not know who you will get on it. Keep the coast clear. There is land enough without selling that so near the school.

When the Health Retreat was being established, they said to me, Come up here, and we will give you land. I went up, and asked Brother Pratt the price of his land. He told me, and I decided to buy seven acres. Why did I buy it? Because I knew that if I did not, others would come in and commence to build

right around the institution. These would settle there, and criticize everything that was done. Some did settle near, and there are families there now that the managers would give ten times the price paid for their land if they could get them away.

It is a great mistake to allow families to settle close to the buildings. The land near the buildings must not be occupied. A ray of light has come to me on this point since I came here. If families settle near the school, the students will visit them, and tell them of their wrongs. There will be those who will work against the school if things do not move according to their mind. The devil will put his glass right before their eyes, and they will see everything in a perverted light.

This criticizing spirit has found its way here. It has gone to Melbourne and Africa. It is seen all over. What the result will be, we cannot tell.

I hope you will not encourage people to settle close round the school buildings. If you do, you will have trouble, what trouble you cannot tell. You have all you can handle. Do not bring any more families in to settle right round the school site. Just as fast as I can get means, you shall have it. I want to do all I can to help the school.

Ms 6, 1897

Our Work at This Time

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1, 1897

Then the power of the Lord came upon me and I spoke most earnestly upon the parable of the invitation to the royal supper, the refusal of those who were invited, [and] the commission given to call another class of guests; for not one who had been called should taste of his supper. Then the messengers went into the highways and byways, and then still another class was to be called—the poor, the maimed, the halt, and the blind. This is the work for every church to do, for each family to be interestedly engaged in, to give the last message of mercy to the world. This feast is not the period of an hour, but a lifetime; [the invitation] is to go forth from human lips co-operating with God.

The invitation is to be given to classes that have not heard the constant efforts made to urge ministers and people, so constantly and at great expense, to hear the Word of God and do it. These efforts have not accomplished the work [they] were supposed to do; because the Lord could not sanction this constant effort and expenditure of time and means for weeks, with the idea of helping the ministers to do more perfect work. They were enjoying a rich feast to repletion, and were cloyed, while other souls who had never heard the truth were in a most deplorable need, and that time and that money [should have been] expended to feed the hungry souls starving for the bread of life.

The invitation is to go to all, without limitation or restriction. Bad, yes, evil men and women, old and young, rich and poor, white and black—all are to be called, but only those will be chosen who truly receive Christ. “To as many as received him, to them gave he power to become the sons of God, even to

as many as believe on his name." [John 1:12.] Those who truly accept, and in so doing yield themselves up to God, to be and to do as He wills, obeying the commandments of God, to live as He has given them an example in His life, will wear the wedding garment.

This royal banquet is not a thing of an hour, but lasts through a lifetime, and stretches into eternity. None can endure to be with God if they are not constantly conforming their minds and hearts [to His will] and developing characters after the divine similitude. No one can have forgiveness without having the purity of character exemplified in Christ. No man need to expect happiness without the holiness of God. They cannot partake of this feast without the garment of Christ's righteousness, woven in the loom of heaven. Privileges [and] opportunities improved will give every soul a fitness to obey the law of His kingdom.

Imagine, if possible, the nature and the degree of Christ's suffering. This suffering in humanity was to prevent the outpouring of the wrath of God upon the whole of those for whom Christ died. Yea, for the church this great sacrifice will be efficacious throughout eternity. Can we compute the amount of her transgressions in figures? Impossible! Then who can approach to a conception of what Christ endured when standing in the place of surety for His church, in the solemn hour of atonement, when Christ yielded up His life as a sacrificial offering? Never, never can it be that God again shall [so] manifest His holiness, His spotless purity; the sin that sprung up in heaven and its inconceivably heinous character; His utter hatred of sin, His solemn purpose to punish it, and that in the only One who could bear the strokes in behalf of the sinner, and because of His innocence would not be consumed.

How did the glory of God magnify itself in glorious perfection on that day when Christ's life was yielded up as a sacrifice for the world! When he cried out, "It is finished," there was a mighty earthquake, the rocks rent, the graves flew open, and Christ bowed His head, and died. [John 19:30; Matthew 27:51, 52.] In the sacrifice of God's only begotten Son is demonstrated the awful glory of divine justice and holiness. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." [Romans 3:25.] In consideration of the great work which God has done to redeem, to uplift, to bring back the moral image of God in man, what is the human agent doing on his part as a worker together with God?

The Lord has been speaking through testimonies to Seventh-day Adventists. Who have heeded the light given, that the Lord requires every soul to communicate to others the light God has given them? It has not been done. Those who have had great light have been largely the subjects of labor, and [are] the very ones who could only receive life and vitality through a spiritual connection with God, as co-workers with God in the work of saving the souls ready to die, perishing in ignorance and sin and transgression.

What an account thousands will have to answer for in their selfish living to please themselves! Their lives ought to be a living sacrifice to God. Those who have received so much labor were not glorifying God; they had a work to do in giving the invitation to the gospel feast, "Come; for all things are now ready." [Luke 14:17.]

Time and money have been consumed unnecessarily when every voice that could speak should not be silent in giving the last message of mercy to the world. O how much the people of God have yet to learn,

that it is not those who know the truth who are to be forever favored with the work of the ministers, but let ministers work with their God-given ability in erecting the standard of truth among those who have not heard that there was such a people in the world as Seventh-day Adventists. Thousands are groping in darkness who ought to have had light long ago.

The religion of Jesus Christ will reveal an earnest working Christian. In working and exercising his talents, he gains other talents also. Every soul that he instructs will have the opportunities that the Lord designed he should have from his brother. The Holy Spirit is given to every earnest worker as a helper, if the human agent will be worked.

There are human beings of low tendencies, but they have some most excellent traits of character, and they long for help, for strength; and the voice of God through Hi servants who are willing to minister, imparts encouragement and strength [so] that they will venture to lay hold upon the help presented to them. Through the human instrumentality they receive immediate co-operation with divine power. Those who flatter themselves that they are the children of God are yet indifferent to the situation of the perishing souls around them—ignorant, you may say they are; yes, and so you would have been if you had been in their place. But if they are ignorant, they need enlightenment; they need the very information their brethren can impart to them of the way of life. But men who profess to know God are asleep, doing nothing.

The church ought to have taken up this work in every conference. And [if] the powers of thought which have been so fully occupied in devising plans which cannot succeed, [and] which have not the endorsement of Heaven, had put the talent of thought into the devising of plans to carry out the very work the Lord has been calling them to do in reaching the people where they are, the work would have been borne by the many instead of by the few. This work is the work the churches have left undone, and they cannot prosper until they have taken hold of this work in the cities, in byways and hedges. Then there would be angels of God co-operating with human instrumentalities, and a religious system would be inaugurated to relieve the necessities of the suffering human beings who are in physical, mental, and moral need.

The moral apathy that is prevailing in our churches today would be largely corrected if they would consider that they are under service to God to do the very work Christ did when He was upon the earth [and] went about doing good. The very work that Dr. Kellogg has been managing is the very kind of work the whole of our churches are bound to do under covenant relation to God. They are to love God supremely and their neighbor as themselves. They are to realize that “all ye are brethren,” that there are no favorites with God. [Matthew 23:8.]

[There are] those who withhold themselves from their fellow men, and enclose themselves within themselves. The gospel of Jesus Christ is by them made void by their practice. Their words go as far as expressions of warmth, but the poor are not clothed, nor fed, nor warmed, nor taught and given personal labor. These indolent, slothful servants are abundant, but they say, and do not. [They] themselves are destitute of hope and faith and love, and are not helped by the gospel because they are not doing the Word. Something of moral expressions are made, and some frozen exhibitions are shown,

but the bright beams of the Sun of Righteousness do not penetrate the heart and brighten their experience and give life and vitality to their religious maxims of life. Service, unselfish service to God—they do not know what it means. Many consider that it will sometime be [their duty]; but it cannot be now. They contemplate it afar off, as something we are [not] ready for, when it should have been brought into their life [at] the very beginning of their religious service.

The moral attitude of these believers is at variance with correct reason and [with] the Bible instruction which points out the whole duty of man, which is to love God supremely and our neighbor as ourselves. Just in proportion as this is done, there is a doing of the Word, and the convictions from the Holy Spirit of God are in proportion to their unselfish service to God. A work—a great work—in the Lord's moral vineyard has been waiting to be done. What has hindered this work? The [want of] co-operation of the human agent to become a channel through which the Lord can communicate to those who are in moral darkness. It seems that Satan has lulled them to sleep.

The Word of God is to be acted, it is to be lived, it is to be practiced. How long shall the Lord wait for the churches to take up the work appointed them? If they had done the part appointed them of God, Dr. Kellogg would have borne only his proportionate part; but those who ought to have acted largely in this line are content to watch and criticize and conjecture and speechify. Far better would it have been for their spiritual and eternal good had they learned what true, unselfish service to God means. Have those who have professed to be servants of Jesus Christ forgotten [the words of Inspiration], "Ye are laborers together with God" [1 Corinthians 3:9], to break up, by every means in your power, [the] infatuation that is holding the world away from faith in God?

Man is a being with strong passions which need to be brought under [the] control [of] God. Who will become partners with Jesus Christ in this great work? Satan is working vigilantly; he is determined to battle till the last for supremacy. The Christian must exert an influence that will, united with Jesus Christ, be a positive power to counter-work the deceiving power of Satan over human souls. The Lord calls for faithful workers who shall give direct personal labor to reach men and women where they are, and educate and train the trembling sinner to look to Jesus and live. Bear in mind that no one becomes virtuous or pure or holy without seeking most earnestly and continually to be thus.

Help is needed. There are many minds that, with proper labor bestowed upon them in faith, would develop fine specimens of redeemed humanity for God's glory, and [would become] true workers to win other souls to Christ. They would know the better the needs of those in moral darkness, without God, without hope in the world.

The courage of the soldier rises as he puts on his uniform. We all need to put on Christ in order to reveal Christ. It is a working church that is a living church.

My brethren in America, in the place of questioning and criticizing Dr. Kellogg because he is doing the class of work he is, when you do your God-given service, you will be heart and soul engaged in doing the same kind of work, which will be of far more account in the sight of God than so many clustering in Battle Creek where they become religious dwarfs because they do not do the work God has appointed

them. Had the testimonies God has given been heeded, we would have had today churches full of zeal, earnest to save souls who have not had any personal efforts made in their behalf.

[In] this work [of] reaching after the most hopeless, you reach after many who have once held high positions—physicians, ministers, mechanics, merchants, men of [every] degree, high and low. The Lord has appointed that these should have a chance, and one soul that has been forgiven much because he received Jesus Christ, will be prepared to give the same kind of labor to other perishing souls. This will give character to the work far more than your imposing buildings. God will put His signature upon such work. Churches in America should have seen [that] this kind of work needed to be done, and it needs to be done here if we had any means that we could use to set in operation such a work.

The blessed Jesus, our Redeemer, received His appointed work, His priestly office, by the Lord's setting Him apart. He did not live to glorify himself, but to serve His fellow men. If those in Battle Creek would take up this appointed work to do for suffering humanity what must be done, there would be less indifference, less coldness, less thinking evil, speaking evil, and criticizing, and Dr. Kellogg would not be pressed out of measure by our inconsistencies and ... [Remainder missing.]

Ms 7, 1897

Concerning the Publishing Work

"Sunnyside," Cooranbong, New South Wales, Australia

January 27, 1897

Again and again the Lord has sent testimonies of warning, of reproof, and instruction to His people; but so long as the men who stand in responsible positions continue to resist the Spirit of God, and determinedly follow their own unsanctified way and will, as revealed in Minneapolis and since; so long as they persist in holding power over those with whom they are connected, thus placing a mold upon the work that is detrimental to its healthful growth, and weaving into all the working of the cause of God methods and principles which the Lord has testified should not exist, He will overthrow, overthrow, overthrow, until the holy places are cleansed from their moral defilement. The Lord has declared that He will not serve with their sins. Although professing to have a knowledge of divine things, they reveal that they have no vital connection with the sap vessels of the parent stock. The result is that human wisdom takes the place of the Divine.

The destiny of such men will be an ultimate separation from Christ, as complete as that of the dead branch that has been severed from the vine. In heart they separated from Jesus years ago, and have become like the unfruitful tree of which the Owner of the vineyard said, "Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down." [Luke 13:7-9.]

"Then after that." [Verse 9.] What meaning is there in these words? In them there is a lesson for all who are connected with the work of God. A period of probation was granted to the tree that bore no fruit.

And in like manner God bears long with His people. But to those who have had great advantages, and who are standing in positions of high and sacred trust, and yet bear no fruit, Christ says, “Cut it down: why cumbereth it the ground?” [Verse 7.] There must be work corresponding with the sacredness of the truth they have had placed before them. Old things must pass away; all things must become new.

Some of the Jews had brought to Jesus the story of the Galileans whom Pilate had slain at the foot of the altar, thinking that it was because of their wickedness that this had happened unto them, and that they were deservedly suffering for their sins. But the great Teacher had a lesson for His hearers. He said unto them, “Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all the men that dwelt in Jerusalem? I tell ye, Nay; but except ye repent, ye shall all likewise perish.” [Verses 2-5.]

The Lord is gracious, long-suffering, and of tender compassion. But His promised blessings are upon condition of obedience. God had done everything that He could for Sodom; but her inhabitants would not keep the commandments of God.

Three angels disguised as men appeared to Abraham as he sat in the door of his tent. They were strangers to Abraham, but he treated them courteously, and supplied all their necessities as human beings, knowing not that one of those whom he entertained was no less than the Son of God.

“And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that thing which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.” [Genesis 18:16-21.]

Through God’s Word the light has been shining upon His people. Will those thus privileged appreciate their blessings? Will that which is wrong, in action, in spirit, and in thought, be renounced? Those who bear some good fruit must be pruned and purified from all common, sensual things, from selfishness, ungodliness, and deception in any line of business, and from greed expressed in any transaction in trade with their fellow men. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is now law.” [Galatians 5:22, 23.] “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.” [James 3:13-18.]

But this has not been the fruit borne by those in sacred positions of trust. There are those who have professed godliness, who have been severe and harsh and unmerciful to those who have had less responsibilities to bear. How harsh their judgment has been. How hard the hearts, how insensible to sympathy, of those who have expatiated on the mistakes of their fellow men.

Christ has declared, “All ye are brethren.” [Matthew 23:8.] But how little of brotherly love has been manifested. The masterful, selfish, overbearing spirit will prove a curse in any line of business, but the injury it does to the work and cause of God is beyond the estimate that finite man can place upon it. At the very heart of the work they have lied against the truth. Deception, fraud, selfishness, and covetousness, which is idolatry have been brought in and mingled with the sacred offerings. Are there any so far deceived, so blinded, that they cannot distinguish the sacred from the common?

Every church, although imperfect, is dear to the heart of Christ. He knows every member by name. Those who are meek and lowly in heart are precious in His sight. He will be sanctified in those that draw near unto Him. The man who loves and fears God will cease to think highly of his outward advantages. He will not aspire to be the greatest.

The overbearing spirit manifested in the Review and Herald Office in lording it over God’s heritage has been looked upon by the God of heaven with indignation. They have brought into the sacred work of God principles that He hates—principles which if carried out, would bring the sharp axe to the root of the tree. Had they loved God supremely, they would have loved the children of God, they would have loved all mankind with the love that is expressed in the life of Christ. It is the absence of the love of Christ that causes the Lord to pronounce the sentence, “Cut it down: why cumbereth it the ground?” [Luke 13:7.]

God calls for decided changes in His work proportionate to the elevated character of the truth of these last days. Unless those repent who have been handling sacred things in the spirit manifested by the great apostate, their candlestick will be removed out of his place. The message of God is, “Remember then 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.” [Revelation 2:5.]

These things have been opened before me in clear lines. I have seen that a cloud hangs over Battle Creek. The councillors in the offices have done strange things, and have offered strange fire. I tell you in the name of the Lord, Advance no farther in your work of loading down by bearing such institutions as the Health Retreat. Take your hands off from the Pacific Press. You who are so deeply at fault in your principles and practices, and under the reproof of God, cannot manage the interests with which you are connected. In the books of heaven it is written against you, “Thou art weighed in the balances, and art found wanting.” [Daniel 5:27.]

Stop where you are. You cannot retrieve your past record by seeking to reconstruct, reorganize, and consolidate other institutions with the institutions so defective in Battle Creek. I cry to you in the name of the Lord, No, No. Leave the Pacific Press under God’s theocracy, and humble your hearts before God before it is everlastingly too late. The great day of God is coming when every man shall be known as God knows him.

The managers of the Pacific Press need to humble their hearts before God. They need to walk in all humility. The Lord will overturn until there is a reformation in our institutions. The men who ought to be filled with faith in this most sacred truth ever presented to mortals, the men who handle sacred trusts, are not all true watchmen. The Holy Spirit has often been in your midst, but these men, whose hearts should have been open to receive the heavenly messengers, were closed to its entreaties. They have ridiculed, mocked, and derided God's servants who have borne to them the message of mercy from heaven. Some have trifled with the precious things of God which are light and truth and grace. Had these men no fear that the sin of blasphemy might be committed by them? They would certainly fear were they not blinded by the enemy. Poor foolish, deluded souls. They know not the things that make for their peace. God has said, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." [Jeremiah 17:9, 10.]

Ms 8, 1897

The Two Great Commandments

February 2, 1897

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.] Thus the voice of God is heard in His first four and last six commandments, telling us precisely what He requires us to do; "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

The same principles which Christ gave to Moses when enshrouded in the pillar of cloud were to be repeated to the children of Israel. He declared, "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thine soul, and with all thine might. 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 riseth up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." [Deuteronomy 6:4-9.]

Thus we see that the words quoted by the lawyer are the words that proceeded from the visible Leader of the wilderness wanderings of the children of Israel. He required the same of His people when He came among them as when He said, "And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" [Deuteronomy 10:12, 13.] "Therefore thou shalt love the Lord thy God, and

keep his charge and his statutes, and his judgments, and his commandments always." [Deuteronomy 11:1.] And I ask, Is there today a cleaving unto the Lord, a living connection with Him?

"And it shall come to pass if ye will hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods, and worship them: and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and the lest ye perish quickly from off the good land which the Lord giveth you.

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give to them, as the days of heaven upon the earth." [Verses 13-21.] What grave responsibilities rest upon these who know the truth, and yet how little importance is attached to the words that come from the mind and lips of Him with whom is no variableness neither shadow of turning. But this is the work that God requires of all Israel through each successive age.

The lawyer's knowledge of the Old Testament Scriptures led him to answer correctly the most solemn and important question that man can ask: "What shall I do to inherit eternal life?" [Luke 10:25.]

I have seen how lightly the Lord's people regard the work to be done for their neighbors. But God's Word declares: "Thou shalt not avenge, nor bear a grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." [Leviticus 19:18.]

The Son of God clothed His divinity with humanity, and came to our world to minister. He engaged in just the kind of work He expects us to do. The very last example He gave us was the ordinance of feet washing. He to whom every knee should bow, whom legions of angels would feel honored in being permitted to serve, girded himself with a towel, and bowed down to wash His disciples feet—yes, even the feet of His betrayer. Have we taken this lesson to heart?

As the Lord engaged in this humiliating service, He said to that company who so recently had been contending for the highest place, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." [John 13:13-17.]

This ordinance of feet washing was made a religious service. It was not to be understood to mean the common practice of hospitality in washing the feet of guests or strangers because they were soiled with

the dust of travel. It was given as something to test and prove the loyalty of the children of God. When modern Israel observed the sacramental ordinance, this ceremony should precede the partaking of the emblems of the Lord's death.

This ordinance was given for the benefit of Christ's disciples. And Christ meant all that He said when His lips uttered the words, "I have given you an example that you should so as I have done to you." "If ye know these things, happy are ye if ye do them." [Verses 15, 17.] He designed by this to test the true state of the heart and mind of those who participated therein.

The Holy spirit is present on these occasions to convince of sin, of righteousness, and of judgment. This ceremony is not to be performed listlessly, but earnestly, keeping in view its purpose and object. If there are anxious feelings, if there have been wrong actions in dealing with brethren, if advantage in deal has been taken with one another, if there is bitterness and strife in the heart, [all] that must be put away from the heart and life. It is necessary for those who are in the service of Christ to make a close examination of their feelings toward their brethren, that they may not strive for the highest place, but cultivate the spirit of ministry, of serving one another.

"If ye know these things," said Christ, "happy are ye if ye do them." [Verse 17.] Christ would have us understand that the object of His humiliation to this ordinance was that we might submit ourselves to close searching of heart to see if we love our brethren and are willing to serve those whom Christ came to our world to save.

No one is to be singled out and specially favored, to have special service and honor. All are Christ's purchased possession. He died just as verily for the poor and uneducated as He did for the most learned and those who think themselves greatest. Christ knew that Judas had sold his Lord for thirty pieces of silver, yet notwithstanding this, He washed his feet. What a lesson is this for us, and how essential that we take it in in all its bearings, that we may get an insight into the workings of God. His ways are not our ways, neither are His thoughts our thoughts.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] God sent His Son "not to be ministered unto, but to minister." [Matthew 20:28.] But many of His followers, by their selfish course of action, reveal that they know not the science of ministry, they do not understand that Christ came to minister, not to be ministered unto, and that they must follow His example.

Christ was given to stand at the head of humanity, that by His example He might teach all whom His humanity represents what it means to minister. It is a hard lesson for many of those to learn who profess to love God, that He gave His only begotten Son to demonstrate that ministry is a special work given by the Lord, and that this is the only true service that the human family, so prone to selfishness can render.

Christ declared, "Verily, verily I say unto you, The servant is not greater than his lord, neither he that is sent greater than him that sent him." [John 13:16.] If you will know that this ceremony is to educate and mold the character, that you may have the same love for one another that Christ has evidenced for you,

“If you know these things happy are ye if ye do them.” [Verse 17.] If pride or selfishness or wrong has been entertained, this is the place to have it washed away by repentance, by confession and humiliation of soul before God. This is one of the most heart-searching of tests.

“A new commandment I give unto you,” said Christ, “That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [Verses 34, 35.] Bear in mind that every time as you engage in the ordinances of feet washing you should ask yourself the heart-searching question, “Is there anything that interposes between me and my brother, that I cannot love him as Christ has loved him and me?” If there is a feeling of supremacy that because he is poor, you feel better than he and would put him in the lowly place, while your self-complacent feelings would raise yourself above him, remember that Christ has given you an example. And He declares that if you know the intent and purpose of His lessons, “happy are ye if ye do them.” [Verse 17.]

Ms 12, 1897

Selfishness in Business Deals

“Sunnyside,” Cooranbong, New South Wales, Australia

February 11, 1897

I feel greatly burdened over the case of Brother Lawrence. I was in an assembly this night, and the Spirit of the Lord wrought upon me. There seemed to be a strange atmosphere in the room, not fragrant and uplifting, but very depressing. I was conversing with Brother and Sister Lawrence, and said to them, “Have you not something to say? Cannot you relieve the situation?” But no move was made. Then One came into the meeting, who turned to Brother Lawrence, and said, “You are not clear before God. Through your entire life you have not been as a man who has tried to do Him service.

“You are impregnated with selfishness, and have not a practical knowledge of what it means to accept the truth in all its bearings. What has been your sowing? What has been your influence upon those in connection with you? What have you done as a laborer together with God to advance His kingdom? Your main endeavor has been to figure for yourself, to buy, and sell, and get gain. You have been having an opportunity for test and trial; but your experience has been of a character that falls far short of the measure of God. Your selfish traits of character are brought into all your daily life practice. Your life and talents are a trust from God; but you have lived for self and worked for self.”

You should make it your business, Brother Lawrence, to understand what you are sowing, for every day your influence is bearing its record to God. In just such actions as the purchasing of your cow, you reveal on whose side you stand. You bought the cow from the school, and paid three pounds for it. You found it a good cow, and one that would be of real value to the school. Had you wanted to help the school, when you were ready to sell the cow, would you not have given them the benefit of the good bargain you made in buying the cow from them? Would you not have been willing to return it to them for what

you paid for it? But instead of doing this, you asked them £4.10 for the cow from outside parties, and would not sell it to the school for £4.

What would another have done who considered that if there was any advantage to be gained, a even so much as one dollar or one penny, it justly belonged to the school? You should have felt that all these transactions in a very real sense touch the very foundation of a consecrated Christian life. If it were possible that your influence extended no farther than yourself, such acts result in evil, for they confirm your already strong habits of selfishness. But you cannot do wrong without influencing others. Your influence with those connected with the school will not be of the right character.

If you gain an influence, you will be tempted to take credit to your self as possessing superior traits of character. But your sharp practice is written in heaven as dishonesty. You have not employed your talents of influence and money in such a way as to reap a reward in the kingdom of heaven as the result of trading to the best advantage. You have shown selfishness here as in your practice all through your life.

In regard to the cow, the right course would have been for you to say to your brethren, “I find this a choice cow. I have an interest in the prosperity of the school, as I see it struggling hard for an existence to carry forward the work that God would have done. I would not take one penny of advantage of the school. I return the cow to you for what I offered for it, as a valuable article that you will need when the school is started. It is worth more than I paid for it, but you can have it for the same price. And if you cannot pay the money, I will donate that much for the benefit of the school, for I recognize it as the work of God.” This would be no more than others are doing.

This is a test point. But you are so wrapped up in your own self that, unless changed by a thorough transformation of character, you will not in the future pursue any different course from what you have pursued in the past. The Lord looks deep into the secret motives. Unless there is a change in you, wherever you may be you will work to advantage yourself. You take much pride in the idea of the talents you possess. But what are they? You have wrapped them in a napkin; very little ever gets into circulation.

What if all who came in connection with this missionary enterprise conducted themselves as you have done in this matter? How much would the work of God be advanced? You have talent, which you expend in business lines and in a variety of ways, if it suits your tastes and inclinations and you are paid for it all that you ask. But what consecration have you made to God in using your entrusted energies to exert an influence in behalf of the school and for the cause of God?

You did take the lead in the work at first in mingling amusement with labor, which suited your taste well, but spoiled some of the youth for out and out labor. There was much talking done; you related your adventures to amuse, but did you take a deep and earnest interest to lead the youth to Jesus as you had opportunity? Did you consider, “Ye are laborers together with God” to build up the work of Christ? [1 Corinthians 3:9.] While engaged in business matters, where was your interest and energy in spiritual things? Did you influence others by word and example to be “not slothful in business, fervent in spirit, serving the Lord?” [Romans 12:11.]

The truth is, You do not bring religion into your business life, and that is why you do not sense the reality of spiritual things. You lose your God-given opportunities of making your influence felt in spiritual lines. You have an influence, and how important that it shall in a decided manner reveal principles that will help others. You say you supposed you had little influence, but truly you can consider that your character is of great value. Have you in that cow trade had a holy determination to overcome your avaricious spirit, and in this instance set an example of disinterested benevolence, that in you practice you might have an influence for Christ?

Again, when the school funds were so low, you wanted six shillings per day for your wages. Had you adjusted yourself to circumstances, you would have accepted one dollar a day, and been glad to get it. What use were you making of your talents, of the golden opportunities of using you time as a donation to the Lord? During this time of idleness you were sitting on the stool of temptation when you might have been exerting an influence for good in visiting those who were in need of just the help you ought to have been prepared to give them.

You should have taken your Bible, and visited and opened the Scriptures to others. You could have prepared a comfortable place for your wife to live in. But instead of doing this, you were pitying and sympathizing with yourself because you were not employed to work at your own price, because there was no money to pay you the wages you supposed you ought to have. Had you said, “I have only myself and wife to keep; I can live on one dollar a day, and I will take that. There is work that needs to be done, and I will do it even if I get nothing for my time,” you would have been introducing the right kind of leaven.

It is the persons who will manifest just such a spirit as this, and will do just such actions, who are needed upon the school ground to abide here as laborers together with God. These will be reliable men, who will help when help is needed.

But such acts as these, you are not in the habit of doing. God now calls you to act a different part from what you have been acting in the past if you would advance in spiritual life. In the past your plans and study have been for self: they have not been of the right character; they have not had a fragrant odor. Your distressing economy is not commended in heaven. By the outgrowth of the root of selfishness you have made the life of your wife oppressive. You have been hiding your Lord’s money rather than using it to bless yourself, your family, and those around you. You have yet to learn that the talent that has been entrusted you is to be put out to the exchangers that it may grow by circulation, and open before the user new fields of usefulness. You are spiritually dead. You have been shutting yourself up to yourself, priding yourself upon your possession of talents of ability and of money, while doing nothing whatever with that money and that influence. You are as deceived a man as any man can be as to your true position before God.

Weeks ago I was awakened with a message from God for you. I was shown that your parsimonious practice is withering up your life from the roots. You are self-complacent. You can talk, but do not practice. God does not accept your service. In the establishment of a school here in Cooranbong, you

have had an opportunity to reveal the love you have for the missionary work. Do you realize that all you have is of God, that your natural endowments of character may be a blessing or a curse?

The Lord allows the circumstances by which we are surrounded to exist in order to determine what our influence shall be. They are deciding our character for eternity. God reads the motives that prompt every action. He knows the heart, and that the extent of the usefulness of each in the upbuilding of His cause will be as they shall reveal unselfish interest in His service. He wants each one of His children to fill out the great plan that He has given them in this life, and He supplies the strength of character that their surrounding circumstances may require. He brings every soul in close contact with Himself.

Christ has placed you in circumstances of life where from hour to hour you may develop the character of Christ. You have a talent of influence which is to be used not in a general way alone. Day be day every business transaction is passing beyond your reach, beyond recall. God presents to all large and small opportunities of exerting an influence for good in the various changing circumstances in which we are placed. He works to bring about these opportunities, which are constantly coming and going, to show who are whole hearted and devoted to His service. But you have brought great blindness upon yourself by your habits of life. Your senses have become perverted. You do not discern that the Word of God condemns your life practices. Christ asks you, “Who hath bewitched you, that you should not obey the truth?” [Galatians 3:1.] A bewitching power has allured you: you are deluded as to correct principles to be carried out in the Christian life. And there is nothing that can break this spell save the power of God.

Just as the body needs vitalizing air at all times, so the soul needs a vital connection with God. Christ declared, “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, even he shall live by me.” “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.” [John 6:53-57, 63.] The truth, which the Spirit teaches in the Word of God, should be mingled with all we do; it should control all our actions. The Holy Spirit is a witness of all our transactions; it should be our guide in all business relations.

Whatever your profession may be, Brother Lawrence, you are not a Christian. You have lost the oil of grace out of your heart. The principles that you have manifested in trade with your brethren are all before us, and they decide the question. You have dismissed the Word of God from your counsel; you have consented to for go the use of reason in the highest of all interests that can affect humanity. You have laid your soul a sacrifice upon the altar of mammon. Instead of seeking first the kingdom of God and his righteousness, you have forwarded your own selfish interests. You have deliberately set aside one of the simplest, plainest, and most positive injunctions contained in the Word of God. You have practiced fraud. Jesus asks you the question, “What is a man profited if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?” [Matthew 16:26.]

You do not keep the commandments of God; your love of gain makes you [so] that you cannot trade fairly on Christian principles. Cupidity has been one of your chief characteristics. You have sought to obtain all the advantages you possibly could in buying, and you have repeated the same in selling. You would take double what you give for an article if you could get it. The bewitching power of Satan has held you fast, that you shall be anything but a Christian in your life practice.

You are a speculator. No man who will deal as you have done will be the one to advance the work and sustain right principles. The Lord is dishonored by such. Self is made a center. We are here for the purpose of educating on strict Bible principles. And we want men who will tell the truth [even] when it will work against their own interest. Whatever deal men may have with you, they must be on their guard, else you will advantage yourself at their loss. Apparently you have no scruples of conscience in the matter, because you have educated yourself in this line of business deal. But God reads it all, and he will not favor you in this kind of work.

Let any man bring before his conscience the details of any bargain of which he has been proud at the time, and for which he has called himself a sharp detector of goods or stock. Let him consider his action as if in view of the whole universe of heaven, whether there has not been deceit or falsehood in it. Has he not shown a frankness in regard to some defects, thus creating confidence in himself as an unusually honest man who would scorn to take advantage of any one? Has he not dwelt upon the advantage of the thing he has bought, and is now selling again for a larger sum? Has he not pretended that it was a matter of indifference to him; and by his “I do not care” attitude has he not obtained an article on better terms? Has he not kept back from the man with whom he was dealing facts which, if he knew, would make him alter his terms? All these things are generally practiced in worldly policy, and if reproof were given for these things, the reprover would be looked upon as an intruder. But this deception in buying, this over-reaching in trade, is written in the books of heaven as untruthfulness.

I feel only deep sorrow for Brother Lawrence. He knows not what peace and rest in Jesus means. His eager, selfish spirit is depriving him of an experience which would ensure Christian growth.

Our children and youth need by word, by pen, by voice and practice, to have a strict Bible example kept before them. By acts of deception, much harm may be done. The man who follows such a course of action may feel a sense of satisfaction at the advantage he has gained; he may think that it reflects credit on himself. But he has overreached in trade; he has allowed his neighbor to cheat himself. When his sharp discrimination might have been used to the advantage of his neighbor, he has used it to advantage himself. The man who thus watches for his chance to make large profits for himself is frequently a selfish, avaricious man.

There are many ways in which to profit one’s self at the expense of another: but “it is written” should be our motto. Keep close to the Word of God. In bartering and buying and selling there wanteth not sin. The truth received into the heart and carried out in the life is our only safety. God’s abiding presence is of more value than all the scheming devices in trade. God is a God of truth. His work, from beginning to end, is a setting forth of the eternal principles of truth. Truth and holiness have been almost blotted

from the world. His truth has been changed into a lie. But God would have us study His character, live His law.

I have been compelled to speak very decidedly, and you may feel that I urge your peril upon you in strong colors. But this is not the case. You need, O so much you need, to be convicted and converted. You need to cut away from your life your supreme selfishness, else the Lord's Spirit will be grieved away entirely, and you will charge upon others the cause of your disaffection. Your only hope is to fall upon the Rock, Christ Jesus, and be broken. Self is to die, and you are to be born again. All through your life you have not obeyed the requirements of God. Selfish habits have been interwoven in all your practices. You have not seen in a clear light that Jesus Christ hath "evidently been set forth crucified among you." [Galatians 3:1.] Belief in the crucifixion of Christ, set forth by the messengers who bear the truth, has not become an object of faith. If it had, you would have pursued an altogether different course of action.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth crucified among you?" [Verse 1.] Every part of this text is applicable to us who have had light and still greater light. The apostle speaks as though it were singular that we should disobey the truth, and ascribes it to sorcery or a fascination that holds the human agent in deception, that he is not really willing to see.

The sacred principles of truth have been so clearly kept before you that it could be truthful said that Christ has been crucified among us. The apostle asks then, "Who hath bewitched you, that ye should not obey the truth?" [Verse 1.] As the Lord's servant, I beseech you to cease studying self. Look earnestly at the life and practice of the Lamb of God. If His unselfish life is studied and obeyed, there will be an entire transformation of the whole man.

I write to you hoping and praying that this light given to you of God will make an entire change in your spirit and life. The God who watches over the sparrows, that not one falleth to the ground without His notice, also say that the hairs of your head are all numbered. You may suppose that the little things of life, which neighbor practices with neighbor, may be done without the guidance of the Word. But Christ Himself could not resist temptation but by that Word. "It is written" was His weapon for every attack. You will have to study that Word before you can know what is written. You have yet to prove that you have put on the armor of light, and that you are a soldier of Jesus Christ.

"And you hath he quickened who were dead in trespasses and sins: wherein in time past ye walked according to the course of his world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." [Ephesians 2:1-7.] Can this Scripture be applied to you? Here the same formation of character is presented to us as was presented to Nicodemus in the words, "Ye must be born again." [John 3:7.]

You are utterly destitute of spiritual life. You have followed the maxims of men. You have gone in the footsteps of the transgressors of God's laws. You have not loved your God supremely, or your neighbor as yourself. But when you are indeed infused with the Holy Spirit, you who are now dead will be quickened and renewed. He will deliver you from your bondage to self. He will save and ennoble you. Your thoughts will widen, and will be of an altogether different character than what they have been for years. Thus the great transformation of the divine image will be wrought in you.

But do not imagine that you are now walking in the footsteps of your self-denying Redeemer, that all you have to do is to keep on just as you are, and your salvation is secure. Because you commenced some time in your life to run the Christian course, it is not safe for you to suppose that you are following on to know the Lord. Are you sure that you will persevere unto the end, and obtain a crown of life? Only by enshrining the truth in your heart and doing the will of Christ will you secure the rich reward of the "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Matthew 25:23.]

Ms 12, 1897

Selfishness in Business Deals

"Sunnyside," Cooranbong, New South Wales, Australia

February 11, 1897

I feel greatly burdened over the case of Brother Lawrence. I was in an assembly this night, and the Spirit of the Lord wrought upon me. There seemed to be a strange atmosphere in the room, not fragrant and uplifting, but very depressing. I was conversing with Brother and Sister Lawrence, and said to them, "Have you not something to say? Cannot you relieve the situation?" But no move was made. Then One came into the meeting, who turned to Brother Lawrence, and said, "You are not clear before God. Through your entire life you have not been as a man who has tried to do Him service.

"You are impregnated with selfishness, and have not a practical knowledge of what it means to accept the truth in all its bearings. What has been your sowing? What has been your influence upon those in connection with you? What have you done as a laborer together with God to advance His kingdom? Your main endeavor has been to figure for yourself, to buy, and sell, and get gain. You have been having an opportunity for test and trial; but your experience has been of a character that falls far short of the measure of God. Your selfish traits of character are brought into all your daily life practice. Your life and talents are a trust from God; but you have lived for self and worked for self."

You should make it your business, Brother Lawrence, to understand what you are sowing, for every day your influence is bearing its record to God. In just such actions as the purchasing of your cow, you reveal on whose side you stand. You bought the cow from the school, and paid three pounds for it. You found it a good cow, and one that would be of real value to the school. Had you wanted to help the school, when you were ready to sell the cow, would you not have given them the benefit of the good bargain you made in buying the cow from them? Would you not have been willing to return it to them for what

you paid for it? But instead of doing this, you asked them £4.10 for the cow from outside parties, and would not sell it to the school for £4.

What would another have done who considered that if there was any advantage to be gained, a even so much as one dollar or one penny, it justly belonged to the school? You should have felt that all these transactions in a very real sense touch the very foundation of a consecrated Christian life. If it were possible that your influence extended no farther than yourself, such acts result in evil, for they confirm your already strong habits of selfishness. But you cannot do wrong without influencing others. Your influence with those connected with the school will not be of the right character.

If you gain an influence, you will be tempted to take credit to your self as possessing superior traits of character. But your sharp practice is written in heaven as dishonesty. You have not employed your talents of influence and money in such a way as to reap a reward in the kingdom of heaven as the result of trading to the best advantage. You have shown selfishness here as in your practice all through your life.

In regard to the cow, the right course would have been for you to say to your brethren, “I find this a choice cow. I have an interest in the prosperity of the school, as I see it struggling hard for an existence to carry forward the work that God would have done. I would not take one penny of advantage of the school. I return the cow to you for what I offered for it, as a valuable article that you will need when the school is started. It is worth more than I paid for it, but you can have it for the same price. And if you cannot pay the money, I will donate that much for the benefit of the school, for I recognize it as the work of God.” This would be no more than others are doing.

This is a test point. But you are so wrapped up in your own self that, unless changed by a thorough transformation of character, you will not in the future pursue any different course from what you have pursued in the past. The Lord looks deep into the secret motives. Unless there is a change in you, wherever you may be you will work to advantage yourself. You take much pride in the idea of the talents you possess. But what are they? You have wrapped them in a napkin; very little ever gets into circulation.

What if all who came in connection with this missionary enterprise conducted themselves as you have done in this matter? How much would the work of God be advanced? You have talent, which you expend in business lines and in a variety of ways, if it suits your tastes and inclinations and you are paid for it all that you ask. But what consecration have you made to God in using your entrusted energies to exert an influence in behalf of the school and for the cause of God?

You did take the lead in the work at first in mingling amusement with labor, which suited your taste well, but spoiled some of the youth for out and out labor. There was much talking done; you related your adventures to amuse, but did you take a deep and earnest interest to lead the youth to Jesus as you had opportunity? Did you consider, “Ye are laborers together with God” to build up the work of Christ? [1 Corinthians 3:9.] While engaged in business matters, where was your interest and energy in spiritual things? Did you influence others by word and example to be “not slothful in business, fervent in spirit, serving the Lord?” [Romans 12:11.]

The truth is, You do not bring religion into your business life, and that is why you do not sense the reality of spiritual things. You lose your God-given opportunities of making your influence felt in spiritual lines. You have an influence, and how important that it shall in a decided manner reveal principles that will help others. You say you supposed you had little influence, but truly you can consider that your character is of great value. Have you in that cow trade had a holy determination to overcome your avaricious spirit, and in this instance set an example of disinterested benevolence, that in you practice you might have an influence for Christ?

Again, when the school funds were so low, you wanted six shillings per day for your wages. Had you adjusted yourself to circumstances, you would have accepted one dollar a day, and been glad to get it. What use were you making of your talents, of the golden opportunities of using you time as a donation to the Lord? During this time of idleness you were sitting on the stool of temptation when you might have been exerting an influence for good in visiting those who were in need of just the help you ought to have been prepared to give them.

You should have taken your Bible, and visited and opened the Scriptures to others. You could have prepared a comfortable place for your wife to live in. But instead of doing this, you were pitying and sympathizing with yourself because you were not employed to work at your own price, because there was no money to pay you the wages you supposed you ought to have. Had you said, “I have only myself and wife to keep; I can live on one dollar a day, and I will take that. There is work that needs to be done, and I will do it even if I get nothing for my time,” you would have been introducing the right kind of leaven.

It is the persons who will manifest just such a spirit as this, and will do just such actions, who are needed upon the school ground to abide here as laborers together with God. These will be reliable men, who will help when help is needed.

But such acts as these, you are not in the habit of doing. God now calls you to act a different part from what you have been acting in the past if you would advance in spiritual life. In the past your plans and study have been for self: they have not been of the right character; they have not had a fragrant odor. Your distressing economy is not commended in heaven. By the outgrowth of the root of selfishness you have made the life of your wife oppressive. You have been hiding your Lord’s money rather than using it to bless yourself, your family, and those around you. You have yet to learn that the talent that has been entrusted you is to be put out to the exchangers that it may grow by circulation, and open before the user new fields of usefulness. You are spiritually dead. You have been shutting yourself up to yourself, priding yourself upon your possession of talents of ability and of money, while doing nothing whatever with that money and that influence. You are as deceived a man as any man can be as to your true position before God.

Weeks ago I was awakened with a message from God for you. I was shown that your parsimonious practice is withering up your life from the roots. You are self-complacent. You can talk, but do not practice. God does not accept your service. In the establishment of a school here in Cooranbong, you

have had an opportunity to reveal the love you have for the missionary work. Do you realize that all you have is of God, that your natural endowments of character may be a blessing or a curse?

The Lord allows the circumstances by which we are surrounded to exist in order to determine what our influence shall be. They are deciding our character for eternity. God reads the motives that prompt every action. He knows the heart, and that the extent of the usefulness of each in the upbuilding of His cause will be as they shall reveal unselfish interest in His service. He wants each one of His children to fill out the great plan that He has given them in this life, and He supplies the strength of character that their surrounding circumstances may require. He brings every soul in close contact with Himself.

Christ has placed you in circumstances of life where from hour to hour you may develop the character of Christ. You have a talent of influence which is to be used not in a general way alone. Day be day every business transaction is passing beyond your reach, beyond recall. God presents to all large and small opportunities of exerting an influence for good in the various changing circumstances in which we are placed. He works to bring about these opportunities, which are constantly coming and going, to show who are whole hearted and devoted to His service. But you have brought great blindness upon yourself by your habits of life. Your senses have become perverted. You do not discern that the Word of God condemns your life practices. Christ asks you, “Who hath bewitched you, that you should not obey the truth?” [Galatians 3:1.] A bewitching power has allured you: you are deluded as to correct principles to be carried out in the Christian life. And there is nothing that can break this spell save the power of God.

Just as the body needs vitalizing air at all times, so the soul needs a vital connection with God. Christ declared, “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, even he shall live by me.” “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.” [John 6:53-57, 63.] The truth, which the Spirit teaches in the Word of God, should be mingled with all we do; it should control all our actions. The Holy Spirit is a witness of all our transactions; it should be our guide in all business relations.

Whatever your profession may be, Brother Lawrence, you are not a Christian. You have lost the oil of grace out of your heart. The principles that you have manifested in trade with your brethren are all before us, and they decide the question. You have dismissed the Word of God from your counsel; you have consented to for go the use of reason in the highest of all interests that can affect humanity. You have laid your soul a sacrifice upon the altar of mammon. Instead of seeking first the kingdom of God and his righteousness, you have forwarded your own selfish interests. You have deliberately set aside one of the simplest, plainest, and most positive injunctions contained in the Word of God. You have practiced fraud. Jesus asks you the question, “What is a man profited if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?” [Matthew 16:26.]

You do not keep the commandments of God; your love of gain makes you [so] that you cannot trade fairly on Christian principles. Cupidity has been one of your chief characteristics. You have sought to obtain all the advantages you possibly could in buying, and you have repeated the same in selling. You would take double what you give for an article if you could get it. The bewitching power of Satan has held you fast, that you shall be anything but a Christian in your life practice.

You are a speculator. No man who will deal as you have done will be the one to advance the work and sustain right principles. The Lord is dishonored by such. Self is made a center. We are here for the purpose of educating on strict Bible principles. And we want men who will tell the truth [even] when it will work against their own interest. Whatever deal men may have with you, they must be on their guard, else you will advantage yourself at their loss. Apparently you have no scruples of conscience in the matter, because you have educated yourself in this line of business deal. But God reads it all, and he will not favor you in this kind of work.

Let any man bring before his conscience the details of any bargain of which he has been proud at the time, and for which he has called himself a sharp detector of goods or stock. Let him consider his action as if in view of the whole universe of heaven, whether there has not been deceit or falsehood in it. Has he not shown a frankness in regard to some defects, thus creating confidence in himself as an unusually honest man who would scorn to take advantage of any one? Has he not dwelt upon the advantage of the thing he has bought, and is now selling again for a larger sum? Has he not pretended that it was a matter of indifference to him; and by his “I do not care” attitude has he not obtained an article on better terms? Has he not kept back from the man with whom he was dealing facts which, if he knew, would make him alter his terms? All these things are generally practiced in worldly policy, and if reproof were given for these things, the reprover would be looked upon as an intruder. But this deception in buying, this over-reaching in trade, is written in the books of heaven as untruthfulness.

I feel only deep sorrow for Brother Lawrence. He knows not what peace and rest in Jesus means. His eager, selfish spirit is depriving him of an experience which would ensure Christian growth.

Our children and youth need by word, by pen, by voice and practice, to have a strict Bible example kept before them. By acts of deception, much harm may be done. The man who follows such a course of action may feel a sense of satisfaction at the advantage he has gained; he may think that it reflects credit on himself. But he has overreached in trade; he has allowed his neighbor to cheat himself. When his sharp discrimination might have been used to the advantage of his neighbor, he has used it to advantage himself. The man who thus watches for his chance to make large profits for himself is frequently a selfish, avaricious man.

There are many ways in which to profit one’s self at the expense of another: but “it is written” should be our motto. Keep close to the Word of God. In bartering and buying and selling there wanteth not sin. The truth received into the heart and carried out in the life is our only safety. God’s abiding presence is of more value than all the scheming devices in trade. God is a God of truth. His work, from beginning to end, is a setting forth of the eternal principles of truth. Truth and holiness have been almost blotted

from the world. His truth has been changed into a lie. But God would have us study His character, live His law.

I have been compelled to speak very decidedly, and you may feel that I urge your peril upon you in strong colors. But this is not the case. You need, O so much you need, to be convicted and converted. You need to cut away from your life your supreme selfishness, else the Lord's Spirit will be grieved away entirely, and you will charge upon others the cause of your disaffection. Your only hope is to fall upon the Rock, Christ Jesus, and be broken. Self is to die, and you are to be born again. All through your life you have not obeyed the requirements of God. Selfish habits have been interwoven in all your practices. You have not seen in a clear light that Jesus Christ hath "evidently been set forth crucified among you." [Galatians 3:1.] Belief in the crucifixion of Christ, set forth by the messengers who bear the truth, has not become an object of faith. If it had, you would have pursued an altogether different course of action.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth crucified among you?" [Verse 1.] Every part of this text is applicable to us who have had light and still greater light. The apostle speaks as though it were singular that we should disobey the truth, and ascribes it to sorcery or a fascination that holds the human agent in deception, that he is not really willing to see.

The sacred principles of truth have been so clearly kept before you that it could be truthful said that Christ has been crucified among us. The apostle asks then, "Who hath bewitched you, that ye should not obey the truth?" [Verse 1.] As the Lord's servant, I beseech you to cease studying self. Look earnestly at the life and practice of the Lamb of God. If His unselfish life is studied and obeyed, there will be an entire transformation of the whole man.

I write to you hoping and praying that this light given to you of God will make an entire change in your spirit and life. The God who watches over the sparrows, that not one falleth to the ground without His notice, also say that the hairs of your head are all numbered. You may suppose that the little things of life, which neighbor practices with neighbor, may be done without the guidance of the Word. But Christ Himself could not resist temptation but by that Word. "It is written" was His weapon for every attack. You will have to study that Word before you can know what is written. You have yet to prove that you have put on the armor of light, and that you are a soldier of Jesus Christ.

"And you hath he quickened who were dead in trespasses and sins: wherein in time past ye walked according to the course of his world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." [Ephesians 2:1-7.] Can this Scripture be applied to you? Here the same formation of character is presented to us as was presented to Nicodemus in the words, "Ye must be born again." [John 3:7.]

You are utterly destitute of spiritual life. You have followed the maxims of men. You have gone in the footsteps of the transgressors of God's laws. You have not loved your God supremely, or your neighbor as yourself. But when you are indeed infused with the Holy Spirit, you who are now dead will be quickened and renewed. He will deliver you from your bondage to self. He will save and ennoble you. Your thoughts will widen, and will be of an altogether different character than what they have been for years. Thus the great transformation of the divine image will be wrought in you.

But do not imagine that you are now walking in the footsteps of your self-denying Redeemer, that all you have to do is to keep on just as you are, and your salvation is secure. Because you commenced some time in your life to run the Christian course, it is not safe for you to suppose that you are following on to know the Lord. Are you sure that you will persevere unto the end, and obtain a crown of life? Only by enshrining the truth in your heart and doing the will of Christ will you secure the rich reward of the "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Matthew 25:23.]

Ms 14, 1897

Christ's Mission to the World

February 21, 1897

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.]

"When the fulness of the time was come, God sent forth His Son." [Galatians 4:4.] Hear, O heavens, and be astonished, O earth. The heaven-appointed Teacher appears, and He is no less a personage than the Son of the Infinite God. Unroll the scroll, and read of Him. Moses declared to the children of Israel, "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." [Deuteronomy 18:17-19.] Here is the prediction announcing the distinguished arrival. His words were not to be disregarded, for His authority was supreme, and his power invincible.

Unroll the scroll still further, and read what Isaiah says of his work. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; ... to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." [Isaiah 61:1-3.]

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall

bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." [Isaiah 42:1-4.]

Again we read of Christ as the messenger of the covenant yet to come, and as the Sun of Righteousness yet to arise. [Malachi 3:1; 4:2.] The prophets made him their earliest and their latest theme.

When will the human mind awake to the importance of Christ's mission to our world? He spoke of His work as above every other consideration. But the Jews, claiming to understand the Scriptures, and to be the only true interpreters of God's Word, did not see Jesus as the Messiah in the light of their interpretation. At His coming they did not receive Him, because they had gathered a false idea as to the manner of His coming. This Jesus, a peasant and a carpenter of obscure origin, the Son of God, the Messiah? It could not be.

But the peculiarity separating the Jews from other nations disappeared in Christ. He placed himself where He could give instruction to all classes of people. Often He told them that He was related to the whole human family, Jew and Gentile. "I am not come to call the (self) righteous, but sinners to repentance." [Matthew 9:13.] He came to seek and to save that which was lost. For this He left the ninety and nine, for this He laid off His royal robes, and veiled His divinity with humanity. The whole world is Christ's field of labor. A sphere narrower than this does not enter His thoughts.

Christ maintained an all-sided, firm self-possession in His remarkable sympathy for others. He did good with a tranquility and patient continuance never equaled by any human being. The Pharisees and Sadducees were always on His track; and many of them, as they listened to His words, and noted His calmness even when assailed by passionate, uncourteous men, believed on Him. Constantly Christ had to meet the underhanded, deceptive opposition of the very men who should gladly have received and acknowledged Him. But He was ever calm, while His adversaries, because they could not prevail against Him, were in a fever of indignant excitement. Their indignation and malignity showed what spirit they were of.

All the contempt and bitterness that Christ met day by day could not rob Him of His self-possession. When He was reviled, He reviled not again. He was not roused by passion to revile those who made use of every opportunity to revile Him. He never overstepped the bounds of decorum. Who was He? The Majesty of heaven, the King of glory. The storm raised by His opponents beat about Him, but He heeded it not. He could afford to be calm, for He was the living embodiment of truth.

And those today who bear the message of truth to the world should study the life of Christ and practice His lessons. Never forget that you are children of the heavenly king, sons and daughters of the Lord of Hosts. Maintain a calm repose in God, even when meeting with those who are moved by a power from beneath to uphold falsehood. Be sure that the best weapons they possess are not able to destroy the truth, however they may strive to blacken it by misrepresentation. "If God be for us, who can be against us?" [Romans 8:31.]

Christ spoke no words revealing His importance, or showing His superiority; He did not ignore His fellow beings. He made no assumptions of authority because of His relation to God, but His words and actions

showed Him to be possessed of a knowledge of His mission and character. He spoke of heavenly things as one to whom everything heavenly was familiar. He spoke of His intimacy and oneness with the Father as a child would speak of its connection with its parents. He spoke as one who had come to enlighten the world with His glory. He never patronized the schools of the rabbis, for He was the Teacher sent by God to instruct mankind. As one in whom all restorative power is found, Christ spoke of drawing all men unto Him, and of giving them life everlasting. In Him there is power to heal every physical and spiritual disease.

Christ came to our world with a consciousness of more than human greatness, to accomplish a work that was to be infinite in its results. Where do you find Him when doing this work? In the house of Peter the fisherman; resting by Jacob's well, telling the Samaritan woman of the living water. He generally taught in the open air; but sometimes in the temple, for He attended the gatherings of the Jewish people. But oftenest He taught when sitting on a mountainside, or in a fisherman's boat. He entered into the lives of these humble fishermen. His sympathy was enlisted in behalf of the needy, the suffering, the despised; and many were attracted to Him.

When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His divine character, for then He could not associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts; but no; He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed, that to the weary, sin-sick soul He might reveal Himself as the Restorer, the desire of all nations the Rest-giver. And to those who are longing for rest and peace today, just as truly as those who listened to His words in Judea, He is saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.]

Ms 14a, 1897

Work for the Fallen

Summer Hill, Sydney, Australia

February 14, 1897

The Lord has made known the duty of the people in Battle Creek, which was to move out to locate in districts where the truth had not been proclaimed. They could as families settle in towns and cities, then watch their opportunities and cry unto God for wisdom to know how to work. When they shall take up the work with humble, sanctified hearts, working in Christ's lines, by personal effort, they can communicate light to others. This may require self-sacrificing efforts, but it will be a blessing to them to be where they can do service to the Master.

The people in towns and cities have not received the light as God has repeatedly shown me they should have it. A firm, steady, earnest influence in living the truth would be the very work the Lord has given them to do. They could take up the same lines of work that you have been doing, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will or ever can give

character to the work in the presentation of truth as that of helping the people just where they are, as this Samaritan work. A work properly conducted to save poor sinners that have been passed by the churches will be the entering wedge where the truth will find standing room.

A different order of things needs to be established among us as a people, and in doing this class of work there would be created an entirely different atmosphere surrounding the souls of the workers, for the Holy Spirit communicates to all those who are doing God's service, and those who are worked by the Holy Spirit will be a power for good in lifting up, strengthening, and saving the souls that are ready to perish.

The Lord has not looked upon Battle Creek favorably, because they have neglected to do the very work which the Lord has told them was their duty to do. Through neglect of working in Christ's lines, a condition of things has been brought into the work that has eclipsed high and holy interests. There have been heavenly intelligences waiting for human agencies with whom to co-operate. Had they worked the works of God, they would have discovered human minds that have been once cultivated, but who have been buried up in self-serving, in dissipated habits, in intemperance, who with suitable encouragement will spring into their places. There are many of this class that will respond to the right kind of labor; but they need to be recognized and to have firm, patient, earnest labor given them in order to uplift.

There are schools that may be established, not in the elaborate way of Union College or of Battle Creek College, but after a more simple style, with humble buildings, and then there should be teachers who will conduct them after God's plan, as nearly as they can understand after the School of the Prophets. Their teachers should be men and women who not only have a knowledge of the truth, but who are doers of the Word of God. "It is written" will be voiced by them.

Connected with the school, the missionary line of work should always be engaged in to help the class that are fallen, degraded, left wounded and bruised, and ready to perish. There will be found those who have once preached the Word and have been considered able ministers, who have failed because they did not see the necessity of strict temperance in all things. Objectionable, hereditary and cultivated tendencies have brought them under temptations and in the place of overcoming through the grace of God, they yielded and fell. There are men who have had high qualifications entrusted them of God which they could have used to do service for the Master, but Satan spread his net for them and they were taken in the snare. There are men of all kinds of vocations who have been overcome.

I have been shown that the medical missionary work will discover in the very depths of degradation men who once possessed fine minds, [the] richest qualifications, who will be rescued by proper labor from their fallen condition. It is the truth as it is in Jesus, brought before the human minds after they have been sympathetically cared for and their physical necessities met. The Holy Spirit is working and co-operating with the human agencies that are laboring for such souls, and some will appreciate the foundation upon a Rock for their religious faith. Much painstaking effort will be required.

There is to be no startling communication made of strange doctrine to these subjects whom God loves and pities, but as they are helped physically by the medical missionary workers, the Holy Spirit co-

operates with the ministry of human agencies to arouse the moral powers. The mental powers are awakened into activity, and these poor souls will, many of them, be saved in the kingdom of God.

The enemy has worked his best to prevent this missionary work being done. There has been [a] going over the same ground, with the idea to help ministers to obtain a better knowledge of the Word, when these very men should have been working for souls that are in the darkness of error to impart the knowledge they have received from the Word. As they try to teach others, depending upon the grace of Christ to help them, searching the Scriptures as diligent students, they will gain by practice a knowledge of the Word and their understanding will be greatly enlarged, as is expressed in the 58th chapter of Isaiah.

Practice makes perfect. As diligent students, read the Word, be doers of the Word, and the Holy Spirit will be close by every worker. The love of God will be kindled in the soul of the one who is ministering, in doing the very work the Lord has appointed to be done in missionary lines.

The servants of the Lord should have a high sense of the work to be done for a fallen world in giving the messages of warning, and the invitations to the great supper prepared for all to come to the gospel feast. The work of many will be first to show the tender sympathies of the Samaritans, in supplying the physical necessities, feeding the hungry, bringing the poor that are cast out to their houses, gathering strength from God every day, that through His grace they may reach to the very depths of human woe and misery, and help those who cannot possibly help themselves. This is being fishers of men, and in doing this work they have a favorable opportunity to set forth Christ as crucified among us. Such labor entered into will form a heritage of light.

We thank the Lord for the medical missionary work that has already been done, but there is a large army of workers that is to engage in the same class of labor in different locations in cities and the byways and hedges. There is more enlightenment to be given to those who are perishing in their sins. There will be very singular cases brought to notice, who need not only the necessities of physical wants supplied, which is essential as the first work, but to be brought in connection with sanitariums and homes that can present pure, correct principles for medical restoration. There are many who will catch hold of the hand stretched out to save them.

Not only young men and women, but those of all ages will be found who have been dead to all aspirations, who will respond as hope and light flashes upon them, for the Holy Spirit is close beside the one who is ministering upon the human mind and the heart of those dead in trespasses and sins. And as a retrospective view is brought to mind that makes them burn with shame at [the] thought of the influence which they have been exerting, calculated to enfeeble weak souls by their practice and example—those who have been brought within the sphere of their influence. They see them enfeebled, dilapidated, without moral force, moral wrecks to communicate their evil practices to others. Parents' hearts are broken.

Brothers and sisters and relatives speak of these poor souls as hopeless, but God looks upon them with pitying sorrow and tenderness. He understands all the circumstances which have led them into temptation, which have separated them from God. How can the youth of this generation escape the

terrible dishonor of wasting their inheritance given them of God, selling their birthright as did Esau for a mess of pottage, betraying sacred interests entrusted to them for the blessing of humanity? They indulge in intemperate appetites and through greed to obtain money fall into dishonest practices.

These poor souls need to be brought into connection with high, pure, Bible principles. But first the restoration work must commence in giving them healthful food, and furnishing them facilities for clean bodies and clean clothing, and some sparks of gratitude will begin to flash forth. Then they are prepared to listen to you as you shall open to them the Word of God. You can bring them to Jesus, the great Healer, the One who has given His life to redeem them. The Holy Spirit is co-operating with you in this working upon the heart, and the Spirit reproves of sin, of righteousness, and of judgment to come.

But if they are brought into connection with a people who will not leave the work incomplete, but will give them every advantage of personal labor, the image of God will [be] restored in many [of] these poor forsaken ones, and God and the heavenly angels will rejoice over them with singing.

Those who have never become enfeebled through the demoralizing habits can know only how to pity and love these poor souls through the love they have for Jesus their Redeemer, who gave His life for these degraded specimens of humanity. They who have been redeemed by the sacrifice of the life of Christ, the only begotten Son of God, if they will be laborers together with God, will find a wide field open before them on every side in which to do service for God. Not one need to be idle, and not one should be indolent and selfish now. If they have enriched and improved the beautiful inheritance given them of God, let them seek after the lost sheep, to help the very ones that need help, seeking to raise up the fallen, and bring them to a sense of the value of the talent which God has given them, which they have neglected to improve, but have turned to sinful account.

Use the Word of God as the lever to pry them out of their degraded condition. Some you may find may, through faith in Jesus Christ, rise to the high places of service, and be entrusted with responsibilities in the work to save souls. They have the advantage of many because they have had an experience, and they know their necessities and how to help them, and what means will be best to use to recover the perishing ones. A new career is opened before them. The light of a rich, new, and varied experience is gained through the knowledge that has been communicated to them, that Jesus Christ is their Saviour, that He is touched with the feelings of their infirmities, and He understands all the strength of the temptations wherewith they are beset. For He was tempted in all points like as we are, and He will save to the utmost all who will come to Him for refuge.

Every one of these souls, added to the force of workers, provided with facilities and instructions daily given in regard to the matter of how to save souls to Jesus Christ, the Bible being their guide, the Holy Spirit being their Helper and Comforter, can enter in as co-laborers with those servants of God who have helped them to rich measures of new light. They are filled with gratitude to God; they are quickened and their energies strengthened to lift up the unfortunate and fallen who can never rise without help.

The piety and advanced spiritual knowledge and growth of a church is proportionate to the zeal, piety, and missionary intelligence that has been brought into it, and carried out of it to be a blessing to the very ones who need our assistance the most. Again I urge you to consider (Isaiah 58), which opens a

wide and extensive vineyard to be worked upon the lines which the Lord has pointed out. When this is done, there will be an increase of moral sources and the church will no more remain almost stationary. There will be blessing and power attending their labor. The selfishness that has bound up their souls they have overcome, and now their light is being given to the world in clear, bright rays of a living faith and godly example.

The Lord has His promises for all who will do His requirements. “Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.” “The Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon a bed of languishing. Thou wilt make all his bed in his sickness.” [Psalm 41:1-3.] “Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.” [Psalm 37:3.] “Honor the Lord with thy substance and with the firstfruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” [Proverbs 3:9, 10.]

“There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered himself.” [Proverbs 11:24, 25.] “He that hath pity upon the poor lendeth unto the Lord, and that which he hath given him will he pay him again.” [Proverbs 19:17.] “And if thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones and thou shalt be like a watered garden and like a spring of water, whose waters fail not.” [Isaiah 58:10, 11.]

The Word of God is full of precious promises as the above. If we will enter upon the work and will do according to the Word of the Lord, this would reveal, if acted upon, in every city, in the byways and hedges, a similar showing as has attended the work that Dr. Kellogg has been engaged in. It is the very work the Lord has specified should be done from the light the Lord has been pleased to give me.

The means which have been diverted from missionary lines to selfish indulgences has dishonored God. The bicycle idols have been a curse to the Battle Creek church, and have had an influence unfavorable to the advancement of spiritual life and energy in the church. It has counteracted the work the Holy Spirit has graciously done for the people, more even than ball playing and their other games. The missionary work has been neglected.

The very lines of work which should have been done have been left undone, and selfishness and strife for the victory in swift riding has hurt the souls of many and has placed them in a most objectionable light. The money expended in these idols, if carefully and economically used, being invested in the interests of towns and cities to carry forward the work of God, would have been in accordance with God’s will. Many places in Michigan have never heard the third angel’s message. Right at the heart of the work, where our great institutions are established, there has been an influence extended in doing those things which God has cautioned them not to do, that has greatly lowered the estimation of the character of the work in the city of Battle Creek.

There has been a fascination upon human minds; there has been a godless enthusiasm which should make them blush with shame, [for there is] missionary work, plenty to be done for the Master, but left

untouched. The Lord has done great things for His people, but they have not appreciated His mercy, neither heeded His warnings. Ezekiel 20:38-44.

The Lord will not be trifled with, for He is God, the great and terrible God. He will punish for these things. Oh, what shall I say more? What words shall I trace upon paper; what words that will arouse the dormant energies?

Ms 15, 1897

Individual Experience Necessary

March 14, 1897

Side by side, wearing the yoke of Christ, the laborers of God must do their appointed work. The question as to who is our neighbor is answered in the mission fields, at home and abroad, that await our labor. These call for no pharisaical principles, no narrow views. The worker is not to follow his own ideas and plans for work. The Lord's individuality is to be sunk in no living being. Christ's followers are to love God supremely, and their neighbor as themselves.

It is as much the privilege of every individual member of the church to know from the Word God's will in regard to his course of action as it is for the president of the conference or for any other man in office of trust. The Lord would be sought unto by all who would be instructed and enlightened and worked by the Holy Spirit. God is ready to commune with His people. He declares, "For thus saith the high and lofty One that inhabiteth eternity, whose name in Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

"For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." [Isaiah 57:15-21.]

Every individual must seek by earnest prayer to know the Word of God for himself, and then to do it. Only in day by day putting his trust in God, and not in the arm of flesh, will any soul obtain the experience essential to answer the prayer of Christ, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] This is the lesson given to every soul who has commenced the new year. In all your temporal concerns, in all your cares and anxieties, wait upon the Lord. Put not your trust in princes, nor in the sons of man because they may be in positions of trust. The Lord has united your heart with Him. If you love Him, and are accepted in His service, bring all your burdens, both public and private, to the Lord, and wait upon Him. You will then have an individual experience, a conviction of His presence and His readiness to hear your prayer for

wisdom and for instruction that will give you assurance and confidence in the Lord's willingness to succor you in your perplexities.

Live as in the presence of God. "Come unto me," is the invitation of Christ. By this He does not mean that you shall go to a far country to inquire of the president of the conference what your duty is. He would have you rejoice and praise Him every day for the privilege granted to you in the words of Christ: "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." [Matthew 11:28-30.] Spread out your case before the Lord, and whatever your anxieties and trials, your spirit will be braced for endurance. The way will be opened before you to disentangle yourself from embarrassment and difficulty.

You need not go to the next town or to the ends of the earth to learn what course you shall pursue. Trust in God as your Helper, who will overrule all things as One who knows best. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." [James 1:5, 6.]

"Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." [1 Peter 4:1.] This is the truest wisdom, certain and not disappointing. This is the very essence of all true service, of pure and undefiled religion before God.

Christ declares, "All ye are brethren." [Matthew 23:8.] We are all exposed to the same temptations, the same danger of making mistakes. These is no security, no support, in the midst of trial, but the conviction that God is present, watching over His people, and ready to answer their cries. "Then thou shalt call, and the Lord will answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, whose waters fail not." [Isaiah 58:9-11.]

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of God shall be thy rearward." "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Verses 8, 14.]

The apostle Paul says, "Make full proof of thy ministry." [2 Timothy 4:5.] In this reference, ministry is not confined to preachers, but those who are doing God's service. A King and loving Friend and Father is overruling all things. And if this is so of individuals and nations, how much more His church, His chosen ones. His church is built on the Rock Christ Jesus; and when men miscalculate their position of trust, and suppose that this give them power to rule the minds and work of their fellow men, they have made a great blunder which the Lord will not sustain. They are drawing men away, and educating them to look to men and depend upon men and receive their instruction almost entirely from finite beings.

But the presence of God is guaranteed to the Christian. This Rock of faith is the living presence of God. The weakest may depend upon it. Those who think themselves the strongest may become the weakest, unless they depend on Christ as their efficiency, their worthiness. This is the Rock upon which the church may build successfully. God is near in Christ's atoning sacrifice, in His intercession, His loving, tender ruling power over the church. Seated by the eternal throne, He watches them with intense interest. As long as the members of the church shall through faith draw sap and nourishment from Jesus Christ, and not from man's opinions and devisings and methods; if having a conviction of the nearness of God in Christ, they put their entire trust in Him, they will have a vital connection with Christ as the branch has connection with the parent stock. The church is established not on theories of men, on long drawn out plans and forms; it depends upon Christ their righteousness. It is built on faith in Christ, "and the gates of hell shall not prevail against it." [Matthew 16:18.]

"In quietness and in confidence shall be your strength." [Isaiah 30:15.] Take this with you throughout the year. The strength of every soul is in God and not in man. Quietness and confidence is to be the strength of all who give their hearts to God. Christ has not a casual interest in us but an interest stronger than a mother for her child. Says the prophet, "Can a woman forget her sucking child? ... yea, they may forget, yet will I not forget thee." [Isaiah 49:15.] Our Saviour has purchased us by human suffering and sorrow, by insult, reproach, abuse, mockery, rejection, and death. He is watching over you, trembling child of God. He will make you secure under His protection. Through His servant He says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." [Isaiah 26:3.] "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." "They that wait on the Lord shall be as Mount Zion, which cannot be moved, but abideth forever." [Psalm 27:14; 125:1.]

To the Jewish nation God revealed Himself as a watchful, kind, forbearing father, a God of mercy and truth. He manifested Himself to them through His Son. And this Saviour is our Advocate. Our weakness in human nature will not bar our success to the Heavenly Father, for He died to make intercession for us.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will the Lord appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust in the Lord forever; for in the Lord Jehovah is everlasting strength." [Isaiah 26:1-4.] I entreat of all families and churches to read and study this Scripture, and act in accordance with the Word of God.

"Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us. O Lord our God, other Lords beside thee have had dominion over us; but by thee only will we make mention of thy name." [Verses 12, 13.] Christ is our Ruler, and to man is not given power to lord it over the flock of God. The minister is to be one with the believers, not closing himself with himself as a superior of whom his fellow men must be afraid.

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as his Saviour. He knows by experience what are the weaknesses of humanity, what are

their wants, and where lies the strength of their temptation, for He was tempted in all points like as we are, “yet without sin.” [Hebrews 4:15.] Thank the Lord He is ordained to be our Ruler and the Judge of all men.

The Lord would have everyone come to Him as their Refuge and for counsel and for comfort, and for hope, in all their anxieties. To Him you may tell your griefs. You will never be told, “I cannot help you. Such an one in authority has placed your case before me in such a light that I can do nothing for you.” To Him all your griefs are worthy of consideration.

You may have His help under every difficulty. You may, I say, the weakest one in all the ranks of believers may trust in a loving, pitiful, faithful High Priest, who is touched with the feelings of our infirmities. He keeps us safe from Satan’s power, even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the Author and Finisher of His faith. All who will do this, will work calmly and quietly as if in view of the whole universe of heaven. They will trust to no man’s opinion of their virtues, but feeling an individual responsibility resting upon them in temporal and eternal things, they will put their trust in God.

“And another angel came and stood at the altar, having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” [Revelation 8:3, 4.]

Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in His church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour. That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God that is of value for us that we may draw nigh unto God, His blood alone that taketh “away the sin of the world.” [John 1:29.] Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God.

When every soul is dependent on Jesus Christ, our Elder Brother, for mercy and forgiveness of sins, why should one member of the family exalt himself above another? Why should he feel at liberty to take upon himself prerogatives that his position does not give him? Why should he order about and seek to control his fellow man and tell what this one should do, and that one should do. These very ones have been required of God to come directly to Him and ask for the wisdom they need, and the promise is, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” [Mark 11:24.]

“Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall

bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it: he that giveth breath to the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name, and my glory will I not give to another; neither my praise to graven images." [Isaiah 42:1-8.]

Ms 16, 1897

Principles of Education

March 25, 1897

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." [Psalm 19:1-6.]

God encourages us to contemplate His works in the natural world. He desires that we shall turn our mind from the study of the artificial to the natural. We shall understand this better as we lift up our eyes to the hills of God, and contemplate the works which His own hands have created. They are God's work. His hand has molded the mountains and balances them in their position, that they shall not be moved except at His command. The wind, the sun, the rain, the snow, and the ice, are all His ministers to do His will.

Can we be surprised, then that Christ, who made all things, should choose the open air as His sanctuary, that He should desire to be surrounded by the works of His creation? True, He taught in the synagogues, but the largest part of His work was done, the greatest number of His lessons were given, in the open air. He placed Himself in the highways of travel, for He could better reach the people where they were coming and going from cities and towns. And thus the common people had an opportunity to hear the great lessons He had for them. These heard Him gladly, for His lessons were connected with, and illustrated by, the most common things in the natural world. The things which His own hand had made He took as His lesson book. He saw in them much more than finite eyes and senses could comprehend.

John obtained his education in the solitude of the desert and among the trees of the wood by the sea shore. In them he heard the voice of God. The glory of God is reflected in His works, and with open face we may behold God in His creation. God looked upon the things which He had made, and pronounced them good. "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 comprehendeth 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." [John 1:1-12.]

Jesus drew His lessons of spiritual instruction from the natural things with which His hearers were familiar. These He used to represent the truth. He would pluck the lilies, the flower of the valley, and place them in the hands of the little children, and by these simple instructors proclaim the truth of His Word. The Word of God and the things of nature around us are our lesson book. God has spread out before our senses the beauties of nature, and He watches with pleasure and a Father's joy the delight of His children in the beautiful things around them.

The root of the tree has a double office to fill. It is to hold fast by its tendrils to the earth, while it takes to itself the nourishment desired. Thus it is with the Christian. When his union with Christ, the parent stalk, is complete, when he feeds upon Him, currents of spiritual strength are given to the branches. Can the leaves of such a branch wither? Never. As long as the soul reaches toward Christ, there is little danger that the leaves will wilt and droop and decay. And the temptations which may come in like a tempest will not uproot him. The true Christian draws his motives of action from his deep love for his Redeemer. His affection for his Master is true and holy. And it is the cheerful, lovable Christian of whom Christ says, "Ye are my witnesses." [Isaiah 43:10.] Such a man is Christ's representative, for he reflects Christ in his daily life. It is when he recedes from the light that he cannot diffuse its bright beams to others.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." [Psalm 19:7-14.]

We need, individually, to take heed as we have never done before to a "Thus saith the Lord." There are men who are disloyal to God, who transgress His holy Sabbath, who cavil over the plainest statements of the Word, who misinterpret and wrest the Scriptures from their true meaning, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practice as it condemned the scribes and Pharisees in Christ's day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher that the world

has ever known to the traditions and maxims and sayings of men? Shall we not rather make a change in this matter? This is what the Jews should have done, but did not do.

The apostle Paul just prior to his death assured Timothy that he was acquainted with his life and practice, and that all who will live godly in Christ Jesus shall suffer persecution. “Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” [2 Timothy 3:13-15.] “These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of presbytery. Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” [1 Timothy 4:11-16.]

This is the instruction and education which young men who attend school should seek to obtain. These words come to every young man who purposes to enter the ministry, to every youth who shall engage in the work as a canvasser or in any other line. They need to listen to the Word of God to the apostle Paul, to make known His will. Paul was receiving the Word of God, and voicing that Word to Timothy.

And Paul could speak the truth concerning himself. When he had called the elders of the church at Jerusalem together, he said to them, “Ye know that from the first day I came into Asia, after what manner I had been with you in all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews. And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” [Acts 20:18-21.]

Here is the manner of his teaching. He calls their attention to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God.

The lesson must go farther. As the sinner looks into the great moral looking glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. It is his schoolmaster to show him the remedy. He must go farther than repentance. He must look to his sin-bearing Saviour. As Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the relation of God to all who repent of their transgression. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.” [John 3:16.]

“What shall we say then? Is the law sin?” (the sin is in the man, not in the law) “Is the law sin?” The answer comes, “God forbid. Nay, I had not known sin, but by the law: for 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. 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." [Romans 7:7-11.] Sin did not kill the law, but it did kill the carnal mind in Paul. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." [Verse 6.]

"Wherefore the law is holy, and the commandment holy, and just and good. Was then that which is 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 exceedingly sinful." [Verses 12, 13.] Thus the law is our schoolmaster to bring us to Christ. The words of David are an enlightenment to the understanding: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. ... Moreover by them is thy servant warned, and in keeping of them there is great reward." [Psalm 19:7, 8, 11.]

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." [Acts 20:26, 27.]

This is the work of every minister of the Gospel. No excuse can be made by any laborer in the work and cause of God, for choosing a course of selfish indulgence, of levity, love of pleasure, sporting, jesting, and cheap, common talk. This is well represented as strange fire. The holy fire, the incense of prayer, must daily be offered before God. The Holy fire represents the Holy Spirit mingling with their prayers that gives them their efficiency. Jesus' merits alone can make any of our prayers acceptable to God. Therefore we need to walk humbly with him, in all meekness and lowliness of mind, knowing our weakness, and that of ourselves our prayers would go no higher than our heads. We are to come to God with a reverent spirit, and humble ourselves before Him. And the Holy Spirit will mingle with our prayers, as the holy fire placed upon the censer sent up a cloud of sweet perfume to God.

The charge given to Timothy should be heeded in every household: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." [2 Timothy 2:1-3.] These charges to Timothy are to become an educating power in every family and in every school. He was enjoined, "Consider what I say, and the Lord give thee understanding in all things. ... Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Verses 7, 15.]

In order to do this work there must be schools, similar to the schools of the prophets, to educate in the Word of God, to "shun profane and vain babblings; for they will increase unto the more ungodliness." [Verse 16.] This Scripture is directly to the point. Those books which may contain some truth, but are intermingled with vain babblings, should not be placed in the student's hands, for they are seed sown in the human heart, which in time of temptation will spring into life and lead the minds of students into

paths that will lead away from God, away from truth into ungodliness. Attention should be given to the matter of keeping a pure line of study before teachers as well as scholars; for "their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Verses 17-26.]

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." [2 Timothy 3:16, 17.] If we would open safe paths for the students in regard to their religious faith, we must keep from them infidel authors, that they may not read their vain babblings. The work of every teacher in the day school and in the Sabbath school should be to fasten the mind of the student upon the grand truths of the Word of inspiration. That Word is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.

What does this furnishing comprehend? A knowledge of the Scriptures—a Book that our own experience teaches us, which, if studied and brought into the practical life, should be the Book of all books for our schools. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." [2 Peter 1:20, 21.]

There are many beliefs that the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. "And the Lord commanded man saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." [Genesis 2:16, 17.] When Satan tempted Eve, he said, "Hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it," (this God did not say) "lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis 3:1-5.]

This was the beginning of disobedience and transgression in our world—in accepting the assertions of Satan which were false. The knowledge which God did not want our first parents to have was that of guilt. This disobedience to God's express command, this belief of Satan's lie, opened the floodgates of woe upon our world. Satan has continued the work commenced in the garden of Eden. He has worked vigilantly that man may accept his assertions as proof against God. He has worked against Christ in His efforts to restore the image of God in man, and imprint in his soul the similitude of God.

The belief of a falsehood did not make Paul a kind, tender, compassionate man. He was a religious zealot, exceedingly mad against the truth as concerning Jesus. He went through the country, haling men and women, and committing them to prison. Speaking of this he says, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

"And I persecuted this way unto the death, binding and delivering into prisons both men and women. ... And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and I saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said, Depart; for I will send thee far hence unto the Gentiles." [Acts 22:3, 4, 18-21.]

These bigoted Jews entertained the idea that the Gentiles were not to have the light of truth. "And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live." And they "cried out, and cast off their clothes, and threw dust into the air." [Verses 22, 23.] Was this the inspiration of God or of Satan?

I would say to all who claim to believe the truth, Believe the Word sincerely, making not merely a pretense, but having a sincere faith in the Word of God. [For] those who do not cast aside their unbelief, but cling to their doubts and uncertainties in the place of encouraging faith and practicing faith, sin lieth at the door. The only begotten Son of God has died that we might not die eternally, but only sleep in Jesus for a short period. The Lord has accepted His sacrifice in your behalf, as your Substitute and Surety, on the condition that you receive Christ and believe on Him. The gift of God is eternal life. The message of reconciliation from God has come; yet with the Word of God open to the understanding of minds that have reasoning powers, with the message from God in your hands, you remain dead in trespasses and sins, because you will not believe the Word.

Those who have fled to God for refuge; those who have believed the heaven-sent message, who believe the assurance that if they confess their sins, He is faithful and just to forgive them their sins, God will cleanse from all unrighteousness. Our God has pledged His Word by His own greatness and infinity that He will bestow pardon and peace upon all who will come to Him in the name of Jesus. The blood of Jesus Christ is efficacious, and will cleanse from all sin if you will choose to be cleansed. But if you allow unbelief to stand in the way of the reception of the current of His love, His gracious forgiveness, you will

remain in your sins. Of such Christ declares, “Ye will not come unto me that ye might have life.” [John 5:40.]

The doctrine taught by Paul, both publicly and from house to house, was repentance toward God and faith in Christ. The human family are in trouble because of their transgression of the Father’s law. But He does not leave the sinner until He shows the remedy for sin. The sinner must come in faith to Christ, take hold of His merits, lay his sins upon the Sin-bearer, and receive His pardon. John declared, “Behold the Lamb of God that taketh away the sin of the world.” [John 1:29.] It was for this cause that He came into the world. The righteousness of Christ is imputed to the repenting, believing sinner. He becomes a member of the royal family, a child of the heavenly King, heir of God, and joint heir with Christ.

Ms 17, 1897

Use of the Tithe

“Sunnyside,” Cooranbong, New South Wales, Australia

March 14, 1897

Letters have come to me from Oakland and Battle Creek making inquiries as to the disposition made of the tithe. The writers supposed that they were authorized to use the tithe money in meeting the expenses of the church, as these expenses were quite heavy. From that which has been shown me, the tithe is not to be withdrawn from the treasury. Every penny of this money is the Lord’s own sacred treasure, to be appropriated for a special use.

There was a time when there was very little missionary work done, and the tithe was accumulated. In some instances the tithe was used for similar purposes as is now proposed. When the Lord’s people felt aroused to do missionary work in home and foreign missions, and [to] send missionaries to all parts of the world, those handling sacred interests should have had clear, sanctified discernment to understand how the means should be appropriated. When they see ministers laboring without money to support them, and the treasury is empty, then that treasury is to be strictly guarded. Not one penny is to be removed from it.

Ministers have just as much right to their wages as have the workers employed in the Review & Herald Office, and the laborers in the Pacific Publishing House. A great robbery has been practiced in the meager wages paid to some of the workers. If they give their time and thought and labor to the service of the Master, they should have wages enough to supply their family with food and clothing.

The tithe is required of the minister. He does his share according to his ability, and should receive his due. The ministers are often placed where they have to lead out in donations in the places where they labor, and in defraying the expenses of tents, besides providing food for themselves. Many have families at home to support. If they were not travelling from place to place, less expensive clothing could be worn; the extra money paid for tents at camp meetings and in donations, so frequently leave them no surplus that they feel restrained from acting a part in various enterprises which they would be pleased to participate in. This is expected of them, and in order to do this, they pledge. This pledge they are

often a long time in paying; it hangs upon them as a debt which they are frequently unable to lift. It is a great self-denial on the part of these men to thus separate from their families. They are forced to take up with all kinds of fare, and to eat all kinds of food, especially is countries where the standard of truth is first lifted.

The light which the Lord has given me on this subject is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage. The auditing committee have often been composed of men who were farmers. These could dress in coarse clothing appropriate for the work they were doing. They raised all they needed as a family to subsist upon, and they knew not what the outlay of a minister must necessarily be when he goes into a new field to labor for perishing souls. The outlook is often hard and discouraging. Some fields, when the work is first opened up, are encouraging; but there are other fields that are not so. Both must receive the truth.

The minister must labor and pray. He must visit the different families. Frequently he finds the people so poor that they have little to eat and no room in which to sleep. Often means have to be given to the very needy to supply their hunger and cover their nakedness. Then what injustice to have a company of men as Auditing Committee who by a dash of the pen will disappoint a distressed minister who is in need of every cent that he has been led to expect. There would be just as much fairness in having a committee decide whether the men employed in our institutions should have their stipulated wages, or should have them curtailed as the human agent, who will himself be in no wise affected by the strait places they may pass through, shall decide.

The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. They are withdrawing the tithe for other expenses—to keep up the meeting house necessities or some charity. God is not glorified in any such work. We have to raise our voice against this kind of management. Let those who have comfortable homes, and are not called upon to leave their families consider this matter. Gifts and offerings should be brought in by the people as they are privileged in having houses of worship, as in Battle Creek and Oakland, two of our largest churches. Let house to house labor be done in setting before the families in Battle Creek and Oakland their duty in acting a part in meeting these expenses, which may be called common or secular, and let not the treasury be robbed. There has not been money in the treasury to supply ministers for the service of God.

Let those who take such delight in devoting so largely of their means to clothing their bodies, consider that they are using God's money, that might be invested in bearing the truth to those that are perishing in their sins. They need the gospel presented to them, they need to be taught that they must be clothed with the garments of the righteousness of Christ, else they cannot have a place with the saints in light. Those who have had great light, and yet continue to follow the fashions of the world in dress, are using the Lord's money to gratify their pride. They are robbing the cause of God of the means which might far better, for their present and eternal good, be invested in missionary work.

When those whose names are on the church books shall be converted, they will no longer delight in their display of dress in the house of God. This is looked upon by the Lord's holy Watcher from heaven, who traces the whole history from cause to effect. He sees what might have been done with the means had it been used to glorify God, rather than to minister to their pride, and separate their souls from God. The Lord will not serve with the selfish indulgence of these men and women. Had they clothed themselves with modest apparel, as the Holy Spirit has specified they should do, they would have had the blessing of God. The atmosphere surrounding their souls would not be as a spiritual malaria to others who come into the faith. Such examples of show and of the love of dress, is following the fashions of this degenerate age; this leaven of pride and extravagance is gathering to itself, until the whole lump will be leavened.

The church without living godliness is like the fig tree, to which Christ, hungering for food, came and searched for fruit, and found nothing but leaves. This is as it is with many who profess religion; and our position, having as we have, great light, great opportunities, great privileges, will bring the curse that came upon the fig tree, upon all who have a name to live, and are fruitless. When Christ uttered the words, "Let no fruit grow on thee henceforth forever," presently "the fig tree withered away." [Matthew 21:19.]

The Lord is coming speedily, yet notwithstanding His professed people read the signs of the times—of famines, of thousands being swept away by earthquakes and floods, by fire, by calamities by sea and land, by plagues, by war and bloodshed—the love of self so deadens spiritual senses, that the day of the Lord will come upon them as a thief in the night, and He declares, "They shall not escape." [1 Thessalonians 5:3.] The Lord is to judge both quick and dead at His appearing in His kingdom. Will these stand in their pride and self-glorification before that tribunal, when the judgment will sit, and the books will be opened, and every man shall be judged according as his works have been?

Christ declares, "I know thy works." [Revelation 2:2.] Does the Lord seem to be too far away, too indistinct, to produce any appreciable effect on the conduct of the human agent? Shall the hellish shadow of [Satan] ever be penetrated by living faith? Christ is a personal, present Saviour, one who is ordering all things for His own glory. He is accessible at all times if we will come to Him in contrition of soul. I would urge upon all in Battle Creek to wake from your spiritual death-like slumber. Unless you do, it will pass into the slumber of eternal death.

Those who have used the tithe money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing His work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in His treasure house, that it may be full, to be used in His service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's treasury a fund that is consecrated to a sacred purpose. From those who do this, the blessing of the Lord will be removed.

The tithe money must be kept sacred. There are ministers who receive nothing for their labor, for there was no money to pay them. This I saw would be, for the management is wrong. Let every member of the

church deny himself in dress, at the table, in house furniture, in carpets, in many things that are enjoyable, but not a necessity. There are souls to be saved. Can you be called workers together with Christ, can you be wearing His yoke, and yet your indulgence be cutting off the supplies of God's house? I was permitted to hear your faithless bemoaning of the hard times. You should deny yourselves in many ways, and be thankful for that which you have. Talk no more your unbelief.

If the brethren in responsible positions would talk faith and courage to all the workers in the office, if you would talk self-denial in the church, if you would practice it in your own families, if you would bear a clean cut testimony, which you have not yet borne, if you would all be mouthpieces for God, and present to the church the necessity for self-denial, the humiliation of the soul, praying for the Lord to forgive your pride, your foolish, senseless vanity, the Lord may pass by, and leave you a blessing.

I call upon editors, I call upon every responsible man in the office of the Pacific Press to believe in Jesus Christ and the truth for this time. Let your works show that you believe your words of murmuring in the past to be wrong, that it is time now for you to cast your net on the right side of the ship, the side of faith. For the rest of your days, while probation lasts, show what can be done by [a] self-denying, self-sacrificing, consecrated living church.

There is a work to be done in the office and in the Sanitarium. There is a work to be done in the churches of California. A different testimony must go forth from lips touched with the live coal from off the altar. When you are in Christ, you can bear a living testimony. But throughout the churches there is selfishness and sin, dishonesty, unbelief, criticism, and faultfinding. It is high time now for you to awake out of sleep. Believe with all your heart that Christ died for the world, that He died for you, that you must have an abiding Christ, and carry a message inspired by the Holy Ghost.

We read that in olden times holy men spake as they were moved by the Holy Ghost. [2 Peter 1:21.] This is what we need. This is what we must have. It is not a divided heart, a monotonous message, that we have to bear; it is a living message to dying men. Then talk not of appropriating the tithe that is to send forth ministers to preach the Word. Go to work, and see if you cannot speak words that will melt and subdue hearts. I am terribly alarmed. I say again, Put away your unbelief. You make the people selfish and unbelieving, because you talk selfishness and unbelief. You are to work now in an opposite direction, after seeking the Lord with all your heart.

We need money here to carry forward the work. But we have no such resources to draw upon as you have in Oakland and Battle Creek. We cannot sustain ministers in the field, for there is no money in the treasury. I know from the light given me of God that there should be many workers in California. There should be workers in Michigan, and yet men are questioning in regard to using the tithe for other purposes than that which the Lord has specified. In California, in all our cities in America, in the highways and byways, men and women should go forth as consecrated workers, who will proclaim the message of warning.

In Michigan, and Battle Creek especially, it has been thought that Dr. Kellogg was working disproportionately for the poor and wretched ones in medical missionary lines. Then why does not the General Conference go to work? Why does it allow the treasury, which should be kept for the purpose

of sustaining the ministry, to be drawn upon and diverted to common things? Why should it permit its ministers to be half paid, and at the same time talk so begrudgingly of that which they do receive? When this work shall cease in our churches, a living testimony will go forth from human lips, under the operation of the Holy Ghost.

Burdens have been borne, projects have been entered into, and time has been given to matters that God never intended any of you to study upon, or to undertake. Now, for Christ's sake, change the order of things. In the place of having ministers drawn from their fields of labor to learn more, encourage them to communicate what they do know. You have robbed a world that is perishing in its sins of labor it should have had. If these men will work, if they will study, and consecrate themselves to God, if they will do the work with earnestness, with zeal, with faith and prayer, we shall see something done. Satan has stolen a march on us.

God desires that we shall put on the whole armor of righteousness. He says, "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Ephesians 6:10, 11.] Read carefully the injunction here given by the inspired apostle, and "be ye doers of the word." [James 1:22.]

(This is only a portion of the matter on this subject. I cannot get the remainder finished for this mail.) [For remainder, see Ms 24, 1897.]

Ms 18, 1897

The Work for Today

March 12, 1897

Why has it not been understood from the Word of God that the work being done in medical missionary lines is a fulfillment of the Scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." "The servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be full." [Luke 14:21-23.]

This is a work that the churches in every locality, north and south, and east and west, should do. The churches have been given the opportunity of answering this work. Why have they not done it? Someone must fulfil the commission.

A work which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers will give themselves to the work, the Lord will accept them. But the churches, who feel no burden to obey the Word, are meeting with great loss. The work may apparently seen uninviting, but it must be done. The churches are doing so very less than the Lord has appointed them to do, that the medical missionary work done by others seems in every way disproportionately large.

O, how much, how very much, remains to be done; and yet how many that might use their God-given talents aright are doing almost nothing besides caring for and pleasing themselves. But the hand of the Lord is stretched out still, and if they will work today in His vineyard, He will accept their service.

The work of the apostle Paul was a wonderful work. The Holy Spirit wrought on his mind, showing him that the gifts of God came straight from God to all who seek Him with a whole heart, the circumcised and the uncircumcised, Barbarian, Scythian, bond, and free. Paul held to his inspired truth, and taught it to others, opposed as he was by the apostles, who ought to have upheld him. He took his position against Peter, who was one of the pillars of the church, and his companion in labor, and against Barnabas, the first one to honor him with the right hand of fellowship, when all his Christian brethren were afraid of him, and questioned and doubted his fitness for the work, because he had persecuted the church.

But the Lord had worked for Paul, and had given him increased light. He who had persecuted Christ in the person of His saints was touched and made tender by the Spirit of God. The work done for him by God placed him under the control of God. He realized that he must himself be taught by God, and then firmly resist any approach to bind unnecessary burdens upon the Gentile Christians.

Paul's brethren withstood him. Those whom the Lord had used as his witnesses protested against him, and declared that he was advocating theories that were contrary to the fundamental principles which they had been taught. But Paul firmly held his ground. He had dedicated himself and all his powers, his talents and his ability, to God, and by God he was taught the truths of the gospel, which are able to make men wise unto salvation.

Today those human, living agencies who have a vital connection with God are not to be reproved and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth.

Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from Him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practice painful rites.

The Lord chose Joseph, through much affliction to him, to carry a heavy burden in an idolatrous nation. He was to work in the line God had chosen for him, that the knowledge of God might shine forth in the kingdom of Egypt. Joseph did not betray his sacred trust.

A great mistake has been made by man trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength, and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of man.

The Lord will raise up men, and place His Spirit upon them, and prepare them for the work which must be done. He himself, the God of truth, will qualify them to bear a fresh, living testimony for him. They

will be witnesses for God. They will not spring up from their own prompting; they will be constrained by the Spirit of God to volunteer to advocate truth. God will sustain them. He sees what is needed, and year by year He arranges for His plan of operation. [He] will not allow men to drift as they choose. If men will be men, God will work in and through them.

The standard-bearers are falling, and young men must be fitted up as workers, that the people may be reached. The aggressive warfare is to be extended. Time, money, and labor are not to be so largely expended on those who know the truth. God's servants are to go into the dark places of the earth, calling perishing souls to repentance.

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." [John 6:35, 36.] O, why do we not show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says, "I am the bread of life." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." [Verse 37.]

Ms 19, 1897

The Ordinance of Feet Washing.

March 29, 1897

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for me. Verily, verily, I say unto you I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives." [Mark 14:22-26.]

Here was established the great memorial, the Lord's supper. Can we take in the strains of Christian melody rising to heaven from the lips of the disciples? Christ the captain of our salvation made of Himself a sacrificial offering, the Prince of life became the Prince of martyrs.

"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God; he riseth from supper and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded.

"Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part

with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean very white ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." [John 13:1-11.]

The act of Christ in washing the feet of His disciples is a sacred one. His motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother.

The last act of Christ is behalf of His betrayer was to wash his feet. He, their Lord and Master, showed that He would do anything to save the most guilty sinner. He said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." [Verse 10.] If he will believe on Jesus Christ as the Son of God, the Redeemer of the world, even Judas might become the child of God.

Jesus came not to save man in his sins, but from his sins. John's testimony of Him was, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] And, "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Verse 12.]

Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, "Ye are clean; but not all. For he knew who should betray him; therefore said he, Ye are not all clean." [John 13:10, 11.] These words were spoken that Judas might understand that Christ had read his secret purposes, that He was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand his words at the time, but they were imprinted on their memory afterwards, and they had something to consider in the patience, the mercy, and the forbearance of God toward the most grievously erring.

Christ gave His disciples to understand that in washing their feet He did not cleanse away their sins, but that the cleansing of their hearts was tested in this humble service. If the heart were cleansed this act was all that was essential to reveal the fact. He had washed the feet of Judas; but He said, "Ye are not all clean." [Verse 10.] Judas had brought a traitor's heart to this scene, and Christ revealed to all that He knew him to be the betrayer of his Lord. He declared that the washing of his feet did not cleanse his soul from its moral defilement.

"So after he had washed their feet, and taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have give you an example, that ye should do as I have done to you." [Verses 12-15.] Here is the lesson. "Ye ought also to wash one another's feet." "Verily, verily I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye servant is greater than his Lord; neither he that is sent greater than he that sent him. If ye now these things, happy are ye if ye do them." [Verses 16, 17.] This ordinance is not to be treated in a mechanical way. Kit is not merely a form. Its real object is to teach humility.

“I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it shall come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me. When Jesus hath thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, That one of you shall betray me.” [Verses 18-21.]

Jesus would give convincing proof that He understood perfectly the character of Judas, and that He had not withheld His ministry even from him whom He knew was working to betray Him into the hands of His enemies. And in His example we have the lesson that feet washing is not to be deferred because there are present some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet He washed his feet. Infinite love could do no more to bring him to repentance and save him from taking that fatal step. If this service of his Master, in humbling Himself to wash the feet of the worst sinner, did not break his heart, what more could He do? It was the last act of love that Jesus could evidence in Judas’ behalf. Infinite love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan.

Let all behold in the boundless love of Christ a long suffering Saviour, who holds out every inducement for the sinner to receive Him, to repent, and be cleansed from the defilement of sin. We are to understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in so doing. Many a soul may be saved by further effort on the part of his brother. But a careless separation from him, leaving him exposed to the temptations of Satan, and driving him on to the devil’s battleground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of His disciples was the Majesty of heaven. He was in their midst as One who serveth. In His heart was the hoarded love of eternity. And in washing their feet, He gives them evidence that He will do any service, however humble, in order to make them heirs together with Him of all the eternal wealth of heaven’s treasure.

When taking part in this simple ordinance, Christ’s disciples should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart searcher. The Holy Spirit will be present on every occasion, to convince of sin, of any wrong action done to a brother. Let none grieve the Holy Spirit of God by disregarding the object of this ordinance and the gracious opportunity it presents to confess every wrong, every act of in justice done to a brother.

Had Judas accepted this last chance given him by Christ, he would never have betrayed his Lord, and the words of Christ would never have been spoken: “Ye are not all clean.” [Verse 11.]

The Lord is present on every occasion when this humble ceremony is performed. He is the unseen Witness. He reads every heart, with its concealed purposes, its wrong doing, its sin. You can neglect, you

can leave these seasons of divine appointment, and of you Christ's words will be appropriately spoken, "Ye are not all clean." [Verse 11.]

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act of contrition and repentance that you direct toward Christ does not escape His notice. The first step you take toward Him will bring Him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting brokenhearted soul, with His divine strength, your emptiness and spiritual poverty with His inexhaustible fulness.

In this ordinance Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue, for type was meeting antitype in Himself, the authority and foundation of all the Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. He gives this simple ordinance that this may be a special season when He Himself will always be present, to lead every one participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential offerings. He would teach them that brother is not to exalt himself above brother. The dangers of disunion and strife must be seen and appreciated, for the health and holy activity of the soul are involved.

This does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature need it. If Christ's disciples had not needed this, it would not have been left to them as His last established ordinance in connection with the last supper. It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed, that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, but which the reception of the Gospel made no longer of any force. To continue these rites would be an insult to Jehovah. In eating of the body and drinking of the blood of Christ not merely at the sacramental service but by daily partaking of the bread of life that alone will satisfy the soul-hunger, they must receive His Word and do His will.

Jesus came to seek and to save that which was lost. His instruction was confined to the wants of their own condition in practical life. The curiosity which led them to seek for something they had not, when they came to Him with prying questions, He turned into occasions of solemn, most earnest, and vital appeals. When they were so eager to pluck from the tree of knowledge He presented them with the fruit of the tree of life. They found every avenue closed to them which would not advance them in spiritual understanding of the narrow way that leads to eternal life. They found every fountain sealed save the fountain of eternal life.

While the Holy Spirit was given to them to understand everything that was essential for their salvation in the living oracles, the Word of God, their unnecessary, uneasy, speculating inquiries, were not opened before them. The devoted, humble seeker after the way, the truth, and the life, would be directed in safe paths to the mansions He had gone to prepare for them. All the light of revelation He permitted to shine upon this path alone, to make it so distinct that not one human soul need to wander from the highway of holiness.

The Great Teacher's wisdom in limiting the measure of their researches in earthly directions called the attention of all to His legislation, from the very foundation of the world, to a code of morals pure, simple, and practical, unencumbered by the long years of types and sacrifices, which passed away when the only true sacrifice, Jesus the only begotten Son of God, was offered for the sins of the world. His lessons to His disciples are received by all who would become His disciples to the end of time. They discharged them from the bondage of ceremonies and left them the ordinance of baptism, to be received by faith in Jesus Christ, as the only One who can take away sin.

The ceremony of feet washing in connection with the Lord's supper, in its simplicity and spirituality, is to be observed with true solemnity, and with hearts full of thankfulness. Its participants are not to exhaust their powers of thought or their physical powers on outward form. All the vigor of mind, the healthfulness of body, is to be fresh to engage in the work of the gospel, to lead souls from sin into the upward path of holiness. In this He presents a necessity of economizing all the thoughts, all the energies, all the affections and faculties, to enable us to wear Christ's yoke, to come into partnership with Him in seeking to save the souls who are perishing without God and without hope in the world.

This work the whole angelic host are engaged in as their highest service, and the human agent is to become a channel to meet humanity and communicate to the world that which God has communicated to Him, putting mind, heart, and soul into the work. He has made every provision that His requirements should meet a response in every soul, that all should be eager, interested workers, putting forth all their entrusted capital, of money, of vigor, of capabilities, that they may be worked upon by the Holy Spirit, adorning the doctrine of Christ their Saviour.

None should glory in their capabilities, or pride themselves on their intellectual greatness. All that can stir the soul and give impulse to the human agent, all that can awaken the godly to intense activity, comes from God. To those who are in connection with the work of the heavenly angels, who embody in human nature the perfection of heavenly graces, to those who are one with Christ and one with God, He will give impulse to their every spiritual power. He calls upon all to surmount their difficulties in the place of looking at and deploring them. God will give sanctified energy to all who profess Christ. He arranges all rites, He collects all influences, and works them to His own name's glory.

God treats the human agencies connected with Himself with a heavenly respect. The whole of God's law is of this character. Taking off every oppressive weight that man would lay upon his fellow man, He prescribes that only which is absolutely necessary for his physical, mental, and moral well-being. He imbues man with the attributes of God, and builds up the human character after the divine similitude, a goodly fabric of spiritual beauty and perfection.

In order to do this, in order that man might be in partnership with the great firm of heaven, His lessons from the beginning to the close of His life taught humility before God. This would lead man to a love for his brother, a spirit of love and forbearance toward all for whom Christ has died. Genuine humility is expressed in the words: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit, which is in the sight of God of great

price." [1 Peter 3:3, 4.] Humility is the lesson that Jesus has given in all His teaching all through His ministry, both by precept and example. He raised this precious attribute out of the dust in which it had been trodden, and clothed it with the garment of His own righteousness, "Blessed are the poor in spirit," He says, "for theirs is the kingdom of heaven." [Matthew 5:3.]

Satan erected his standard of revolt against God in heaven. He aspired to be like God, and determined to assert a power of independence of God. His after history has revealed a persevering determination to establish his empire governed by laws and replenished by resources independent of God. Every species of idolatry and sensuality, crime, rebellion, and irreligion are the fruits born from the proud and exalted claims of Satan. The Lord Jesus came to tear away the deceptive claims of Satan, and to reveal to the world that pride, self-sufficiency, and wrestling for the supremacy have no favor with heaven, for they are attributes of Satan. Look at the humiliation of our Saviour in humbling Himself to our humanity. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even to the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow." [Philippians 2:8-10.]

In the East a common courtesy granted to travelers, as they were welcomed to the house, was that a servant should remove their sandals and wash their feet. This hospitable action was neglected on one occasion, and the Lord reminded the Pharisee, whose guest He was, that he had shown discourtesy in this manifest neglect.

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye have entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the Passover with my disciples? And he shall show you a large upper room furnished, there make ready.

"And they went and found as he had said unto them, and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." [Luke 22:7-18.]

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is broken for you, This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed. And they began to inquire among themselves which of them it was that should do this thing. And there was also strife among them which of them should be accounted greatest." [Verses 19-24.]

When they assembled to partake of the Lord's supper, the ordinance of feet washing was to be established as a religious ceremony. There was the pitcher of water, the basin, and the towel; but there had been a contention as to which should be the greatest in the Masters kingdom. The request of the sons of Zebedee, that they should be awarded the most honored position created a jealousy, and caused a heated discussion as to who would be thus favored. They began to refer to their capabilities and qualification, and who would best serve for the advancement of the kingdom.

They had heard the words of Christ when in response to the request of James and John, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand on thy glory," Christ said, "Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? And they said unto him, we can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with. But to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared." [Mark 10:37-40.]

But the disciples did not consider these words, and keep silent. They should have learned the lesson of the Master, that it is not reputation, natural talent, acquired skill, professional standing, or any honor given of men that weighs in the decisions of heaven. "But it shall be given them of whom it is prepared of my Father." [Matthew 20:23.] Had they thought of the lesson given them in reference to humility, they would have had altogether different opinions of the ones who should be honored in the kingdom of God.

The disciples had often contended as to which of them should occupy the highest place of honor in the kingdom of God. Christ had given them special lessons, the most striking and positive of which is recorded in (Matthew 18): "At the same time came the disciples unto him, saying, Who is greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso receiveth one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and he were drowned in the depths of the sea." [Verses 1-6.] Yet again and again these lessons had to be repeated. The Lord had assured them that His kingdom was not of this world, but it was difficult for His disciples to be set right on this point.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard and whatsoever is right I will give you. And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why

stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

“So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And they came that were hired about the eleventh hour, and they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal with us, which have borne the burden and heat of the day. But he answered one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last.” [Matthew 20:1-16.]

The laborers for the Master are His official servants, upon whom He has laid the weightiest responsibility in His work. And He has agreed to give them their wages. From time to time He added others to the laborers, saying, Go ye also into the vineyard, and whatsoever is right, I will give thee. Some will be found waiting for work at the eleventh hour, only one hour before the close of the working day. When the reckoning time between the Master and the workers came, the last hired were the first paid. When the first came, they supposed that they would receive more than those who had worked for so short a period; but they received every man a penny. Yet those men who received all that had been promised them were displeased.

This parable was designed to forever quench the eager, grasping, mercenary spirit, which is so offensive to God. Those who possessed this spirit were revealing their own unworthiness of having their wages increased, or of having the highest place. The complaint was, “These last have wrought but one hour, and thou hast made them equal with us, which have borne the burden and heat of the day.” The answer came, “Friend, I do thee no wrong: didst thou not agree with me for one penny? ... Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last.” [Verses 12, 13, 15, 16.]

The spirit with which each one labors is that which will determine his usefulness and faithfulness in the work. In all who indulge the spirit of criticizing and murmuring, these attributes are confirmed, and the root of dissension and bitterness grows up imperceptibly. When circumstances arise that demand the most attentive, whole-souled interest, to do the right kind of work, to co-operate with God, they are found on the wrong side. Satan’s temptations find a place in mind and heart, and they work to counteract rather than to co-operate with God.

The Lord understand all the defects in human character. He desires to save man. It is for this purpose that He came to the world. In Him is all sufficiency. In Him dwells all the “fulness of the Godhead bodily.” [Colossians 2:9.] The defective characters that remain thus when One is among them who came to the world for the express purpose of taking away the sin of the world, make manifest that they do not appreciate the attributes of Christ sufficiently to hunger and thirst after righteousness.

“Blessed are the meek,” were the words that fell from His divine lips; “for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God.” [Matthew 5:5-9.]

These are the characters that are fitting for heaven. Christ is every possible thing to all who will appropriate his words by faith. He is indeed the bread of life. No man, woman, youth, or child can say, “I have cravings which He cannot satisfy.” All cravings which He does not fill are supplied by a sufficiency which is not for the perfection of Christian character.

We all need to understand that the craving for supremacy is placing men where they will never gain supremacy in the future life. The ordinance of feet washing was a revealer of character, and always will be. The Holy Spirit is present on that occasion, to convict of sin, and the heart is touched, and made contrite. The penitential confession clears the moral atmosphere of the soul, and awakens holy principles. The subduing grace of Christ comes into the heart, and the love of Christ draws hearts together in blessed unity. Sins are seen in the light in which God views them. They are confessed; they are forgiven.

The Lord is present on every occasion. He reads every purpose of the heart, and His righteous principles are vindicated in the heart-searching, the heart-humbling, the penitence, of the participants. The atonement freely provided by infinite love is acceptable to God, and Christ’s righteousness is imputed to the sinner.

The ordinance of humiliation is made the occasion of appeal to the imagination; and there is a vital connection with Jesus Christ. If a man is to be convinced, the truth as it is in Jesus must be presented to his mind, and appealed to his heart. Christ refuses every other method—everything like compulsion, or restriction, or force. The only weapons are truth and love. “If I be lifted up,” he says “I will draw all men unto me.” [John 12:32.] Fallen humanity is drawn, not forced into any position.

To all who receive Him, Christ is an inexhaustible treasure house of supply for all spiritual necessities. Then let us take in all the blessedness of the provision made, that when we shall engage in the ordinance of feet washing, we take in all its significance. The Holy Watcher is present from heaven to make this season one of soul searching, one of conviction of sin, and of the blessed assurance of sins forgiven. “Wherefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.” [Romans 5:1, 2.] They have the blessed assurance, “Lo, I am with you always, even unto the end of the world.” [Matthew 28:20.] And now, with humble, subdued, and grateful hearts, they come to the sacramental service.

We need to have an understanding that we are living under the dispensation of the Spirit. Our senses must be cultivated through the improvement of our God-given opportunities, to lay hold with intellect and soul upon the mystery of godliness, by obtaining a more thorough knowledge of the work of redemption. This is not to be merely the work that ministers must do. Every soul who names the name of Christ must participate in it. The members of the church who listen to the Word that is preached

among them are to put to a practical use that Word as a God-sent message to them individually. They are to comprehend, which it is the privilege of all to do, far more intelligently and deeply, the expiatory sufferings of Christ.

The administration of the sacrament of the Lord's supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world, for us individually, as a part of that great whole of fallen humanity, before whose eyes Christ hath evidently been set forth crucified among them.

"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." [1 Corinthians 11:23-27.]

This is a special service, and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord has given for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, His betrayal and sufferings as an offered sacrifice. In symbol Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblem of the Lord's sacrifice in behalf of the world with his spiritual sensibility in full and free exercise, without remembering the whole painful history connected with the scene of Christ's communion with His disciples. Before the mind passes the whole scene of His great agony in the garden of Gethsemane. All the abuse and suffering that man can heap upon his fellow men was endured by our Lord and Master.

Christ was performing an act of service for His disciples. He took a towel and girded Himself. He had many things to say unto them, but how can they bear it? He sees that commotions of a forbidding order are taking hold upon them. Contention has come in among them. For one of their number to wash the feet of the rest was, they thought, an act to be looked down upon, an act that servants were always supposed to do, and no one made a move. O, how wretchedly miserable they felt. They seemed to think only of themselves. What terrible selfishness in thus choosing to have their own way!

The Saviour lets the matter linger a little while, to see if their hearts will change, and then He, the One they loved, rises, lays aside His garments, and taking a towel, girds Himself. It was then that the disciples were astonished and ashamed. Christ could not have put upon them a greater rebuke. In His heart He pitied His disciples. He knew that after His death this scene would scourge them, and be sufficient punishment. His soul was already pressed under a severe load that none of them could enter into. But His love did not change. He knew that His hour was just before Him when He should depart out of this world unto the Father, yet having loved His own, which were in the world, He loved them unto the end. His love was enduring; it was divine. The childish jealousies and passions of His disciples were hurting their own souls.

Christ gave no word of rebuke to Judas, the poor sinful man who had allowed himself to become the channel of darkness. O if he would be ashamed, convicted, and be willing to cast out Satan. But Judas turned the wrong way. The greater the goodness, the humility, the love of Christ expressed toward him, the more powerful were the enemy's presentations that this was not the Son of God, but a pretence. Judas knew better, but he was bracing his soul against light. He had given up all hope of temporal preferment, and now sought to obliterate all that he had heard from his mind. He had often been deeply impressed under the Holy Spirit's working, but he now fought away from Jesus, and became a traitor, a betrayer.

The disciples knew nothing of the purposes of Judas. Jesus alone could read his [secret]. Yet the Master did not expose him. When Jesus' precious hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with an impulse to there and then confess. He was the first one whose feet were washed. Christ's treatment of His disciples at this time, and especially of poor, deluded Judas, was a sample of His treatment of them all through His association with them. Judas was not in appearance or deportment the villainous man that might be supposed. He was looked upon by his associate disciples as a man of great capabilities. He had considerable breadth of knowledge and his qualifications were valuable, if they had been sanctified to the service of God. But while the disciples were ashamed, mortified, and conscience stricken, they were subdued and broken. They felt their hearts go out to Jesus with that deep earnest faith which works by love, and purifies the soul.

When Peter's turn came, he utterly refused to have Christ touch his feet. How gladly would he have taken the place of the Master, and become even a slave for His sake. He exclaimed, "Thou shalt never wash my feet." [John 13:8.] But Christ told him, as he had told John when he had refused to baptize Him, "Suffer it to be so now." [Matthew 3:15.] That which he did not understand then, he would better comprehend at another time. He assured Peter, "If I wash thee not, thou hast no part with me." Except in the case of one, this washing signified the cleansing from sin. He said, "Now ye are clean, but not all." [John 13:8, 10.]

Judas would not be cleansed by repentance, remorse, and confession. His last chance was being offered him. In his heart Jesus felt the keenest hunger for that soul. His soul had a similar burden as when on the crest of Olivet He wept over the doomed city. In His agony of tears His heart said, "How can I give thee up." [Hosea 11:8.] "O if thou hadst known, even now in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes." [Luke 19:42.] Judas' last chance was gone.

When Christ told Peter that unless he submitted to this service, he would have no part with Him, Peter surrendered his pride and self-will. This could never, never be. Peter was all broken up at the thought, and exclaimed, "Not my feet only, but also my hands and my head. But Jesus has a lesson deep, full, and significant. He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." [John 13:8-10.] The Revised Version reads, "He that is bathed needeth not save to wash his feet." That lesson comprehended more than bodily cleansing. The feet of Judas were washed, but his heart was defiled with sin. When Jesus girded Himself with a towel to wash the feet of His disciples, He could in that very act subdue and cleanse them from their alienation and dissension and jealousy and pride.

Not one of them was in an acceptable state before God while cherishing such a spirit of unhappy dissension. Jesus taught them that the clean heart, cleansed from every defilement was of far more consequence that the outward application of water to their dusty feet. He could not give them the lessons He so much desired to impart unless they would come into a proper state of humility and affection. Dissension always creates hatred, but Christ washed it away in the act of washing their feet. A change of feeling did come. The union of heart and love for one another did exist. They became meek, peaceable, and loving, and would have conceded to any one the highest place. They were prepared to partake of the last supper with fragrant feelings of love for their Master, deep and full, and with love for one another.

Shall we learn the lesson here given in the marvelous wisdom and love of God? Shall we, at the ordinance of feet washing, be softened and subdued, as were the first disciples? Peter shrank from bringing his soiled feet in touch with the hands of his Lord and Master, and yet how often we bring our sinful, polluted souls in contact with the heart of Christ, who hates nothing but sin. O how we grieve the pure, holy Spirit of Christ with our defiling sins. We are not prepared [for] the appreciation of holy communion with Christ, and with one another, unless cleansed by His efficacy.

We need to investigate closely our own life and character. We need to have true contrition of soul, fellowship with Jesus Christ, and fellowship with our brethren. Then we shall show that we can appreciate the work of the Holy Spirit upon our hearts. The barriers of pride and self-sufficiency have first to be broken down, and then the love of Jesus will abound in our hearts. Then we can partake of the communion with a consciousness of sins forgiven, for whoever sits down at the communion service should sit down humble and clean in heart, purified from all defilement. Then the sunshine of Christ's righteousness will fill the chambers of the mind and the soul temple. We shall "behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

This humble service is to recover man from sin. We are to bear in mind that in washing one another's feet we are in Christ's place and while we do this service, Christ is our witness; angels are watching; and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves into close relationship with our Lord, who is present on this occasion. One is in our midst who has said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] He is present to impress hearts. The life of Him who is the light from above and the way below will guide into all truth every soul who will come to Him. His whole life was an unfolding of His love, a revelation of the character of God. His Father is our Father.

We can better take part in this ordinance when we call to mind His words, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all. I know whom I have chosen, but that the Scripture might be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it

came to pass ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." [John 13:12-20.]

Ms 20, 1897

Wearing the Yoke of Christ

"Sunnyside," Cooranbong, New South Wales, Australia

March 5, 1897

I have not been able to sleep past twelve o'clock, so have arisen, and after seeking the Lord in prayer, and committing myself to the keeping of Him who careth for me, I commence my work.

"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." [Matthew 11:28-30.]

There is a condition to the rest and peace here offered us by Christ. It is that of yoking up with Him. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with Him to the care of duty, the burdens of life may all be lightly carried. And just in proportion as man acts in willing obedience to the requirements of God will come rest of mind. He will give evidence of clear judgment and a steadfastness of character to redeem himself through faith in Christ.

Meekness and humility will characterize all are obedient to the law of God, all who will wear the yoke of Christ with submission. These graces will bring the desirable result of peace in the service of God. In learning Christ's meekness and lowliness of heart, we shall submit the entire being to His control. Then the transforming grace of Christ will work upon heart and character, making human beings, fallen in sin, complete in Him.

Christ would teach this lesson to all who will follow Him. As our Substitute and Surety, standing at the head of humanity, He is our example. He was obedient to all of God's requirements. He, the Majesty of heaven, the King of glory, laid aside His royalty, His position as Commander in the heavenly courts, and came to our world as a man, and became subject to the law. And all this, that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven, then man might engage in the service that God requires of each of His obedient children.

This constitutes the condition of salvation. And God enjoins this condition upon every human being just as verily as He enjoined it upon Adam and Eve in the garden of Eden. Our first parents fell, because, when tempted by Satan, they disobeyed God. The human family with few exceptions have since been under service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found this yoke uncomfortable and galling, these burdens disagreeable and heavy to be borne.

But Christ pledged His own life in order that the transgressor might be spared, that man might have another trial. He would Himself stand in man's place; He would clothe Himself in the garb of humanity, and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that He might show man how he should live, how he should employ his hours of probation.

Christ acknowledged Himself subject to the law. If this were not so, He could not be our Saviour, and take away our sin. And God designs that man shall live up to every specification of the law, that he may reveal a character after the pattern given him by Christ. He desires that while in the world, His followers shall not be of the world, and that their experience shall find expression in the words, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me." [Galatians 2:20.]

The man who is niggardly, who possesses a narrow, self-serving mind, is himself responsible for these objectionable traits of character, for Christ has made it possible for him to be freed from these defects. He has placed within the reach of man the possibility of receiving Him. And He bears testimony, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.]

This power is not in the human agent. It is the power of God. When a soul really receives Christ, he receives His righteousness. He lives the life of Christ. Then as he trains himself to behold Christ, to study His life, and practice His virtues, he eats the flesh and drinks the blood of the Son of God.

Those whose characters are marred by a passionate disposition should be in haste to seek the Lord. From their hearts the prayer should arise, "Create in me, a clean heart, O God; and renew a right spirit within me." Give me a correct estimate of Jesus Christ, and his merits. Lead me by His Spirit. &ldaquo;Then shall I teach transgressors thy way, and sinners shall be converted unto Thee." [Psalm 51:10, 13.]

In His Son, God has placed before the human agent the life he is to live. It is not for him to be constantly branching out in lines of his own choosing, and placing his will against the power of the will of God. Yet many are expending their God-given powers in hopeless pursuit of things they can never attain. How different are the lives of such when compared with that of their example, who for their sakes pledged himself to a life of self-denial, of poverty, and of suffering, unappreciated, unacknowledged, despised, and rejected. Christ was often weary and hungry, and filled with sorrow in the consciousness of unrequited love. The nation whom He came to save and bless did not realize His mission. They had departed from God, and were constantly misunderstanding and misinterpreting Him.

"He came unto his own, and his own received him not." [John 1:11.] "He was a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. ... 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. ... He was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." [Isaiah 53:3, 5, 7.]

In view of the abundant evidence God has given of His love, His sympathy, and His benevolence, He requires our willing obedience. His love will prove a safeguard to every soul. It will bar the path to sin and selfish indulgence. In looking unto Jesus, the Author and Finisher of our faith, in studying his life of self-denial and self-sacrifice, we are armed with the same mind to do the same service. “He that will come after me,” says Christ, “let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He considers it not an arbitrary exaction, but a clear specification of his only safety from the advances of the will foe who is ever seeking to entangle our feet, and make our path difficult.

God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we will fall into Satan’s lines and become possessors of his attributes. Therefore the law of God confines us to the will of one who is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service. It is for our present and eternal good to work the works of God. If His will is cheerfully and gratefully accepted, the results will be seen in the service rendered and in the character developed.

A sullen submission to the will of the Father will develop the character of a rebel. Service is looked upon by such a one in the light of drudgery. It is not rendered cheerfully and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude the soul.

Christ assumed humanity with all its humiliation and service, that He might cut man loose from Satan’s chariot car as a bond slave. He knew that the service of Satan can bring only wretchedness and misery and distress in its train. The sinner is a stranger to repose and rest. The sinner says, I want my freedom. By this he would get rid of all restraint by casting aside the law of God. But it is this desire that has made the world what it is today—corrupt as in the days of Noah, and polluted as the cities of Sodom and Gomorrah.

God presents before us two classes. For the one, the wicked, He says, “There is no peace.” [Isaiah 48:22.] Of the other, “Great peace have they that love thy law, and nothing can offend them.” [Psalm 119:165.] Of that law he says, “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward.” [Psalm 19:7-11.] We should deem our service for God a pleasure, and should make it the expression of our love for Him.

Law and service are a part of every true life. Idleness is sin. Money is supposed to carry its possessor above service, and because a man has money he is allowed to spend his time in idleness. But the devil engages all such in the meanest kind of work. It is the Lord who has a right to our service. The more an individual lives for himself, and the less for the good of others, the less nobles and pure will he be in his

own life. His moral power degenerates while living for himself. Compare that idle life with the one who looks his responsibilities in the face, and takes up his life work for God and for his fellow men.

All who sense their duty to their fellow men will accept the offer to work in co-partnership with Jesus Christ, a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy the hungry soul. The truth is noble, elevating, and sacred, and the wisdom and knowledge given us in it is a tree of life to all who will accept it.

In the 58th chapter of Isaiah God has placed before us the service He would have us do for our fellow men and for Him. He says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and the speaking of vanities and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Verses 6-11.]

Then why not try this kind of service? The Lord calls His yoke easy, and His burden light. [Matthew 11:30.] Yet that will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-denial and self-sacrifice at every step. And His true follower, with consistent, Christlike tenderness and love, will follow in the footsteps of his Master. And as he advances in this life, he will become inspired with the spirit and life of Christ.

Ms 21, 1897

"What Shall We Have for Sabbath Dinner?"

"Sunnyside," Cooranbong, New South Wales, Australia

March 17, 1897

"What shall we have for Sabbath dinner?" is the heading of an article from the pen of Mrs. Ada Wellman. I am not a little surprised to see such an article as this pass as current in our church paper. The question is asked, "What shall we have for Sabbath dinner? Good house wives, can't you tell us?"

We refer our readers and all who read this article to the law of God, spoken in awful grandeur from Mt. Sinai. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor

thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it." [Exodus 20:8-11.] This is the precept of Jehovah.

The Sabbath bears the sanctity of Jehovah. Through Isaiah the Lord has spoken, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [Isaiah 58:13, 14.]

"Verily, verily, I say unto you, Ye seek me, not because ye saw the miracle, but because ye did eat of the loaves, and were filled. Labor not for the meat that perisheth, but for the meat which endureth unto everlasting life; which the Son of God shall give unto you; for him hath the Father sealed." "They said therefore unto him, What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my father giveth you that true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, ever more give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [John 6:26, 27, 30-35.]

It is far more essential for all who claim to believe on Jesus Christ to understand by experience what this Scripture means, than to be in such perplexity as to what shall be cooked on the Sabbath, to be placed on our tables. It is of far greater consequence for us to know what is our spiritual nourishment. "Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." [Verses 53-58.]

"My flesh," says Christ, "will I give for the life of the world." [Verse 51.] He tells us that we have no life unless we eat His flesh and drink His blood. He could not possibly mean temporal eating and drinking. Christ made this statement over and over again, because their spiritual life depended on their understanding His words and doing them. He took no apparent notice because those that heard Him were offended, but repeated His lesson over and over again.

Will my Sister Wellman consult her Bible, and she will know "What saith the Lord?" "And it came to pass on the sixth day, that they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said,

Tomorrow is the rest of the holy Sabbath of the Lord; bake that which ye will bake today, and seethe that ye will seethe: and that which remaineth over lay up for you to keep until tomorrow." [Exodus 16:22, 23.] "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Consider the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." [Leviticus 23:1-3.]

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me an you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

"Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth any work in therein, that soul shall be cut off from among the people. Six days shall work be done; but the seventh is a Sabbath of rest; holy unto the Lord; Whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generation for a perpetual covenant. It is a sign between me and the children of Israel forever: six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." [Exodus 31:12-17.]

There is a way of quoting Scripture, the words of Christ that He considered of so much consequence, that death was the penalty of transgression, as to pervert it. Should not our sister handle the Word of Christ with more sacredness? "There are numerous victims, too, of such a regiment who can say, as did certain murmurers of old, and with far more reason, Our soul loatheth this." Thus is mixing up a plain "thus saith my Redeemer," with the murmuring of the children of Israel, in loathing the light bread, which was angels' food.

"Persons inclined to doubt the application of those ancient laws still scruple to cook food on the Sabbath, but merely rewarm what has been previously cooked, though one might question why there is more offense in baking or boiling what has been prepared before hand, than in rebaking or reboiling, or restewing, what has been already cooked." Did our sister take the Word of God just as it reads? The Lord has said, "Tomorrow is the rest of the Holy Sabbath unto the Lord. Bake that ye will bake today, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept for you until tomorrow." [Exodus 16:23.]

That manna was given by a miracle of God. Please read this entire chapter. Who was the leader of the children of Israel? Jesus Christ enshrouded in the pillar of cloud. Chapters 13, 14, 15, and 16 of the book of Exodus gives the history of the children of Israel. Chapter thirteen [fourteen] tells of the wonderful works of God in causing the Red sea to stand up as a wall on one side, so that the waters should not overflow, and a passage was made through the waters. Thus the whole of the vast army of more than a million people went safely over. The cloud that went before them rose high above them, and was as a wall of fire between them and the Egyptians; and not one soul of them perished.

"And the angel of the Lord, which went before the camp of Israel removed and went behind them; and he pillar of cloud went up from before their face, and stood behind them; and it came between the

camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light at night to these; so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and that waters were divided. And the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them on their right hand and on their left." [Exodus 14:19-22.]

Their leader was a mighty General of armies. His angels that do His bidding walked on either side of the vast armies of Israel, and no harm could come to them. "And the Egyptians pursued, and went in after them into the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians." [Verses 23-25.]

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots and the horsemen, and all the hosts of Pharaoh that came into the sea after them; and there remained not one of them. But the children of Israel walked upon dry land in the midst of the sea and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work that the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." [Verses 26-31.]

The angelic host was upon the field of battle, and Israel was safe. Who would have supposed that Israel could ever murmur again. Then came the sacred song of triumph, led by Miriam. Moses' lips did not hesitate to join in that sacred song with timbrels. But when the armies of Israel came to Marah, they found that they could not drink of the water for they were bitter. Now the people have an opportunity to express their belief in the Lord, their invisible leader, and in Moses, His servant, their visible leader. Will they wait patiently, and see what the Lord will do with and for them as they call upon Him for relief? "And the people murmured against Moses, saying, What shall we drink?" [Exodus 15:24.] Why did they not consider the wondrous work of God, and say, "The Lord has shown Himself mighty to deliver, and He will not let us die of thirst"? But they murmured against God.

Moses cried unto the Lord, and again the Lord heard him. He showed Moses a tree, which, when he had cast into the waters, the waters were made sweet. "There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and do that which is right, and wilt give ear to his commandments, and wilt keep his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord thy God which healeth thee. And they came to Elim, where were twelve wells of water, and three score and twelve palm trees and they encamped there by the waters." [Verses 25-27.]

Thus a loving, gracious, heavenly Leader was guiding the travels of the children of Israel. “And they took their journey through Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” [Exodus 16:1-3.]

O, why were the children of Israel so faithless? How wondrously the Lord had worked for them, that they should not die. He had called His armies from heaven to fight in their behalf, and gained for them a glorious victory, and yet how little faith and confidence they had under the proving of God. He gave them His ordinance, a statute which he would never fail to keep, yet at the first trial, they complained and murmured against their leaders. Their store of corn was nearly exhausted. And there was no apparent prospect of procuring more. The Lord knew what He would do, but He would try their faith, to see if they would take the words of assurance that He had given them of His merciful protection and care. He was educating His people to have faith in Him. Their complaints against the servants of God, who were hearing responsibilities and heavy burdens in the work, were against God in the work.

After all their experiences and the pledges of God to His people we marvel at their hardness and their unbelief. But the expression of the feelings of one is contagious, and Satan stands by to inspire other hearts with the very same spirit. They present inconvenience, their thoughts of what might be, their hopeless, discouraging picture of the desolate wilderness, they were inspired by Satan to charge upon Moses and Aaron. They accused their leaders of bringing them from the slavery of Egypt to kill them and their children with hunger. All their lives they had been accustomed to walk by sight. Here they had every evidence that they had an unseen Leader. He had given them a statute, assuring them of how much he would do for them if they would keep his commandments. “Now all these things happened unto them for ensamples, and they were for our admonition, upon them the ends of the world are come.” [1 Corinthians 10:11.] Please read this whole chapter.

“And he said unto them, This is that which the Lord hath said, Tomorrow is the rest day of the holy Sabbath unto the Lord. Bake that ye will bake today and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.” [Exodus 16:23.] The Lord had graciously promised to reverse all their grievances. He desired to give them a religious training under the eye of God, “that I may prove them, whither they will walk in my law or no.” [Verse 4.] The first lesson taught them that their constant dependence for daily nourishment was upon God, and that by Him their wants would be abundantly supplied.

My sister, the American mail must close this evening, and it is now past five p.m. Speak not lightly of the restrictions paced upon Israel in Sinai, regarding the cooking of manna. The Lord has placed barriers around His Sabbath, that it may not be regarded with the least carelessness or irreverence. When the Lord said, “Tomorrow is the rest day of the holy Sabbath; bake that ye will bake today, and seethe that ye will seethe,” he means that Friday shall be our preparation day on which we are to do all our cooking.

[Verse 23.] The Sabbath is not to be a day went tidbits shall be prepared or cooked. If it is really essential to have beans on the Sabbath, let them be cooked on Friday, and kept warm in the oven. They need not be eaten cold unless preferred. But let no remarks be made as though it were a very light thing whether we regard the special requirements of God in regard to the Sabbath or not. It is not left to any man or woman to venture to disregard any commandment of God.

I see no question in this matter as to what we shall have on the Sabbath day. The food which we have provided on the preparation day can be placed on the table warm, especially on cold weather. In travelling, persons eat cold lunches for days together and realize no inconvenience or harm. We want palatable, healthful food every day of the week. But upon the Sabbath let your cook have her day of rest, in place of cooking for a family. Let every provision be made on Friday, but do not let the Sabbath be regarded as a day in which to get something especially gratifying to eat. Educate your children and every member of the family to enjoy plain, simple food, and to be far more anxious to be in a waiting, quiet state of mind, to receive the blessing which the Lord of the Sabbath is waiting to bestow upon all who are in an attitude to receive it. He has this for every one who shows his love for God in keeping holy the Sabbath day, God's great memorial of creation. Speak softly, walk softly. Let not a word of lightness or trifling come from your lips. This is God's day. He has blessed the seventh day as His Sabbath, to be sacredly observed.

The Sabbath is not to be a gloomy day, a day of unrest or uneasiness. Parents may take their children out of doors, in the groves, in the flower garden, and teach them that the Lord has given them these beautiful things as an expression of His love. Christ has said, "Consider the lilies of the field, how they grow, they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Wherefore take no thought, saying What shall we eat, or, What shall we drink, or, Wherewithal shall we be clothed, (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof." [Matthew 6:28-34.]

Let the mind be directed to the lessons of the book of nature, and to nature's God, who made the world in six days, and rested on the seventh. "Wherefore he blessed the Sabbath day, and hallowed it." [Exodus 20:11.] Make not light of the Sabbath requirement. And when it comes to eating on the Sabbath, those who would feed on Christ, who would have the rich blessing of Christ, will partake of a very simple diet on that day.

The thoughts are not to be educated to be full of what we shall eat, and what we shall drink, and wherewithal we shall be clothed. We want to prepare for the Sabbath. The clothing that we shall wear on that day is to be put in order. The boots should not be left unblacked or unpolished until the Sabbath. You dishonor God by doing this work on that day. How easy it is to allow reckless neglect in the preparations of the Sabbath. Teach the children that God means just what He said.

The very same Jesus who has given us the Sabbath, and has directed us how to keep it, is the Alpha of Genesis, and carries us step by step through the ages, through His incarnation, through His offering of Himself as a living sacrifice for the redemption of a fallen world. He was tried but was not condemned: because there was nothing to condemn. After the trial Pilate said, "I find no fault in him." [John 19:4, 6.] Yet He gave Himself up to be murdered because His own nation were jealous of Him, and hated Him. Christ died as a malefactor on the cross of Calvary. He was laid in the grave. The third day He rose from the dead, and proclaimed over the rent sepulchre of Joseph, "I am the resurrection and the life." [John 11:25.] He ascended to His Father, and today He is our Advocate in the courts of heaven.

We trace Christ all through the Old Testament and the New. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning Star. And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:12-17.]

Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who co-operate with Him in the proclamation of the third angel's message. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning Star." [Revelation 22:16.] That which Christ has spoken in the Old Testament is for all the world. What He has said in reference is His commandments is not Yea and Nay, but Yea and Amen.

Now, when we see universal contempt placed upon the law of God, shall we in this perilous period, when the world is choosing between the holy Sabbath of the fourth commandment and the spurious sabbath, say one word that will detract from the words of the Lord of the Sabbath. The Lord of heaven knew what a deadening influence the abounding iniquity would have upon the chosen believers, what a paralyzing power it would be against piety and true loyalty to God.

In giving us the statement of the occurrences which would mark the approach of the second advent of our Lord and Saviour Jesus Christ, Christ says, "Because iniquity shall abound, the love of many shall wax cold." [Matthew 24:12.] We see this fulfilled to the letter. The experience of many is becoming dwarfed and sickly, and wonderfully deformed. Everything that surrounds us creates an atmosphere that is saturated with unrighteousness. Even under the most favorable surroundings, it is difficult to hold fast unto the end the Christian profession of faith, to stand decidedly and earnestly for the faith once delivered to the saints.

But it is the most difficult to keep true and loyal to God's holy commandments when there are few to help and encourage each other, and many of these are sickly and ready to die because they do not

honor God by keeping His commandments, truly and loyally, among the opposing elements of neighborhoods and cities.

Much of so-called Christianity passes for genuine, faithful soundness, but it is because those who profess it have no persecution to endure for the truth's sake. When the day comes that the law of God is made void, and the church is sifted by the fiery trials that are to try all that dwell upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors. They will betray sacred trusts. They will prove our very worst persecutors. "Of your own selves shall men arise speaking perverse things, to draw away disciples after them; and many will give heed to seducing spirits." [Acts 20:30; 1 Timothy 4:1.]

Those who have lived on the flesh and blood of the Son of God, which is His Word, will be strengthened, rooted, and grounded in the faith. They see increased evidence why they should prize and obey the Word of God. With David, they say, "They have made void thy law; therefore love I thy commandments above gold; yea, above fine gold." [Psalm 119:126, 127.] While others account them dross, they will arise to depend the faith. All who study their convenience, their pleasure, their enjoyment, will not stand in their trial. "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." [John 6:54-56.] Precious words! It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. [Verse 63.]

The fifty-eighth chapter of Isaiah is to be read, studied, and practiced. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, the glory of the Lord shall be thy rereward.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am; if thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity; and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that be of thee shall build the old waste places; and thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and shall call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord;

and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Verses 6-14.]

Let no one yield to temptation, and become less fervent in his attachment to God's law, because of the contempt placed upon it; for that is the very thing that should make us pray with heart, and soul, and voice, "It is time for thee, Lord to work; for they have made void thy law." [Psalm 119:126.] Therefore because of the universal contempt, I will not turn traitor when God will be most glorified, and I most honored, by my loyalty.

What, shall any Seventh-day Adventist relax his devotedness when all his capabilities and powers should be placed on the Lord's side, when an unflinching testimony, noble, and uplifting, should come from his lips, "Therefore, I love thy commandments above gold; yea, above fine gold"? [Verse 127.] When the law of God is most derided, and brought into the most contempt, then it is time for every true follower of Christ, for those whose hearts have been given to God, and who are fixed to obey Him, to stand unflinchingly for the faith once delivered to the saints. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [Malachi 3:18.] It is time to fight when champions are most needed.

Those who make light of the third angel's message do it because they know little of Daniel or Revelation. They have not read with a determination to find out the meaning by prayer, by study, and by fasting. If they had had the experience of Daniel or of John, they would know that the third angel's message will go forth unto perfect victory. Those who proclaim that message because they see and believe it will understand that very much is comprehended in it. The third angel is represented as flying through the heavens with a banner on which is inscribed "The commandments of God and the faith of Jesus." [Revelation 14:12.] All who will gather warmth from the coldness of others, courage from their defection, and loyalty from their treason, will triumph with the third angel's message.

Ms 22, 1897

"Go Ye Into all the World, and Preach the Gospel to Every Creature."

March 5, 1897

All who name the name of Christ should work for Him with heart and mind and soul and strength; and they will work if they believe the great gospel of truth. The heartiness of their zeal for Christ's sake will testify to the measure of their faith. Self will be swallowed in Christ if they are truly united with Him. "I live," said the great apostle, "yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [Galatians 2:20.]

The light given over and over again by the Spirit of God is, Do not colonize. Enter the large cities, and create an interest among the high and the low. Make it your work to preach the gospel to the poor, but do not stop there. Seek to reach the higher classes also. Study your location with a view to letting your light shine forth to others. This work should have been done long since. Do not make the Sabbath

question your first specialty. You must reach the people with practical subjects, upon which all can agree.

But the work that should have been done, in accordance with the light given by the great Teacher, has not been done. Your councils and board meetings have been composed of men who have not reached the highest standard, who do not wholly love and fear God. For a long time self has been interwoven with every line of the work; and God is dishonored.

God's people have a work to do which is not being done. The last message of mercy must be given to a world perishing in their sins. Those who are connected with our institutions have every facility and opportunity to work for the poor sinners that are out of Christ; but they are dumb. If our churches would only practice the truth, and show that they believe that Christ came to our world to save sinners, the power of God would attend their labors. But they must keep in touch with the Source of all light and efficiency, and in touch with the world, not to imbibe the spirit of the world, but that they may do the work God has appointed them to do.

Camp Meetings

Light has been given that camp meetings are to be held in large cities. These meetings are not to be held in the same locality again and again. The place of meetings should be changed, that others may have opportunity to know the truth. But narrow ideas have been favored by some. In some cases men have reasoned that the lumber was on the ground, and that to save expense, the meeting ought to be held in the same place. This has often been of sufficient force to lead our brethren to decide to hold their camp meetings over and over again in the same location. But this has been a mistake. All such reasoning brings weakness and loss. In our camp meetings much may be done to bring the light of truth before the people. But "O ye of little faith" is applicable to many that should have much faith. [Matthew 8:26.]

A company of laborers should be selected to labor in every place where a camp meeting is to be held. These should work among the lonely, the poor, the oppressed, creating an interest in our work. Medical missionaries are the best qualified for this work, but others should be connected with them, who, although they have not been educated in this line, may learn from their fellow workers the best manner of labor.

Interest all that you can, high or low, rich or poor, in the meetings. In these meetings, sermons are needed, but the discourses should be short, clear, conclusive, and right to the point.

God's workers must manifest love. Love shown for God, and for those for whom Christ died, will do a work we can hardly comprehend. But those who do not cherish and cultivate this love cannot be successful missionaries.

Those who are divested of selfishness will love God supremely and their neighbors as themselves. "He that loveth not, knoweth not God." [1 John 4:8.] It was love for God that made Christ say, "I delight to do thy will, O my God." [Psalm 40:8.] "My meat is to do the will of him that sent me." [John 4:34.] Talk, Pharisaism, and self-praise is abundant; but this will never win souls to Christ. Pure, sanctified love,

expressed by Christ's lifework, is as sacred perfume. Like an opened bottle of perfume, it fills the whole house with fragrance. Eloquence, an extended knowledge of the truth, outward devotion, rare talents, if mingled with sacred, humble love, will become as fragrant as the opened box of ointment. But gifts alone, ability alone, the choicest endowments alone, cannot take the place of love.

"Though I speak with the tongues of men and of angels," writes Paul, "and have not charity (love), I am nothing. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." [1 Corinthians 13:1, 2.] The gift of utterance may make the one who has it vain-glorious. Love seeks not glory, but is kind; "seeketh not her own, is not easily provoked, thinketh no evil." [Verse 5.]

Ministerial Institutes

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to His workers. [Mark 16:15.] But this plain declaration has been disregarded. Even though the light has been given again and again, men are called from the fields ..., where they should have continued working in the love and fear of God, seeking to save the lost, to spend weeks in attending a ministerial institute. There was a time when this work was made necessary because our own people opposed the work of God by refusing the light of truth on the righteousness of Christ by faith. This they should have received and re-echoed with heart and voice and pen, for it is their only efficiency. They should have labored under the Holy Spirit's dictation to give the light to others.

By devoting year after year to ministerial institutes, fields have been neglected that are white already to harvest. Even the workers have been weakened instead of being strengthened. This has been a mistake. God calls upon His servants to communicate, not to be ever learning, and never able to come to a knowledge of the truth.

The Work of the Holy Spirit

The great object of the advent of the Holy Spirit is distinctly specified by Christ. "When he is come," He said, "he will reprove the world of sin, and of righteousness, and of judgment." [John 16:8.] This light has been kept before our people for years. The power of the Holy Spirit has been largely manifested at Battle Creek, the great heart of the work, to be communicated to those in the highways and hedges, that the mass of human beings under Satan's sway of sin and death might be reformed and renovated by the Spirit's power. But when light has come to those at the center of the work, they have not known how to treat it. The testimonies God has given His people are in harmony with His Word.

When Christ spoke these words, He was standing in the shadow of the shameful cross, the symbol of the guilt which made the sacrifice of Christ necessary, in order to save the world from complete ruin. Christ looked forward to the time when the Holy Spirit, as His representative, should come to do a wonderful work in and through His merits; and He felt privileged to communicate His relief to His disciples.

The Son of God Himself descended from heaven in the garb of humanity that He might give power to man, enabling him to be a partaker of the divine nature, and to escape the corruption which is in the

world through lust. His long human arm encircled the race, while with His divine arm He grasped the throne of the Infinite. By living, not to please Himself, but to please His heavenly Father, by spending His life in work for others, by doing good, and seeking to save suffering humanity, Christ gave practical lessons of self-denial and self-sacrifice.

But Satan, working through disobedient elements, was counterworking the work of God. By one desperate act he determined to cut off every ray of light that was shining amid the moral darkness of the world, and thus cut off the communication coming from the throne of God. He determined to defy God the Father, who sent His Son into the world. This is the heir, said the wicked husbandman; come, let us kill him, and the inheritance shall be ours. And they crucified the Lord of life and glory.

Before He offered Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon the world, which would act in His place, and bring the boundless resources of grace within the reach of His followers. “I will pray the Father,” He said, “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.” [John 14:16, 17.]

The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world by very simple means. It is God’s plan that every part of His government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony. He moves upon human forces, causing His Spirit to touch invisible cords, and the vibration rings to the extremity of the universe.

The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.

The Need of a Connection with God

God has been pointing out a work which is to be done. The world must be warned. He has given men and women the privilege of being co-partners with Him in this great work. If they would use only the facilities provided by God, placing the sacred fire upon their censers, with the fragrant incense, a firm connection would be made between the might of divine power, and the human agent. But if men think that they are sufficient of themselves, they become vain-glorious, and the spirit of corruption spreads through the entire being. God cannot use them. Christ says, “Without me ye can do nothing.” [John 15:5.]

Those who have not a living connection with God have not an appreciation of the Holy Spirit’s manifestation, and do not distinguish between the sacred and the common. They do not obey God’s voice, because, as the Jewish nation, they know not the time of their visitation. There is no help for man, woman, or child, who will not hear and obey the voice of duty, for the voice of duty is the voice of God. The eyes, the ears, and the heart will become unimpressible if men and women refuse to give heed to the divine counsel, and choose the way that is best pleasing to themselves.

O how much better it would be if all who do this were connected with some other work than the sacred institutions appointed by God as His great centers. They are supposed to be under the guidance of the Holy Spirit; but this is a mistake. They do not do the work of God faithfully; they do not give evidence that they realize its sacred character. Their influence misleads others, causing them to regard lightly God's instrumentalities ordained for the saving of souls, and leading them to think that they may bring in their own ideas and common thoughts and plans. Thus a low, cheap level is reached, and God is greatly dishonored.

God would have all who have such an experience engrained in their religious life choose occupation elsewhere, in laborious, narrow spheres, where eternal interests will not be cheapened by their unconsecrated lives, where there is less room to encounter temptation. Strenuous flesh-wearing toil may counteract and subdue their evil propensities, and others will not be leavened by their harmful tendencies and traits of character.

Those who have any connection with God's work in any of our institutions must have a connection with God, and must be committed to do right under all circumstances, that they may know where they will be found in the day of trial. No one connected with the sacred work of God can remain on neutral ground. If a man is divided, undecided, unsettled, until he is sure that he will lose nothing, he shows that he is a man God cannot use. But many are working in this line. They have not been appointed by God, or else they have decidedly failed to be worked by the mighty agency of the Holy Spirit.

The Lord will use educated men if their supposed knowledge does not lead them to desire to work the Holy Spirit, and to seek to teach the Lord that human policy is better than divine plans, because it accords better with popular opinion. Every one in God's service is under bonds to stand forth boldly and meet prejudice, opposition, and human passion. They must ever remember that they are God's servants, and in His service.

Personal Labor

Is it not time for us to prepare for the great day of the Lord? God has sent testimonies to Battle Creek, calling upon those who have received light and knowledge to move away from Battle Creek, and let their light shine where the people are in darkness. But earnest, well-organized efforts have not been made in this line.

The Lord will not accept those who labor selfishly among those who have had light and knowledge, and who will not work for the Master by making unselfish efforts to communicate the light they have received. His people should settle in other neighborhoods, nigh or afar off, and seek to win souls to Christ. Do not think that if you devote a little of your time to God's service, that you must be paid for it. Work for the Master while you are laboring with your hands at your daily toil. Show your true colors.

Do not engage in controversy. Live the truth. Show your hospitality by opening your doors to any who may come, and then open your Bible, and show them the beauty of the heavenly treasure. But make your seasons of prayer and your Scripture exercises short. Long drawn-out expositions of the Word will only weary the listeners. Some may think they are interesting, but they are tiresome to most. Devote a

short time to this exercise, and have life in yourself, showing that you understand the value of the truth. And when you pray, ask the Lord for the very things you need. Do not tell Him a long story, as if informing Him of something; do not preach Him a sermon; but ask earnestly for the Bread of life, and for wisdom. Such an experience will be of the greatest value to the one who does this work. But be sure that your own spirit is vivified by the Holy Spirit. Show that you are in earnest. Let the light of heaven flash forth in distinct rays.

Thousands might be working in this line. They will do better work if educated, but take heed lest too much stress is placed on an education in our schools as a necessity. If the human agent will place himself under the guidance of Christ, using all the opportunities he has to gain knowledge, he will be taught of God. If he has a burning desire to seek, and to save the souls that are ready to perish, the Holy Spirit will be his efficiency. He will catch the meaning of the words of Christ, "A new commandment I give unto you, That ye love one another. ... By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:34, 35.]

Great activity has been shown in holding meetings, and all have seemed to be busy enough; but if there were less sermonizing, if one-half the time were devoted to earnest prayer, much more work would be done. The Holy Spirit has been sent to be the efficiency and power of all who ask for its guidance; and never was there more need of the Holy Spirit's guidance than at the present time. Let earnest prayer ascend to God that the light of His Spirit may shine upon the Word, and enable us to understand what we read.

Our Saviour's words, "Search the Scriptures," mean more than many suppose. [John 5:39.] The Scriptures must be searched with humble hearts. Gather the divine rays of light from the sacred pages. Study one verse at a time, that you may take in its full significance and true meaning. As you do this, light will shine upon other portions of the Word; the truth long obscured and hidden will be plainly revealed. The golden rays of light will be found all through the field of revelation, and gathered together will form the precious gospel which is to be communicated to others.

Impressions have been entertained that Dr. Kellogg is carrying the medical missionary work too far. Why did not those who thus tremble strive to act a noble, earnest, zealous part by being doers of the Word? Had the churches in Michigan received and appropriated the light that the Lord has graciously given them, letting it shine forth in good works, they would have received much blessing. Why did you not labor for those who are not converted? Why have your efforts been so largely devoted to those who know the truth, and who ought to be making earnest, whole-souled efforts to rescue those that are out of the fold? There are those that might do this if they would work.

For many years the Lord has specified what should be done. God has given to every man his work, according to his several ability. The carpenter, the merchant, the lawyer, the farmer, all have their different lines of work; but is this all? Are temporal matters to absorb the whole man? While he is working, he can pray, he can draw nigh to God, he can refresh his spirit in the Lord, he can look for object lessons in all his hands handle. Thus he will be prepared to work for the Master. "Not slothful in business, fervent in spirit, serving the Lord," is a command given to every Christian. [Romans 12:11.]

While engaged in laboring with your hands, remember that you are doing service for God. When opening your doors for social meetings, inviting your neighbors, feeling an intense desire to make these meetings pleasant and agreeable to those who are not of our faith, you are working in Christ's lines. God will give spiritual growth to the one who does this work, and will touch the hearts of those for whom he labors. God demands the whole heart, the whole soul, the whole mind, and the whole strength. No one is to hold back from doing God's service until he is paid a stipulated price for his work.

Ms 23, 1897

The Human Versus the Divine

March 13, 1897

The Word of God must be our authority in all things. The testimony of David in this respect was, "Thou art my portion, O Lord: I have said that I would keep thy words. I entreated thy favor with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy law. At midnight I will arise to give thanks unto thee because of thy righteous judgments." [Psalm 119:57-62.]

How is the Lord the portion of His people? He can only be such to them when they choose Him above everything earthly and temporal. But there are very many who prefer every other portion rather than the heavenly treasure. This is not appreciated. They prize more highly the selfish pleasures that minister only to the gratification of self. They consider the possession of lands, of houses and money, the most desirable prize they can gain, for they know that when once these are in their hands, they will receive the esteem and favor of the world. The standard of the world estimates a man according to his money value. This certainly can raise him to position and honor as far as the world is concerned, but it can never give him true value of character.

Those who exercise true faith in Jesus Christ will be blessed with sharp discernment. Everything connected with truth and righteousness will be precious in their sight. The knowledge of God, and of Jesus Christ whom He has sent, will lead man to place a high value on every faculty given him of God. He will have a keen sense of his obligation to keep these entrusted treasures in the most wholesome condition, that he may ever discern the value of God, and choose Him as his portion forever.

The privilege bestowed upon us in doing service for Christ is the highest exaltation that can be given to the human agent. And God desires that man shall choose Him as the portion of his soul. Without this decided acceptance of the heavenly gift, in preference to any other that the world can give, Christ's followers can never be one with Him as He is one with the Father.

God is not a man that He will be trifled with. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught

him in the path of judgment, and taught him knowledge, and showed him the way of understanding? Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

"And Lebanon is not sufficient to burn, not the beasts thereof sufficient for a burnt offering; all nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare him? ... Have ye not known? Have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity." [Isaiah 40:12-18, 21-23.]

Consider the wondrous power of our God, and then call to mind His love for fallen man. He "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.] How can man, for whom God has done so much, for whom Christ has given His life, continue in his perversity? Can we wonder that at the close of the one thousand years all who have refused to accept Him shall be destroyed with fire from heaven outside the city of God? God declares that this shall be so. [Revelation 20:9.] He says, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. ... And I will punish the world for their evil; and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." [Isaiah 13:9-11.]

I love Jesus. I tremble at the Word of God. I am seeking to hide myself in the cleft of the Rock, that I may behold His holiness of character. God has a people, and I want to be among them. I want, too, that you shall be among them. And if you will, without any reservation, give up our own way and will to God, you may. The Spirit calls today. There is hope still.

The church of God, enfeebled and defective though it is through yielding to temptation, is the only object upon earth on which He bestows His supreme regard. His interest, with all the interest of the heavenly host, is all with His people, who, in the midst of a crooked and perverse nation, are to shine as lights in the world. His Holy Spirit is given rich and constant supplies of grace for every emergency. Not one need stumble, for Christ has said, "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.]

Satan has a church upon the earth which outnumbers the church of Christ. Christ calls it the "synagogue of Satan," because its members are the children of sin and transgression. [Revelation 3:9.] They have ceased to honor God; they have cast His divine law aside; they have confounded the distinction between good and evil. But the world's Redeemer will have a church in which these essential differences will be made apparent, where the character of God will be represented. In marked contrast to the character of Satan, the beauty of holiness will be exemplified, the loveliness of truth shine forth in life and practice. Its members will love, honor, and glorify God whom the world has despised. These are the fruits by which they are known to the world; these will have the superscription of heaven by which all men may know that they are Christ's disciples.

Through Jesus Christ, God has made every provision that His people may connect with divine agencies, and that these agencies may co-operate with human instrumentalities. They may reveal to a world that is dead in trespasses and sins the power and sufficiency of Christ. They will present before the world another world of higher, holier laws than worldly wise men can invent or earth obey, a purer happiness and joy than earth can give to its votaries, coming through a service that is independent of all human inventions.

Christ's church on earth is to resemble heaven, a temple built after the pattern of things shown in the holy mount. Man must give up his ideas, his plans and devices, and let God work out His original intentions. The great Designer must not be impeded in His work by human wisdom. His work and purpose have been misunderstood. Through the miscalculations of man, the church today is so misshapen that it cannot be accepted by the Great Builder. Human counsel has been so abundant that man has felt sufficient to control man, and individual experience is rare. Men are placed where God should be. God's plans are turned aside and men's measures brought into fashion and mold. But the great and perfect Designer pronounces the work imperfect. The temple that He is building after the pattern of things in the heavens must have the exact proportions assigned it by the Architect, whose pattern is without a flaw. He has brought the golden measuring rod from heaven, and every worker is only employed as he works under His superintendence and according to His plans.

There must be no human calculations. God will have only those as workers who will be laborers together with Him, who will yoke up with Christ, and learn of Him His meekness and lowliness of heart. His directions are, "Make everything according to the pattern shown thee in the mount." [Hebrews 8:5.] Then a temple of heavenly design will be presented to the world, where the divine presence is manifested, and to which is affixed God's seal.

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." [1 Peter 2:7, 8.]

O, how manifest is this stumbling at the Word in the churches of today. God has appointed men to build the temple after the pattern of heavenly things, but they have molded it after a worldly design. The golden measuring rod of heaven has not been brought to the building. The rod of human inventions has been proportioning the temple that is called the temple of the Lord. Through transgression and disobedience, whereunto they were appointed, they have miscalculated, and the temple is not heavenly, but earthly.

But God has a temple, a church, that is distinguished from the false temples of the world. Of this temple He says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." [Verses 9, 10.]

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem.” [Isaiah 8:11-14.]

Both ancient and modern Israel alike have stumbled over that Rock. Christ, in the lessons given in His life of self-denial and self-sacrifice, His purity, His exalted standard, His perfect obedience to the law of God, has been an offence to them. The great sacrifice made to redeem man from Satan’s power and the curse of the law is interpreted by man to mean that Christ abolished the law of God. Thus God’s great standard of righteousness, the representation of His character, is, through Satan’s devices, made to become a rock of offence. In the Old Testament Christ is made to oppose and contradict the Christ in the New. Christ is arrayed against Christ.

What has Jesus, the precious Saviour of the world, done that human, finite beings should put Him to open shame, and thus crucify Him afresh? Satan has remarkable power over all who open their hearts to temptation. But the mind, the character, the reason, belong to God. Christ is saying, “Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you.” [Matthew 6:33.] But you are saying, “I will not do as Christ has said. I will seek my own interest first; I want none of God’s ways.”

While you thus co-operate with Satan, he walks by your side. He says, “Whatever may be true in regard to life eternal, in order to make a success of business, you must serve me. I hold your welfare in my hands. Riches, pleasures, honor, and happiness I can give you. If you will hearken only to my counsel you will succeed. You cannot be successful if you allow yourself to be carried away with any whimsical notions. I will prepare the way before you.” There are Satan’s temptations. But will any turn away for this from God and heaven, thrusting eternity out of your reckoning, working like a slave in the service of Satan? Will it pay to do this?

Like Christ, every man has had offered to him the kingdoms of this world if he will acknowledge the supremacy of Satan. And how many are doing this before the universe of heavenly intelligences, before God their Creator, and Jesus Christ their Redeemer? But suppose all of Satan’s alluring temptations were just as he presents them, will you, even if you know, that by assenting to them you would gain the whole world, be so infatuated, so bewitched, as to sacrifice your hope of heaven, your spiritual and immortal interests for mere worldly advantages?

You have another life than that which you live in this world. You are to consider this, and live by every word that proceedeth out of the mouth of God. Happiness and success are the prospects presented before you if you will work in Christ’s lines. But how many are saying, “I will not accept the conditions. I will have my own way and will in this matter.” I warn you that if you keep on in this course, you will have all your own way, with all that it implies. This is nothing less than the loss of your soul. But for all who for their Saviour’s sake will make any and every sacrifice, even to want and hunger and death, there awaits the crown of eternal life that Paul was seeking for, and an eternal weight of glory.

Then no longer neglect this great salvation as many are most assuredly doing. Your salvation has been purchased by the Lord Jesus, in giving His life for you. It will be found that there are some things worse than temporal death. It is better for a soul to die than to sin; better to be in poverty and suffer hunger than to do a dishonest action. Should your success be purchased at so fearful a price as surrender to the control of Satan, you will find perplexities and embarrassments you never dreamed of. His presentations of worldly attractions are as a deceitful mirage, terrible as his own character, fearful as hell.

The end of time is close upon us. The world's inhabitants are being bound in bundles to be burned. Shall you be bound up with the tares? Will you not be saved in God's appointed way? Will you not, like the prodigal son, say, "I will arise, and go to my father and say unto him, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants"? [Luke 15:18, 19.]

God declares, "Blessed is every one that feareth the Lord, and that walketh in his ways." "Happy shalt thou be, and it shall be well with thee." [Psalm 128:1, 2.] Here is the condition. God has made the promise. He calls to all. Will you hear His voice? Sin not against the Holy Spirit.

I want you to be saved; your soul is precious. Jesus loves you. He has created you. You are His possession, not only by creation but by redemption. If those who loved you best would give their own life for you, it would not save your soul. Jesus has died that life and immortality might be brought to light and be comprehended by every son and daughter of Adam.

Ms 24, 1897

Tithing

March 15, 1897

There are exceptional cases where poverty is so deep that, in order to secure the humblest place of worship, it may be necessary to appropriate the tithes. But that place is not Battle Creek or Oakland. Let those who assemble to worship God consider the self-denial and self-sacrifice of Jesus Christ. Let those brethren who profess to be children of God study how they can deny themselves, how they can part with some of their idols, and carefully economize in every line. In each house there should be a box for the church fund, to be used for the needs of the church. When such churches as those in Battle Creek and Oakland shall practice greater self-denial than they have hitherto done, there will be an overflow of money in the treasury to deal with equity with the men who labor in word and doctrine.

I have been shown case after case where men working in the ministry, who are just as deserving of their wages as those who are employed in the publishing houses, are left without sufficient means to support their families. If they work at all for the Master, they have to depend on charity. The censure and frown of God is upon the church that will permit these things to exist. Let not those, to whom are entrusted responsibilities, allow the treasury, that God has appointed to sustain the ministers in the field, to be robbed to supply the expenses incurred in keeping in order and making comfortable the house of God. Thousands upon thousands of dollars have been taken from the tithes and used for these purposes.

This is not as it should be. The gifts and offerings that have cost some self-denial are to be brought in. A separate fund for the purpose of defraying the expenses, which every church member should share according to his ability, should be instituted in every place where there is a church. Let the pennies, the sixpences, and the shillings be saved that may be looked upon as altogether too meager for charitable purposes. But these, if brought into its treasure house, will be received and blessed of God and that which God blesses is blessed indeed. Self can be denied of many needless things.

In the Battle Creek church the sisters will have an account to render to God for the Lord's money which they have worse than wasted in order to make an appearance, which appearance hangs out the sign that they are one in spirit with the worldling. Their chief desire is to gratify vanity and pride.

Every talent is to be used as the Lord's entrusted gift. No outlay of means is a sin that is employed to defray the church expenses, or for any religious work. But that expense is not to come out of the tithe. The treasury of God must not be robbed; that means must be used to supply the wages and fully to sustain those who give themselves to the work of the ministry.

There may be cases where human judgment may decide that a certain one does not accomplish much in advancing the work, and that the cause of God would be just as well without him. But who will dare to venture on the work of weeding out the ones supposed to be of little value? The Lord must judge in this matter. This measurement is not left to finite, human agencies. The one whom they question may produce results more directly in spiritual lines and interests for eternity than the persons who would set them aside. I know this has been the case in many instances. Judas was officious in this direction. And Christ said of him that he had a devil, because his mind was open to the devil's work.

If all could see themselves as they file into the house of God in Battle Creek, the great heart of the work, and know the record which the Lord's Watcher bears to heaven of the means squandered on themselves, if they could see the array of figures standing against their names, they would not feel very much satisfaction or real enjoyment in the exhibition of themselves before the heavenly universe. It is written off against their names, "Thou art weighed in the balances, and found wanting." [Daniel 5:27.] These cannot but be the ones included in the number who had the gay apparel, or those who occupied the highest seats. The very principle that leads them to dress as they do, that makes heaven ashamed of them, will reveal in them a love of dress, a love of outside appearance, at the expense of the soul.

These persons may have constant opportunities for serving God, but they are not in vital connection with Him. If they only would do the words and works of Christ, they would realize a blessing which they could never enjoy in the service of self. There is a reward offered for the right use of our talents in devising methods for doing highest service for God, irrespective of, and forgetful of, poor, vain, self. Dress and love of the world may take the first place in their thoughts, but Jesus appoints them the lowest place. They gather to themselves, they drink in vanity. They live to please self. Self is the center of their thoughts, and they are never fully useful. Although they may have a connection with the work of God, they grow earthward, not heavenward. The human agent must use his God-given talents of mind, of strength, of thought, in the service of the Master. But they are often misapplied, and occupied with poor, weak, unworthy self.

Unsanctified self will never see the kingdom of God. It must die. Christ must live in the thoughts and be enshrined in the hearts. His glory is to be kept ever in view, else they will occupy the lowest seat—not in His service, for they will have no part in God's work. God will not accept the selfish, divided soul. "He that will come after me," He says, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.] The love of display, the love of adornment, is an effectual barrier to the obtaining of the inward adorning. God exhorts His people, "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, and putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 Peter 3:3, 4.] Then shall we not seek to secure to ourselves that which the Lord pronounces of great price?

When the church is converted, there will be a very great reformation in dress. Church members, under the Holy Spirit's striving, will feel a solemn responsibility resting upon them in the use of the means that comes into their hands. Will you, my sisters, forget the account you must give to God for every talent, whether it is spent to please and gratify your vain desires for appearance, or whether the cause of Christ and the salvation of souls is ever a constraining power upon you, as it will be upon every one who makes Christ his personal Saviour. Many of you who profess the name of Christ, both old and young, have walked away from Jesus into much appearance and display. And the result of this is great spiritual feebleness. There is no soundness, no healthfulness, in your spiritual pulse, no fervor or zeal for the perishing souls around you. The love of Christ is a sentiment strange to your hearts. You have long since forgotten that you are not your own, that ye are bought with a price.

Your mind, your soul, your strength are all the Lord's. None of these talents will be left out by the Master in the reckoning that is soon to be made. We may leave them out of our reckoning, but the Lord measures with exactitude every possibility for service. He has a right to expect us to acquire other talents. The unused capabilities are just as much brought into account as those which we improve. Our talents can only increase by faithful improvement of them. And those who faithfully employ their capabilities in trading upon the Lord's goods will, through their influence, bring many souls to Jesus Christ.

A strict account must be rendered at that great day when Christ shall come. Day by day, and hour by hour, we are making our own record. The amount we received, and the amount we return will all be closely scrutinized by the Lord. Our whole life is bound up with the great reckoning of that solemn scene when the second advent shall take place.

We are trading with our Lord's goods. Pharisaism will appear in abundance. But a formal church will have far less to account for in the sight of God than those who have had so great light, so many opportunities, and yet are found among transgressors. Vice and dishonesty in trade have prevailed in Battle Creek and have been carried to other cities. Their speculation in lands, their attempts to secure money by making glowing representations, have in nearly every case proved a fraud. Their brokers' business is an acted lie. The church bears the sin and disgrace of all such business done by its members.

Those who are foolish enough to invest their money in these speculative schemes, supposing the ones engaged in this business to be honest, are under a delusion which will work disaster to themselves. Many will keep up their dishonest speculation, although their names are on the church books, until they are bankrupt in this world and for eternity. These things are a disgrace to the truth. And church members have permitted these things to exist in their midst, because they have not had their eyes anointed with the heavenly eyesalve that they may discern the wily workings of satanic agencies to rob the widows and the fatherless in their speculation.

The men who engage in the real estate agency business are on perilous ground. They are engaged in a work that will bring dire results to their own souls. Satan is inventing every scheme possible to divert the means which should be invested in the cause of God into his own channels.

I have no heart to write out many things that might be given for the example and practice of those who have been often reproved. Those at the center of the work have manifested an avaricious spirit; they have, as it were, clothed fraud and double dealing [and] conniving—principles which God condemns in His work—with a garment of righteousness. They have so perverted their imagination that they have supposed gain to be godliness. If the sin of Achan, theft and dissembling and covetousness, were considered by God to be of such a grievous character that God said, “Neither will I be with you any more, except ye destroy the accursed from among you” [Joshua 7:12], how will He regard the sins that are practiced among His professed people?

During the week of prayer God would have wrought in a manner you have not yet realized were it not for the corrupting principles existing in the church at the very heart of the work, where it was supposed and where it has been taught that the counsel coming there from was of God. But the neglect of the measures that should have been taken to cleanse from our institutions and from our church their moral defilement has brought the wrath of God upon His people. There should not be any who act as brokers among the members of the church. This influence in many ways has caused misapprehension and confusion of principles that has left a terrible curse upon the practical workings of the cause in the various conferences.

God in His own good time will give the message to men whom you least expect to come [i.e., change] from men’s policy to the policy of God. These will find there is something more they should have contended for in purity and honesty and straightforward working, which is of an hundredfold more value than their criticisms of words lest the great fundamental doctrines be departed from. The doctrine of justification by faith and righteousness by faith was opposed, and masterly efforts made, through opposition and denunciation, by a formal church whose attitude was of a character to discourage integrity and faithfulness and good works.

And the result is just as it was in Christ’s day. Those who were blinded by the enemy would, from their standpoint, pronounce judgment against the living principles of truth as heresy, and, if they dared, would make the press voice their sentiments with warnings and anathemas, because their own preconceived opinions were not considered supreme and without a flaw.

God has given His Word power, but at what a cost! What labor and pain and anguish of soul has been endured! What time and money has been bestowed! And how much of God's talents have been wasted, under misconception, in counterworking the work of God at the very time the message was to go with a loud voice and ripen off the harvest of the earth. Men in high places of trust have gone from place to place, as agents working on the enemy's side. While the workers of God, sent forth with a special message, have prosecuted their work as men that must give an account, they have not been appreciated. Their way has been hedged up, and their labors counterworked as far as possible.

The work offered to the church at Battle Creek was not accepted. But the Lord increased the faith of some, and stirred Dr. Kellogg up to work for the souls and bodies of men through the medical missionary work, in ministering to the apparently lower orders, in striving to work a reformation through correct principles. And blessed results have been seen. Among those who have been rescued, there are some, not all, who shall embrace the truth. It is the loudest proclamation of the gospel that reaches men where they are, and accomplishes a grand work for time and for eternity.

If the schools in Battle Creek, if the publishing office, if the Sanitarium workers, in the place of looking on to criticize and denounce, had humbled their souls before God and had allowed the Holy Spirit to work them, to soften their hard, icy hearts; had they worked on Bible principles in the place of studying up new methods and wonderful inventions and schemes, they would have discerned the work to be done and brought all their powers into the work. There would have been less ministerial institutes, and every minister would have devoted his time and talents and worked to save souls by communicating to them the light from heaven. This would have had a purifying effect upon the church, and the duties God has plainly revealed in His Word would have been performed. But many are too blind spiritually to discern these duties, and they are left undone, in order to take up a work which the Lord has not so much as intimated to them to do.

There are lines of work that have become almost entirely extinct. The power of heaven has been wanting to give new perceptions in reading the truth out of the Word. But blind minds and hardened hearts have condemned the truth of God as presented because they rebel against the fundamental doctrines received. They are not half enlightened as to what the fundamental doctrines really are. If they had known for themselves, they would not have possessed the spirit and attributes they have revealed. They would have known that spirit of truth that is comprised of the principles of truth and righteousness. It is only by doing God's will that we can know of the doctrine.

What is wanted is experimental, individual piety and integrity on thoroughly Bible principles. The attainment of a living faith in Christ is essential. The pardon of sins, the contrite heart, the reception of the blessed atonement through sanctification of the spirit, and belief of the truth must be wrought through personal, individual agencies. This cannot be obtained or wrought out by a substitute. Each individual must arm himself with the high purpose of doing the will of God. When he does this to the full, his decision of fundamental doctrines and principles will be considered worthy of attention.

Ms 25, 1897

Every Church Member a Worker

March 2, 1897

The Lord has aggressive work to be done. To every human being He has committed [his] work, and He would have His servants stand at their post of duty. But many are unwilling to do anything for the Master that will incur self-denial and self-sacrifice. They will hover over the ninety and nine who are safely sheltered from danger, but refuse to go out into the highways and hedges with the gospel message, “Come, for all things are now ready.” [Luke 14:17.] There must be an awakening amongst the people of God. The entire church is to be tested. There will be those who go out into the highways and hedges who will labor with patient earnestness, simplicity, and zeal united with earnest effort to restore health to the body. On the part of such there will be most decided efforts made to awaken to life the souls that are dead in trespasses and sins.

The Lord calls upon the churches who know the truth to be converted, soul, body, and spirit, to be sanctified and dedicated to His service. They are not to stand, saying, “Who is my neighbor?” [Luke 10:29.] They are to bear in mind that their neighbor is the one who most needs their help and sympathy. Those who will stand where the Lord can work through them to communicate light to the world will be chosen as vessels unto honor.

Many have no heart, no love, for the service of Christ. They do not choose to stand on His side. Christ declared, “He that is not with me is against me; and he that gathereth not with me, scattereth abroad.” [Matthew 12:30.] The mission of Christ was a constant work of humility. He came from the throne of God in heaven to be cradled in a manager, to follow the bloodstained path to the cross of Calvary. In His life were made manifest the principles that should govern the life of every Christian missionary worker. He is to make the truth of God known in the world. The love of Christ is to be his study.

Christ humbled Himself to the nature of man, and in His humiliation He made it the duty of man to proclaim salvation to earth’s remotest bounds. As new fields are constantly opening before him, more means are required to accomplish the work, to lift the standard of truth and righteousness. The truth is to sanctify the life of the teacher, and through Him to be a sanctifying power upon others. The church is to be trained to obtain a knowledge of missionary work. Every member may, by interested study, gain a practical knowledge of how to treat disease.

In order to enlarge our ideas of Christian benevolence, it must be worked out. Practical work will accomplish far more than sermons. While on earth Christ sought to sweep away the distinction that had been made by the Jews as to who was their neighbor, and who their enemy. He teaches us to regard every man as our neighbor who is in need of our sympathy, our assistance, and our love. He takes His disciples to the mount of vision and opens before them the fact that there are no territorial lines, no artificial distinctions, no caste, no aristocracy. The only elevation He recognizes is that of pure and undefiled religion, which will constitute them true workers, to make known the Word of God, and find the in way to the hearts of their fellow men by relieving as far as possible their temporal necessities. This opens the way to present the love of Christ.

God's workers are to despair of nothing and hope for everything. We do not go forth in mere human strength. Christ has promised, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

The field of labor is vast. Agencies of every kind will be set in action to oppose the work of God, and by indifference and unfaithfulness now, we shall range ourselves on the enemy's side.

No wall of selfishness is to be erected to prescribe certain limits to any person's work in seeking to get light in any way before the people. One single act in this line is a link in a chain which will extend to others. Let there be no selfish practice in God's work. Let there be no narrow ideas, for they may shut out opportunities and privileges whereby souls may be reached. Limits may be prescribed which will dishonor God, and encourage selfishness. And the spirit of selfishness is strange fire which should not be mingled with God's sacred service.

The work is one in every place the world over, and any selfish ideas and plans that may be allowed to creep in even in arrangements for the management of the work of God is a far greater evil than in common worldly matters. There are to [be] no selfish confines in dealing with God's work. If prosperity attends the work, it will be because there is not a thread of selfishness interwoven with it. If in any case the natural traits of character would lead to narrow and close dealing in business matters, there is danger. This spirit indulged, in any manner of deal, opens the door for Satan to come in and strengthen the detestable root of selfishness. God gives to every man his work, and he is to do his best in every place, working for the recovery of the world. He is to sow the seed beside all waters. Not a hand should be raised, not a barrier be placed, to prescribe or limit the work. There is to be no cheap figuring, for this will bring the displeasure of God upon the one who indulges in this business.

In sending forth the seventy to proclaim the kingdom of God throughout Judea, Christ taught that the piety of His people is to be diffusive. He was educating His church to enlarge the borders of their labor and eventually to belt the world. "The field is the world." [Matthew 13:38.] Christ annihilates the ancient distinctions made between Jew and Gentile. There is to be no boundary to our labor. It must take us from the small circle and plans, which would narrow the work, to the limits which selfishness would prescribe. He presents to our view the inhabitants of the world, who may become enlightened and lay hold upon immortality through faith in Jesus Christ. They are all exposed to the temptations of Satan, who hopes to see them taken in his snare; but the Lord calls those who would be laborers together with Him to bring every power into exercise to work for the deliverance of these souls from satanic agencies.

Every encouragement is given God's people for unlimited progress and improvement. We are to work as if we knew we were in sight of the whole universe of heaven, and through Christ say, "I will not fail nor be discouraged, but hope for everything in moral advancement and the restoration of the image of God in man." At every step our prayers should ascend to the throne of God while working as if every thing depended upon our diligence and faithfulness. Yet we must make God our only dependence, doing unto others as we would wish them to do to us. This principle is broad and deep. Not one thread of

selfishness must tarnish the work of God. Kill the monster as soon as it shows itself. Teach by precept and example that earth can be assimilated to heaven.

Our means of doing good is never to be limited to any man's ideas or devising. We are empowered of God at every step to work in Christ's lines. Lay hold of the work in any place, and this will set in motion the heavenly agencies to prepare the way for the sowers and the reapers. Study the Word. Read it with all your mind, your heart, and your soul, for eternal interests are here involved. Then His lessons will have a voice. They will call to you; they will breathe divine counsel; they will make all who learn of Him meek and lowly in heart and wise unto salvation.

When Christ declared, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me," He explained the meaning of His words. He said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life." [John 6:54-57, 63.] It is in eating the words of Christ that we eat the flesh and drink the blood of the Son of God. In obedience to His Word, we become partakers of His divine nature in the same way in which we are composed of the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ. No human being can be nourished by the food which another eats. He must eat for himself.

God has sent His Son to communicate His own life to humanity. Christ declares, "I live by the Father," My life and His being one. [Verse 57.] "No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." [John 1:18.] "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." [John 5:26, 27.] The head of every man is Christ, as the head of Christ is God. "And ye are Christ's, and Christ is God's." [1 Corinthians 3:23.]

Those words greatly offended His disciples, but He did not soften down His symbolical representation. All who desired could trace out the truths concerning His person and His office. He told them that His words would be understood after His crucifixion, His resurrection, and ascension. "The Holy Spirit will bring all things to your remembrance that I have spoken unto you." [See John 14:26.] All who had heard and believed in Him would not turn away from Him, but would prepare their hearts to receive Him.

Although the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believers celebrate the ordinance that keeps before their minds the crucifixion of their Lord, they are eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in the figures.

"And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee." [Exodus 23:25.] Here we see that the Lord in His promises ever binds up bodily health and happiness with the spiritual good He would bestow upon Israel, upon condition of obedience to His law. "And the Lord passed before him, and proclaimed, The Lord, the Lord

God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." [Exodus 34:6, 7.]

Christ was sent of God to represent God in humanity. When He came to our world, His divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's Word is understood by us, we shall better understand the work and mission of Christ. We are to trace out His working in behalf of humanity.

We read that many of His disciples were offended at His words. This was because of the earthliness of their minds which made His words insufferable to them, and they misconstrued His words. "This," they said, "is an hard saying, who can hear it?" [John 6:60.] It is only those who do Him service from pure, loving hearts, that can receive His Word. He continues, "What and if ye see the Son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [Verses 62, 63.] In giving His flesh and His blood for the life of the world, Christ gives eternal life to all who will receive it in faith. "But from that time many of his disciples went back, and walked no more with him." [Verse 66.]

Christ will receive all who will come unto Him by faith. Yet thousands are perishing in their sins, heedless and reckless in their disobedience of God's law. It is the loving and obedient heart that will come unto Him, and His promise is, "Him that cometh to me, I will in nowise cast out." [Verse 37.] Many in their blindness will become offended because they are meeting a false standard.

"From that time many of his disciples went back, and walked no more with him." [Verse 66.] These men had joined themselves to Christ as learners. But their carnal mind interpreted the figure Christ presented as though He meant it literally. They were gross in their understanding. This we shall see fulfilled in every age of the world. Jesus knew all about the disaffection. He said, "But there are some of you that believe not." [Verse 64.]

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to be benefitted by some temporal advantage, but the gospel requirements offend them. Having no spiritual life they do not unite in heart and true faith with Christ to do the will of God. Had they received His Word, they would have had understanding. Said Christ, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory, but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." [John 7:17, 18.]

Turning to His disciples, Jesus said, "Will ye also go away? Simon Peter answered, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve." [John 6:67-71.]

The lesson that we are to learn is that every counsel neglected that God chooses to send will certainly place the human agent in a position of distrust and suspicion. If he does not thoroughly reform the defects in his character, if he does not die to self, he will separate farther and farther from righteousness and truth. As often as His disciples fell into error and were in peril, Christ's word of counsel or reproof recovered them.

As long as time shall last, the wheat will be found among the tares, and the tares among the wheat. By their fruit they will be known. The desire of the disciples was to be with Christ, "To whom," said they, "shall we go?" [Verse 68.] Shall we go back to seek counsel of the formalist? We cannot understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disciples, they thought, might have been held if he had not spoken so decidedly in regard to partaking of His flesh and blood. "But," said they, "Shall we leave the great teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men? Shall we teach the tradition of the elders?"

Christ yearned over His disciples. He longed to have them come into sacred relationship with Himself, and understand Him. To believe in Jesus Christ is something more than a mere sentiment. It is a living faith in a personal Saviour who can and will ransom from sin.

Christ foresaw that in the hour of temptation every one of His beloved disciples would be severely tested. He said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. ... 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." [John 14:1-3.]

This assurance of our Saviour should be sufficient to teach us the importance of our living the life of Christ here in this life, that we may lay hold of the future, immortal life. There should be kindled in our hearts an earnest desire to put every faculty of mind and heart to diligent effort proportionate to the reward presented of everlasting life. Our service for God is to decide our eternal destiny. "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?" [Romans 8:32.] And is it not wholly appropriate that the same question should come to us, How shall we not, when so great love has been expressed for us in the gift of Christ as our ransom—how shall we not freely give Him all things? What love has been expressed in our behalf! And shall our love and gratitude be only as a ripple on the surface?

The Lord requires of every Christian growth in efficiency and in capability in every sense. He has paid us our wages, even His own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, that we shall feel our own servitude? Do we feel that all that we have is a loan from Jesus? It is not our own. We are stewards of His grace, placed in charge of His goods. The talent lent must be used, not for self-serving, but in devoted, whole-hearted service. For our sakes Christ became poor, that we through His poverty might be made rich. He descended in humiliation from depth to depth in our behalf until He reached the cross. He could go no farther in self-denial and self-sacrifice.

It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight? May the Lord have pity upon us in our hardness of heart, and may He give us a new heart to honor and glorify His name.

Ms 27, 1897

The Church a Repository of Truth.

March 30, 1897

The Lord has made His people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale then it has hitherto been done. But should we be in trust of sacred, advanced truth, and yet be satisfied to work in narrow selfish lines? The Lord will hold us accountable for the influence we might have exerted and did not, because we have not earnestly tried to understand our accountability in this world. We shall either glorify or dishonor God.

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.” [1 Peter 2:1-6.]

God has set His people on an elevated position, above the world. He declares of them, “Ye are the light of the world; a city that is set on an hill cannot be hid.” [Matthew 5:14.] And again, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [1 Peter 2:9.]

“Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you. Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor.” [Ephesians 4:30-32; 5:1, 2.]

We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its consistency in shining amid the moral darkness of the world, in shining not to please and glorify ourselves, but to honor God with all there is of us. If we are doing service for God, and our work is corresponding with the ability God has given us, that is all He expects of us.

“And the angel that talked with me came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all gold, with a bowl upon the top of it, and his seven lamps thereon, which are upon the top thereof: and two olive

trees by it, one upon the right side of the bowl, and the other upon the left side thereof. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. ... Then answered I, and said unto him, What are these two olive trees on the right side of the candlestick and on the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Zechariah 4:1-6, 11-14.]

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot reflect light until there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus, and for all who are the purchase of His blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will go out.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:15, 16.] The tiniest lamp, kept replenished with the golden oil, which sends forth its bright beams and discovers the darkness, if of far more value than the large lamp which flashes with brilliancy for a time, then sputters and goes out, leaving souls in darkness, to stumble their way along as best they can.

We see children, they may be brothers and sisters, who, if they chance to be pleased, and circumstances are all favorable for them, are in good spirits, kind, and courteous; but wait until something unavoidable comes that does not please them, and their ideas are crossed, and see how passion is expressed in the voice, and their attitude, of such a character that Satan can control and make most disagreeable impressions. All you can judge of a tree is by the fruit. Where is the affection, the love, the true Christian politeness? The countenance expresses hatred. Satan delights in these exhibitions. He delights to extinguish love and kindness.

But how does God look upon these things? Only with grief and sadness, even in inexperienced children. But when all of these objectionable attributes are expressed in grown up children, when those who have come to years of maturity, who have had great light and knowledge and experience, shall act like children in their fits of malice, it is a sad thing. These are piercing Christ afresh, and putting Him to shame before His adversary. Satan and his confederate angels point to those who profess to be children of God, but who by their disposition and actions show that they are after the similitude of the apostate, and taunt Christ and the heavenly angels. How long shall we thus crucify the Son of God afresh, so that God is ashamed to call us His sons and daughters. Is it not time that we put away childish things? Shall we be of the number who are ever learning, yet never able to come to a knowledge of the truth?

It is the golden oil that the heavenly messengers empty into the golden tubes, to be conducted into the golden bowl, that creates a continuous, bright and shining light. It is the love of God continually

transferred to the human agent that keeps him a bright and shining light for God. Then he can communicate light and truth to all who are in darkness and error and sin. The golden oil is not manufactured by any human skill. It is the unseen power of the Holy messengers who wait before the throne of God to communicate to every one who is in darkness, that they may diffuse heaven's light. Into the hearts of those united to God by faith, His golden oil of love flows freely, to flow forth again in good works, in real, heartfelt service for God in being a blessing to their fellow men. Thus he is enabled to shine.

The sin of much talking is not small in its result. Words bitter as gall may be spoken in the heat of satanic passion; but when these poor, deluded souls come to their senses, and are ashamed as they ought to be of their words, why do they not acknowledge their sin, and thus disappoint the enemy? It may be that they have cultivated a spirit of evil surmising and communicate their suppositions to others. But those whose hearts are right with God will say, "I cannot hear these evil reports." If you know evil of your brother or your sister, go to them in the spirit of God, and talk it over with them. Get it out of the way. Kill the dragon, and hurry him out of sight, where he will never have a resurrection. Let no flaw in your speech, no defection in your spirit, break the friendship and love which Christ has enjoined upon you to cultivate. Then the golden oil will be emptied into the tubes and conducted into the bowl, that the lamp may burn brightly.

"Be ye therefore followers of God as dear children. And walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor." [Ephesians 5:1, 2.] In the wonderful prayer of Christ recorded in the seventeenth chapter of John, He said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory that thou gavest me before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are of thee. For I have given them the words which thou gavest unto me; and they have received them, and have known surely that I came out from thee: I pray for them; I pray not for the world, but for them which thou hast given me: for they are thine." [Verses 1-9.]

"For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not have life; but the wrath of God abideth on him." [John 3:34-36.] Here is the whole question settled. All who are eating the flesh and drinking the blood of the Son of God, are abiding in Christ, and Christ in them. "The flesh profiteth nothing," Christ said, "the words that I speak unto you they are spirit and they are life." [John 6:63.] If there is an appreciation of the Word, then the Word will be obeyed.

“Beware ye of the leaven of the Pharisees, which is hypocrisy,” were the words spoken by Christ to His disciples. [Luke 12:1.] He besought them to take heed, and not receive the doctrines which were not from God. And of the Pharisees He said “Ye do teach for doctrine the commandments of men.” [Matthew 15:9.] In His lessons Christ used the figure of leaven in two entirely different senses. He likened the gospel, the kingdom of heaven, to leaven. And again He speaks of the leaven of evil surmising and evil thinking. As the leaven spreads through the meal in which it is hidden, so will the leaven of evil surmising and malice pervert the entire being—thoughts, actions, and character—where it is received. With the good leaven, the Word of God, true goodness, righteousness, and peace are introduced. This brings the entire affections into conformity to the mind and will of God.

Our Lord taught the same truth by the grain of mustard seed. He presents the truth in parables, using varied illustrations and different figures which will meet different minds. Each parable carries its own peculiarity. “Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” [Matthew 13:31, 32.] In this parable Christ would teach us that we are individually to be sowers of the seed. No one is to be idle or indifferent. Each has his or her work to do according to his entrusted capabilities; and these capabilities are to grow.

“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” [Verse 33.] This is another representation of the seeds of truth which work from the inward to the outward. As leaven, or yeast, though hidden in the flour, and deposited only in one place, brings all surrounding it under its leavening process, so the working of truth continues secretly, silently, steadily, pervading all the faculties of the soul and all the kingdoms of the world.

The Word of truth should ever be in mind and heart, that those who believe the truth shall be prepared to speak a word in season. The seed of truth, sown in a few well chosen words, may appear to have but a small beginning, but that word spoken from the heart may take root and spring up and bear abundant harvest of fruit. In ourselves we can do nothing. We are all weak, but if we make the most of the Lord’s entrusted talent, His divine power will give us efficiency.

The great apostle exclaims, “Who is sufficient for these things?” [2 Corinthians 2:16.] But many whose sphere of influence seems narrow and weak, their abilities limited, their opportunities few, their knowledge not extended, their influence small, may, if they will let the peace of God rule in their hearts, do as much good, and more, than those who have efficiency, especially if they trust to their efficiency. “It is not by might, nor by power, but by my spirit, saith the Lord of Hosts.” [Zechariah 4:6.] The strength and talents belong to God, and who can estimate the great work that may be done in the sowing of the gospel seed? It will be as the morsel of leaven hidden in the meal.

Again, the leaven of truth, wherever it goes, makes a change in mind and heart. The entire character is transformed. While there is self-denial and the cross lying directly in the pathway of the gospel missionary, there are results to be seen for their labor. All who will receive into the heart the truth as it

is in Jesus, will reveal its leavening power. “If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new.” [2 Corinthians 5:17.] When the kingdom of heaven is established in the heart, the whole character is transformed to the character of Christ, for the truth is a life-giving principle. The power of God is working, like the leaven, to subdue the entire being. Even the thoughts are brought into captivity to the will of Christ. The true believer becomes a new man, a new woman, in Christ Jesus.

And there is sure to follow a holy influence. A consistency will run through the whole life like golden threads, showing it to be a work of the heart. There is in the leaven placed in the meal, a sure process of taking hold upon the substance, and subduing it. The gospel is not like the leaven in some things. It meets, in the human heart, temptations and hindrances and the natural and cultivated tendencies of the human agent. Therefore Jesus has said, “Watch and pray.” [Matthew 26:41.] We must guard against all selfishness, every species of idolatry. The consistent, pure principles of the Christian will, in pleasant or unpleasant circumstances or surroundings, do much good, for the leaven of good is in him.

A word fitly spoken is like apples of gold in pictures of silver. What changes are wrought all unknowingly to the one who tremblingly brings from the storehouse the precious Word upon which he has been feeding. The strength is not his own; it is God’s. One heart may be turned to God under the co-operation of the Holy Spirit with the human agent, and that one converted to God, brought under the power of truth, the Holy Spirit makes a working agency, a fresh instrument, to communicate the golden oil which has been communicated to him through divine and human agencies. That one lamp, kept steadily burning with the golden oil, will light many candles.

Ms 28, 1897

Judas

April 22, 1897

The history of Judas presents before us the sad ending to the life of a man who might have been honored of God. By co-operating with Christ, not mechanically, but with heart and soul, Judas might have obtained victory after victory. He was trusted by his fellow disciples, and by his Master he was entrusted with a special work for the church. Apparently Judas was an honor to the cause, and as such he always represented himself.

Christ’s last journey to Jerusalem, whither he went with his disciples to attend the passover feast, was a fatal one for Judas. Not that it needed to be thus, but he himself made it so by his own course of action. The dissensions which frequently arose among the disciples as to which of them should be greatest were generally created by Judas. On this occasion this spirit led to the request of James and John that one might sit at the right hand of Christ, and the other on his left, in his kingdom. That request would never have been made if, in placing the different disciples on their position, James and John had been assigned the lowest place. Those who held that they were nearest to their Lord in position, Christ declared, were not of special consequence.

Those who would bring Christ into the heart as an abiding presence would not selfishly seek the highest position in personal relation to Him. Those who, in the spirit and love of Jesus, will become one with Him, will be in close fellowship one with another, bound up by the silken cords of love. Then the ties of human brotherhood would not be always in the strain, ready at any provocation to snap asunder.

"All ye are brethren" will be the sentiment of every child of faith. [Matthew 23:8.] When the followers of Christ are one with Him, there will be no first and last, no less respected or less important ones. A blessed, brotherly fellowship one with another will bind all <who truly receive the Lord> Jesus Christ in a firm loyalty that cannot be broken. All will be equally one with Christ.

When Judas betrayed his Master, he did not expect that Christ would allow Himself to be taken. How often he had seen the scribes and Pharisees, as Jesus taught them the truth in parables, carried away with the striking figures presented. When questions were given for their decision, they had pronounced judgment against themselves, condemning the course they themselves were pursuing. How often when Christ had made the application of the Word to their own hearts, and showed they were the ones He was illustrating before the people, the plain truth, sent home, enraged <them> and in their mortification and madness they had taken up stones to cast at the world's Redeemer! Again and again He would have been killed had it not been for the heavenly angels who attended Him and guarded His life until the time when the case of the Jews as a nation should be decided. This human life must be kept by the power of God until His day of work was ended.

But Judas did not reason in accordance with the purpose of God. If Christ could escape so many snares set to destroy Him, he thought, He certainly would not allow Himself to be taken by the Pharisees and Sadducees. He, Judas, would act his part in selling his Lord and obtain his reward, while the people would be cheated out of their money. Even to the end of his companionship with the disciples Judas was not suspected <by them> of the evil purpose in his heart. <The Lord Jesus know the character of Judas.>

When Judas united with the twelve, he had a desire to be with the man whose teaching he knew to be superior to anything he had ever heard, although it was condemnatory of all dishonest pretense, hypocrisy, and avarice. There came to him a desire to be changed in spirit and inclination, and he hoped to experience this by connecting himself with Jesus Christ. Yes; in the companionship of Jesus. Judas would have found continual strength and aid; he might have co-operated with Christ in overcoming temptation rather than yielding to the suggestions of Satan. Judas had listened to the parables illustrating the gospel of the kingdom of God, and in its every phase he had assented to it. But he did not practice that which was contrary to his own inclinations; therefore his strong, avaricious spirit was not corrected.

Judas looked upon several of the disciples as very deficient. They would not see their opportunities, and take advantage of circumstances. The church would never prosper with such short sighted men. Peter was so impetuous; he would move without consideration. John, who was gathering the power of the truths that fell from the lips of Christ, and bringing them into the sanctuary of the soul, was looked upon by Judas as a poor financier, one who could not keep the church <free> from <financial> embarrassment. Matthew, who had had an education which qualified him for accuracy in all his

undertakings, was very definite and particular in regard to honesty. He was ever contemplating the words of Christ, and became so absorbed in them that he could not be trusted to do sharp, far-seeing business. Thus Judas summed up all the disciples, and flattered himself that the church would often be brought into perplexity and embarrassment if it were not for his managing ability. Judas <thought himself> the capable one, who would not allow himself to be cheated in a bargain.

The love of money in the heart of Judas was growing with the exercise of his shrewd abilities. His practical financiering ability, if exercised and enlightened and molded by the Holy Spirit, would have been of great service to the little church, and by the sanctification of his spirit he would have had a clear insight, a correct discernment, to appreciate heavenly things. But worldly policy plans were constantly cherished by Judas. There was no outbreaking sin on his part, but his sharp scheming, the selfish, parsimonious spirit that took possession of him, finally led him to sell his Lord for a small sum of money.

He might have obtained a larger sum; but Satan had impressed upon his mind that Christ, who had so often defeated the purposes of the scribes and Pharisees, would not suffer himself to be taken. So he was willing to put the matter to the test, and bring the crisis. If He really were the Son of God, the Messiah, the people for whom He had done so much in relieving them from the oppressive power of Satan would rally and come to His assistance. Then he, Judas, would have the credit of having caused Him to be crowned king on David's throne. This would forever settle many minds that were now in such uncertainty. And this act would place him as first, next to Christ, in the new kingdom.

Judas had not been satisfied with the turn affairs had taken on the occasion of the feeding of the five thousand. It was he who had set on foot the project to take Christ by force and make Him king. But Christ, with greater authority than He was in the custom of exercising, had rebuked this step. This had provoked Judas, and he became more and more separated in his feeling and love for Jesus.

At his first connection with Christ, Judas had manifested a spirit subordinate to his Master. He loved the great Teacher. He understood the Scriptures, and at times seemed to have large discernment to take in the meaning of the Word of God. He could present the words of the Old Testament Scriptures in an acceptable manner. He had listened to the words of Christ; he had keen perceptive powers, a retentive memory, and was able to communicate that Word to others. If Judas had been a doer of the Word, he would have had the grace and powers of Christ to apply that Word to his own soul. Possessing appropriating faith, he would, under the influence of light, have appreciated the presence of the Spirit, would have consecrated his heart, and would have received the seal of oneness with Christ. But Judas stopped short of this. He held the first place in the church without any question as to its propriety, and after a time began gradually to bring in his own natural traits of character.

There are two kinds of experience—the outside showing and the inward working. The divine and human were at work in the character of Judas. Satan was working the human, Christ the divine. <The Lord> Jesus longed to see Judas rise to his appointed privileges. But the human side of Judas' character was confused with his religious sentiments, and treated by him as essential attributes. By taking this view of things, he left an open door for Satan to enter and take possession of the entire man. If Judas had

practiced the lessons of Christ, he would have surrendered to Christ; he would have consecrated his heart fully to God; but his confused experience was misleading him.

When with the disciples, he introduced controversies, doubts, and misleading sentiments, repeating the objections that the Scribes and Pharisees urged when questioning the claims of Christ, <as though they were difficult to answer.> He began this work at first in order to develop his reasoning powers, but the more he gave expression to the unbelieving remarks made, the more he turned them over in his mind, the more doubt and unbelief came in.

God gives grace, and He expects all to use it. He supplies the power if the human mind feels any need or any disposition to receive that power. He never asks us to do anything without supplying the grace and power to do that very thing. All the Lord's blessings are enablings to perform.

All the little <and large> trouble and crosses, the difficulties and hindrances to the advancement of the gospel, Judas interpreted as being an evidence against its truthfulness. He would introduce texts of Scripture that had no connection with the themes of truth that Jesus was seeking to impress upon the minds and hearts of the disciples. And these texts, separated from their connection and placed where they had no appropriate bearing or force, confused their minds and increased the discouragements that were constantly pressing in with the suggestions of the scribes and Pharisees. The sayings of the Pharisees also were so used by him to encourage unbelief and lessen the force of truth upon the minds of the disciples, that Christ declared of him that he had a devil. [John 6:70.] Yet all this was done in such a way <as to leave the impression he was conscientiously righteous,> that while the disciples were searching for evidence to confirm the words of the great Teacher, Judas would lead them almost imperceptibly on another track.

Jesus saw that the mind of Judas was open to the questions and doubts and unbelief which had more or less influence on the other disciples, and that in this work Satan was communicating his attributes to Judas, and opening up a direct channel through which to work. The disciples did not understand the working of the enemy. In a very religious and apparently wise way, he was presenting matters in a different light to what Jesus had given them, and attaching to his words a meaning which He never intended to convey.

If all could understand the deep trials and discouragements that came to the human nature of Christ in His mission and work, very verily human hearts would draw nigh to the human heart of Jesus. In the disciples their old nature would often appear, but Jesus was ever presenting before them that the <natural> powers of the human heart, which were striving for the mastery, must be given up, emptied from the soul, that He might implant a new nature, <a new principle,> therein. It is essential to live by every Word of God else the old nature will reassert itself. It is the Holy Spirit applied to His followers, the redeeming grace of truth in the soul, that makes his disciples one with each other, and one with God. He alone can expel enmity, envy, and unbelief from the heart, He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God.

This is the power of grace. It is a divine power. Under its influence a change from the old formed habits, customs, and practices is wrought in the human agent, <which cherished, separate the heart from God,>

and the work of sanctification <cannot> go on in the soul, constantly progressing and enlarging. When unbelief and envy are allowed even utterance, they become agents to expel calm, living, trusting, faith.

The eye of faith must see and increase by exercise. All who live near to God will have a realization of what Jesus is to them and they to Jesus. As communion with God is making its impress upon the inward soul temple, shining out in his countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity. Judas had the privilege of being conformed to the image of Christ's character. This regeneration, this new birth, would have come to him through a vital connection with Christ. His abiding presence would have been to him a daily renewal of consecration and progressive sanctification of the entire man. Satan is our destroyer, but Christ is our <restorer.> Streams of grace from the treasure house of God's love is our source of supply for spiritual life.

The great hereditary and cultivated tendency to evil with Judas was covetousness. And by practice this became a habit which he carried into all his trading. Christlike principles of uprightness and justice had no room in selling and buying. His economical habits developed into a parsimonious spirit, and became a fatal snare. Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. While he continued a disciple in outward form, while in the very personal presence of Christ, he appropriated to himself means that belonged to the Lord's treasury.

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman have an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it, the had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it he said unto them, Why trouble ye the woman? for she hath wrought a good work upon men. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." [Matthew 26:6-13.]

"But when the disciples saw it, they had indignation, saying, To what purpose is this waste?" [Verse 8.] Judas was the one who first made this suggestion, and others were ready to voice his words. But was it waste? Mary had been long reserving this box of ointment. Lazarus, her brother, had been called forth from the grave and restored to his family by the words and power of the Saviour, and Mary's heart was filled with gratitude.

Taking in her hands the box of precious ointment, she quietly opened it. Her action would probably have passed unnoticed had not the ointment made its presence known by its rich, sweet fragrance. Then Mary poured its contents upon the head and feet of the Master. In this act she expressed her deep gratitude to Jesus for all that He had done for them as a family.

This incident is full of instruction. Jesus, the world's Redeemer, is drawing close to the time when He will give His life for a sinful world. Yet how little did even His disciples realize what they were about to lose. Mary could not reason upon this subject. Her heart was filled with pure, holy love. The sentiment of her heart was, "What shall I render unto the Lord for all His benefits toward me?" [Psalm 116:12.] This ointment, costly as it was estimated by the disciples, was but a poor expression of her love for her

Master. But Christ could appreciate the gift as an expression of her love, and Mary's heart was filled with perfect peace and happiness.

Christ delights in the earnest desire of Mary to do the will of her Lord. He accepts the wealth of pure affection which his disciples did not, could not, understand. He knew that if His disciples were under the influence of the heavenly angels that accompanied Him, they too would be inspired with <a zeal in> true devotion and entire consecration to the mind and will of God. They would consider no offering of sufficient value to declare the heart's spiritual affection. He had been everything to them, and they did not realize that soon they would be deprived of His presence, and could offer Him no token of their great love. Mary's ointment was the gift of love, and this gave it its value in the eyes of Christ.

Led by Judas, the disciples continued, "This ointment might have been sold for much, and given to the poor." [Matthew 26:9.] Here is a saying expressive of narrow minds. By their words the disciples showed that they begrudged Christ the gift; they would have given <its value> to the poor.

Jesus saw Mary shrink away abashed, expecting to hear reproof from the One she loved and worshiped. But instead of this she hears words of commendation. "Why trouble ye the woman?" He said, "For she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." [Verses 10-13.] No other anointing would Jesus receive, for the Sabbath was nigh at hand, and they kept the Sabbath according to the commandment. When the three Marys came early on the morning of the first day of the week <with sweet spices> to anoint the body of Jesus, they found the tomb empty.

It was not at all pleasant to Judas to be reproved, and he was greatly angered. He went out to consider how he could gain money by selling himself to do a most terrible deed. For a far less sum than that box of ointment cost, Judas betrayed his Lord.

O, if we could only realize that in every congregation there may be souls who are being called upon for the last time <by counsel and reproof> to repent; who, like the Jewish nation, have advanced step by step almost imperceptibly in resistance of the Spirit of God, until spiritual blindness has taken the place of the light they once enjoyed. Under a spirit of unbelief, envy, and criticism, the evidences they have had are no longer evidence, but a matter of questioning and doubt. Trust is misunderstood, and perverted to mean error. Evidence might be piled upon evidence, but Satan is close at their side that the word spoken shall be misapplied and perverted, and become a matter of suspicion and distrust. How careful then should every person be that they shall not do despite to the spirit of grace. <"Take heed how ye hear." [Luke 8:18.] Take heed how ye read.>

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who

knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." [Romans 1:28-32.]

Those who resist the Holy Spirit of God, and provoke Him to depart, know not to what lengths Satan will lead them. "O, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace." Shall the words of Christ be irrevocably spoken, "But now they are hid from thine eyes"? [Luke 19:42.] When the Holy Spirit departs from the human agents, they will <unperceptively> do those things which they once viewed in a correct light <to be decidedly sin.> They will follow step by step in the footsteps of Satan. Who then can strive with them to any purpose? Will the minister plead for them and with them? All their words are as idle tales. These souls have Satan <as their chosen companion> close beside them to misconstrue the word spoken, and bring it to their understanding in a perverted light.

They are misinterpreted by them, for when the Spirit of God is grieved away, every appeal made through the Lord's servants is meaningless to them. They will misconstrue every word. They will laugh and turn into ridicule the most solemn words of Scripture, <warnings> which, if they were not bewitched by satanic agencies, would make them tremble. Every appeal made to those who are in need of help is in vain. They will not hear a word of reproof or counsel. They despise all the entreaties of the Spirit, and disobey the commandments of God which they have once vindicated and exalted. Well may the words of the apostle come home to such souls, "Who hath bewitched you that ye should not obey the truth?" [Galatians 3:1.] They have followed the counsel of their own hearts until truth is no more truth to them. <Barabbas is chosen, Christ rejected.>

"As it was in the days of Noe, so shall it also be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed." [Luke 17:26-30.]

Those who have caught the inspiration of that love, which will exist in every heart in the family of the redeemed host, will enter into the joys of their Lord. The spirit of peace and heavenly joy fills the hearts of those who can appreciate the heavenly gift. Christ, the world's Redeemer, although unseen, fills some human hearts with love. They, by faith, are one with Christ, and their hearts are drawn out to Him as was the heart of Mary. They eat His flesh; they drink His blood. They live in Christ, and Christ lives in them. Nothing is too costly to give Him; no self-denial or self-sacrifice too severe to be endured for His sake. Jesus is loved supremely.

The desire that Mary had to do this service for her Lord was of more value to Christ than all the spikenard and precious ointment in the world, because it expressed her appreciation of the world's Redeemer. It was the love of Christ that constrained her. The matchless excellency of the beauty of the character of Christ filled her mind and heart.

The commendation of Christ after the condemnation of the disciples was inexpressibly valuable to Mary. She adored Him as her Redeemer. Judas and the disciples wanted to withhold this expensive favor from Christ, calculating the money value of the gift under pretense of helping the poor.

Mary, by the Holy Spirit's power, saw in Jesus One who had come to seek and to save the souls that were ready to perish. Every one of the disciples should have been inspired with a similar devotion. Their after knowledge gave them a true sense of the many things they might have done for Jesus expressive of the love and gratitude of their hearts, while they were near Him, and enjoyed His counsel; while they beheld His love for poor and suffering humanity. They felt the reproof keenly as they took from the cross the bruised body of their Lord.

When Jesus was no longer with them they felt indeed as sheep without a shepherd. And there were many things that they began to see and understand. They might have shown Him favor on many occasions. They could see now where they could have offered attentions that would have been expressive of their love. They no longer reflected upon Mary's act but upon themselves. O, if they could have taken it all back, this censuring, this presenting the poor as more worthy of the gift than Christ!

Those who should have been first in these offices of love were last. And Mary, who was considered the least, was first. The all pervading love of Jesus Christ in the hearts of His disciples should have been expressed by His followers in visible actions, showing that they recognized His supremacy, and that all might witness that they knew him to be worthy of the highest homage. The world can only judge of our knowledge and love of Jesus by the outward expression, the external testimony.

The disciples did not take in the many lessons given in the Scriptures in regard to the faith that works by love and purifies the soul. And the work of Mary was just the lesson that they needed to show them that if they were more demonstrative in their appreciation of their Lord, it would have been wholly acceptable. Christ's human nature was often grieved because of that which He should have received from His disciples, but which they did not give Him. This was a sorrow to Christ. He knew they needed a stronger faith in Him as the world's Redeemer to enable them to withstand the temptations of satanic agencies. Actions of love mean much. The loneliness of Christ, separated from the heavenly courts and living a life of humanity, was never understood by the disciples as it should have been.

And the very same want is evident in our world today. But few appreciate all that Christ is to them. If they did, the great and beautiful love of Mary would be expressed <to His representatives, chosen of God,> the anointing would be freely bestowed. The expensive ointment would not be called a waste. Jesus approved of this waste as a testimonial of Mary's love for her Master, who was constantly working in the behalf of others, doing good to the poor, and speaking words of comfort to the oppressed.

Christ announced His mission in Galilee. This mission He had presented to the prophet Isaiah, the substance of which is repeated in Luke 4:16-19. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, the preach the acceptable year of the Lord." [Verses 18, 19.]

The entire life of Christ had been one of self-denial and self-sacrifice. The words, spoken in indignation, “To what purpose is this waste” [Matthew 26:8], brought vividly to His mind the greatest sacrifice ever made, the one that could not be surpassed, in giving Himself to be the propitiation for a lost world. Christ took it all in. If left to be judged from a human standpoint, such a sacrifice was a most extravagant one, a wanton waste.

There are gifts that we rightly proportion to the character and necessities of the ones upon whom we bestow them. Not many of the poor would appreciate Mary’s offering, <or our Lord’s sacrifice of Himself,> which gift was the highest that could be given. That ointment was a symbol of the overflowing heart of the giver. It was an outward demonstration of a love fed by heavenly streams until it overflowed. And that ointment of Mary, which the disciples called waste, is repeating itself a thousand times in the susceptible hearts of others.

The Lord God is profuse in His gifts to our world. The question may be asked, Why does the Lord show such waste, such extravagance in the multitude of His gifts that cannot be enumerated? The Lord would be so bountiful toward His human family that it cannot be said of Him that He could do more. When he gave Jesus to our world, He gave all heaven. His love is without a parallel. It did not stop short of anything. And having given us His only begotten Son, shall He not with Him also freely give us all things?

Well may the heavenly host be filled with amazement as they look upon the human family who <cling to their old rags of self-righteousness and> refuse to be uplifted and enriched with the boundless love expressed in Christ, <as He presents to them the white linen which is the righteousness of His character, and> as they behold how few accept the great gift of life, eternal life. Men cling to the earth with all their powers as if fearful that they shall become inhabitants of heaven. They do everything that will <show they choose Barabbas and> discourage Christ and the Father. Their wicked spirit leads them to do everything contrary to that which the Lord desires them to do. He has given them every facility, every advantage, that they may do the works of God, but it is at an immense sacrifice. The heavenly universe exclaims, “Why cast ye your pearls before swine? Why is this great waste, <my Lord>?” [See Matthew 7:6.] The Lord sees the human agents who belong to Him by creation and by redemption, and if they will fulfil the conditions which they Lord has covenanted with them, they shall have life and immortality in the kingdom of God.

Self-denial and whole-hearted sacrifice meets us every where. To human reasoning the whole plan of salvation is a waste of mercies and resources. They are provided to accomplish the restoration of the moral image of God in man. The atonement is abundantly able to secure to all who will receive it, mansions in heaven. The supposed prodigality of Mary is an illustration of the methods of God in the plan of salvation; for nature and grace, related to each other, manifest the ennobling fullness of the Source from which they flow.

Ms 29, 1897

Counsel and Warning

April 6, 1897

I feel deeply over the sudden apostasy of Brother McCullagh. I cannot say the apostasy of Brother Hawkins, for he has been greatly deceived by one who is himself deceived by Satan.

Our association with our brother has been most pleasant. When a party visited Cooranbong, for the purpose of viewing the land preparatory to its purchase, Brother McCullagh was of the number. He was very much indisposed, for he was suffering from inflammation of the throat, stomach, and lungs. The morning after the decision to purchase the land was made, we had a praying season for Brother McCullagh. The Spirit of the Lord laid the weight of his case upon me, and indited prayer in his behalf. As we pressed our petitions for his recovery to the throne of God, the room seemed full of the presence of God, and there and then our brother was healed. He had come with his spring cot, designing to remain a couple of weeks at the least; but the next day he felt that his stomach and throat were healed, and he went back Sydney to continue his work.

Apparently an excellent work was done for our brother. He continued in earnest labor for a long time, until his last sickness. We regarded this blessing, which was given us, and especially to Brother McCullagh, as an evidence that our decision to purchase the land was according to the will of God.

Not one unpleasant word has passed between me and Brother McCullagh. In his last illness I visited him, and spoke to him in reference to his health, showing that there was great necessity of his having the proper kind of food. I told him that if we were neglectful in this, the Lord would not work a miracle to counteract the effects of wrong habits of eating and drinking. These are the first words I had spoken to him of a serious character, in regard to his diet.

I urged Brother McCullagh to come to the meetings which were held last April in Cooranbong for Bible instruction. I told him that we could take care of him and his wife, but that circumstances were such that we could not accommodate Christabel. Willie's children and Edith Ward, whom I had taken as a member of my family, were enough children to be together. I told Brother McCullagh that if they could find a place for Christabel among Sabbath keeping friends, we would do everything in our power to care for him and his wife. But they came late and secured a place with Brother Sherwin's family. This was quite a distance away, and they were often absent from the meetings.

I had spoken to Brother McCullagh in regard to his being careful of his diet, because I knew that his stomach was irritated. I have treated Brother and Sister McCullagh with great tenderness. A very few times I have sat at their table, but I never made a raid against them because I could not approve of the diet prepared for Brother McCullagh or his child. I have had great light from the Lord upon the subject of health reform. I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others. I present these matters before the people, dwelling upon general principles, and sometimes if questions were asked me at the table to which I have been invited, I answer according to the truth. But I have never made a raid upon any one in regard to the table or its contents. I would not consider such a course at all courteous or proper.

I have ever shown the most tender sympathy for both Brother and Sister McCullagh, for I knew that Christ was touched with the feelings of their infirmities. When their harness was stolen from the stable, I gave them three pounds to buy another harness. When I have had a decided testimony for Brother and

Sister McCullagh, I have not then presented it, but have tried to follow the example of Christ by presenting general principles. At Ormondville, New Zealand, we had a very profitable meeting. In a most solemn manner I presented the great responsibilities resting upon parents in their work of educating and training their children according to the Word of God. The parents are to work together in perfect harmony, with a single eye to the glory of God and the good of their child. Both Brother and Sister McCullagh knew that the Lord was in this message, and they acknowledged that improvement must be made in their manner of educating and disciplining their child.

While at Hastings, New Zealand, I wrote many pages to them, but I did not give it to them, hoping that the plain testimony I had borne to all would obviate the necessity of speaking to them personally. When I saw that other children were in danger because of their child, I spoke a word of warning to the parents of these children, telling them to keep their children under their own eyes. When Sister Hamilton came to me in deep distress, because her daughter was becoming changed and injured by association with Christabel, I opened my doors to the widow and the fatherless, although I had a large family, and it was quite inconvenient for me to do this. I did as I would be done by were I in her situation.

But the time came when all restriction was removed from me. I had written Brother and Sister McCullagh quite a lengthy testimony, a message from the Lord that Sister McCullagh's influence was not helpful to the members of the churches in and about Sydney, that by visiting families, she was plainly sowing seed which would imperil the church. Her influence was not strengthening and upbuilding, but was of a character to create suspicion, and to suggest ideas that created disaffection and disunion. We knew that this work had been done. I thought that if we would correct the evil without making trouble, we would do so; but the church must not be injured by such conversations, such complaining, such jealous surmisings. Something must be done. I sent them the light given me by the Lord, but in the place of reforming, they have tried to destroy my influence. O, what a work has been done!

I have always been a true friend to this family. I spoke to them in regard to the education and training of Christabel; for I knew that they did not manage the child in a way that was in accordance with the Word of God. The words I spoke were not harsh, but were the truth that they needed. This was before they came to Cooranbong. On one occasion during this meeting, Brother McCullagh was especially blessed by God. He said that he had been blessed, and that he saw things in a different light than ever before, and his countenance reflected the light shining upon him.

I was very desirous that Brother McCullagh should have all the benefit possible from these meetings, for matters had been presented before me so clearly that I knew that he was in danger. I knew that his mind was under strong temptation. He talked these things to his wife, and together they were causing, in the churches in the suburbs of Sydney, a state of things which would produce a harvest that would not be pleasant to garner. Sister McCullagh's missionary visits and Brother McCullagh's influence tended to counteract the work for the accomplishment of which so much money and labor has been expended. And Fannie Bolton's statements, which were cruelly untrue, were as seed sown in their minds, to produce fruit.

It was in mercy to them, and to Brother McCullagh in particular, that we wished him to attend the meetings in Cooranbong and receive all the blessing possible, for at that time he was really anchored no where, but was on the point of cutting himself loose from us as a people. Not one word was spoken to me by either Brother or Sister ----- in regard to Brother McCullagh's feeling of disaffection, which existed before he left Sydney. We all hoped that during the meetings in Cooranbong he had received a blessing, and was strengthened to resist temptation.

Brother McCullagh has often said that Sister White was his best friend, and a great help to him. I have ever befriended him. He has often been entertained by me at my house, and eaten bread with me at my table. Our association together has been most pleasant. And now, without any change in my attitude toward him, without uttering one word to me of what he considered me to be guilty, he handles my name in a public meeting, pouring out upon me all the venom he can well present in words. Without any warning, without writing, without speaking one word to me, he pours out the venom that has been accumulating in his mind. He had no provocation to do this. What spirit could have taken possession of him but the spirit that inspired Lucifer and Judas?

The fury of the spirit that led to this unchristian step, to break up the friendship that has existed, the Christian unity that Christ prayed might be seen among His followers, speaks for itself in language that cannot be misinterpreted. I was not present to answer the charges brought against me. Had I been, I should have demanded a hearing just as soon as it could be arranged. It would have been my due.

Shall we call this step the moving of the Spirit of God? We see not one sign of Christlikeness in this way of treating matters. There is a moral as well as a mental mania; when this is the case, humanity seems to be displaced, to drop out of the <being.> Another power takes possession and control. In the case of Brother McCullagh, mental self-delusion was strongly combined with an infatuated moral perversion. He has been as deluded as those of whom Christ said, "They shall put you out of the synagogue: yea, the time cometh that whosoever killeth you will think he doeth God service." [John 16:2.] How many will hereafter walk in the footsteps of Judas, I am not able to say, but to the end I shall meet and contend with this dragon spirit.

Christ warned Peter that he would deny him, but in his self-confidence Peter said, "No Lord; I never will." [Mark 14:30, 31.] He thought himself perfectly secure, and protested against being misjudged, denying the necessity of any warning. He declared that though all should be offended in Christ, yet he never would.

Christ had before said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren." [Luke 22:31, 32.] And when Peter denied Christ, declaring that he knew not the man, Jesus turned and looked upon him. Had he spoken, he would have said, "I pardon your transgression." Satan has not power even to sift without permission from God, and Christ was watching the terrible sifting of him for whom He had prayed. The fall of Peter was the development of the natural elements of character. Under testing trial, these revealed themselves. When Peter saw this, his repentance was sincere, and light came out of the defection.

I am a vegetarian. I cannot eat the flesh of dead animals when I know that it is filled with disease of every kind. I have made no secret of testifying in reference to the health reform essential for Christians. I have never made this question a test; but I have given to all the instruction the Lord has given me, and I shall continue to do this. I shall continue to warn others of the dangers of meat-eating, giving facts which have come under my observation, and showing the dangers of meat-eaters. I have had my book, Christian Temperance, circulated everywhere, and it will soon be again before the public in an enlarged and revised edition.

In our camp meetings I have made it my practice to speak on Sunday afternoons on the question of temperance. In Groveland, Massachusetts, I spoke at one time to twenty thousand people on this subject. I have been solicited to speak in large cities. No sooner had our meeting in Groveland closed than twelve men came to the stand. One touched me on the shoulder, and said, “Will you speak in Haverhill, Massachusetts, Monday night? I will send a hack to convey you from the cars to the hall.” I was much worn with labor, having spoken twice to an immense crowd that Sunday, but I dared not refuse. I went to Haverhill, and stood on the platform with my husband, and with twenty men, leaders in the temperance work. The president's hair was white, and his countenance expressive. Eleven hundred people were before me, and the Lord Jesus was at my side. I was lifted above and out of myself. The Lord spoke to that crowd through human lips, and thus it has been again and again.

The greatest tirade may be made against me, but it will not change in the least my mission or my work. We have had this to meet again and again. The Lord gave me the message when I was only seventeen years old, and I have been engaged in public labor ever since. Next November I shall be seventy years old. The message the Lord has given me to bear has been in a straight line from light to light, upward and onward from truth to advanced truth.

As for the claims that these brethren make, that their conscience and the Holy Ghost has led them to take the position they have against me and the truth, the Lord has given them no such commission. They cannot do anything against the truth, but for the truth. The Lord God is a God of truth. He never leads a man to walk in crooked paths, directly contrary to the principles of truth and righteousness.

Why is all this tirade against me? Because I was faithful in the discharge of my duty; because I bore a decided testimony against existing wrongs, and the influence that would be exerted by Brother and Sister McCullagh unless there was a change in their religious experience. God is pleased with holiness of heart, and displeased with sin. Holiness may be much talked of and exalted, but if it is not taught and practiced in the home life, it is of no value to those who may think they have wonderful light on sanctification and holiness.

Those who think that the change in the sentiments of one or two will cause the whole body of Sabbathkeepers to turn aside and follow a new torch light, that has never been kindled from the divine altar, will find themselves disappointed. They will lie down in sorrow. “Pride, arrogancy, and a proud mouth do I hate, saith the Lord.” [Proverbs 8:13.] The action of these two brethren appears to God in a peculiarly sinful light. If the Sabbath keeping Adventists are all wrong, what evidence shall we expect to

receive in the correction of supposed existing errors? Will the revealing of the dragon spirit have a convincing power? Will the betrayal of sacred trust give evidence of the teaching of the Holy Spirit?

To witness the gradual corruption of a child is most painful to my heart, because that child is a member of God's human family. Can parents see their children becoming vicious and unclean in thought and practice without feeling deep sorrow? How is it, then, when the Lord's children turn from light and the leading of His Spirit, and with their own hands tear down the pure and holy things in which they have delighted and reverenced, and which they have been building up for years? Does not God feel the rebellion of His children? And when, as a moral governor, He is called to pass sentence against them, as unruly and dangerous subjects, does it not grieve His heart of love? "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live." [Ezekiel 33:11.]

O, better, far better, would it have been for Brother McCullagh to have died in peace while he was anchored in Jesus. What confidence can he have in his future line of faith any more than in the past. God has seen fit to send him and his wife warnings in regard to his family. It does not please the Lord that the family should remain as it is, for mother and daughter are both in a state where their influence is not pleasing to Him. "Report, and we will report," they say by their actions. [Jeremiah 20:10.] This mischievous gossiping sows seeds of evil. It is like the sinful leaven. Knowing all this, I gave them the warning. I did not parade their defects before a church or people; but I wrote to them, and they have the testimony now if they have not destroyed it, as some have done.

Ms 31, 1897

Managers of Sanitariums

"Sunnyside," Cooranbong, New South Wales, Australia

February 20, 1897

The position which Dr. Burke insisted upon holding was that of superintendent or manager. Here the mistake was made. This office should never have been given him. His time and labor, devoted to his patients, is all that one physician is capable of carrying. He has thought that he should stand as Dr. Kellogg has had to stand in the Sanitarium. But if he does his work faithfully in instructing and educating the workers, in treating the sick, and in answering the calls which will certainly be made upon him from outside patients, and which it is the duty of every physician to attend to, if he ministers to the suffering ones, this is all that he can manage. The business and financial management should not come upon him, for things will be neglected that ought to be done, and others devised and entered into which should be left alone.

The superintendency is a work that should stand by itself. A judicious superintendent should be secured, who will have the supervision over everything in business lines. He should have power, after consulting with the board of directors, to scrutinize the business management in the bills made out for the guests. There has been a mistake made in this line. Strange movements have been made in these matters. There has not been altogether wise dealing in this respect, and the institution has had to suffer in

consequence. There should be a complete understanding of the outgoes and incomes. A bookkeeper, one who is not a physician, should be engaged to keep the books.

The wages offered should be such as will secure the best kind of help. Nothing will be saved in narrowing in this line. Loss will be sustained if inexperienced men become superintendents or managers in the business lines of the institution. It would have been wisdom if there had been an all-round man in business matters to work in the Health Retreat, one who would be prepared to do outside work and answer the calls made. Then Drs. Maxson and Sanderson could have filled their proper positions as physicians, and left the work of managing to those better calculated to do that class of work. Thus thousands of dollars that have been expended might have been saved. This devising and planning of men, and running the institution after their own ideas, has increased the enormous debts upon the institution.

The inventive powers of Dr. Maxson have been exercised to keep everything under his supervision. This must come to an end. Dr. Maxson has been too anxious to expend money in the erecting of imposing buildings. The propositions in this line should not have been allowed for a moment. It is a sin to add building to building and thus accumulate debts which they have no prospects of discharging. The Lord would have His people educate them in lines of strictest economy, in the place of consuming every dollar in improvements, especially when they have before them as institution already crippled with debt, and sick in consequence of former mismanagement.

Let one take hold of that institution who has had an experience in business lines, one who conscientiously loves God, and who can give time to consider the various propositions made by physicians to eat up the means which should go to lessen the great debt under which the institution is a reproach.

Let all who have a burning desire to ape the institutions at Battle Creek, to build, build, make the most of what they have already. Let them help to relieve themselves by going out among the people and presenting the case of the institution before them as it is in its great need, and create a sympathy for it. Let them raise funds to relieve the embarrassment already upon the institution. If there are two physicians, send one out to awaken an interest, and attend the sick cases that call. There is much that can be done in this line. Let their restless zeal extend to relieving the sick outside the institution, and not in doing a work they have no right to do, and by which they have not brought means into the institution. Let their zeal in managing lines take this turn, and then they will not entertain so earnestly the ambitious projects of incurring more debts in the place of lessening the debts already made.

The work and experience of Dr. Kellogg has been of a different character. He could serve in several lines. But he has been warned that he should not carry the responsibilities that he has carried in the past, not because he has not capabilities to do this, but because the work is so large, because it is increasing in importance, and the delicate and responsible business of dealing with suffering humanity is overwhelmingly large. For him to thus occupy his mind and his time so largely in common business lines is heavy work for a man who is already burdened too heavily. Yet he has not seen how he could withhold from making plans that would advance the work, and his counsel is sought making plans that

would advance the work, and his counsel is sought largely in lines that another should have wisdom to carry forward.

But Dr. Maxson has been repeatedly told that he is not fitted to be a superintendent of the health institution. His mind is not molded to take that responsibility. He has not sufficient breadth or depth of mind to take in and discern all its liabilities, and prepare wisely for them. If the institution were crowded with patients, that would not help it to success, unless every outgo was carefully guarded, the bills made out after careful consideration, and economy practiced in every line.

The Lord is displeased with those in responsible positions. As members of the board they should feel the burden devolving upon them to closely investigate and see what is being done to lessen expenses. The work should not be left to be done in a bungling manner. The best and most capable business manager should be found, and employed to take the responsibilities as superintendent and manager. Then he should call to his assistance men who will be true as steel, who will do the work which is positively essential to be done.

Use economy in the table provisions. This has consumed much means which wise judgment might have saved. The sanitarium [at] Crystal Springs has been managed very much as if it were a large hotel, while hotel prices have not been demanded to meet the outgoes. There is need of religion in eating, religion in dressing, religion in every jot and tittle of the principles of physicians and managers. There is need of economy, and those who have connected themselves with the institution, and yet cannot discern its crippled condition, those who will plan after their own impulse, are not to be trusted as superintendents or directors.

This was the counsel given in a most impressive manner, by One whose authority is to be respected in all your councils. After a patient examination of the situation had been made, the way was opened to obtain an insight into the special work to be done in our colleges and printing establishments. But that I will not include here. The counsellor said, “The Lord has been dishonored. The religious interest must be of a deeper type. It must lead to an inward work of the heart before the outward work will be correct. The lessons of Jesus Christ are to be carried into every phase of practical life. Economy is to be practiced in all things. Gather up the fragments, that nothing be lost. There is a religion that does not touch the heart, and therefore becomes a form of words. It is not brought into practical life. Religious duty and the highest human prudence in business lines must be commingled.”

The Word carefully studied, and eaten as the Bread of life, will be digested properly. That Word contains the lessons that every soul will need to learn if they would walk and work with discretion. Cultivated fancies and tastes cannot be indulged and yet the human agent be a co-laborer with Christ. The revelation of the attributes of Christ will be unmistakably revealed in those who are His followers. The invitation must be heeded, “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.” [Matthew 11:28-30.]

It is in humbly working by the side of Jesus that we find rest. Men who feel themselves sufficient to take upon themselves responsibilities that they cannot manage, do injury to themselves and to the cause of

God. Yet they are so blind that they cannot discern but what they are fully competent to undertake any thing. Although the Lord has warned them, they do not “take heed,” but retain their own ideas that they are just the men to manage and superintend. And the men in responsible positions who have thus allowed incompetent men to do this work are responsible for these things. They have not been faithful at their post of duty, firm as a rock to principle. In thus giving away the work and cause of God, in order to keep peaceable feelings, fearing the consequences if they should do according to what [they] know to be right, dishonor the Lord, and leave the work of God to become embarrassed by unwise management. When will men be wise?

It is very difficult for a man to discern his own weak points of character. He supposes himself to be capable to do things that he has not been qualified by the Lord to do. If he will keep humble before God, and work in the lines where he can work, God will work with him, and in thus co-operating with God, and not trusting to his own imperfect notions and theories, he will be counted a wise man, because God is his wisdom. I have spoken these things to Dr. Maxson and his wife several times before; and if he had only believed that God had given him counsel, he would have been relieved of difficulties and perplexities that the Lord does not want him to bear.

“Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.” [Colossians 3:17.] And still the apostle’s charge comes closer, “Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.] This is the fruit that is always borne upon the tree that has its roots in Jesus.

The truths of the Bible may be repeated; but are these truths eaten, do they become a part of our spiritual sinews and muscle, our desires, our appetites and passions? The great truths are brought into immediate contact with the smallest things in our habits and practices.

There must be the implanting of a new nature and the influence of grace through eating the Word of the Lord. Thus we shall be daily strengthened, and renewed more and more after the divine image of the life of Christ in humanity. That humanity was perfect. It was a life of completeness. When we individually eat the flesh and drink the blood of the Son of God, there will be much greater meekness and lowliness of heart revealed in the character. This exhibition of character is a representation [of] all who are seeking for glory and honor and immortality—eternal life.

But the high ideas and ambitions, the plans and great desire to make a show, are an evidence that the soul is not eating the flesh and drinking the blood of the Son of God. Their words, their demeanor, their conduct in little things reveal that the Word of God is not their counsellor, their food, the current circulating through their religious life. There is need of the power of conversion in a higher sense in those who claim to be disciples of Jesus Christ, before they will reveal in character the rich cluster of fruits which will satisfy the Lord God of heaven. All who exalt themselves shall be humbled, and those that humble themselves shall be exalted.

Ms 32, 1897

Guidance of God in Work

“Sunnyside,” Cooranbong, New South Wales, Australia

April 13, 1897

This is God’s own world, and if His means and His territory is in the hands of authorities and powers over whom Satan has had control to work out his attributes, and He works upon the human agent, and through His providence brings about circumstances that will send the message to regions beyond, shall finite men set up their human conjectures and notions to block the way? This is a species of conscientiousness that is not dictated by the Holy Spirit.

Let all be careful how they interpose themselves between God and the working of His providences. Let every messenger of God attend to his own specified work, and not be rushing into a work of his own wisdom and devising. If the Lord’s messengers would seek the mercy seat most earnestly, that they may ever be well-balanced and not move impulsively with shortsighted views; if they would wait patiently, they would have a more deep and even current of experience to leave behind them—one that would be of great help to others. The glory of the Lord is to be their rereward. They must constantly seek God for wisdom, carefully weighing each point with fear and trembling, lest human wisdom shall be brought into the work in the place of the light from heaven which is promised to all those who seek the Lord with the whole heart.

God will open many doors of labor and hope to those who will not bring in their own impetuous plans, but patiently and prayerfully wait for Him to guide their decisions. The great General of the armies of heaven and of every battle in His cause, will lead His people in these perilous times if the under leaders, the under shepherds, will do their appointed work. If they will listen to the voice that says, “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] They will walk in the light as God is in the light.

Let the men to whom have been entrusted great responsibilities be assured that they are following their Leader Jesus Christ, and not the impulse of their own natural temperament. Then if they walk with their eye upon the Lord Jesus, working out His plans, all will be well.

There are many kinds of light by which men direct their steps. Many follow their own counsel, ambition, and fancies, and reasoning, supposing these to be the true light. But they find that they are following not Heaven’s guiding star, but an uncertain meteor. O, how Satan is putting forth his masterly efforts to bring to pass those things that are not in accordance with God’s will, things which he can use to oppose and misrepresent the truth of God. For the sake of Jesus Christ, do not make these the truth at any time or in any place by movements which God does not require you to make.

There has been not a little of this kind of work among God’s people. They have been ordering, getting up a variety of plans, and setting influences in operation that are helping the enemy. Satan is making use of every means to close up our way, that the standard of truth shall not be unfurled in many regions where God’s heavenly instrumentalities are preparing the way.

Not a human hand touched Jericho. And the armies of the Lord's host, under their heavenly General, will do many things for us if men will move in accordance with God's will, obeying their great Captain. Give God a chance to work in His own way. I am grieved as I see men desirous to mark out the course that others should pursue in far distant lands, when we believe that this work of proclaiming the truth is of God. God must work His own appointed agencies. We must give matters more into His hands. We must not want to be masters of our own individual selves, as though everything were under the jurisdiction of a few men in a certain locality who are finite like the rest of humanity.

God does not design that everything shall center in one place. He would have men stand aside, and not feel that they are the ones to whom all questions must be referred. This may seem Greek to you, but I know what I am talking about, although it is hard for me to express. In the name of the Lord I lift the danger signal. Men need to fear and tremble for themselves. They should not feel capable of running ahead of Jesus. He has said, "Follow me."

God is not pleased to have men in far distant lands wait for word from any great center before they make a move. God has the ordering of His work. Let us believe in His power to guide. He will give wisdom and understanding to His representative men in their portion of the great moral vineyard. "Ye have not chosen me," He says, "but I have chosen you; and ordained you, that ye should go and bring forth fruit." [John 15:16.]

I would say to my brethren: The Lord gives His messages to His representatives in all parts of the worlds. His orders to His servants in "regions beyond" do not have to pass through a certain place. [2 Corinthians 10:16.] The Lord does not lay every responsibility upon those who assume them. He does not give to any the privilege of saying, You shall do this, or you must not do that. God is dishonored when we are educated to look so largely to any one Center.

It was Christ who breathed on His disciples, and said, "Receive ye the Holy Ghost." [John 20:22.] And Christ is represented by His Holy Spirit today in all parts of the world. He will give the inspiration of His Holy Spirit to those who are of a contrite heart. Let there be more dependence upon the Holy Spirit's efficiency, and far less upon human agencies. Some, at least, have no evidence that they have an abiding Christ, and that He has inspired them with wisdom in counsel through the transfusion of His own self in the heart. There are among our leaders those who are living a life separate from Christ. While they are looked to, trusted in, and relied upon as the great council of God, they have not the mind of Christ. Jesus Christ, living in the faculties of the consecrated human agents, will act through every organ. They will depend upon and choose the will of God, and conform to His character. All pride, all superiority, all arbitrary exactment will be put away; they will feel that they are "all brethren." [See Matthew 23:8.]

Ms 33, 1897

We Would See Jesus

April 6, 1897

I am awakened at half past twelve o'clock p.m. My soul is burdened. I am troubled for these my brethren who have departed from the faith, giving heed to seducing spirits, to the peril of their souls. We sincerely hope that the experiment made by these brethren may be sufficient.

During the past night I seemed to be in an assembly, bearing a testimony to these brethren, whom I was trying to help. I was telling them that just such a work as they have begun had been begun by others, but it was at great loss to their souls, and to the souls of others, for they had been entrusted by the Lord and by their brethren, with the work of winning souls to Christ.

Christ has given us the truth in Daniel and Revelation. In this age we can see the necessity of drawing men to Christ. This draws them to one another in that confidence, that love, that unity, for which Christ prayed in His last prayer with and for His disciples. This unity was essential for their spiritual growth. This world is a battle field, upon which the powers of good and evil are in ceaseless warfare.

At the time when Christ's work bore only the appearance of cruel defeat, when to the disciples the case seemed hopeless, certain Greeks came to the disciples, saying, "We would see Jesus." [John 12:21.] This inquiry showed Christ, who was then standing in the shadow of the cross, that the sacrificial offering of Himself would bring all who believe into perfect harmony with God. By making this propitiation of man's sins, Christ's kingdom would be perfected, and extended throughout the world. He would work as the Restorer. His Spirit would prevail everywhere.

None of the people, not even the disciples, understood the nature of Christ's kingdom. They seemed to be unable to believe that Jesus would not sit on David's throne, that He would not take the scepter and reign as a temporal prince in Jerusalem, before His ancients gloriously.

Christ gave them lessons which they could in no wise comprehend. But after His crucifixion, Jew and Greek, barbarian and Scythian, bond and free, would be able to have a clear comprehension of His work and of the words which upon this occasion He addressed to them. "The hour is come," He said, "that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." [Verses 23, 24.]

Christ heard the eager, hungering cry, "We would see Jesus." [Verse 21.] These Greeks represented the nations and tribes and peoples who would awake to their great need of a power out of and above finite power. For a moment Christ looked into futurity, and heard the voices proclaiming in all places of the earth, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] This anticipation, the consummation of His hopes, is expressed in His words, "The hour is come, that the Son of man should be glorified." [John 12:23.] But the way and manner that this glorifying was to take place was never absent from Christ's mind. Only by His death could the world be saved. As the grain of wheat, the Son of man must be cast into the earth, and die, and be buried out of sight; but He was to live again.

Every harvest this lesson of the grain of wheat is repeated. Those who till the soil have the illustration of Christ's words ever before them. The seed buried in the ground produces much fruit, and in their turn the seeds of this fruit are planted. Thus the harvest is multiplied. The harvest of the cross of Calvary will

bear fruit unto eternal life. And the contemplation of this will be the glory of those who will live through eternal ages.

With this lesson Christ connects the self-sacrifice we must practice. “He that loveth his life, shall lose it,” He declared, “and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.” [Verses 25, 26.]

This is the only honor we must seek. And we must seek it with a determination and earnestness proportionate to the value of the treasure we have in view—eternal life in the kingdom of God. He who loves his temporal life so well that he will scheme for himself, devise for himself, and work upon worldly plans and human methods, will find at last that he is bankrupt, without the eternal riches. But he that hates his life, he that will choose death rather than life without Christ, will win life eternal.

“Now is my soul troubled,” said Christ—stirred to its very depths. “And what shall I say? Father, save me from this hour.” [Verse 27.] This is the cry of the humanity of Christ, as He contemplated the future. He was about to enter upon the hour of His humiliation. But glory was to come out of His humiliation. Life was to be given to man through His death. Life and immortality were to be brought to light through His soul-anguish.

The severity of the coming conflict and trial was veiled to the disciples. Christ saw the view they took of His work, and He knew that telling them now of the trial before Him, of His suffering and death, would not give them satisfactory light. It would not correct their views in regard to His mission. He could not open before them all that must come upon Him.

While in the presence of His disciples, Christ seemed to them as one who saw things afar, things which were unseen to them. A faint glimpse of his anguish of soul is given in the words spoken by Him after the inquiry made by the Greeks: “Now is my soul troubled: and what shall I say? Father, save me from this hour.” [Verse 27.] These words were spoken in anticipation of the future. In anticipation He was already drinking the cup of bitterness. His humanity shrunk from this hour of abandonment, to all appearances, even by God, when all would see Him stricken, smitten of God, and afflicted.

Here we behold a foretaste of the anguish in Gethsemane. We see the humanity of Christ shrinking from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death. In order to reveal the hearts of humanity this great sacrifice was made.

Then comes divine submission to God’s will. “For this cause,” He added, “came I into this world. Father, glorify thy name.” [Verses 27, 28.] A cloud seemed to enwrap the Son of God, and there came a voice from heaven, saying, “I have both glorified it, and will glorify it again.” Christ’s life, from the manger to the time when He spoke these words, had glorified God, and His future human and divine sufferings would glorify His Father’s name.

Some present, beholding the revelation of God, said that thundered. Others, the Greek inquirers and the disciples, catching the words of the voice said, “An angel spake to him.” Jesus answered and said, “The

voice came not because of me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up, will draw all men unto me. This he said, signifying what death he should die." [Verses 29-33.] This is the crisis of the world. If I become the propitiation for the world, it will be lighted up. The defaced image of God will be reproduced and restored, and a family of believing saints will finally inhabit the heavenly home.

This is the result of the crucifixion of Christ and the restoration of the world. "As many as received him, to them gave he power to become the sons of God." [John 1:12.]

"And I, if I be lifted up, will draw all men unto me." [John 12:32.] The question is asked, Why then, are not all drawn to Christ? It is because they do not choose to die to self, because they wish, as did Judas, to retain their own individuality, their own natural and cultivated traits of character. Although they are given every opportunity and privilege, they do not desire to give up those traits of character which, if not cut away from the character, will separate them from Christ. If, continuing to cherish these traits of character, they were admitted to heaven, they would create a second apostasy. God has graciously given man a probation, to see if they will, through Christ, obtain that power that will constitute them sons of God.

Many people were round about Christ as He spoke these words, and one said, "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? Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." [Verses 34, 35.] This is verily true in the case of the two brethren in Adelaide. God gave them light, but by confederating together, they were walking away from the light. These words of Christ come to us sounding down the line to our time.

"While ye have the light, believe in the light, that ye may be the children of the light. These things spake Jesus and departed, and did hide himself from them." [Verse 36.] A conspiracy for the purpose of putting Him to death has already been formed. The Jews wished to provoke a controversy with Him there and then.

Notice the power of unbelief. "Though he had done so many miracles before them, yet they believed not on him." Christ had worked many miracles before the Jews. As an evidence of His true mission as the Son of God, He had just performed a most wonderful miracle; Lazarus had been raised from the dead. But the men who witnessed this miracle had set their hearts against believing in Him. Nothing would affect the darkness that encompassed them. "Though he had done so many miracles before them, yet they believed not on him. 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. These things said Esaias, when he saw his glory (in prophetic vision), and spake of him." [Verses 37-41.]

“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.” [Verses 42, 43.] They had not moral power to separate from those who did not receive Christ, who were denying and crucifying Him. They loved the praise of men more than the praise of God.

Today Jesus reads hearts and knows the sentiments of every soul. At the very close of this earth’s history His voice is speaking to us. “He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, and whosoever believeth on me should not abide in darkness.” [Verses 44-46.]

These words present our individual need of coming to the light and keeping in the channel of light. The present truth, the special message given to our world, even the third angel’s message, comprehends a vast field, containing heavenly treasures. No one can be excusable who says, I will no longer have anything to do with these special messages; I will preach Christ. No one can preach Christ, and present the truth as it is in Jesus, unless he presents the truths that are to come before the people at the present time, when such important developments are taking place.

It is essential that we are careful, attentive students of the prophecies of the Old and New Testaments. John was banished to the Isle of Patmos. He writes, “I John, who also am your brother and companion in tribulation, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. And I was in the Spirit on the Lord’s day, and heard behind me a great voice, as a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” [Revelation 1:9-11.]

Read and become faithful students of the prophecies of Daniel and Revelation. The Revelation is “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” “He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.” Again this is repeated, “He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he which receiveth it.” [Revelation 1:1-3; 2:11, 17.]

There is a special experience to be obtained, which men cannot understand, though it be oft repeated to them. Christ has warned us “Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. ... If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” [Matthew 24:4, 5, 23, 24.]

After foretelling what will be the last days, Christ puts us on our guard. “Watch therefore;” He says, “for ye know not what hour your Lord doth come. ... Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looked not for him, and in an hour that he is not aware of, and shall out him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” [Verses 42, 44-51.]

It becomes every one to understand the Word of God. Men may present the theories of the truth, but unless they apply themselves to understand the truth, digging for it as for hid treasure, unless, by earnest research, under the discipline of the Holy Spirit, they understand the truth for themselves, it can never save them.

When the students of prophecy shall set their hearts to know the truths of Revelation, they will realize what an importance is attached to this search. Christ Jesus is the Alpha and the Omega, the Genesis of the Old Testament, and the Revelation of the New. Both meet together in Christ. Adam and God are reconciled by the obedience of the second Adam, who accomplished the work of overcoming the temptations of Satan and redeeming Adam’s disgraceful failure and fall. The two Adams will meet in Paradise and embrace each other, while the dragon, the beast, and the false prophet, and all who have refused the opportunities and privileges given to them at such an infinite cost, and have not returned to their loyalty, will be shut out of Paradise.

“And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; upon such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.” [Revelation 20:4-6.]

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.” [Revelation 21:3-6.]

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and many enter in through the gates into

the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely." [Revelation 22:12-17.]

Ms 34, 1897

Two Opposing Armies

April 16, 1897

We are nearing the close of this earth's history, when two parties alone can exist, and every man, woman, and child will be in one of these armies. Jesus will be the General of one army; of the opposing army, Satan will be the leader. All who are breaking, and teaching others to break, the law of God, the foundation of His government in heaven and in earth are marshalled under one superior chief, who directs them in opposition to the government of God. And "the angels which kept not their first estate, but left their own habitation" [Jude 6], are rebels against the law of God, and enemies to all who love and obey His commandments. These subjects, with Satan their leader, will gather others into their ranks through every possible means, to strengthen his forces and urge his claims.

Through his deception and delusion, Satan would, if possible, deceive the very elect. His is no minor deception. It is a masterly education he has been gaining for years. He will seek to annoy, to harass, to falsify, to accuse, and misrepresent all whom he cannot compel to give him honor and help him in his work. His great success lies in keeping men's minds confused and ignorant of his devices, for then he can lead the unwary, as it were, blindfold.

Satan claims to be the god of this world. Hear this pretender, this deceiver, as he talks with the Son of God, the world's Redeemer. Exhibiting all the kingdoms of the world in a most attractive light, he says, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. (False usurper!) If thou therefore wilt worship me, all shall be thine." [Luke 4:6, 7.] What a presumptuous, fearful boast to make to the Son of God who made the world! Satan remembered how easily he had overcome Adam and Eve in the garden of Eden, through his deceptive temptations, how readily they had thrown off their allegiance to God, had cast aside His Word, and accepted that of the fallen foe. On this Satan founded his claims as prince of the world. But Christ had to win back the race to their allegiance to God, while Satan's work has been to overthrow the Son of God.

And as Satan tempted Christ in the wilderness, so he will tempt every son and daughter of Adam. Our faith will be tested, our motives will be proved, our principles will be tried, and if we have not a daily, living experience in a knowledge of the truth and of Jesus Christ who is the Sent of God, we shall be led away from our steadfastness into the error of the wicked.

Satan's plans and devices are soliciting us on every hand. We should ever remember that he comes to us in disguise, covering his motives and the character of his temptations. He comes in garments of light,

clad apparently in pure, angel robes, that we may not discern that it is he. We need to use great caution, to closely investigate his devices, lest we be deceived. And we have a defense which we may use and be safe. “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” [Ephesians 6:11.]

Notwithstanding the Bible is so full of warning, caution, and injunctions; notwithstanding that the experience of many has been left on record, where they have been overthrown by the subtlety of Satan, yet how difficult it is to awaken minds to realize the earnest and continual activity of the devil. Yet the testimony loses its force. The warnings pass out of mind. Those warned cease to watch, they cease to pray; they do not enlist the skill and care of angels, that in their ministration they may lift up a standard for them against the deceiver. By very many Satan is received as an honored guest; his suggestions are cherished as precious light. The plain truth, so clear and pointed in the Word of God, marking out the very course man should pursue, is regarded by many as idle tales until they are ensnared and taken, and are wholly on the enemy’s side, doing him service, while professing to serve Jesus Christ.

The apostle has said, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” [Verse 12.] We should individually study the nature, the character and extent of this spiritual wickedness in high places, lest we become the dupes of Satan. “The god of this world hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” [2 Corinthians 4:4.]

There are none who make a profession of Bible truth, but that Satan is close upon their track. When any one is in a position where he can have a controlling influence upon other minds in connection with powers of darkness, then Satan works in a masterly manner to confuse the mind that has a degree of influence, that wrong shall appear right, and right shall appear wrong. This is his deceptive power working upon the mind.

The suggestions and counsel of Satan always tend to lessen the importance of God’s requirements and lead men to walk contrary to God’s law, while they flatter themselves that they are walking in union with God. A man thinks that he has faith, while his heart is filled with unbelief, for he will not accept God’s holy standard. His own human reasoning leads him in his business arrangements to make plans for his own advantage, till he comes to think that it is God’s plan. But this is the sly, deceptive working of the enemy of souls.

In whatever ability a man professing to obey God’s law may excel, Satan has a snare for his feet. And when once he is entangled therein, he has no lack of agencies and opportunities to lead him still further away. Thus souls are deluded. The deception becomes stronger and still stronger, until they are lost to the cause of God, deceiving and being deceived.

A deep stupor is upon man. He does not consider the works of Satan as they are, and he thus helps the archdeceiver in his work of leading men to cast off their allegiance to God, and transgress His holy law. Satan is come down in great power, knowing that his time is short. He works with all deceivableness of unrighteousness in them that perish. As he led Adam and Eve to disregard God’s law, so he is leading

men today to transgress the divine precept, presenting before them the loss they will sustain if they obey it. If it were possible, he would deceive the very elect. We need to be very cautious, that we do not accept the sophistry of Satan as Bible truth, or the will and mind of Satan for the will and mind of God. Satan does not tell men that if they keep the commandments of God they will be saved. He tells them an altogether different story.

"If you keep the law of God," he says, "you will have fallen from grace." The ministers repeat the same words.

I have been pained as I have seen those who profess to believe the binding claims of God's law, the claims of the seventh day Sabbath brought to view in the fourth commandment, careless in regard to its sacred character. They do the very things the Lord has told them they should not do on that day.

There should be a different mold given to the work in nearly every field of labor, especially in Europe. The Sabbath is not held by many in the light that it is presented in the fourth commandment. Some men engaged in business, having workmen under them, disregard the injunctions of God. They not only break the Sabbath themselves, but by precept and example they teach others to do the same. This is one of Satan's devices, and it will lead away from allegiance to God.

The Sabbath is God's time. He sanctified and hallowed the seventh day. He set it apart for man to keep as a day of worship. But nothing that I can say will be stronger than the words of the command: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh-day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." [Exodus 20:8-11.] This is God's day, and we show our allegiance to Him when we not only believe, but do His commandments. Those who rob God of His time will be called to account as surely as the throne of God exists.

The law of God is His great standard of righteousness. Men may, with their finite ideas, erect a standard of their own, and claim that they are righteous; but it is God's standard that will judge every man in that great day. The Sabbath claims must not be regarded in a way to show only half respect, to make a pretence of keeping it by making it altogether a matter of convenience.

If worldly interests are in danger of suffering, some will infringe on the Sabbath, and actually steal God's time, and appropriate it to their own use. This detracts from the sacredness of the Sabbath not only in their own minds, but by their example they remove the hallowed, sacred dignity which the Lord has placed upon it in other minds. That which God has made holy is brought down upon a level with other common working days as soon as any unnecessary work is done on that day. Be it loss or gain from a worldly point of view, it will not alter one jot or one tittle of God's claims in the fourth commandment. The name of every transgressor, with the character of the offense is written against the offender in the books of heaven.

But the Sabbath has been treated with great disrespect. It has been used in a way to detract from its dignity, and to remove the hallowed sanctity that God has placed upon it. God would have His Sabbath stand before the people in its moral power, answering the design of Jehovah in keeping in remembrance the living God, the Creator of the heavens and the earth. “It is a sign between me and thee,” said God. [Exodus 31:13.]

The Sabbath is not to be molded to meet man’s temporal business arrangements. Men’s business is to be arranged to meet God’s great standard of righteousness. Business matters must come under the divine restriction.

The god of this world has blinded the minds of many on this subject. They need to come closer in counsel with God, and cast off the suggestions of Satan. They need to listen to the great I AM. There is no respect of persons with God. Those who fear God and work righteousness are precious in His sight. God has opened before us precious Bible truth. It is testing trust, and through obedience to it, we shall be sanctified. But we must show our allegiance to the God of heaven in strictly observing the Sabbath of the fourth commandment, both by precept and example.

Let no one upon whom the light of the third angel’s message has shone become tempters to their fellow men, agents of Satan in leading minds into confusion, and removing the sanctity that God has placed upon his Sabbath by exalting the traditions and customs of men. Jesus reproved the Pharisees for this, saying, “Ye teach for doctrines the commandments of men.” [Matthew 15:9.]

When men’s authority and human enactments become mixed up with God’s holy requirements, and the dignity and holiness of God is not recognized, men need to be alarmed; for God is jealous of his honor. These men are standing directly in the way of God’s commandments, that they shall not be implicitly obeyed according to God’s directions. God has set the lines of His Sabbath, and he has made explicit and definite His requirements concerning that day. Then let men beware how they remove the least jot and tittle of that law that God has pronounced “holy, and just, and good.” [Romans 7:12.]

In Europe and foreign countries our brethren will find some difficulty in schooling their children, and keeping the Sabbath according to the commandment. What shall they do in that case? Shall they break the Sabbath? or at considerable inconvenience and expense, educate their children to know that the commandment is holy, and just, and good, and that it must be obeyed, whatever inconvenience and loss may be sustained?

One sister in Basel has been imprisoned three times because she would not let her child go to school upon the Sabbath day. She looked upon this subject in the right light. The laws of men came into collision with the law of God, and the question came, Shall I obey God or man?

In Norway the children are taught to do some kind of work in the schools they attend. Young ladies are taught to sew and knit, etc. Some of our brethren, while having a knowledge of this, have made arrangements, and sent their children to school on the Sabbath, to learn to study and to work. In doing this, did they, as Abraham, command their household and their children after them? How does this course of action correspond with the words of holy Writ: “And these words, which I command thee this

day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." [Deuteronomy 6:6-9.]

How could the fathers work in harmony with the directions here given, while accompanying their children to the school room or the academy on the Sabbath, the day that God has sanctified and blessed? How can they repeat the words of Moses, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye shall do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people.

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons." [Deuteronomy 4:5-9.]

With such special directions as these, how can fathers consent to their children attending school on the Sabbath, or any part of the Sabbath, the same as on any common week day? Here is a cross to lift. Here the line of separation is drawn between the loyal and the disloyal. This is the sign that there is a people who will not make void the law of God although it is at a sacrifice to themselves. Here we may bear our testimony to the world of our allegiance to the Creator and governor of the world. Here the testimony is borne to the world of the truthfulness of the Sabbath.

One teacher stated before the church that he thought it right to send the children on the Sabbath, quoting the words of Christ, "It is lawful to do well on the Sabbath day." [Matthew 12:12.] The question is, Shall we transgress the plain letter of the commandment in order that our children may be educated in the schools? In the very act of giving them lessons in which there is no sacredness, the Sabbath, that is to be a test to the world, a sign between God and his people, is brought down on a level with the common working days. When we see the law of God made void in our world, then it is the work of every loyal child of God to elevate the standard and show that they are hearkening diligently to the voice of God and teaching His statutes to His children.

Has God made a distinction between the Sabbath and the six working days? If he has done this, man must abide by his decision. The question is not left for each one to decide as his human wisdom shall dictate. God has not left his law for men to sanctify or profane. They are not left to cut and carve for the Almighty. They are to obey the laws of God instituted in Eden, and proclaimed from Mount Sinai in such awful grandeur that the people "did exceedingly fear and quake." [Hebrews 12:21.] The Lord's chosen ones must take His law just as He has given it to them, and obey it right loyalty, without seeking to change or alter one jot or tittle.

God has declared that He will not alter the thing which has gone out of His lips. His law is not to be left open for men to weave in their amendments and place their own version upon the claims of the holy Sabbath. Those who quote the words of the divine Teacher to justify their removal of sanctity upon that day, are surely blinded by the sophistry of the archdeceiver. The sayings of Christ do not convert the sin of transgression into obedience of His commandments.

The bread winner of the family may quote the words of Christ to serve his purpose, saying, It surely is a good work to earn means to supply the wants of my family. Therefore he feels it right to do work on the Sabbath day. He says, I acknowledge the claims of the Sabbath; but I must work. Of what effect to him is the Word of God: "Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates"? [Exodus 20:9, 10.]

If the truth is of any value, then let men obey it, and be sanctified through it. Then they can exercise faith in God's promises. And they can prove the promises of God. When truth is obeyed, the faithful ones will be tried, and will suffer for the truth's sake. We must stand before the Judge of all the earth, to be rewarded according to our works, whether they be good, or whether they be evil. No excuse will stand in that great day as a reason why men should break the Sabbath of the fourth commandment. None, indeed, will attempt to offer an excuse, for there will be a wonderful change in the sentiments then. How different will appear the matter when we face the great lawgiver, the Judge, in that day?

We have a message of solemn import to bear to the world. It bears a test, a close test, on its front. The Sabbath is the great test question. It is the line of demarkation between the loyal and true, and the disloyal and transgressor. This Sabbath, God has enjoined; and those who claim to be commandmentkeepers, who believe that they are now under the proclamation of the third angel's message, will see the important part the Sabbath of the fourth commandment holds in that message. It is the seal of the living God. They will not lessen the claims of the Sabbath to suit their business or convenience.

What man who claims to believe in the law of God will dare to take upon himself to prescribe what business may be done on the Sabbath and be guiltless? Where is the boundary line that he may give his neighbor as to what constitutes the keeping of the fourth commandment?

A powerful influence controls the minds of men which they do not care to acknowledge, and which draws them away from God. They are absorbed in business. They feel that great responsibilities are resting upon them from which they do not care to be released. Their hearts give a welcome to these responsibilities, for they are mingled with flattering promises to their ambition and desire for supremacy and gain. Business occupies nearly the whole of their time. It is even carried into their sleeping hours, monopolizing both time and vital power and crowding out other duties of high importance. The business man feels himself dependent upon other business men who are not of the faith for their prosperity. These men cannot endure the thought, even for Christ's sake, of being looked upon with contempt, as singular, and of being reproached for their faith. The unbelievers with whom they are connected in business bring their thoughts and work to break in upon the Sabbath hours. And if one becomes lax, and

brings his own work into the sacred time, another will go still farther to suit his convenience, which he makes a necessity.

There are constant temptations opening before the Sabbathkeeper. Yet in place of heeding the injunction, “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” [2 Corinthians 6:17, 18], he has joined himself in close business relation with men who have no respect for God’s Sabbath or for the men who keep it. [Those] who acknowledges the truth for this time and the binding claims of the law of God, are under constant temptation. They become familiar with profane men, with godless men. They are constantly surrounded by an atmosphere of worldliness that beclouds their discernment. They cannot see that their eternal interests suffer, that there is a worldly, freezing atmosphere about them that will make them unfit for Christ’s kingdom.

Through the position which these men have thus accepted, they are brought to the place where they must break the Sabbath. Accounts are to be settled, bills paid, and the Sabbath is made a day of business transaction. They regret that it must be so, but keep right on in the same course. In the place of submitting to circumstances which lead them to break the Sabbath, they should change their position so that circumstances shall not become their master, but be in the place where they can control and master their circumstances. But the enemy blinds their eyes. They try to make themselves believe that they would be less responsible out of the church, and thus they sever their connection with the church that they may have more freedom to break the Sabbath. They place themselves beyond the labors and reach of the church. But this does not help the matter. Although they are not identified with Sabbathkeepers, or connected with the great and good cause, yet they are betraying that cause every day. They are trying to serve God and mammon.

The entire influence of every man is needed to vindicate the honor of God’s law both by precept and example. But while all their assistance in maintaining and advancing the cause of truth is called for, those who know the Master’s will, refuse to do it because it involves a cross and a loss of worldly interest. They feel themselves walled about with obstacles that hold them back from an entire surrender to God, while they grow more and more in love with the life they have chosen, and less inclined to tear away the obstacles and come into full harmony and co-operation with the people of God.

God calls upon these men who see the light to walk in the light. If you do not do this, the light that you now have will become darkness to you, and that which you now regard as darkness will be light. You will grow more and more estranged from the people who obey God in keeping His commandments. You will measure yourself by others, and create a standard for yourself. Habits do not become weak from long continuance in them. Are the cares of business having less and less hold upon the mind and will? If so, thank God. But is it not exactly the opposite?

We are surrounded by men and women who do not regard life as a serious matter. We see that the multitudes are selfishly engrossed in pleasure seeking. Men die, they go into their graves without a thought of preparation for eternity. Men eat and sleep and dress and pursue their course of life in every form of vanity, pride, and selfish indulgence. But what are you doing who have had the light? You must

meet these souls in the judgment. Have you lived the truth? Has your example been a living testimony to them?

It takes self-denial, self-sacrifice, to be on Christ's side. There is noble heroism in standing for the faith once delivered to the saints. It is not easy for men who have a high estimate of themselves to receive counsel even from God. But it will pay in the end to be wholly and interestedly on the right side, although to do so involves a cross.

The Sabbath is God's day, not yours. He has given us six days wherein we may work for a livelihood, and He has reserved only one day to Himself. Shall we seek to rob the Creator of the heavens and the earth by stealing His reserved time, the God who had not withheld from us His only begotten Son, but gave Him up to die for man, that through His merits imputed to men, it might be made possible for him to keep the law of God? Will man insult and dishonor God by disregarding His holy day?

And this sacrifice was to evidence to man the sacred claims of the law of God. Yet men will venture to plead custom and tradition, and teach by precept and example that men may break the Sabbath be engaging in their own business, covering their transgression by, "It is lawful to do well on the Sabbath day." [Matthew 12:12.] Thus while professing to believe the Sabbath, both by precept and example, you teach men to break it. My brethren, you have a work to do for yourselves. Your hearts are not converted. You are not in harmony with Christ. You have erected a standard of your own, and have felt it strange that you could not be left alone to follow your own mind.

God will never come to your standard; you must come to God's standard. Will you heed God's great moral standard? Will you bow to it? The only way in which you can make a success of the Christian warfare, is to throw your whole life, your thinking, acting, and planning into God's cause, and use the ability that God has given you as a power to uplift and mould and bless. The life which God has given you must be hid by faith in the Son of God. Your souls needs the divine touch, to be attuned with all your powers to engage in this great work of God to act a part in fitting up a people to stand in the day of God. You must be imbued with the spirit of Christ, my brethren, if you would meet the wants of your fellow men.

In God's sight a man is not measured by his position [or] his wealth, but by his genuine goodness, by his power so employed as to minister to the lives of those around him. It is practical men the church needs now, men of experience and common sense. Remember Him who came to our world, who became a man of sorrows and acquainted with grief. He wore the seamless robe, the crown of thorns. He was crucified between two thieves. Do you bear His likeness? Do you follow His example? He came to save, to uplift man. And men may be honored in being co-workers with Jesus Christ.

The God of heaven so loved the world that He gave to the world His only begotten Son. In sending Christ God has filled the world with evidences of His benevolence, with expressions of His greatness and majesty. But the world saw not God in Jesus Christ. They received Him not. They would not see His divine character. Then why did not the Majesty of heaven despise the world? Why did He not leave the race to perish who were continually disgracing themselves and dishonoring God? But no; the God of heaven, the supreme Ruler of the universe shows that He still prized the work of His hands. He sent His

Son down to earth to bear the nature of man, to taste of life's humblest fare, to descend to the office of a servant, to die an ignominious death, that the world through Him might have eternal life.

And Christ 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." [Revelation 3:21.] The work of Christ is before us. We are to follow His example of complete obedience, of self-denial, or self-sacrifice, of devotion to the uplifting and saving of fallen man. Shall we not take hold of this work now, and who that we will work the works of Jesus Christ, giving all there is of us to this sacred work? Christ has declared, "Blessed are they that do his commandments, that they may have right to the tree of life, and my enter in through the gates into the city." [Revelation 22:14.]

Ms 35, 1897

The Lord's Supper and the Ordinance of Feet-Washing

April 6, 1897

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, the Master saith unto thee. Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; For I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." [Luke 22:7-18.]

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for His church a memorial of His great sacrifice for man. "This do," He said "in remembrance of me." [Verse 19.] This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which He has just established, is to take place, and to control through all time as the memorial of His death.

"And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined; but woe unto him by whom he is betrayed!" [Verses 19-22.] "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." [John 13:18.]

With the rest of the disciples Judas partook of the bread and wine symbolizing the body and blood of Christ. This was the last time that Judas would be present with the twelve. But that the Scripture might be fulfilled, he left the sacramental table, Christ's last gift to His disciples, to complete his work of betrayal. O why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed.

In this last act of Christ in partaking with His disciples of the bread and wine He pledged Himself to them as their Redeemer by a new covenant in which it was written and sealed, that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life, and in the future immortal life.

This covenant deed was to be ratified with Christ's own blood, which it had been the office of the old sacrificial offerings to keep before their minds. This was understood by the apostle Paul who said, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come, to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." [Hebrews 10:1-12.]

Christ designed that this supper should be often commemorated in order to bring to our remembrance His sacrifice in giving His life for the remission of the sins of all who will believe and receive Him. And this ordinance is not to be exclusive as many would make it. Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. He gave His life for me that I might be rescued from death.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him: Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not

now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." [John 13:2-11.]

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance they should bring to their remembrance the words of the Lord of life and glory, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you. The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." [Verses 12-17.]

The object of this service is to call to mind the humility of our Lord, and the lessons He has given in washing the feet of His disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place, and often evil surmisings and bitterness of spirit spring up over mere trifles. This ordinance, preceding the Lord's supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it.

The Lord washed the feet of Judas. He did not refuse him a place at the table although He knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy and who is not. They cannot read the secrets of the soul. It is not for them to say, "I will not attend the ordinance if such an one is present to act a part." Nor has God left it to man to say who shall present themselves on these occasions.

The ordinance of feet washing has been especially enjoined by Christ. And on these occasions the Holy Spirit is present to witness and put a seal to His ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ indeed is present to clear away the rubbish that has accumulated to separate the hearts of the children of God.

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated His power to His ministers who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is on these, His own appointments, that He meets with and energizes His people by His personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, yet Jesus is in the midst of His people to work on human hearts.

All who keep before them in the act of feet washing the humiliation of Christ, all who will keep their hearts humble, keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion.

They are established for a purpose. Christ's followers are to bear in mind the example of Christ in His humility. This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to [make] tender our hearts toward each other.

Those who come to the sacramental service with their hearts open to the influence of the Spirit of God will be greatly blessed, even if the ones who officiate are not benefited thereby. Christ is there to make the heart susceptible to His Holy Spirit, and to discern the entire dependence of His people upon Him for their salvation. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart." [Isaiah 57:15-17.]

These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. Jesus has pledged Himself to be present in the fulness of His grace to change the current of the minds that are running in selfish channels. This service cannot be repeated without one thought linking itself with another. Thus a chain of thought calls up remembrance of blessings, of kindnesses, and of favors received from friends and brethren that have passed out of mind.

The Holy Spirit, with its quickening, vivifying power presents the ingratitude and lack of love that has been chilled and frozen by the hateful root of bitterness. Link after link of memory's chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ.

How the heart of Christ is pierced by the forgetfulness, the unwillingness and neglect to do the things that God has enjoined upon us. The heart is in need of being broken, that selfishness may be cut away from the soul and put away from the practice. If we have learned the lessons that Christ desires to teach us in this preparatory service, the Witness will respond to the feelings implanted in the heart for a higher spiritual life.

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father; and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:19-21.] Christ does indeed manifest Himself unto the believers who thus reveal their faith by coming together at the communion table with the simplicity of children to remember Jesus, His words, and His requirements, determined to exclude from the heart all selfishness and love of supremacy.

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table. The unleavened bread is

the only correct representation of the Lord's supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used.

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business as we gather around the table of our Lord to ponder over and depreciate our short comings. The ordinance of feet washing embraced all this. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Verse 26.] We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill treatment we have received at the hands of our brethren.

The ordinance of humility was to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with Him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great Center, on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light of the cross. With hearts cleansed by His most precious blood, and in full consciousness of His presence, although unseen, we may listen to His voice that thrills the soul with the words, "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." [Verse 27.] On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another.

There can be no union between our soul and God only through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. Then do we not assemble around the communion table to meet and converse with Jesus as we receive the bread and wine that symbolize His broken body and spilled blood? Thus we must feed on Christ, or we can have no communion with Him.

Christ knows that if we allowed our minds to become engrossed with earthly things, we would forget Him in whom our hopes of eternal life are centered, that we would lose the life-giving power, the peace and joy, which the Lord wishes us to receive and retain. And He said, "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." [John 15:10-12.]

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget Him who is our strength and our sufficiency. He has instituted this service that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for Him to give, He gave His life for the life of the world.

And His appeal to our love is strikingly made in the words of the apostle Paul, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he

had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." [1 Corinthians 11:23-34.]

The second appearing of Christ in the clouds of heaven is ever to be kept before us. Almost His last words of consolation to His disciples were, "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." [John 14:1-3.]

And the communion is to be a constant reminder of this. Says Christ, Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel's, remember My love was so great that I gave My life for you. Will you evidence your love for me, if required to die for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer, I have overcome the world." [John 16:33.]

Christ declared, "Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." [John 6:53.] We cannot as individuals maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ, which is studying His Word, and doing those things He has commanded in that Word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God.

Christ has declared, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. 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." [John 15:1-5.]

Ms 36, 1897

In Gethsemane

April 1, 1897

“But I have a baptism to be baptized with; and how am I straitened till it be accomplished!” [Luke 12:50.] “O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm hath gotten him the victory.” [Psalm 98:1.]

The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] The Majesty of heaven, the King of Glory, would become a servant. The only begotten Son in whom the Father delighted was given for the ransom of a fallen race.

Those who represent God the Father as unloving, ready to break forth on His sinful creatures in vindictive wrath, do not speak the truth. In His prayer to His Father, Christ said, “O righteous Father, the world hath not known thee; but I have known thee.” [John 17:25.] The world has measured God by their own finite measurement. They have misjudged and misinterpreted His truth and righteousness. But Christ could say, “I have known thee, for I have been in the secret chambers of the Most High.” If the world had been admitted into the counsels of God, they would have one, and only one, testimony to bear, and that is, “God is love.” [1 John 4:8.]

The Father gave Himself to the world in the gift of His Son. It was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world’s Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of His dear Son upon the cross of Calvary, He gives to all the sons and daughters of Adam an expression of His justice and His love. This offering made manifest the immutability of the holiness of His law. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other.

The Lord God omnipotent is the God of His people. He is also a tender, loving Father, ready to hear their prayers, for God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. God sent forth His Son to be the propitiation for them through faith in His atoning blood.

What was the cause of the suffering of God’s dear Son in the garden of Gethsemane—suffering so intense that it forced from His lips words that revealed the greatest mental distress: “My soul is exceeding sorrowful, even unto death”? [Matthew 26:38.] Christ had often sought the Father in His trouble and anguish of Spirit, as He beheld with keen distress the situation of the inhabitants of Jerusalem. Often in the lonely mountains He had prayed most earnestly, with strong crying and tears, because, that of all the people on the face of the earth, none were so filled with bitterness and hatred

against Him as were those who had been favored with every temporal and spiritual advantage. This was the people for whom the Son of God had done so much, in order that they might become a treasure house of rich truth, to impart the same to the world. And this people, who claimed to know God, were opening their hearts to the attributes of Satan.

To Christ these things were a terrible trial. He had suffered insult from the hands of the men whom He came to bless and save. He had been charged with being linked with Beelzebub, that His miracles of healing were wrought through satanic agencies; but these things did not cause Him the intense agony of soul that He was now suffering. He was bearing the penalty of transgression for a guilty world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones." [Zechariah 13:7.]

The spirit that the Pharisees manifested toward Christ has been manifested through all ages by those who claim to believe present truth. They have watched for some word or action which they could use to the disadvantage of the messengers whom God has sent to reprove, rebuke, and reform them from their evil works. And when sin has been reproved, their hatred has become as deeply rooted as it was in the hearts of the Pharisees.

"And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the 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." [Luke 19:37-40.]

This demonstration on this occasion was answering to the prophetic past, "O Zion, that bringest good tidings, get ye up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." [Isaiah 40:9.] The priests and rulers would fain have robbed Jesus of this adoration, but prophecy must be fulfilled. If the voice of his people were silent, Christ declared, God would put a voice in the stones, and the proclamation would be made in his behalf, "Behold your God."

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." [Luke 19:41, 42.] At the time when the enthusiastic multitude were gazing upon Jerusalem, the metropolis of the world, the temple with its towers rising toward heaven, gilded with the rays of the fast westering sun, a strange note was brought in amid the general rejoicing, a cry of human agony, followed by the irrevocable sentence upon Jerusalem. Jerusalem's day will soon be ended.

Who now will hold their peace when the very work which God has foretold should be done is being accomplished. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come.

And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:16, 17.]

The truth of the third angel's message has been proclaimed by some as a dry theory. But we must all place in that message Christ, as the first and the last, the I AM, the bright and morning star. The message must be given, "Behold the Lamb of God, that taketh away the sin of the world." [John 1:29.] The second coming of Christ is near, even at the door. Who are prepared to look upon the bright and morning star? who are ready to glorify God? Who will bring the bright and morning star of hope, of mercy, of forgiveness, and of peace into their hearts, and proclaim the last message of mercy to be given to the world? "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." [Isaiah 40:9.]

God's people must give to the world a representation of the character of God in Jesus Christ. The Christian churches are fast losing their knowledge of God. His character has been misunderstood and misinterpreted. But a message has come from God which must be proclaimed. The trumpet must give a certain sound. "I Jesus have sent mine angel to proclaim these things to the churches." [Revelation 22:16.] The truth, the revelation, which Jesus gave to John must be sounded forth everywhere. "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" "Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward his with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." [Isaiah 40:9-11.]

I Jesus have sent mine angel to testify unto you that these things shall come unto this generation. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not! Behold, your house is left unto you desolate." [Matthew 23:37, 38.]

Our work now is to rouse the people. Satan with all his angels has come down with great power, to work with every conceivable deception to counterwork the work of God. The Lord has a message for His people. This message will be borne, whether men will accept or reject it. As in the days of Christ, there will be the deep plottings of the powers of darkness, but the message must not be muffled with smooth words or fair speeches, crying peace, peace, when there is no peace, to those who are turning away from God. "There is no peace, saith my God, to the wicked." [Isaiah 57:21.] "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinance of justice; they take delight in approaching to God." [Isaiah 58:1, 2.]

This whole chapter is applicable to those who are living in this period of the earth's history. Consider this chapter attentively, for it will be fulfilled. At this time the message is to come to the people to warn them against being one of the number represented by Jesus Christ as fulfilling the prophecy: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah

entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Matthew 24:37-39.]

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour a ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them their meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." [Verses 42-51.]

The life of Christ in its self-denial and self-sacrifice is to be made manifest at this time. This is the time when there should be decided testimonies borne by all of God's commandment-keeping people. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." [Verse 44.] This is our message to every family who claims to know the truth. "Be ye also ready." Self must die. The appetites and passions must be brought into strict conformity to the Word of God. Selfish indulgence is weakening physical, mental, and moral power, so that there is no distinction between the sacred and the common.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall they return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [Malachi 3:16-18.]

Ms 37, 1897

The Crucifixion

August 11, 1897

For three hours Christ hung upon the cross, looked upon by thousands. Thousands heard and saw the reviling of the priests and rulers; they heard the challenge, "Come down from the cross, and we will believe in thee," and the taunt, "He saved others; himself he cannot save." [Matthew 27:42.]

"And when the sixth hour was come, there was darkness over the whole land until the ninth hour." [Mark 15:33.] Not only did the darkness enshroud the immediate location where the cross stood: "there was darkness over the whole land until the ninth hour."

God dwelleth in the thick darkness; He hides His glory from human eyes. The Father with His heavenly angels were enclosed in that thick darkness. God was close beside His Son, though not manifesting

Himself to Him or to any human being. Had one ray of His glory and power penetrated the thick cloud that enveloped Him, every spectator would have been extinguished. And in that thick darkness God hid from prying eyes the last human agony of His Son. He clothed Nature in sackcloth that she might not look upon her suffering, dying Author in His last humiliation.

All who had looked upon Christ during His trial were convicted of His loyalty and royal character. That face once beheld by humanity was never forgotten. As in Cain's face was expressed his guilt as a murderer, so the face of Christ revealed His innocence, serenity, benevolence, the image of God. But His accusers would not heed the mark, the signet of heaven, and that countenance was hidden by the mantle of God.

"And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice and gave up the Ghost. ... There were also women looking on a afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome: (which also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem." [Verses 34-37, 40, 41.]

When Christ's life ended, the veil of the temple was rent in twain. This veil was very significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breath. At the moment that Christ breathed His last, there were witnesses in the temple who beheld that strong heavy material rent in two by unseen hands from top to bottom. He who had hitherto dwelt in the temple made with hands, had gone forth never again to grace it with His presence.

There was a mighty earthquake. The rocks were rent; the graves of many dead burst opened, and all nature was in commotion, expressing her sympathy with her dying Author. The Roman centurion, in charge of his soldiers, halted at the cross, and when Christ uttered the cry, "It is finished; into thy hands I commend my spirit," overpowering conviction came upon him. "Truly," he said, "this man was the Son of God." [John 19:30; Luke 23:46; Mark 15:39.]

The conviction forced upon many at the time of Christ's trial, at the time when the three hours' darkness enshrouded the cross without any natural cause for it, and when the last sentences were uttered, "My God, my God, why hast thou forsaken me," "It is finished, into thy hands I commend my spirit," was seed sown that ripened into harvest when at a future date the gospel was boldly proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death which called forth in no whispered tones the cry, "It is finished," forced from many the words, "Assuredly this man was righteous." "Truly this was the Son of God."

Many who had scoffed and jeered at, and taunted, the Son of God were terribly afraid that the shaking earth, the rent and trembling rocks, would put an end to their own lives. They hastened away from the scene, beating upon their breasts, stumbling, falling, in awful terror lest the earth should open and swallow them up. The veil of the temple, rent so mysteriously, changed the religious ideas of many of

the Jewish priests, and a large company changed their faith. After the day of Pentecost, we read that "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." [Acts 6:7, 8.]

It seemed a great mystery to the people when it was ascertained that Jesus was already dead. They could not reason that this sudden death was from a supernatural cause. It was found that the two thieves were still living, and their legs were broken; but Christ was dead already, His legs were left untouched.

"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe. For those things were done, that the Scripture should be fulfilled, A bone of him shall not be broken." [John 19:34-36.]

Ms 38, 1897

Conversion

NP

April 1, 1897

The object of conversion is twofold, personal and relative. It is to bless us, and make us a blessing. This is an individual work; but those who profess to believe the Word of God have so long accustomed their minds to be content with little things, that they have disqualified themselves to discern and appreciate the great things prepared for them. In the place of receiving in good and honest hearts the word the Lord sends in messages to help them, to elevate, ennoble, and sanctify them, they cavil and gossip over it, because it cuts directly across their inclination and appetite. In the place of seeing their need of conversion, they regard the means, which the Lord has provided the change their characters, as idle tales. Their habits to them are stronger than truth. Unless they will heed the warnings, they will wrap themselves in a deception that, as in the case of Judas, will cause them to become traitors and blind.

Individual conversion means a change of character. The human agent must place himself in personal relation to Christ, that in the place of following his own hereditary and cultivated tendencies, he may have the mind of Christ, placing himself under the molding influence of the Holy Spirit.

"Then said Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men should be offended because of thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." [Matthew 26:31-35.]

Jesus entered into controversy with no man. He had a work to do in the world. After His baptism John pointed to Him as "the Lamb of God, that taketh away the sin of the world." [John 1:29.] Even when in the wilderness of temptation He was met by Satan, He held no controversy with His foe. He took His stand upon the written Word. The weapon with which He met and repulsed the enemy were, "It is written." And Christ obtained the victory on the point of appetite in behalf of the whole world, that every soul might have His example before them.

And now the steps of Christ are tending to the last place of His humiliation and suffering in humanity. Turning to His disciples, He said in tones of deepest pathos, "All ye shall be offended because of me this night; for it is written, 'Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.'" [Matthew 26:31; Zechariah 13:7.] These words were spoken as from a breaking heart.

Throughout His whole discourse, Christ had made no mournful allusion to His own sufferings and death. The shepherd knows He will be smitten, that the rod lifted in His Father's hand, will fall heavily upon Him because of the law transgressed. But Christ thinks only of His disciples. His heart of tenderest love is ever seeking to cheer them. He must prepare them for the absence of His bodily presence. "Let not your heart be troubled," he said, "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [John 14:1-3.] He alludes to their scattering and forsaking Him at the very time when He most needs their sympathy and prayers. But He does not allow this thought of sadness to leave a depressing gloom upon them. He adds, "But after I am risen again, I will go before you into Galilee." [Matthew 26:32.]

The period that is to answer to the prophetic past has come. Christ takes His disciples over the terrible scenes to be enacted, and revives them with hope. He assures them that He will break the fetters of the tomb in the morning of the resurrection, when He would meet them in Galilee. He wanted their hearts to know no fear, but to trust in Him.

But now Peter feels that he must speak, and assures his Master that he will never be guilty of denying his Lord. He did not realize that in that very assertion he was refusing caution and reproof from Christ. When men feel themselves so strong, then it is that they need the words of Inspiration brought to their minds, "Let him that thinketh he standeth, take heed lest he fall." [1 Corinthians 10:12.] Had Peter done this, he would not have disgraced himself, and put Christ to open shame. The time had come when silence was eloquence, when to think in quietness was far better than any speech he could have made. But Peter knew so little of his own heart that he denied the truthfulness of Christ's statement.

Christ had told Peter that he was mistaken in his ideas of himself, and that in not receiving and believing the words of Christ he was doing the very evil that Christ had declared he would be guilty of. We see this same spirit manifested today. We need ever abiding in the soul the treasure of the Word of God, that when the host of hell shall seek to destroy with temptations, we may be ready with sharp perception to discern his wiles, and meet him as Christ met him in the wilderness with "It is written." When we feel our personal weakness, when we depend on Christ and not on self, we have done what we can. Then

the heavenly intelligences are ready to lift up the standard for us against the enemy, saying to the satanic agencies, “Thus far shalt thou go, and no farther.” [Job 38:11.] The tempted one often does not realize that he had unseen, heavenly agencies working in his behalf, but this is so.

The Word must be studied; it must rule in the heart, that we may be prepared to bring from the treasure house good things. Let the Word of Christ dwell in you richly; then when you are assailed, you will have the armor of God to wear. Having done all, you may stand. We need an abiding Christ with us, as Enoch had when he walked with God three hundred years. We can have what Enoch had. We can have Christ as our constant companion. Enoch walked with God, and when assailed by the tempter, he could talk with God about it. He had no “It is written” as we have, but he had a knowledge of his heavenly Companion. He made God his Counsellor, and was closely bound up with Jesus. And Enoch was honored in this course. He was translated to heaven without seeing death. And those who will be translated at the close of time will be those who commune with God on earth. Those who make manifest that their life is hid with Christ in God will ever be representing Him in all their life-practices. Selfishness will be cut out by the roots.

“Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.” [Matthew 26:33, 34.] O how poorly will many who feel so self-sufficient, stand the test! Jesus could see the future. He could read even the thoughts of the heart. He knew that Peter’s first denial would not stop there. Having done so once, occasion was given to deny again, and the second denial brought circumstances in its train to deny the third time, and that with cursing and swearing. Peter should have taken it for granted that Jesus knew him better than he knew himself. He should have humbled his heart, and asked for special grace, that this thing might not be. But he lost this opportunity in not heeding or believing the warning given.

In a most decided manner he declared, “Though I should die with thee, yet will I not deny thee.” [Verse 35.] Peter was thoroughly honest in his assertion, but he was not half as wise as he thought himself to be. He was ignorant of himself. He did not realize his own weakness. It is the privilege of the believer to know that Christ knows all things, and that he would never have made that statement if Peter had known his own heart.

Jesus did not try further to make Peter believe that He knew what course he would pursue. But He knew that “the heart is deceitful above all things, and desperately wicked.” [Jeremiah 17:9.] At this time Peter should have been examining himself. How distrustful of self should he have been! But he refused to admit that the picture presented before him correct, and in the place of inviting research, although the Holy Spirit of God had revealed to him the character he would manifest, under test and trial, he refused to accept it. If he had humbled his soul before God, in the place of denying the searching and reading of his inmost soul, he would have said with the prophet, “Woe is me! for I am undone; because I am a man of unclean lips.” [Isaiah 6:5.]

Peter needed a deeper, broader knowledge of Jesus Christ. He had listened to His words, and enjoyed His lessons. He had acknowledged Christ as the Son of God, and believed Him to be this; but he had only

touched the margin of faith in Christ. There were depths in the knowledge of His character which demanded his homage, his faith, his tribute of perfect trust and unshaken confidence. “Thou shalt see greater things than these,” is the promise that invites increased faith and expectation. [John 1:50.] Jesus stood ready to reveal Himself to Peter. In His great love He told Peter of his denial. He sought to reveal the defects of his character, and his necessity for the help which Christ alone could give. Peter needed a distrust of himself, and deeper views of God.

When many of the disciples left Christ and walked no more with Him because He had claimed to be that bread which came down from heaven He had declared, “Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” [John 6:53-57.] And what did His own disciples say to His words? “This is an hard saying, who can hear it.” [Verse 60.] The spiritual perception of His hearers could not grasp Christ’s words, and “from that time many of his disciples went back, and walked no more with him.” [Verse 66.]

Turning to the twelve, Jesus said, “Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” [Verses 67-69.]

The soul of Paul was constantly thirsting for greater knowledge. He exclaimed, “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” [Philippians 3:8-10.] And how earnest and anxious should every soul be to have a faithful presentation of themselves, of their dangers, and of the trials that await them, that they may lay hold of a power outside of themselves. How earnest should have been Peter’s prayer that the Lord Jesus should instruct him and teach him how to resist the wiles of the devil, how to be watchful against the temptations.

When Peter had done the very things Christ told him he would do, he was filled with shame and sorrow. He was a repentant man, and became thoroughly converted. Then how tender and charitable, how meek and forgiving Peter revealed himself to be. While under the test, he was but a very dim reflector of the character of his Lord. How much of infirmity, of unmortified sin, of carelessness of spirit, of unsanctified temper, of heedlessness in entering into temptation he revealed, rather than giving up his own way and will.

Peter would not let his mind take any close view of the cross. The highest testimony he could have borne for Christ under trial was to reveal his steadfast principles, and in revealing the pure holy beauty of the character of Christ, show that Christ was abiding in him. The Lord would have His followers reveal

in their life practice His life of self-denial, lifting the cross at every step. We are to show our consecration in every act. And this will be the highest testimony we can bear to the Redeemer's glory.

What honor Peter might have done his Lord had he received His words. But he proved himself to be unfaithful, unworthy to be the depositary of the rich treasure of God's grace. His boastful assertions, while refusing to see himself as Christ saw him, were causing Peter's light to grow dim. Yet at this time it was his privilege to solicit Christ's help as earnestly as when, ready to sink beneath the tempestuous waves, he cried, "Lord, save, or I perish." [Matthew 14:30.] Then his cry for help brought him a hand that grasped his own.

If, when Christ told him he would do, he had said, "Lord, I receive thy word: although I cannot see that it is possible, I love thee, but I do not know myself, and I ask thee to save me from denying thee whom I so love," Christ would have saved him from himself. He would have asked for him help of His heavenly Father. He would have prayed that Peter might have been made watchful over his temper, vigilant when most strongly assailed by the enemy, wide awake to Satan's wily assaults. Then how watchful Peter would have been to maintain his loyalty to Christ. While others might deny their Lord, he would remain steadfast. He would listen silently and learn of Jesus how to conduct himself under charges and provocation, and in the darkest hour. Then he would strive to do honor to Christ and come close to his Saviour.

O that Peter had learned more of the lesson given in the fifteenth chapter of John, of the necessity of abiding in Christ! "As the branch cannot bear fruit of itself," said Christ, "except it abide in the vine; no more can ye, except ye abide in me." [John 15:4.] Christ longed to have His disciples understand the privileges and advantages coming to them through Him. Peter heard these lessons as Christ pointed to the vine on which was a withered branch, and said, "Every branch in me that beareth no fruit, he taketh away; and every branch that beareth fruit, he purgeth (pruneth) it, that it may bring forth more fruit. ... As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. ... 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." [Verses 2, 4, 6.]

This lesson we will all learn if we believe on Jesus Christ. O that it might have been received by Judas, who was plotting his Master's death! If all could have heard this last lesson Christ gave to His disciples, what instruction they would have received. If they had known more of Jesus, more of the deceptions of the human heart; if they could have known the sorrow of Christ's heart that the shepherd was to be smitten and His sheep scattered; had they known that He was to gather them again, to speak to them with comforting assurances, they would have known more what His great sacrifice meant.

One who loved them was seeking to give them special instruction. He was thinking of them, praying for them. His eye read every phase of their future experience during the terrible ordeal through which He was about to pass. Then how eager would they have been if they could do nothing more than look with sympathy and love upon their Lord, and with faith undimmed show that they realized that His eye was upon them, and that at this trying moment He was guiding, upholding, and caring for them. O, if they could have looked into that heart of infinite love, if they could only have seen how sorry He was for

them. If words could have passed from Him to them, they would have been spoken gently and sympathizingly, “Abide in my love.” [Verse 10.] Be of good cheer, thou art in Christ’s heart. Thou art not alone.

Ms 39, 1897

Counsel and Warning

April 6, 1897

I feel deeply over the sudden apostasy of Brother McCullagh. I cannot say the apostasy of Brother Hawkins, for he has been greatly deceived by one who is himself deceived by Satan.

Our association with our brother has been most pleasant. When a party visited Cooranbong, for the purpose of viewing the land preparatory to its purchase, Brother McCullagh was of the number. He was very much indisposed, for he was suffering from inflammation of the throat, stomach, and lungs. The morning after the decision to purchase the land was made, we had a praying season for Brother McCullagh. The Spirit of the Lord laid the weight of his case upon me, and indited prayer in his behalf. As we pressed our petitions for his recovery to the throne of God, the room seemed full of the presence of God, and there and then our brother was healed. He had come with his spring cot, designing to remain a couple of weeks at the least; but the next day he felt that his stomach and throat were healed, and he went back Sydney to continue his work.

Apparently an excellent work was done for our brother. He continued in earnest labor for a long time, until his last sickness. We regarded this blessing, which was given us, and especially to Brother McCullagh, as an evidence that our decision to purchase the land was according to the will of God.

Not one unpleasant word has passed between me and Brother McCullagh. In his last illness I visited him, and spoke to him in reference to his health, showing that there was great necessity of his having the proper kind of food. I told him that if we were neglectful in this, the Lord would not work a miracle to counteract the effects of wrong habits of eating and drinking. These are the first words I had spoken to him of a serious character, in regard to his diet.

I urged Brother McCullagh to come to the meetings which were held last April in Cooranbong for Bible instruction. I told him that we could take care of him and his wife, but that circumstances were such that we could not accommodate Christabel. Willie’s children and Edith Ward, whom I had taken as a member of my family, were enough children to be together. I told Brother McCullagh that if they could find a place for Christabel among Sabbath keeping friends, we would do everything in our power to care for him and his wife. But they came late and secured a place with Brother Sherwin’s family. This was quite a distance away, and they were often absent from the meetings.

I had spoken to Brother McCullagh in regard to his being careful of his diet, because I knew that his stomach was irritated. I have treated Brother and Sister McCullagh with great tenderness. A very few times I have sat at their table, but I never made a raid against them because I could not approve of the diet prepared for Brother McCullagh or his child. I have had great light from the Lord upon the subject of

health reform. I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others. I present these matters before the people, dwelling upon general principles, and sometimes if questions were asked me at the table to which I have been invited, I answer according to the truth. But I have never made a raid upon any one in regard to the table or its contents. I would not consider such a course at all courteous or proper.

I have ever shown the most tender sympathy for both Brother and Sister McCullagh, for I knew that Christ was touched with the feelings of their infirmities. When their harness was stolen from the stable, I gave them three pounds to buy another harness. When I have had a decided testimony for Brother and Sister McCullagh, I have not then presented it, but have tried to follow the example of Christ by presenting general principles. At Ormondville, New Zealand, we had a very profitable meeting. In a most solemn manner I presented the great responsibilities resting upon parents in their work of educating and training their children according to the Word of God. The parents are to work together in perfect harmony, with a single eye to the glory of God and the good of their child. Both Brother and Sister McCullagh knew that the Lord was in this message, and they acknowledged that improvement must be made in their manner of educating and disciplining their child.

While at Hastings, New Zealand, I wrote many pages to them, but I did not give it to them, hoping that the plain testimony I had borne to all would obviate the necessity of speaking to them personally. When I saw that other children were in danger because of their child, I spoke a word of warning to the parents of these children, telling them to keep their children under their own eyes. When Sister Hamilton came to me in deep distress, because her daughter was becoming changed and injured by association with Christabel, I opened my doors to the widow and the fatherless, although I had a large family, and it was quite inconvenient for me to do this. I did as I would be done by were I in her situation.

But the time came when all restriction was removed from me. I had written Brother and Sister McCullagh quite a lengthy testimony, a message from the Lord that Sister McCullagh's influence was not helpful to the members of the churches in and about Sydney, that by visiting families, she was plainly sowing seed which would imperil the church. Her influence was not strengthening and upbuilding, but was of a character to create suspicion, and to suggest ideas that created disaffection and disunion. We knew that this work had been done. I thought that if we would correct the evil without making trouble, we would do so; but the church must not be injured by such conversations, such complaining, such jealous surmisings. Something must be done. I sent them the light given me by the Lord, but in the place of reforming, they have tried to destroy my influence. O, what a work has been done!

I have always been a true friend to this family. I spoke to them in regard to the education and training of Christabel; for I knew that they did not manage the child in a way that was in accordance with the Word of God. The words I spoke were not harsh, but were the truth that they needed. This was before they came to Cooranbong. On one occasion during this meeting, Brother McCullagh was especially blessed by God. He said that he had been blessed, and that he saw things in a different light than ever before, and his countenance reflected the light shining upon him.

I was very desirous that Brother McCullagh should have all the benefit possible from these meetings, for matters had been presented before me so clearly that I knew that he was in danger. I knew that his mind was under strong temptation. He talked these things to his wife, and together they were causing, in the churches in the suburbs of Sydney, a state of things which would produce a harvest that would not be pleasant to garner. Sister McCullagh's missionary visits and Brother McCullagh's influence tended to counteract the work for the accomplishment of which so much money and labor has been expended. And Fannie Bolton's statements, which were cruelly untrue, were as seed sown in their minds, to produce fruit.

It was in mercy to them, and to Brother McCullagh in particular, that we wished him to attend the meetings in Cooranbong and receive all the blessing possible, for at that time he was really anchored no where, but was on the point of cutting himself loose from us as a people. Not one word was spoken to me by either Brother or Sister ----- in regard to Brother McCullagh's feeling of disaffection, which existed before he left Sydney. We all hoped that during the meetings in Cooranbong he had received a blessing, and was strengthened to resist temptation.

Brother McCullagh has often said that Sister White was his best friend, and a great help to him. I have ever befriended him. He has often been entertained by me at my house, and eaten bread with me at my table. Our association together has been most pleasant. And now, without any change in my attitude toward him, without uttering one word to me of what he considered me to be guilty, he handles my name in a public meeting, pouring out upon me all the venom he can well present in words. Without any warning, without writing, without speaking one word to me, he pours out the venom that has been accumulating in his mind. He had no provocation to do this. What spirit could have taken possession of him but the spirit that inspired Lucifer and Judas?

The fury of the spirit that led to this unchristian step, to break up the friendship that has existed, the Christian unity that Christ prayed might be seen among His followers, speaks for itself in language that cannot be misinterpreted. I was not present to answer the charges brought against me. Had I been, I should have demanded a hearing just as soon as it could be arranged. It would have been my due.

Shall we call this step the moving of the Spirit of God? We see not one sign of Christlikeness in this way of treating matters. There is a moral as well as a mental mania; when this is the case, humanity seems to be displaced, to drop out of the <being.> Another power takes possession and control. In the case of Brother McCullagh, mental self-delusion was strongly combined with an infatuated moral perversion. He has been as deluded as those of whom Christ said, "They shall put you out of the synagogue: yea, the time cometh that whosoever killeth you will think he doeth God service." [John 16:2.] How many will hereafter walk in the footsteps of Judas, I am not able to say, but to the end I shall meet and contend with this dragon spirit.

Christ warned Peter that he would deny him, but in his self-confidence Peter said, "No Lord; I never will." [Mark 14:30, 31.] He thought himself perfectly secure, and protested against being misjudged, denying the necessity of any warning. He declared that though all should be offended in Christ, yet he never would.

Christ had before said to Peter, “Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren.” [Luke 22:31, 32.] And when Peter denied Christ, declaring that he knew not the man, Jesus turned and looked upon him. Had he spoken, he would have said, “I pardon your transgression.” Satan has not power even to sift without permission from God, and Christ was watching the terrible sifting of him for whom He had prayed. The fall of Peter was the development of the natural elements of character. Under testing trial, these revealed themselves. When Peter saw this, his repentance was sincere, and light came out of the defection.

I am a vegetarian. I cannot eat the flesh of dead animals when I know that it is filled with disease of every kind. I have made no secret of testifying in reference to the health reform essential for Christians. I have never made this question a test; but I have given to all the instruction the Lord has given me, and I shall continue to do this. I shall continue to warn others of the dangers of meat-eating, giving facts which have come under my observation, and showing the dangers of meat-eaters. I have had my book, Christian Temperance, circulated everywhere, and it will soon be again before the public in an enlarged and revised edition.

In our camp meetings I have made it my practice to speak on Sunday afternoons on the question of temperance. In Groveland, Massachusetts, I spoke at one time to twenty thousand people on this subject. I have been solicited to speak in large cities. No sooner had our meeting in Groveland closed than twelve men came to the stand. One touched me on the shoulder, and said, “Will you speak in Haverhill, Massachusetts, Monday night? I will send a hack to convey you from the cars to the hall.” I was much worn with labor, having spoken twice to an immense crowd that Sunday, but I dared not refuse. I went to Haverhill, and stood on the platform with my husband, and with twenty men, leaders in the temperance work. The president's hair was white, and his countenance expressive. Eleven hundred people were before me, and the Lord Jesus was at my side. I was lifted above and out of myself. The Lord spoke to that crowd through human lips, and thus it has been again and again.

The greatest tirade may be made against me, but it will not change in the least my mission or my work. We have had this to meet again and again. The Lord gave me the message when I was only seventeen years old, and I have been engaged in public labor ever since. Next November I shall be seventy years old. The message the Lord has given me to bear has been in a straight line from light to light, upward and onward from truth to advanced truth.

As for the claims that these brethren make, that their conscience and the Holy Ghost has led them to take the position they have against me and the truth, the Lord has given them no such commission. They cannot do anything against the truth, but for the truth. The Lord God is a God of truth. He never leads a man to walk in crooked paths, directly contrary to the principles of truth and righteousness.

Why is all this tirade against me? Because I was faithful in the discharge of my duty; because I bore a decided testimony against existing wrongs, and the influence that would be exerted by Brother and Sister McCullagh unless there was a change in their religious experience. God is pleased with holiness of heart, and displeased with sin. Holiness may be much talked of and exalted, but if it is not taught and

practiced in the home life, it is of no value to those who may think they have wonderful light on sanctification and holiness.

Those who think that the change in the sentiments of one or two will cause the whole body of Sabbathkeepers to turn aside and follow a new torch light, that has never been kindled from the divine altar, will find themselves disappointed. They will lie down in sorrow. “Pride, arrogancy, and a proud mouth do I hate, saith the Lord.” [Proverbs 8:13.] The action of these two brethren appears to God in a peculiarly sinful light. If the Sabbath keeping Adventists are all wrong, what evidence shall we expect to receive in the correction of supposed existing errors? Will the revealing of the dragon spirit have a convincing power? Will the betrayal of sacred trust give evidence of the teaching of the Holy Spirit?

To witness the gradual corruption of a child is most painful to my heart, because that child is a member of God’s human family. Can parents see their children becoming vicious and unclean in thought and practice without feeling deep sorrow? How is it, then, when the Lord’s children turn from light and the leading of His Spirit, and with their own hands tear down the pure and holy things in which they have delighted and reverenced, and which they have been building up for years? Does not God feel the rebellion of His children? And when, as a moral governor, He is called to pass sentence against them, as unruly and dangerous subjects, does it not grieve His heart of love? “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live.” [Ezekiel 33:11.]

O, better, far better, would it have been for Brother McCullagh to have died in peace while he was anchored in Jesus. What confidence can he have in his future line of faith any more than in the past. God has seen fit to send him and his wife warnings in regard to his family. It does not please the Lord that the family should remain as it is, for mother and daughter are both in a state where their influence is not pleasing to Him. “Report, and we will report,” they say by their actions. [Jeremiah 20:10.] This mischievous gossiping sows seeds of evil. It is like the sinful leaven. Knowing all this, I gave them the warning. I did not parade their defects before a church or people; but I wrote to them, and they have the testimony now if they have not destroyed it, as some have done.

Ms 40, 1897

Christ or Barabbas?

1897

God sent His Son into the world to save men, although they did not deserve such a revelation of the Father’s love, because of their sins. How did the world treat the One who was “altogether lovely, and the chiefest among ten thousand”? [Song of Solomon 5:16, 10.] We read of Him at His trial, “The men that held Jesus mocked him, and smote him, and when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him.” [Luke 22:63-65.] Prophecy, inspired by Christ Himself, had declared the treatment which Christ would receive at the hands of men. On one occasion Paul was smitten on the mouth. He was indignant at the insult, and said to the cruel actor, “Sitteth thou to judge me after the

law, and commandest me to be smitten contrary to the law?" [Acts 23:3.] Paul had not become as meek and lowly as his Master.

But in spite of the cruel treatment Christ received, He declared, "I came not to condemn the world, but to save the world; not to crush, but to heal; not to judge and condemn, but to save and uplift, to ennoble and bless."

"Now at the feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." [Matthew 27:15-18.] The Prince of life, bearing the signature of heaven, was placed before the people, with Barabbas by His side. The contrast between light and darkness, sin and righteousness, truth and falsehood, could be seen by all. But the people refused to receive the Lord of glory, choosing Barabbas, a robber and murderer in the place of the only begotten Son of God. By this they showed that they preferred the society of a murderer to One who was sinless, full of goodness, mercy, and truth.

Pilate was not left to grope his way in darkness. He had stated before that he found no fault in Christ. Not only was he convinced by the testimony and evidence of the witness that the charges brought against Christ were false, but an angel of God communicated light to his wife, and before the terrible deed was done, she gave this light to Pilate. "When he was set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." [Verse 19.]

Pilate asked the people, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" And with satanic madness the people said, "Not this man, but Barabbas." [Verse 17; John 18:40.] Satan was working through the religious element, and religious bigotry and prejudice prevailed.

"Pilate saith unto them, What shall I do then with Jesus, which is called Christ?" And as if inspired by satanic frenzy the people cried out, "Let him be crucified." Their voices sounded like the bellowing of wild beasts. "Why, what evil hath he done?" Pilate asked. "But they cried out the more saying, Let him be crucified." [Matthew 27:22, 23.]

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." [Verse 24.] Did this farce make him guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your future history would not have been laid in such dark colors. Will you refuse to listen to the warning from the Lord? when you know that it was for envy, and not for any evil deed, that Jesus was delivered? Do you think that the act of washing your hands will cleanse you from the sin of condemning a man, when your own reason told you that He was delivered into your power because of jealousy and envy? You declared Him innocent, saying, "I am innocent of the blood of this just person."

“When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?” [John 19:8-10.]

“I have power.” By this saying Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insult offered Him before any wrong was proved against Him. What would be more humiliating to a human being than for men to spit in His face! Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exerted the power he claimed and which his position gave him, had he protected Christ, he would not have been guilty of Christ’s crucifixion. Christ would have been crucified, but Pilate would not have been held guilty.

Listen to the response made when Pilate said to the people, “See ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them; and when he had scourged Jesus he delivered him to be crucified.” [Matthew 27:24-26.] He had pronounced Him innocent, but still he delivered Him up to the most ignominious and cruel death a man can suffer.

Here we have a picture portrayed before us. Here the Light of the world, the Way, the Truth, and the Life, without one charge proved against Him, without being convicted of a single crime, is given by the ruler to a shameful death. But who is responsible? In the day of God, before the assembled universe, who will suffer punishment for this act? Those who claimed to be the most pious people on the earth. Who crucified the Lord? “Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety and kill him. But they said, Not on the feast day, lest there be an uproar among the people.” [Matthew 26:3-5.] The people would not have permitted harm to come to Jesus; therefore the priests must do their work in secrecy.

“And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and the elders of the people.” [Verse 47.] “When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.” [Matthew 27:1-5.]

The religious leaders, the guides and instructors of the people, the men who ought to have pointed the people to Jesus, saying as did John, “Behold the Lamb of God, which taketh away the sin of the world” [John 1:29], followed in the lead of the enemy of all good. They persuaded the poor ignorant people, who knew not the Scriptures testifying of Christ, to reject the Son of God and let them to choose in His stead a murderer and a robber. “The chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus.” [Matthew 27:20.]

Why did the rulers of the people do this? Because of envy and jealousy. Prejudice is ever blind, unreasonable, vindictive, and cruel. Under its maddening draught people are insane. “Wrath is cruel, and anger is outrageous, but who is able to stand before envy?” [Proverbs 27:4.]

The four apostles Matthew, Mark, Luke and John, all bear record that Jew and Gentile, rulers, kings, and governors, priests and people, all classes and tongues, were represented in rejecting and crucifying Christ, the Son of God, a man who was innocent, and against whom they could find no proof. The synagogue of Satan, the prince of darkness and his evil agents, united in a desperate companionship with disloyal, evil men. They resolved to put the whole power of their corrupt energies to work to put out of the world the light of truth.

He who had been sent into the world by the Father an ambassador of mercy, bringing a message of love, was not accepted. He came to live the law in human nature. He came to testify to the worlds unfallen, to seraphim and cherubim, to angels and archangels, that Satan’s rebellion and falsehood against God and His law were without foundation or excuse, that God had given in His own law His own character. This character Christ represented by living that law in human nature, thus vindicating it, and showing its immutability. This Satan could not tolerate. He could not bear to lose all that he had attempted in heaven to do, and in attempting which had lost heaven.

The worlds unfallen and the heavenly universe looked with amazement [at] the hatred felt and acted toward the only begotten Son of God. “God so loved the world that he gave his only begotten Son, that whoever believeth on him should not perish, but have everlasting life.” [John 3:16.] But notwithstanding the priceless gift, He was scorned as a deceiver, hunted down as a malefactor, and betrayed and crucified as the worst of criminals, although by Pilate He was pronounced innocent. This is what human nature will do when under the control of satanic agencies.

The scene transacted in Jerusalem at the betrayal and rejection of Christ represents the scene which will take place in the future history of the world, when Christ is finally rejected. The religious world will take sides with the first great rebel, and will reject the message of mercy in regard to the commandments of God, and the faith of Jesus.

“And as he sat upon the mount of Olives, the disciples came unto him, privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered, and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers of places, all these are the beginning of sorrows.

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name sake. And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. And this

gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Matthew 24:3-14.]

"If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christ's and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth, behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [Verses 23-31.]

The world is asleep. The people know not the time of their visitation. "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." [Luke 19:42.] All need to be aroused. They cannot afford to be rocked to sleep in the cradle of indifference or carnal security. The record of the shameful trial in the judgment hall has passed up to heaven, and is the standard by which all are measured who choose to stand under the banner of Jesus Christ, or under the black banner of the prince of darkness.

There are only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses Christ or Satan as his general. All who place themselves on the side of the disloyal are under Satan's black banner, and stand charged with rejecting and despitefully using Jesus Christ. They are charged with deliberately crucifying the Lord of life and glory.

God has a controversy with the world and with the professed Christians who accept the fallacies of the great Apostate, which are prepared to suit every class in the Christian world, and who discard the law of God pronounced by the inspiration of God's Spirit to be "holy and just and good." [Romans 7:12.]

Each one has a very important question to answer: Are you on the side of Satan, and a transgressor of God's law, or are you loyal to that God who declared Himself to Moses to be, "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; visiting the iniquity of the fathers upon the children and upon the children's children, unto the third and to the fourth generation." [Exodus 34:6, 7.] Justice is as much an expression of love as mercy. God's character was here displayed as His glory. God has delivered all judgment into the hands of His Son, and as a righteous judge He must pass sentence on every work, whether it be good or bad.

The scene in the judgment hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth's history. The whole world will accept Christ, the truth, or they will accept Satan, the first great Rebel, an apostate, robber, and murderer. If they accept Satan, they identify their interests with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God.

When the world is at last brought up for trial before the great white throne to account for their rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will be made for nailing to the cross One who came to our world as a living epistle of the law. He lived the law of God's government; He was an expression of God's character. And men who now reject God's law crucify the Son of God afresh. They identify themselves with those who crucified Him on the cross of Calvary between two thieves.

The world is not improving. Evil men and seducers shall wax worse and worse, deceiving and being deceived. The world will not improve till God goes out of His place to punish the world for her iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. By the death of Christ is shown the changeless character of the great moral standard of righteousness.

When Christ was upon this earth the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, rejection, and crucifixion of Christ have been reenacted, and will again be reenacted on an immense scale. People will be filled with the attributes of Satan. The delusions of the arch enemy of God and man will have great power. Those who have given their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, "Release unto us Barabbas, but crucify Christ." [Luke 23:18, 21.]

Even now this decision is being made. The scenes enacted at the cross are being reenacted. In the churches which have departed from truth and righteousness, it is being revealed what human nature will be and do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunctions of conscience they will do the deeds of their father the devil. They will ask the question that came from the traitorous lips of Judas, "What will ye give me if I betray unto you Jesus the Christ?" [Matthew 26:15.] Even now Christ is being betrayed in the person of His saints.

The world is growing no better. Those who choose Satan as their ruler will reveal the spirit of their chosen master, who caused the fall of our first parents. By rejecting the divine Son of God—the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe—and accepting a murderer in His place, the people showed what human nature can and will do when the restraining spirit of God is removed, and men are under [the control of] the great apostate. Just to that degree that light is refused and rejected will there be

misconception and misunderstanding. Those who reject Christ and choose Barabbas will work under a ruinous deception. Misrepresentation, the bearing of false witness, will grow under open rebellion. The eye being evil, the whole body will be full of darkness.

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can we in our day trust in man, or make flesh our arm? Shall we not choose Christ, who alone can save from sin.

“And as some (the disciples) spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come that there shall not be left one stone upon another that shall not be thrown down.” [Luke 21:5, 6.] Jesus made this the occasion of giving the disciples lessons of great consequence to them. When speaking of the great calamity which was to come upon Jerusalem, the world’s Redeemer made the things which their eyes rested upon a lesson book. As they looked upon the rich adornments of the temple, He spoke to them of the calamity which was to come upon it. And carrying their minds on, He spoke of the close of this earth’s history, when not merely nations would be destroyed, but the whole world. In the words spoken to the disciples at this time, Christ has left lessons which are especially applicable to our time. “These things are written for our admonition, upon whom the ends of the world are come.” [1 Corinthians 10:11.]

“And they asked him, saying, Master, when shall these things be? and what sign will these be when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ: and the time draweth near: go ye not therefore after them.” [Luke 21:7, 8.] The prophetic eye of Christ took in not merely the destruction of Jerusalem, but the destruction of a world.

“But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and earthquakes shall be in divers places, and famines and pestilences: and fearful sights and great signs shall there be from heaven. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. And it shall turn to you for a testimony. Settle it therefore in your hearts not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.” [Verses 9-15.]

From those who thus boldly witness for Christ, men will hear sacred truth that never before heard it. In some hearts the seed will take root. The converting power of God will win souls from darkness to light. [Some] of the very men on the judgment seat, lawyers and jurors, will embrace the truth, and in their turn will confess Christ before kings and rulers by their loyalty to all the commandments of God, especially the Sabbath command, which will be made the test question, as it has ever been.

In speaking of the close of the world’s history, Christ shows that there will be a repetition of the deeds done to our divine Lord. “If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the words that I said unto you, The servant

is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. ... But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness, because ye have been with me from the beginning." [John 15:18-20, 26, 27.]

Christ shows that without the controlling power of the Spirit of God humanity is a terrible power for evil. Unbelief, hatred of reproof, will stir up satanic influences. Principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places will unite in a desperate companionship. They will be leagued against God in the person of His saints. By misrepresentation and falsehood they will demoralize both men and women who to all appearances believe the truth. False witnesses will not be wanting in this terrible work.

"And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your heads perish. In your patience possess ye your souls." [Luke 21:16-19.] Christ will store the life taken, for He is the lifegiver, and He will beautify the righteous with salvation and immortal life.

After speaking of the end of the world, Jesus comes back to Jerusalem, the city then sitting in pride and arrogance, and saying, "I sit a queen, ... and shall see no sorrow." [Revelation 18:7.] As His prophetic eye rests upon Jerusalem, He sees that as she was given up to destruction, so the world will be given up to its doom. The scenes that transpired at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner.

How terrible was it to Christ, whose heart overflowed with love for those whom He had purchased with human agony, to see Jerusalem fast filling up the figures of the reckoning that Christ keeps with nations and individuals. With tears in His eyes and voice He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye (could not? no; ye) would not." [Matthew 23:37; Luke 13:34.] You would not yield up your determination to turn from the light, and to resist every measure which heaven has ordained for your peace and salvation.

You have refused and rejected until mercy has exhausted her last resource. What more could I have done to my vineyard than I have done? I left no means untried to see if I could not lead you to repentance and to God, that you might live. But the arm strong to support, to shield, and to save will [be] found strong to execute the commands of a long suffering God, who keeps mercy for thousands, "forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children to the third and to the fourth generation." [Exodus 34:7.]

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11.] The Lord wills not that any man shall perish, but that all shall come to Him and be saved. But in place of the Lord's loving-kindness softening and subduing the soul, many of the objects of His love and mercy are encouraged to more obstinately resist. O that man

would consider that there is a limit to the long forbearance of God. As men throw off all restraint, and make void His law themselves, as they establish their own perverted law, and try to force the consciences of those who honor God and keep His commandments to trample the law under their feet, they will find that the tenderness which they have mocked will be exhausted.

Angels are co-operating with human intelligences. They are watching and working to draw the world to Christ, as Christ worked to draw the Jewish nation to God. Christ's eye takes in the retribution that will be visited upon all the adversaries of God. The temporal retribution upon Jerusalem could be delayed but a short period of time. A world is represented in the destruction of Jerusalem, and the warning given then by Christ, comes sounding down the line to our time: "And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring." [Luke 21:25.] Yes; they shall pass their borders, and destruction will be in their track. They will engulf the ships that sail upon their broad waters, and with the burden of their living freight, they will be hurried into eternity, without time to repent.

There will be calamities by land and by sea, "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken, and then shall they see the Son of man coming in the clouds with power and great glory." In just the same manner as He ascended will He come the second time to our world. "And when these things begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh." [Verses 26-28.]

In this perilous time who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world at the expense of the principles of righteousness and truth. Of such it will be said, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes." [Luke 19:42.] O if men would only hear the last call of mercy God has sent to our world, telling of temperance, righteousness, and judgment to come, truth and light and grace would be given to them, to be given to the world. But ministers and teachers have resisted the light, refused the grace of heaven that God has richly provided for them, and abused the opportunities He has graciously presented to them. He looks from His home and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition.

A "Thus saith the Lord" is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Warnings are unheeded, invitations to repentance are slighted, and the convictions of the Spirit of God. Confirmed impenitence is the result of refusing light and walking in the sparks of our own kindling. Those who follow this course follow unsafe paths, which lead to perdition. They are called upon to come out from the world and be separate. But the straight and narrow path does not look attractive; it is hard to enter in at the strait gate, and their eyes turn with longing desire to the wide gate and the broad road. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." [Matthew 7:13.]

Fatal hardness of heart! The peace, the mercy, the grace, the exceeding great reward of obedience are now hidden from their eyes. The irrevocable sentence of condemnation must come from the divine lips. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have

cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." [Verses 22, 23.]

The warning of Christ, given in plain words, comes sounding down the line to our time: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Luke 21:34-36.]

When the cases of all come up before the God of heaven for decision, He will ask each one the question, "What have you done to my only begotten Son?" What will those who have refused to accept the truth answer? They will be obliged to say, "We hated Jesus, and cast Him out. We cried, Crucify Him, crucify Him. We chose Barabbas instead of Christ." If those to whom the light of heaven is presented, reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put Him to an open shame. To them it will be said, "Depart from me; I never knew you." God will assuredly avenge the death of His Son.

Ms 41, 1897

Words of Comfort

April 29, 1897

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [John 14:1-3.]

These words were spoken during the last moments that Christ spent with His disciples before the power of darkness came to rend His soul with superhuman anguish. Words of heavenly sympathy flowed from His sacred lips. He did not call upon His disciples for sympathy. His heart was drawn out in love for them, for He knew that they would be grievously disappointed by His crucifixion. He knew that they would be assailed by the enemy. Satan's craft is most successful when carried on against those who he sees will become depressed by difficulties.

Christ's intercourse with His disciples when sitting around the communion table was of intense interest to Him, and was the opening of a most earnest conversation. He was soon to pass through scenes which would be the severest test to His disciples. He would not leave them in darkness regarding His work and mission. Not only did He see distinctly His own humiliation and suffering; He saw also the effect that it would have upon His disciples.

While sitting around the table Christ gave His disciples an evidence that although Judas had been among them as one of the twelve, although he had been treated as courteously as the other disciples, yet he would betray his Saviour. All the work of Judas was known to Christ; none of his secret, underhand work was concealed from Christ's eyes. By telling Judas that he would betray Him, Christ gave another evidence of His divinity. He had already told Peter that before the cock crew, he would deny Him thrice.

“Little children, yet a little while I am with you,” Christ said. “Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” [John 13:33.]

Christ, who can read the hearts of all, knew that this was a great shock to His disciples, and in answer to Peter’s inquiry, “Lord, whither goest thou?” He said, “Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” [Verse 36.] These words were remembered when Peter himself was crucified.

Peter said unto him, “Lord, why cannot I follow thee now? I will lay down my life for thy sake.” [Verse 37.] These words were indeed fulfilled. After Peter had denied his Lord [and] had been converted, he remembered them. When He was called up before His persecutors he remembered his shameful denial of Christ, and urged that he be crucified with his head downward. He did die for the Master he loved; and even in the manner of his death, he followed his Lord.

During these last sorrowful hours, Christ told His disciples that on the night of His trial they would all be offended because of Him. He would not be left alone. He told them that for a little while after His death they would be sorrowful, but their sorrow would be turned into joy. [Mark 14:27; John 16:32, 20.]

He told them that the time was coming that they would be put out of the synagogue, and that those who killed them would think that they were doing God a service. [Verse 2.] He stated plainly why He told them these things while He was with them—that when they should transpire, they would remember that He told them of them before they came to pass and believe on Him as their Redeemer. [John 13:19.] Thus is expressed the great love and tender compassion of the Son of God. In prefiguring His future He was plain and definite that in their coming trials and difficulties, the disciples might know that the Most High would not forget or forsake them, but would send them the Holy Spirit, to remain with them always.

The statements made by Christ were saddening to the disciples. They were amazed. But they were followed by the comforting assurance, “Let not your heart be troubled, ye believe in God, believe also in me. In my Father’s house there 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. And whither I go, ye know, and the way ye know.” [John 14:1-4.] “For your sakes I came into the world. I am working in your behalf. If I go away, I shall still work earnestly for you. I came into the world to reveal myself unto you, that you might believe. I go to my Father and yours, to co-operate with Him.”

How plain are these words! How simple the language! A child could understand it. But the disciples were perplexed. Thomas, always troubled with doubts, said to Him, “Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.” [Verses 5-7.]

The object of Christ's departure was the opposite to that which they feared. It did not mean a final separation from Him; He went to prepare a place for them. Then He would come again and receive them unto Himself.

"I am the way, the truth, and the life." [Verse 6.] When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. [1 Corinthians 15:8.] "For me to live is Christ," he declared. [Philippians 1:21.] This is the most perfect interpretation in a few words in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood that which many seem unable to comprehend. How intensely in earnest he was. His words show that his mind was centered on Christ, that his whole life was bound up with his Christ. Christ was the author, the source, and the support of his life.

In the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. This should show us that the souls for whom Christ died should be fitting up for the mansions Christ has gone to prepare for them. There is a rest from the earth's conflict. Where is it? "That where I am, there ye may be also." [John 14:3.] Heaven is where Christ is. Heaven would not be heaven to those who love Christ if He were not there.

Are we individually fitting up characters which well be meet for the society of Christ and the heavenly angels? Philip said to Christ, "Lord, show us the Father, and it sufficeth us. Jesus saith to him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; how sayest thou then, Show us the Father? Believe thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." [Verses 8-10.]

Philip's doubt was answered with words of reproof. He wished Christ to reveal the Father in bodily form; but in Christ God had already revealed Himself. Is it possible, Christ said, that after walking with me, hearing my words, seeing the miracle of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? Is it possible that you do not discern the Father in the works that He does by me. Do you not believe that I am to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen me hath seen the Father." I am the brightness of His glory, the express image of His person. "How sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father and the Father in me; or else believe me for the very works' sake." [Verses 9-11.]

Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years.

As Christ was speaking these words, the glory of God was shining in His countenance, and all present felt a sacred awe as they listened with rapt attention to His words. They felt their hearts more decidedly

drawn to Him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, that the words to which they listened were a message to them from the heavenly Father.

The wonderful works which Christ had done, which were so full of convincing power, ought to have removed prejudice, unbelief, and malice from the hearts of the Jews. Christ had given a convincing proof of His divinity in raising Lazarus from the dead. Through Christ, the Father had been revealed to believers and unbelievers. If the disciples believed this vital connection between the Father and the Son, their faith would not forsake them when they beheld Christ's sufferings and death to save a perishing world. He desired them to see that their faith must lead up to God, and be anchored there.

"Believe me that I am in the Father and the Father in me, or else believe me for the very works' sake." [Verse 11.] Their faith might safely rest upon the evidence given by Christ's works, works that no man had ever done or ever could do. They could reason that humanity alone could not do these wonderful works. Christ was seeking to lead them up from their low state of faith to the experience that they might have received by seeing what He had done in giving a higher education, and in imparting a knowledge of what He was, God in human flesh. How earnestly and perseveringly our compassionate Saviour sought to prepare His followers for the storm of temptation that was soon to beat about them. He would have had them hid with Him in God.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father." [Verse 12.] Christ's work was largely confined to Judea. But though His personal ministry did not extend to other lands, people from all nations listened to His preaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the wonderful miracle He performed.

When Christ said that His disciples should do greater works than He had done, He did not mean that they would make any more exalted exertion of their powers; He meant that their work should have greater magnitude. He did not refer merely to miracle working, but to all that would transpire under the working of the Holy Spirit. The scenes of His suffering and death, to be witnessed by the large numbers in attendance at the Passover, would be spread from Jerusalem to all parts of the world. The apostles, used as His representatives, would make a decided impression on all minds. Being humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from the men to the Majesty of heaven, who though unseen, was still working, and performing miracles upon the suffering and diseased.

The teaching of the apostles, the special doctrines taught, their words of trust, would assure all that it was not by their own power that they did their works, but that they were continuing the same line carried forward by the Lord Jesus when He was with them. Humbling themselves, the apostles would declare that the man the Jews had crucified was the Prince of Life, the Son of the living God, and that in His name they did the works He had done.

"Greater works than these shall ye do, because I go to my Father." [Verse 12.] He would then intercede for them, and would send them His own Representative, the Holy Spirit, who would attend them in their

work. This Representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ.

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it. If ye love me, keep my commandments.” [Verses 13-15.] “This is the confidence that we have in him,” writes John, that, “if we ask anything according to his will, he heareth us.” [1 John 5:14.]

These promises are all given on conditions. The Ten Commandments, Thou shalt and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe “if ye love me, keep my commandments.” [John 14:15.] Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined.

“And behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto Him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.” [Luke 10:25-28.] Here it is plainly stated that the condition of gaining eternal life is obedience to the commandments of God.

The whole universe is under the control of the Prince of Life. Fallen man is subject to Him. He calls upon them to obey, believe, receive, and live. He has paid the ransom money for the whole world. All may be saved through Him. He will present all those who believe on Him to God as loyal subjects of His kingdom.

He will be their Mediator as well as their Redeemer. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and apostasy, and place themselves under His banner. He will defend His chosen followers against Satan’s powers, and will subdue all their enemies. Through Him they will be conquerors and more than conquerors.

Paul writes to the Ephesians, “The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.” [Ephesians 1:18-20.]

“Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.” [Daniel 12:10.] “I will be as the dew unto Israel; He shall grow as the lily, and cast forth his roots as the Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall receive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things?

prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." [Hosea 14:5-9.]

Those who dishonor God by transgressing His law may talk sanctification, but it is of that value, and just as acceptable, as was the offering of Cain. Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy.

"And I will pray the Father, and He will 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." [John 14:16.] Christ was about to depart to His home in the heavenly courts. But He assured His disciples that He would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the spirit of truth, but this truth the world can neither discern nor receive.

Before He left them, Christ gave His followers a positive promise that after His ascension He would send them the Holy Spirit. "Go, ye therefore," He said, "and teach all nations, baptizing them in the name of the Father (a personal God) and of the Son (a personal Prince and Saviour), and of the Holy Ghost (sent from heaven to represent Christ); teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.]

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you these things, and bring all things to your remembrance, whatsoever I have said unto you, Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for the Father is greater than I." [John 14:26-28.] This positive assurance was given to the disciples, to be given to all who should believe on Him to the close of this earth's history.

Christ desired His disciples to understand that He would not leave them orphans. "I will not leave you comfortless," He declared; "I will come unto you. Yet a little while and the world seeth me no more; but ye see me; because I live, ye shall live also." [Verses 18, 19.] Precious, glorious assurance of eternal life. Even though He was to be absent, their relation to Him was to be that of a child to its parent.

The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ. Those who know the indwelling of the spirit reveal the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith.

"Ye have an unction from the Holy One," writes John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. ... If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." [1 John 2:20, 21, 24.]

“At that day,” said Christ, “ye shall know that I am in my Father, and ye in me, and I in you.” [John 14:20.] Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but He would impress on their minds the fact that He would live again. And although after His ascension He would be absent from them, yet by faith they might know Him and see Him. And He would have the same loving interest in them that He had while with them.

Christ assured His disciples that after His resurrection, He would show Himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not understood—that there is a complete union between Christ and His Father, a union which will always exist.

“He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [Verse 21.] Again Christ repeated the conditions of union with Him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. The religion of Jesus Christ is love. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God as the great center of their adoration, and will also love one another.

Ms 42, 1897

In Gethsemane

May 16, 1897

“And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.” “And they came to a place which was named Gethsemane; and he saith to his disciples, sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and he saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the cup might pass from him.” [Luke 22:39; Mark 14:32-35.]

As Christ left the disciples, bidding them pray for themselves and for Him, He selected three—Peter, James, and John—and went still farther into the seclusion of the garden. These three disciples had seen His transfiguration; they had seen the heavenly visitors, Moses and Elias, talking with Jesus, and Christ desired their presence with Him on this occasion also. And He “began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.” [Matthew 26:37, 38.]

Christ expressed His desire for human sympathy, and then withdrawing Himself from them about a stone’s cast, He fell on His face and prayed, saying, “Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done.” [Luke 22:41, 42.] Then rising from the cold ground, He staggers to the place where He left His three disciples. “And he cometh, and findeth them sleeping and

said unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." [Mark 14:37, 38.] Even in His great agony He is willing to excuse the weakness of His disciples. "The spirit truly is ready," He said, "but the flesh is weak."

The superhuman agony with which He had been wrestling had brought Him to His disciples, longing for human companionship. But He was disappointed; they did not bring to Him the help His human nature craved. He expected more from them. Again superhuman agony comes upon His divine soul, and again He leaves His disciples, and prayed, saying, "O my Father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy.

"And he left them, and went away again, and prayed the third time, saying the same words: "Father all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt." [Matthew 26:42-44; Mark 14:36.] "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." [Luke 22:44.]

Hear that agonizing prayer of Christ in the garden of Gethsemane! While the disciples were sleeping beneath the spreading branches of the olive trees, the Son of man—a man of sorrows and acquainted with grief—was prostrate upon the cold earth. As the agony of soul came upon Him, large blood drops of perspiration were forced from His pores, and with the falling dew moistened the sod of Gethsemane; and from the pale and quivering lips came the words, "O my Father, if it be possible, let this cup pass from me; nevertheless not my will, but thine be done." [Matthew 26:39; Luke 22:42.]

Here the mysterious cup trembled in His hand. Here the destiny of a lost world was hanging in the balance. Should He wipe the blood drops from His brow, and root from His soul the guilt of a perishing world, which was placing Him, all innocent, all undeserving, under the penalty of a just law? Should He refuse to become man's substitute and surety? refuse to give him another trial, another probation?

Separation from His Father, the punishment for transgression and sin, was to fall upon Him in order to magnify God's law and testify to its immutability. And this was to forever settle the controversy between the Prince of God and Satan in regard to the changeless character of that law.

The Majesty of heaven was as one bewildered with agony. No human being could endure such suffering; but Christ had contemplated this struggle. He had said to His disciples, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "Now is the hour, and the power of darkness." [Luke 12:50; 22:53.]

Christ had not been forced to do this. He had volunteered to lay down His life to save the world. The claims of God's government had been misapprehended through the deceptive words and works of Satan, and the necessity of a mediator was seen and felt by the Father and the Son. And now the great antitype of all the sacrificial offerings had come. In Christ type had met antitype. In Christ's sacrifice of Himself was the substance which all the sacrifices had symbolized.

In surrendering His spotless soul a living sacrifice, Jesus was bearing the sin of the world; He was enduring the curse of the law; He was sustaining the justice of God. He was now suffering under divine justice. He saw what justice meant. He felt that as man's substitute and surety, He must be bound to the altar. "For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them." "And he saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him, and his righteousness, it sustained him." [Isaiah 59:12, 16.]

The universe of heaven had watched with intense interest the entire life of Christ—every step from the manger to the present awful scene of momentous interest. The unfallen worlds were watching the result of this controversy. They beheld the Son of God, their loved Commander, in His superhuman agony, apparently dying on the field of battle to save a lost and perishing world. His soul agony, which three times forced from His pale and quivering lips the cry, "O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt," seemed to convulse all heaven. [Matthew 26:39.]

Satan was urging upon Him all the force of his temptations. He presented before Him that the sin of the world so offensive to God, was chastisement too great. He would never again be looked upon as pure and holy and undefiled, as God's only begotten Son. He had himself become a sinner, and would suffer the penalty of sin.

Christ was now standing in a different attitude than He had ever done before. Hitherto He had stood as an intercessor for others; now He longs for an intercessor for Himself. Could His human nature bear the strain? Shall the sins of an apostate world, since Adam's transgression to the close of time, be laid upon Him? Would He drink the cup? It was not yet too late to refuse to drink that awful cup of suffering, the wrath of His Father for sin and transgression. He might have said, "Let the willful transgressor receive the penalty for His sin, and I will go back to My Father." But no; He did not make this choice. Although sin was the awful thing that had opened the flood gates of woe upon the world, He would become the propitiation for the sins of a race who had willed to sin.

In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen Him. And while the angel supports His fainting form, Christ takes the bitter cup and consents to drink its contents. Before the suffering One comes up the wail of a lost and perishing world, and the words come from the bloodstained lips, "Nevertheless, if man must perish unless I drink this bitter cup, Thy will, not mine be done."

What a scene is this for ten thousand times ten thousands of angels, of seraphim, and cherubim to look upon. The whole universe of heaven listened to that prayer of Christ, and God was suffering in and with His Son. There was silence in heaven; no harp was touched. They see their Lord enclosed by legions of satanic forces, His human nature weighed down with a shuddering, mysterious dread. Everywhere He may look is a horror of great darkness, beyond the measurement of finite minds.

And was all this suffering undergone to give men liberty to transgress the law of God? No; no. All this scene of suffering was because of the law transgressed, and to give all honor and respect to that law,

not only to honor but to magnify the law, and yet save the sinner by enduring his penalty. Satan's falsehood, that has placed the Christian world as transgressors of God's law, would not have been found in such company, if his temptations had not taken with them as with Adam, and who, by their tradition had made void the law of God in the place of leading men to obedience of all its commands.

Strengthened by the angel sent from heaven, Jesus arises in sweat and blood and agony and for the third time returns to His disciples. Jesus longed to see them. His human nature yearned for human sympathy. He longed to hear from them words that would bring Him some relief in His suffering. But He was disappointed. He found them sleeping in the hour of His bitterest agony. And the sight made angels grow sad. "What," said the Saviour as He awakened them, "could ye not watch with me one hour?" [Verse 40.]

Prophecy had declared that the "Mighty One," the holy One from Mount Paran, was to tread the wine press alone; "of the people there was none" with Him. [Habakkuk 3:3; Isaiah 63:1-3.] His own arm brought salvation; He was ready for the sacrifice. The fearful crisis was past. That agony which none but God could endure, Christ had borne. To His disciples He said, "Sleep on now, and take your rest." [Matthew 26:45.] Only a short time before they had made Christ the strongest assurances, that they would never forsake their Lord. They would go with Him to prison; and if need be, they would suffer and die with Him. Just before He bent His footsteps to the garden of Gethsemane, Jesus had said, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee." And poor, self-sufficient Peter had said, "Although all shall be offended, yet will not I." [Mark 14:27-29.]

But now they are asleep. Had the disciples heeded the words of their suffering Master, "Pray ye that ye enter not into temptation" [Luke 22:40], they would never have allowed sleep to stupefy and confuse their senses. They would have been partakers with Him in His suffering.

The disciples looked with terror and amazement upon His face,which was marked with blood; His visage was marred more than the sons of men. Only a short distance had separated them from their Lord, and they had heard the exclamations of distress and agony from His divine lips. And they had prayed as they heard the strong cries and tears of their sufferer. But they seemed paralyzed by a stupor which they might have shaken off had they continued pleading with God themselves. They did not intend to forsake their Lord in the hour of His supreme agony and in thus sleeping they sustained a great loss. They might have stood on vantage ground through the terrible scenes that were to transpire. They might have stood secure, defended by the heavenly angels. In God they might have overcome the wicked one. But a short time before they had much conscious power in their own strength, but they had not looked to the mighty Helper, as the suffering Son of God had told them to do.

Only a short time before Christ had poured out His soul in songs of praise in unfaltering accents, as one who was conscious of His Sonship with God. He had spoken to them in tenderness and love. But what can this change mean? So lately He had been serene in His majesty, He had been like a mighty cedar; now He was as a broken reed. His voice came to them in the still evening air, not now in tones of triumph, but full of human anguish. His disciples' first impulse was to go to Him—(O why did they not

go?); but He had bidden them tarry there, watching unto prayer lest they should enter into temptation in the hour of His deepest humiliation.

And now they hear the heavy tramp of soldiers in the garden, “Behold,” said Christ, “the Son of man is betrayed into the hands of sinners. Rise up; let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.” He believed that Christ would escape and not permit Himself to be taken. “And as soon as he was come, he goeth straightway to him, and saith, Master; Master; and kissed him.” [Mark 14:41-45.] “But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?” [Luke 22:48.]

“And behold one of them which was with Jesus, stretched out his hand, and drew his sword, and struck the servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” [Matthew 26:51-53.]

To the multitude Jesus said, “Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scripture must be fulfilled.” [Mark 14:48, 49.]

John’s record of this event is, “Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come to him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed them stood with them. As soon as he had said unto them, I Am he,” Divinity flashed through humanity, and “they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. Then said Jesus unto Peter, Put up thy sword into thy sheath: the cup which my Father hath given me, shall I not drink it?” [John 18:3-11.]

At this saying terror seized upon the disciples. They were now all together again, surrounding their Lord; but at the proposition of Peter, “they all forsook him and fled.” [Mark 14:50.]

The human nature of Christ was like unto ours. And suffering was really more keenly felt by Him, for His spiritual nature was free from every taint of sin. The aversion to suffering was in proportion to its severity. His desire for the removal of suffering was just as strong as human beings experience.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. ... For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him

to be made like unto his brethren, that he might be made a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Hebrews 2:10, 16-18.]

How intense was the desire of the humanity of Christ to escape the displeasure of an offended God; how His soul longed for relief is shown in the words of the Sufferer, "Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." [Matthew 26:39.] Yet the Son of God endured the wrath of the Lord Jehovah against His sinful subjects. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent of all sin, the One who alone could be the propitiation for sin, because He Himself was obedient.

His life was one with God. Not a taint of corruption was upon Him. Yet "being in the form of God," He "thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name. That at the name of Christ every knee should bow ... and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." [Philippians 2:6-11.]

Ms 43, 1897

Ministry

May 21, 1897

The ordinance of feet washing is an ordinance of service. This is the lesson the Lord would have all learn and practice. When this ordinance is rightly celebrated, the children of God are brought into holy relationship with each other, to help and bless each other.

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set us an example of humility. He would not leave this great subject in man's charge. Of so much consequence did He regard it that He Himself, One equal with God, washed the feet of His disciples.

"Ye call me Master and Lord," He said, "and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. I have given you an example that ye should do as I have done unto you. Verily, verily, I say unto you, The servant is not greater than his lord, neither is he that is sent greater than him that sent him. If ye know these things, happy are ye if ye do them." [John 13:13-17.]

This ceremony means much to us. God would have us take in the whole scene, not only the single act of outward cleansing. This lesson does not merely refer to the one act. It is to reveal the great truth that Christ is an example of what we through His grace are to be in our intercourse with each other. It shows that the entire life should be one of humble, faithful ministry.

In His life and lessons Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. But Satan misrepresented God to the world, as he did to Adam and Eve. Selfishness has its origin in Satan, and just as far as it is indulged, so far are Satan's attributes cherished. But Satan charged God with his own attributes, and belief in his principles was becoming more and more widespread.

By the Son of God these principles must be demonstrated as false and God's character shown to be one of love. By Him the Father must be represented. God committed His ideal to His Son. He sent Christ into the world, invested with divinity, yet bearing humanity.

And with clearness and power did Christ set forth the attributes of God. He is "the brightness of his glory, and the express image of his person," even "the image of the invisible God." [Hebrews 1:3; Colossians 1:15.] Yet He humbled Himself, taking the form of a servant. Our Redeemer is a perfect revelation of the Godhead; and it is of importance that as His disciples, we understand through Him God's relation to us. He is the world's great Teacher. And what we know of God through Him is the measure of our acquaintance with a practical knowledge of the truth as it is in Jesus.

Christ stooped to take man's nature that He might reveal God's sentiments toward the fallen race. Divinity and humanity combined were brought within the reach of all, that fallen man might reveal the image of God. Christ assumed our nature to counterwork Satan's false principles. He came to give by His ministry an expression of the mind of God.

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; as my Father hath taught me, I speak these things. And he that hath sent me is with me: the Father hath not left me alone; for I do always those things that please him." "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." "As he spake these words, many of the Jews believed on him." [John 8:28-32.]

The ordinance of feet washing was to be observed by the disciples that they might ever keep in mind the lessons of humility and ministry that Christ had given them. Not long before this, John and James had come to Christ with the request, "Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would you that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." [Mark 10:35-37.] The other disciples were very much displeased by this request. Jesus called them all to him, and explained to them, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so it shall not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [Verses 42-45.]

These words should be studied, appreciated, and obeyed. The spirit of selfishness that led the disciples to ask for the first place would, if cherished, have resulted in a course of self-serving, and they would have been eternally lost. The sentiments of many who claim to be sons and daughters of God need to be

greatly changed. The Son of God was rich, yet for our sake He became poor, that through His poverty we might be made rich. His example should be followed by all who name His name. “We are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.]

Those who for Christ’s sake minister to the hungry, and thirsty, the sick and imprisoned, because they see in every being a soul for whom the Saviour died, those who do not exalt themselves over their fellow beings, but minister to their necessities, are doing the work Christ came into the world to do. For them a reward is prepared by the Father.

Christ’s ministry was performed under the law of service, and He says to us, “Without me ye can do nothing.” [John 15:5.] After His ascension, He appeared to His disciples, who had returned to their fishing, standing on the shore. So wearied and discouraged were they that at first they did not recognize His voice. He asked them if they had taken anything, and the mournful reply came back, “We have toiled all night, and have taken nothing.” [John 21:5, 6; Luke 5:5.]

In clear, calm tones, Christ’s words sounded over the water, “Cast the net on the right side of the ship, and ye shall find.” [John 21:6.] They hastened to do His bidding, yet saying at the same time “We have toiled all night without success; it is not likely that we shall be successful now.” But the success that follows obedience crowned their efforts. They were not able to draw in the net, so full was it with fish. Immediately they forgot the fruitless labor of the night. They saw Jesus as a risen Saviour, and believed in Him. From this miracle they learned the lesson all need to learn—that without the co-operation of Christ all work will be hard and profitless.

If we would work as Christ worked, we must have the mind of Christ. He cannot co-operate with those whose lives reveal variance, strife, and bitterness. Those who cherish these attributes are not susceptible to the influence of the Holy Spirit. The divine Comforter strives with them, but they close the door of their hearts to its gracious pleadings, desiring to be left alone in their foolish, selfish perversity. They find a satisfaction, a kind of rest without pardon, without wearing Christ’s yoke and learning His meekness and lowliness. But let adversity come, and they find that they are leaning on a broken reed. These mistakes and delusions are to be corrected. A most solemn work, full of responsibility and accountability, is to be done. There is no peace to the wicked.

Difference and dissension will be seen among those who are not chosen by the Lord, but let it not spring up and bear fruit among those who profess to be representing Christ. There is no work more sacred for Christians than to maintain peace among themselves. Then they present to the world the unity that Christ prayed might exist, and bear witness that God sent Christ into the world to redeem the world.

There is an object before all Christians. They are to do the work Christ did while here on earth. “Wist ye not,” He said, “that I must be about my Father’s business?” [Luke 2:49.] I came to show what the Lord requires of all who would win eternal life.

Wherever we go, whatever we do, we are to have an abiding sense that we are in the service of the Lord. The world is full of those who need to be ministered unto—the weak, the helpless, the ignorant. Christ’s followers should cherish no selfish motives, no feeling of self-exaltation. He who shows that he

desires the highest place, irrespective of those around him, who thinks that he must be specially favored, is far from grasping the meaning of Christ's words, "The Son of man came not to be ministered unto, but to minister." [Matthew 20:28.]

On special occasions, some indulge sentimental feelings, which lead to impulsive movements. They may think that they are working for Christ, but they are not. Their zeal soon goes, and then Christ's service is neglected. Such neither comprehend nor act out the words, "We are laborers together with God." [1 Corinthians 3:9.]

The principles of God's law are to be imprinted on our hearts, and carried into every phase of life. Our children should be taught obedience to God's commandments. When this law is graven on our hearts, we shall indeed minister to others for Christ's sake. But there are many who do not live out Christ's merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all business transactions this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But in the place of doing this, they grasp everything for themselves. The important personage "I" is so large, that they cannot see anything else. They are not in touch with humanity.

Those who thus live for self are like the fig tree, which made every pretension, but was fruitless. When Christ came to it, seeking fruit because He was hungry, no fruit rewarded His search. A withering curse was pronounced on this tree. "Let no fruit grow on thee henceforward forever," Christ said, and presently the fig tree withered away. [Matthew 21:19.]

This fruitless tree symbolizes the condition of the Jewish nation at that time. Every opportunity and privilege was granted them. Christ came to show them the way to life. But they were determined to walk in their own selfish way, and the Lord gave them up as joined to their idols. He left them to perish in the destruction of Jerusalem. Had they kept the law of God, they would have done the same unselfish work Christ did, and would have fulfilled God's purpose for them.

The fruitless fig tree is a warning to every nation, every family, every individual. The Jewish people brought ruin on themselves by refusing to minister to others. Love for God and for their fellow men was eclipsed by pride and self-sufficiency. Christ came to counteract this influence. He lived the law of God by ministering to those around Him. By the illustration drawn from the fig tree He sought to give His disciples a lesson they would never forget. No one can live the law of God without ministering to others.

The ordinance of feet washing most forcibly illustrates the necessity of true humility. While the disciples were contending for the highest place in the promised kingdom, Christ girded Himself, and performed the office of a servant by washing the feet of those who called Him Lord. He, the pure, spotless Lamb of God, was presenting Himself as a sin-offering; and as He now ate the Passover with His disciples, He put an end to the sacrifices which for four thousand years had been offered. In the place of the national festival which the Jewish people had observed, He instituted a memorial service, in the ceremony of feet washing, and the sacramental supper, to be observed by His followers through all time and in every

country. These should ever repeat Christ's act, that all may see that true service called for unselfish ministry.

Ms 44, 1897

Christ's Representatives

May 13, 1897

Christ attaches a weight of importance to the obedience of His people to the commandments of God. They are to have an intelligent knowledge of them, and bring them into their daily life. Man cannot keep the commandments of God only as he is in Christ, and Christ in him. And it is not possible for him to be in Christ, having light on His commandments, while disregarding the least of them. By steadfast, willing obedience to His Word they evidence their love for the Sent of God.

Not to keep the commandments of God is not to love Him. None will keep the law of God unless they love Him who is the only begotten of the Father. And none the less surely, if they love Him, they will express that love by obedience to Him. All who love Christ will be loved of the Father, and He will manifest Himself to them. In all their emergencies and perplexities they will have a helper in Jesus Christ.

That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.

The great Teacher longed to give to the disciples all the encouragement and comfort possible, for they were to be sorely tried. But it was difficult for them to comprehend His words. They had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they needed.

The promise of the Comforter presented a rich truth to them. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit, sent in the name of Christ, was to teach them all things, and bring all things to their remembrance. The Holy Spirit was to be the representative of Christ, the Advocate who is constantly pleading for the fallen race. He pleads that spiritual power may be given to them, that by the power of One mightier than all the enemies of God and man, they may be able to overcome their spiritual foes.

He who knows the end from the beginning has provided for the attack of satanic agencies. And He will fulfil His word to the faithful in every age. That word is sure and steadfast; not one jot or tittle of it can fail. If men will keep under the protection of God, His banner will be over them as an impregnable fortress. He will give evidence that His Word can never fail. He will prove a light which shineth in a dark place until the day dawn. He, the Sun of Righteousness, will arise with healing in His beams.

The very image of God is to be impressed upon, and reflected in, humanity. The cold heart is to be quickened and glow with divine love—a love that beats in union with the love the Redeemer has evidenced for you. No longer shall you complain that you cannot understand, for your Teacher has ascended to heaven, and His first interest is to advocate the cause of all who believe in Him. He has assured you that the Holy Spirit was given to abide with you forever, to be your pleader and your guide. He asks you to trust in Him, and commit yourself into His keeping. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine Comforter, and convincing of sin as an appointed Judge and Guide.

Christ was the Spirit of truth. The world would not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And they shall have His abiding presence. They shall have an experimental knowledge of the only true God and of Jesus Christ whom He has sent. To them He says, You will no more say, I cannot comprehend. No longer shall you see through a glass darkly; you shall comprehend with all saints what is the length and depth and breadth and height of the love of Christ, which passeth knowledge. He who has begun a good work in you will perform it unto the day of Christ Jesus.

The honor of God, the honor of Jesus Christ, is involved in the perfection of your character. Your work is to co-operate with Christ, that you may be complete in Him. In being united to Him by faith, believing and receiving Him, you become part of Himself. Your character is His glory revealed in you. And when you shall appear in His presence, you will find the benediction awaiting you, “Well done, good and faithful servant, thou hast been faithful over a few things; I will make you ruler over many things; enter thou into the joy of thy Lord.” [Matthew 25:23.]

Christ seeks to make the lessons which they [His disciples] do not understand, as clear as possible to their befogged minds. But the time is not far distant when every word will be made plain. Then that which Jesus has spoken to them, and which they could not grasp, is clearly comprehended as living truth.

The thought that their Teacher was going to leave them filled the disciples with sorrow; but He comforted them with the assurance that He was coming again to take them to the place He would prepare for them. He assured them that if He went not away, He could not provide them with an Advocate: that if they only knew of the future blessings that were to come because of His departure, they would not mourn; they would rejoice in the presence of the Holy Spirit who was to be with them always. He told them that if He went not away, they could not do a greater work. But that deprived of His personal presence, by faith they would see and know Him, and by continuance in His love, by showing their appreciation of the truth by revealing to others what the truth is; in obeying His commandments and bearing a living, vital testimony; in doing His work that He had left in their hands, carrying it forward to completion, they would become representatives of Christ.

“Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you.” [John 14:27.] The world in its busy activity will try to give us peace. Its cry is, “Peace and safety,” but no dependence is

to be placed in its alluring representations. [1 Thessalonians 5:3.] The spirit of truth the world cannot receive, because it seeth Him not neither knoweth Him. “There is no peace, saith my God, for the wicked.” [Isaiah 57:21.] Jesus Christ is the Prince of peace. And from Him alone comes that true peace which the world can neither give nor take away.

In the East the customary greeting when visiting the house of a friend was, “Peace be to this house,” and in leaving it the same words were used. [Luke 10:5.] But Christ’s farewell is of an altogether different character. “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.” [John 14:27.] Much is embodied in these words. They are of richest import, and will be re-echoed to earth’s remotest bounds.

“For 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, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace.” [Isaiah 9:6.] Christ brought that peace with Him to the world. He came to impart that peace, that all who will believe on Him, might have a peace that passeth understanding. He, the world’s Redeemer, had carried that peace with Him throughout His earthly life, and now He had come to the time when He must give His life that the treasure of peace might ever abide in the heart by faith. He left that peace with His disciples, and He is implanting and maintaining it in the hearts of all who will welcome its presence. Many of the gifts that are made by friends do not work out for their good; but the peace that Christ leaves as His legacy, He gives not as the world giveth. His gift is of higher value than can be computed; it is eternal.

“If ye loved me,” said Christ, “ye would rejoice because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me. But that the world may know that I love the Father, as the Father hath given me commandment, even so I do.” [John 14:28-31.]

The time had come for Satan’s last attempt to overcome Christ. But Christ declared, He hath nothing in me, no sin that brings me in his power. He can find nothing in me that responds to his satanic suggestions. No other being could say this but the One who was offering up His life as a sinless sacrifice for a sinful race. This makes Christ the Bright and Morning star, the light and the life of the world.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.” [Hebrews 9:13-15.] “And ye know that he was manifested to take away our sins; and in him is no sin.” [1 John 3:5.] “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” [2 Corinthians 5:21.]

“But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise let us go hence.” [John 14:31.] Why this severe conflict with the prince of the world, when

Jesus, through His childhood, youth, and manhood, had lived the law of God? The same temptations had overtaken Christ that always afflict humanity.

By a word Christ could have mastered the powers of Satan; but He came into the world that He might endure every test, every provocation, that it is possible for man to bear, and yet not be provoked or impassioned, or retaliate in word, in spirit, or in action. For the honor and glory of God He was to offer Himself a living, spotless sacrifice to the Father. This was symbolized by the red heifer upon which was to be no mar. Christ was a spectacle to the world, to angels, and to men. The worlds unfallen, the heavenly angels, and the fallen race, were watching every movement made by the representative of the Father, and the representative of perfect humanity. And His character was without a flaw. In His mouth was found no guile. All the humiliation which He endured was in behalf of the fallen race, that man might have the mind of Christ.

The honor of Christ must stand complete, and that honor is concerned in the perfection of the character of God's chosen people. He desires that they shall represent His character to the world. In the work of redemption, in the sufferings He was called upon to endure, Christ was exhibiting to the world the love of God for fallen man and the perfect love which He bore His Father. He must bear under fierce temptations the test that Adam failed to endure. He suffered, being tempted; but there was no yielding to the temptations of Satan. He did as the Father had given Him commandment.

The last assault would soon come. The great victory to be achieved was union with His chosen people, that, although Christ was to be removed from earth to heaven, His church might have communion with Him. And this communion, if perfected, would lead to love for one another.

The church militant is not the church triumphant. At times our trials do not come singly, followed by a period of peace and rest; temptations come in as an overwhelming wave to destroy all before it. The afflictions do not create Christians, but simply develop in them the mind and will of Christ, the living principles of virtue and holiness. Even then will come temptations. And then the sons of Belial will make manifest under whose banner they are serving. While no trials arise to disturb the people of God, the faith of that people will never be known, nor the strength of the anchor that holds the human barque in safety.

Ms 45, 1897

The Crucifixion

May 14, 1897

"Now the chief priests and elders and all the council, sought false witnesses against Jesus, to put him to death; but found none; yea, though many false witnesses came, yet found they none. At last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and build it again in three days." [Matthew 26:59-61.]

This was the only charge that could be brought against Christ. His words were <misstated and> misapplied, for He had said, "I came not to destroy, but to fulfil." [Matthew 5:17.] But the priests and

rulers, with many others, taunted Him with this false statement. While Christ hung upon the cross, it was repeated in mockery by the scribes and Pharisees, and voiced by the multitude. “They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself.” [Matthew 27:39, 40.] The statement made by Christ was <misstated. He had said, “Destroy this temple and I will build it again in three days” [John 2:19], which> was being fulfilled, publicity was being given to it, and it was made more impressive by the <misstatement in the> proclamation of His enemies.

“Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe on him.” [Matthew 27:41, 42.] Would they have believed on Him had He come down? No. In the resurrection of Lazarus, a convincing proof had been given of Christ’s divinity. It was not evidence that the priests and rulers wanted. This they had had, <evidence upon evidence,> but in spite of it, they had sought for false witnesses, that they might mislead the minds of the people, and prejudice them against the truth.

The parable of the rich man and Lazarus is a representation of those that refuse light. While this rich man was suffering the punishment of his sins, he asked that Lazarus might be sent to warn his brethren, lest they also share his fate. Abraham <is represented as saying> 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.” [Luke 16:27-31.] Yet to the Jews one had come who had been raised from the dead. Among them was one who for four days had lain in the grave, but who was now a living witness of the power of Christ. But in spite of this the priests not only purposed to put Christ to death, but Lazarus also, for he was likely to be an obstacle in the way of killing Christ.

Many heard the words of mockery and derision addressed to Christ as He hung on the cross; for they were spoken in no whispered tones. Thus a testimony to Christ’s claims was borne in the hearing of thousands. Many minds entered on a track of thought that increased in intensity and earnestness as they searched the Scriptures for themselves. The conviction forced itself upon their minds that Christ was the Messiah.

Those that in derision uttered the words, “He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God,” little thought that their testimony would sound down the ages. [Matthew 27:43.] Although spoken in mockery, never were words more true. Those who placed Christ before the world, hanging on the cross between two thieves, bruised and wounded, bore a testimony to His work. Their words, heard by thousands, led men to search the Scriptures for themselves. Wise men heard, searched, pondered, and prayed.

Truth is truth, and will remain truth, and in the end will triumph gloriously. The lamp of life is trimmed by the hand that lit it. The Jewish leaders sought to drive the light from the earth, but it shone on, and irradiated the world. <Men in this age will repeat the history of the past and suppose they can quench the light of truth by their falsehoods, but the light shines more brightly with every attempt they may

make.> Christ rose from the grave, and over the rent sepulcher of Joseph proclaimed, “I am the resurrection and the life.” [John 11:25.]

Never before was there such a general knowledge of Jesus as when He hung upon the cross. He was lifted up from the earth to draw all to Him. Into the hearts of many who beheld that crucifixion scene, and who heard Christ’s words, was the light of truth to shine. With John they would proclaim, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] There were those who never rested until, <searching the Scriptures and> comparing passage with passage, they saw the meaning of Christ’s mission. They saw that free forgiveness was provided by Him whose tender mercy embraced the whole world. They read the prophecies regarding Christ, and the promises so free and full, pointing to a fountain opened for Judah and Jerusalem. [Zechariah 13:1.]

Hope sprang up in their hearts as they read the words, “For Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

“Thou shalt no more be termed Forsaken; neither shall thy land be any more termed desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. ... Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway, gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.” [Isaiah 62:1-4, 10-12.]

“And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” [Isaiah 61:9-11.]

“Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleopas, and Mary Magdalene.” [John 19:25.] As Christ’s mother stood by the cross upon which He hung, she realized the truth of the words spoken by Simeon, when he took the infant Saviour in his arms and blessed Him. “Mine eyes have seen thy salvation,” he said, “which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at the things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; (yea, a sword shall pierce through thine own soul also), that the thoughts of many hearts may be revealed.” [Luke 2:30-35.]

That time had come. The hearts of the persecutors, the revilers, the murderers, were indeed revealed. Attributes which form character were developed. Unbelieving Israel took sides with the first great apostate.

Christ, bearing the sin of the world, seemed to be deserted; but He was not wholly left alone. John stood close by the cross. Mary had fainted in her anguish, and John had taken her to his house away from the harrowing scene. But he saw that the end was near, and he brought her again to the cross. And even in His dying agony Christ remembered His mother. He saw her distress, and He said to her, "Woman, behold thy son. Then said he to the disciple, Behold thy mother. And from that hour the disciple took her unto his own home." [John 19:26, 27.] This thoughtful care lifted a weight from Mary's mind; she would no longer be obliged to choose her home, and run the risk of offending her relatives, for Christ's wish was law. Christ knew what she most needed, the tender sympathy of one who loved her <because he loved Jesus.>

"Now from the sixth hour there was darkness over all the land until the ninth hour." [Matthew 27:45.] The human passions were raging at the foot of the cross when the earth was bereft of the light of the sun. A great darkness clothed the earth as with sackcloth of hair, and enshrouded the cross. The Sun of Righteousness was withdrawing His light from the world, and nature sympathized with her dying author. It was as if the sun, in its noonday splendor had been blotted out. Thus was represented the night of woe [that] had settled down on the Jewish nation.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" [Verse 46.] These words could not be misunderstood, but the priests and rulers framed them to suit their own understanding. With bitter contempt and scorn, they said, "He calls for Elias." [Verse 47.] Jesus said, "I thirst." [John 19:28.] These words, which should have awakened pity in every heart, were held up to ridicule by the priests, in whose hearts humanity was eclipsed by satanic malignity. One of the hardened Roman soldiers, touched with pity as he looked at the parched lips, took a stalk of hyssop, and dipping it in a vessel of vinegar, lifted it to the Saviour's lips. But from the mockers came the words, "Let be; let us see whether Elias will come and save him." [Matthew 27:49.]

This scene was transacted before heaven and earth. Angels beheld the pitiless scorn and contempt shown to Jesus by those who should have acknowledged Him as the Messiah. To this length they were led, when unrestrained by the Lord of heaven. So it is with all religious zealots who separate from light and peace and heavenly influences.

Again came the cry as of one in mortal agony. "It is finished." "Father, into thy hands I commend my spirit." "And having said this, he gave up the ghost." [John 19:30; Luke 23:46.] Christ, the Majesty of heaven, the King of glory, was dead. The Jewish leaders had crucified the Son of God, the long-expected Messiah, He who the people had hoped was to bring about so many reforms. They refused the only One who could save them from national ruin.

"And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent." [Matthew 27:51.] Those who had induced the people to release Barabbas,

and crucify Christ, now trembled with terror. They were conscious of the wicked deed they had done. They realized that they had shed the blood of the Son of God. This they had invoked upon themselves, saying, “His blood be on us, and on our children.” [Verse 25.] Christ had prayed, “Father, forgive them; for they know not what they do.” [Luke 23:34.] But they made this prayer an impossibility, for they would not be convicted, they would not repent and be converted.

In His bitter loneliness on the cross, Christ had a gleam of comfort, the petition of the dying thief. Christ saw that forgiveness was with him, that as those who looked on the brazen serpent uplifted in the wilderness, lived, so those who now looked in faith to the Saviour, would be pardoned. Without shedding of blood no man could be saved.

Christ gave peace and assurance to the thief. He confessed Christ, believed in Him, and received from Him the promise that he would be with Him in Paradise. He was suffering for his crimes, but those who passed sentence upon him, and executed him as a malefactor, were guilty of crimes far more heinous than those for which he was condemned.

What lessons may we learn from this instance! The loving compassion manifested toward this sinful soul should show us the tender consideration that the Lord has for all who look in faith to Him, trusting in His power to save them, and give them the victory.

With Satan at their head to imbue them with his spirit, men may afflict God’s people; they may cause pain to the body; they may take away the temporal life, but they cannot touch the life that is hid with Christ. We are not our own. Soul and body, we have been bought with the price paid upon the cross of Calvary; and we are to remember that we are in the hands of Him who created us. Whatever Satan may inspire evil men to do, we are to rest in the assurance that we are under God’s charge, and that by His Spirit He will strengthen us to endure.

There is no greater evidence that Satan is working than that men who profess to be sanctified to God’s service, persecute their fellow beings because they do not believe the same doctrines that they themselves believe. These will rush with fury against God’s people, <falsifying [and] stating things they know are untrue,> thus showing that they are inspired by him who is an accuser of the brethren and a murderer of the saints of God. But if God permits tyrants to do with us as the priests and rulers did to His Son, shall we give up our faith, and go back to perdition? It is not because God does not care for us that He permits these things to be; for He declares, “Precious in the sight of the Lord is the death of his saints.” [Psalm 116:15.] “He shall deliver the needy when he crieth, and poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight.” [Psalm 72:12-14.]

The time is soon to come when the Lord will say, “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” [Isaiah 26:20, 21.] Let the many who claim to be Christians be full of satanic hatred because they cannot force the consciences of God’s

people. Not long hence they will stand <not before earthly judges, but> before the Judge of all the earth, to render an account for the pain they have caused the bodies and souls of God's heritage.

They may indulge now in false accusations, they may deride those whom God has appointed to do His work, they may consign His believing ones to prison, to the chain gang, to banishment, to death; but for every pang of anguish, every tear shed, they must answer. For every drop of blood drawn forth by torture, for all they have burned by fire, they will receive punishment. God will reward them double for their sins. They have drunk the blood of the saints, and have become intoxicated with exultation. God says to His ministers of judgment, "Reward her even as she rewarded you, and double unto her double according to her works: In the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [Revelation 18:6-8.]

Ms 46, 1897

"The Entrance of Thy Word Giveth Light"

May 2, 1897

"One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." [Psalm 145:4-7.]

The knowledge of the way of the Lord is increasing, and will continue to increase. Hereby and superstition are clothing the world in the sackcloth garments of rebellion and transgression. Literature and cheap fiction of every order is circulated like the leaves of autumn, and the minds of thousands are so taken up with irreligious, cheap trash that there is no place in the mind for solid reading. The Word of God and all that would elevate man from his degradation is passed by with indifference.

But the Word of God contains the truth, and all those who support the truth of God for this time are doing their work for time and for eternity. Those who bring the Word of God into mind and heart are distinctly taking their stand on the side of God and the universe of heaven. They will stand heart to heart and hand to hand in defence of the holy and the pure, that which will stand the test of ages. Those who support error by word and pen and voice, and by the oppression of those who are linked with the truth, are ranged upon the other side, with the first great apostate and the evil men who are his agents. The Word declares of these that they shall "wax worse and worse, deceiving and being deceived." [2 Timothy 3:13.] And on one of these two sides, men will labor to the end.

All our powers belong to God. They are His by creation, and by redemption. God has given to every one His measure of power, and He expects each to put it forth on the side of truth. Thus it is to shine forth.

The Christian is to stand with undivided interest on the Lord's side. "Now abideth faith, hope, love." [1 Corinthians 13:13.] Faith looks through discouraging difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith, hope, and love are sisters, and their works blend perfectly to shine amid the moral darkness of the world. The children and the youth are to be instructed; the ignorant are to be taught by patient effort to know what is truth. It is to be given them line upon line.

Every agent may find something to do in saving souls and advancing the truth of God. By the Spirit's power, this truth is to be carried into the inner sanctuary of the soul and work upon the conscience, and its presence there is revealed by the works done to restore the moral image of God in man. There is too much vague instruction. Is it not best to know individually what we believe ourselves, and in what our faith consists? Then we shall be able to say, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:2-4.]

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice from Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." [Verses 16-21.]

Ms 47, 1897

Judas

May 20, 1897

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, and Martha served, but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." [John 12:1-3.]

Mary's act displeased Judas. "Why was not this ointment sold for three hundred pence, and given to the poor?" he asked angrily. "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." [Verses 4-6.] He put a price upon all his actions, and paid himself according to his own selfish estimate.

At that time the disciples did not know that Judas was a thief, but they knew it afterwards. Although he had been with Christ during His ministry, his covetousness was not cured. He held it fast as a precious treasure, and it had become more and more confirmed. Christ's lessons on unselfishness were unheeded. His love of money led him to idolize the little treasure entrusted to his care to be employed for the benefit of the church and to relieve the necessities of the poor.

Why, when Christ knew the plague spot in his heart, was Judas permitted to remain among the disciples? When Christ knew him to be dishonest and avaricious, why was the bag still entrusted to him? The Lord permits men to remain in positions of trust that their hearts may be tested and their true character shown. The propensity to do wrong will be tried, and the defects revealed. If an avaricious spirit is cherished, circumstances will reveal the inward corruption.

"Then said Jesus, Let her alone; against the day of my burying hath she kept this. For the poor always have ye with you, but me ye have not always." [Verses 7, 8.] Her act is a prophetic anticipation of My death and burial; and the record of it will be repeated to the ends of the earth. This was a more direct reproof than Judas had before received. He was provoked by it, and thus a door was opened through which Satan entered to control his thoughts. Avarice poisoned the life-current of his spirituality.

Today this spirit exists. It is not a new thing for the members of the institutions ordained by God to work in an underhand manner, in order that they may be advantaged. Their native selfishness leads them to plan for their individual interests, to the neglect of sister institutions, which, if they were partakers with Christ, they would place first. Whatever pressure God has permitted to come upon His institutions to test those connected with them, these established centers are God's merchant houses, in which the goods of heaven are deposited, to be handled as sacred trusts and traded upon, that light and knowledge may be imparted nigh and afar off.

In spirit and practice many resemble Judas. As long as you are silent regarding the plague spot in the character, no open enmity is seen, but when they are reproved, bitterness fills their hearts. When Judas was reproved, instead of repenting he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, he rose from the table and went to the palace of the high priest, where he found the council assembled. There he sold his Lord. He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised him for the betrayal of his Master was thirty pieces of silver.

What a terrible action was this, both on the part of Judas and of the priests. The rulers of Israel had been given the privilege of receiving Christ as their Saviour without money and without price. But they refused the precious gift offered them in the most tender spirit of constraining love; they refused to accept that salvation of more value than gold and silver, and bought their Lord for thirty pieces of silver. Judas was to find an opportunity of betraying Him in the absence of the multitude, for the priests knew that the people were Christ's friends. Had it not been for this, they would, they thought, have accomplished their purpose long before.

The feast at Simon's house brought many of the Jews together, for they knew Christ was there. And they came not only to see Jesus, but Lazarus, whom He had raised from the dead. The raising of Lazarus was

the crowning miracle of Christ's life. The last test had been given to the Jewish nation. Lazarus had been raised from the dead to bear a testimony for Christ. Many thought that Lazarus would have some wonderful experience to relate. They were surprised that he told them nothing. But Lazarus had nothing to tell. The pen of Inspiration has given light upon this subject. "The dead know not anything; their love, and their hatred alike have perished." [Ecclesiastes 9:5, 6.]

But Lazarus had a wonderful testimony to bear in regard to the work of Christ. He was a living testimonial of divine power. With assurance and power he declared that Christ was the Son of God, and asked the people what they would gain by putting Christ to death.

Overwhelming evidence was given to the priests in regard to the divinity of Christ. But they had set their hearts to resist all light, and they closed the chambers of their mind, that no light might be admitted.

The honor showed to Jesus exasperated the scribes and Pharisees. They consulted that they might also put Lazarus to death; "because that by reason of him, many of the Jews went away and believed on Jesus." [John 12:10, 11.] The testimony of Lazarus was so clear and convincing that the priests could not resist its argument. It was a painful ordeal for them to be unable to say anything. They could not deny it, for he who had been dead four days was before them, in the vigor of manhood, showing forth the praise of the great Restorer. They could not prevent the effect of this miracle upon the people, therefore they laid their plans to put Lazarus to death. They thought that if he continued to bear his testimony the number of Christ's followers would be largely increased. They purposed to remove Lazarus secretly, and thus less publicity would be given to Christ's death. The end, they argued, would justify the means, but they must not summon Nicodemus and Joseph of Arimathaea to their councils; for then their murderous designs would be opposed.

They could bring no charge against Lazarus, yet rather than admit evidence that could not be denied, they plotted to kill him. So will men do when they separate themselves from God. When unbelief once takes possession of the mind, the heart is hardened, and no power can soften it.

*****

Judas was given every opportunity to receive Christ as his personal Saviour, but he refused this gift. In many respects he acted as Christ's disciple. He manifested an interest in His work, and in a certain sense believed on Him. But Christ read beneath the surface. He saw the true inwardness of the heart. He knew that Judas was not converted. John says, "As many as received him, to them gave he power to become the sons of God." [John 1:12.] Judas had never received Christ; he was not a true son of God. He had not lost something once possessed. He had never experienced the soul cleansing, the change of character, that constitutes conversion.

"Ye are clean," Christ said, "but not all. ... I speak not of you all. I know whom I have chosen." [John 13:10, 18.] Who are Christ's chosen ones? Those who are rendering obedience to His lessons. Judas was not chosen, because he was not obedient. He did not believe in Christ as his personal Saviour. He did not think that his character needed Christ's transforming grace.

Judas had valuable qualities, but there were some traits in his character that would have to be cut away before he could be saved. He must be born again, not of corruptible seed, but of incorruptible. Knowing that he was being corrupted by covetousness, Christ gave him the privilege of hearing many precious lessons. He heard Christ laying down the principles outlining the character which all must possess who would enter Christ's kingdom. But Judas would not yield his will and his way to Christ.

Because Judas would not believe in Christ, he fulfilled the Scripture, "He that eateth bread with me (referring to the sacramental supper), hath lifted up his heel against me. Now I tell you before it come to pass, that when it come to pass, ye may believe that I am he." [Verses 18, 19.]

But though Jesus knew Judas from the beginning, He washed his feet. He who was to betray his Lord was privileged to unite with Him in partaking of the sacrament. And today none who claim to be Christians should be excluded from this service, for who can read hearts? Who can distinguish the tares from the wheat?

I would that we could all remember as we assemble to celebrate the ordinances, that there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are present, for they attend all who refuse to be worked by the Holy Spirit. Heavenly angels are present also. They listened with regret to the contention between the disciples, which marred Christ's last evening with them. But the disciples knew not that angels were present.

Those unseen visitants are present on every such occasion. There may come in among you those who are not in heart united with truth and holiness, but who may wish to take part in these services. Forbid them not. There are witnesses present who were present when Jesus washed the feet of His disciples and of Judas. More than human eyes beheld the scene.

Ms 49, 1897

Obedience to Physical Laws

Sunnyside, Cooranbong, New South Wales, Australia

May 19, 1897

"When thou saidst, Seek ye my face: my heart said unto thee, Thy face, Lord will I seek." [Psalm 27:8.] "He that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him." [Hebrews 11:6.]

A Christian! What does the term comprehend? Our Saviour says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "But ye know him, for he dwelleth with you, and shall be in you." [John 14:15-17; 1 Corinthians 2:14.]

Thus the contrast between the two classes is presented. The world are those who receive not the drawing and invitation of Christ. Truth is that which they do not desire. They cannot desire Christ because they follow their own way and their own will. They do not see anything in Christ that they should desire Him. “Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: for he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” [Isaiah 53:1-5.]

The natural growth cannot develop a symmetrical character. There must be a new birth. “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, but of God.” [John 1:12, 13.] “That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I say unto thee, ye must be born again.” [John 3:6, 7.] The believing soul is here represented in the words of Christ. “Ye know him, for he dwelleth with you, and shall be in you.” And His promise to His follower is, “I will not leave you comfortless.” [John 14:17, 18.]

I would say to every student in our school, Know thyself. The obligations we owe to God, in presenting to Him clean, pure, healthful bodies, are not comprehended. We have special duties resting upon us. We should become acquainted with our physical structure and the laws controlling natural life. While Greek and Latin, which is seldom of any advantage, is made a study, physiology and hygiene are barely touched upon. The study to which we should give thought is that which concerns the natural life, a knowledge of one’s self.

There is not one in a thousand, married or unmarried, who realizes the importance of purity of habits, in preserving cleanness of body and purity of thought. Sickness and disease is the sure consequence of disobedience to nature’s laws, and neglect of the laws of life and health. It is the house in which we live that we need to preserve, that it may do honor to God who has redeemed us. We need to know how to preserve the living machinery, that our soul, body, and spirit may be consecrated to His service. As rational beings we are deplorably ignorant of the body and its requirements. While the schools we have established have taken up this study of physiology, they have not taken hold of the matter with that decided energy which they should. They have not practiced intelligently that which they have received in knowledge. And they do not realize that unless it is practiced, the body will decay.

Notwithstanding all the light shining forth from the Scriptures on this subject; notwithstanding the lessons given in the history of Daniel, Shadrach, Meshach and Abednego; notwithstanding the result of plain healthful diet, there is little regard for the lessons penned by men inspired by God. The dietetic habits of the people generally are neglected; there is an increase of tobacco using, liquor drinking, and subsisting on flesh meats. I see young boys here in this locality, bright-looking, intelligent youth, from ten to twelve years of age, following the example of their fathers. His habits and practices are educating

his children to do as he does. When going to Cooranbong a few days since, two lads were sitting in a trap before me. They were about ten and eleven years of age. One was smoking a cigarette. He would use the vile, poisonous little roll of paper, then the other would take the same in his mouth and enjoy the luxury. Physical and moral ruin is seen everywhere.

The question is asked, Have I not a right to do as I please with my own body? No; you have no moral right, because you are violating the laws of life and health which God has given you. You are the Lord's property—His by creation and His by redemption. "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] The law of self-respect for the property of the Lord is here brought to view. And this will lead to respect for the obligations which every human being is under to preserve the living machinery that is so fearfully and wonderfully made. This living machinery is to be understood. Every part of its wonderful mechanism is to be carefully studied. Self-preservation is to be practiced.

The human agent has been granted a second probation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." [John 3:16.] As you look upon your body, you should remember that you are every moment sustained by the Creator of all things, the Preserver of life, the Giver of happiness and peace and grace in obeying His requirements. Any action in eating, drinking, or dressing that is unhealthful, injured the fine works of the human machinery, and interferes with God's order. There are obstructions created in bone, brain, and muscle, which are destroying this wonderful machinery that God has organized to be kept in good order. Any misuse of the delicate workmanship results in suffering.

The transgression of physical law is the transgression of God's law. Our Creator is Jesus Christ. He is the Author of our being. He has created the human structure. He is the Author of physical laws as he is the Author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health sins against God.

Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not reverenced or respected or recognized. This is shown by the injury done to their own bodies in violation of the laws of their being. Whoever in any way disregards the law of their being, will suffer the sure consequence of their own course of action. And in their pain and suffering, they will, under the suggestions of Satan, find fault with God for causing them to be afflicted. Should the Lord work a miracle to restore the wonderful, fine machinery which human beings through their own carelessness and inattention, and their indulgence of appetite and passions, have destroyed in doing the very things that the Lord has told them that they should not do? Should He do so, the Lord would be administering unto sin, which is the transgression of His own law. The moral sense of the human agents in our world is exceedingly low upon the subject of their own bodies and their own lives. But the Lord has placed before the human family the right way in His Word. Will they keep the way of the Lord?

But with the world there is a sacrifice made that is amazing to the heavenly intelligences. Satan is Master of their appetites and inclinations, and he leads them to gratify and indulge perverted, unnatural appetite. He leads them to suppose that this is the very sum and substance of their happiness. A created

appetite is the only law that controls the tobacco devotee, and it will continue to be thus to the close of this earth's history. Men and women and children are corrupting their ways before the Lord. They are fast reaching the boundary line when the Lord will speak, and His words, going forth from His exalted throne, will not return unto Him void.

To His servant that had long ministered to a rebellious generation, the Lord said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." [Genesis 6:7.] "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Verses 5, 11-13.]

And Christ has declared of these last days, "As the days of Noah were, so also shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall the coming of the Son of man be." [Matthew 24:37-39.]

And He exhorts His people, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would have come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and he shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." [Verses 42-51.]

Daniel kept a strict watch over his appetite and passions, that he might present his body a living sacrifice, holy and acceptable unto God. And Paul, the great apostle to the Gentiles, says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.] "For the weapons of our warfare are not carnal; but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." [2 Corinthians 10:4, 5.]

"Simon Peter a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto

you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge, temperance; and to temperance patience; and to patience, godliness." [2 Peter 1:1-6.]

The Lord has inspired men to write the very things that are essential for this time in regard to the special attention we must give to the care of the body. We are the Lord's property. Christ has paid a sum for the ransom of man that in no way can be computed. He gave Himself a living offering to God. He bore the sins of the transgressor that God might be just, and yet be the justifier of the repenting, believing sinner. In the wilderness of temptation He overcame every temptation on the point of appetite. He fasted forty days and forty nights, and in His weak condition Satan assailed Him. But He answered not with His own words, for Satan was ready to enter into controversy had He done this. And yet His answer was His own words, traced by human pen under the inspiration of the Spirit of God. He met Satan with "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.] The insinuating temptation was presented, "If thou be the Son of God, command that this stone (in appearance exactly like bread) be made bread." [Verse 3.] But the "if" of unbelief was not accepted, and there was no ground left for controversy.

When the temptation was presented to Christ that the whole world should be given to Him if He would fall down and worship Satan, divinity flashed through humanity, and with a voice that Satan understood perfectly, He said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Verse 10.] Thus Christ resisted every temptation.

Then the whole universe of heaven rejoiced. Christ had passed over the ground of test and trial that Adam had failed to endure. In His human nature He had redeemed Adam's disgraceful failure and fall. This meant everything to the human family. By overcoming in man's behalf, He was placing fallen man on vantage ground with God. In His human nature Jesus gave evidence that in every temptation wherewith Satan shall assail fallen man there is help for him in God, if he will take hold of His strength, and through obedience made peace with Him.

Jesus stood forth in human nature a conqueror in behalf of the fallen race. He was an overcomer in behalf of every human being, and as a pledge that all who shall receive His name may resist the temptations of Satan, and overcome in their own behalf as Christ has overcome in theirs. There is not one of the feeblest of humanity but can be a conqueror by being a partaker of the divine nature. As the branch is united to the vine and becomes partaker of the nourishment of the wine, so he who is one with Christ absorbs the elements of the life of Christ, and is [a] branch of the living Vine. Every member of the human family is honored by the achievement of this wonderful victory, making it possible for every soul to become a partaker of the divine nature if he will connect with Christ.

All heaven was watching the working of the enemy against Christ when tempted in behalf of man. And all heaven is watching the strivings of every individual soul under every temptation by which men shall

be beset. If he will resist the temptation, if he will not yield on any point, Satan cannot have the victory. And in the books of heaven will stand registered against your name that on such a day Satan sought to overthrow and ensnare one of My redeemed ones, but the tempted one looked to me, the conqueror, and I gave him angels to press back the powerful foe.

“Then the devil leaveth him, and, behold, angels came and ministered unto him.” [Verse 11.] Thus will angels minister to every soul who under temptation will resist Satan. Angels are appointed, “sent forth to minister to them that shall be heirs of salvation,” [to] minister unto them as they ministered unto Christ who was the Substitute and Surety of all who will receive Him. [Hebrews 1:14.] “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [John 1:12.] They occupy no middle ground. They are the subjects of faith and repentance, and are embraced in the promise, entitled through grace to come into relation with God as those whom he has addressed. “And let him take hold of my strength and make peace with me, and he shall make peace with me.” [Isaiah 27:5.]

In that day when all cases are decided, when sentence are passed upon those who are rejecters of His mercy and His great love, provided for them by the sacrifice of the Son of the Infinite God who bore the sins of every son and daughter of Adam, each will be called to account for the talents in intellect, in earthly treasures to bestow upon the needy. And what will those answer who have turned away from light and from knowledge, and lived a careless, self-indulgent life? The amount of evidence a man has had presented before him, the number of talents which he has received, the returns made to the Master, these will determine his destiny for eternity.

Those who have had privileges and opportunities and light upon light will find themselves brought into comparison with those whose religious advantages have been limited, but who have made diligent, persevering effort to lay hold on eternal life. Over such the Lord rejoices with singing. The whole heathen world will rise up in judgment against those whom heaven has favored the most, but who have placed themselves on Satan’s side, and worked in his lines to bring their soul-destroying narcotics to foreign lands, to pollute and destroy the heathen nations with their defiling and health-destroying drugs. For the sake of a revenue, a professedly Christian nation have forced their traffic upon the heathen nations at the point of the sword, and thus compelled them to accept their merchandise, which would, in using, degrade the people below the level of the brute creation. “Shall I not judge for these things,” saith God. [Jeremiah 5:9.]

Christ came to our world to restore the moral image of God in man; but the men who have had great light have given themselves over to Satan. They have worked out his plans in introducing tobacco, liquor, and opium into foreign heathen lands. And these things have been recognized by the intelligent heathen as a deadly evil that leads to all kinds of violence and crime, and stirs up the savage elements to delight in war. Thus ungovernable propensities are perpetuated, making it almost a hopeless task to send missionaries among them. And the heathen hate the white men for this kind of work.

Although the so-called Christian has heard the message of warning, the message of mercy, he has misappropriated his talents and used them to advance the work of the first great apostate. His heart has

become hardened to all the mercies received of God. He has abused His goodness, and done despite to the Holy Spirit by his persistent refusal to follow Christ.

The Lord has made it part of His plan that man's reaping shall be according to his sowing. And this is the explanation of the misery and suffering in our world, which is charged back upon God. The man who served himself, and makes a god of his stomach, will reap that which is the sure result of the violation of nature's laws. Those who abuse any organ of the body to gratify lustful appetite and debased passions, in the married or unmarried life, will bear testimony of the same in his countenance. He has sown to fleshly lusts, and he will just as surely realize the sure consequence.

The licentiate and profligate is attended by a never wearied fiend. He is like a hunted being. He is the slave to passion, the chains of which he is unwilling to break. And at last he is left of God, without conviction, without mercy, without hope, to destroy himself. He is left to the natural process of corrupting practices which degrade him beneath the brute creation. His sinfulness has ruined the mechanism of the living machinery, and nature's laws transgressed become his tormentors.

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then they shall call upon me, and I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." [Proverbs 1:24-33.]

"I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go; keep her; for she is thy life." [Proverbs 4:11-13.] Who will heed the warning? Who will turn unto the Lord with full purpose of heart? Who will take fast hold of instruction? "Let her not go," is the injunction; "keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it, turn from it; and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence." "The way of the wicked is as darkness; they know not at what they stumble." [Verses 13-17, 19.] This is the condition of our world today. "But the path of the just is as a shining light, that shineth more and more unto the perfect day." [Verse 18.]

The Lord sees every human being; He notes every phase of character. In the great day of judgment He will execute the sentence against the sinner. It will then be seen that the sinner's conduct has never stopped with himself. Every departure from righteousness has a vital relation to His divine laws. Had we eyes as the eyes of God we would be able to see in the tiny seed the flower or shrub or tree there in enclosed. God made it thus. He searches the heart. He will look into our motives as He looks into the seed and He will reveal what we are and what we should have been.

The last great day will be a triumph of law. The Lord is preparing for His last great work, and He will rise out of His place to punish the world for their iniquity. Then the earth will disclose her blood, and shall no more cover her slain. Who will prepare to hold up a light amid the moral darkness that exists in our world. The wretchedness that has been accumulating for ages and that is degrading humanity is not sensed as it should be. “Thou shalt have no other gods before me” is the command of God. [Exodus 20:3.] Idolatry exists in the churchgoers today as verily as in the days of Noah. But when this command is obeyed, the human family will be elevated, ennobled, and exalted.

Ms 50, 1897

The Work of Christ

Adelaide, South Australia

May 31, 1897

It may be surprising to some that Christ’s work was not extended to the heathen nations, that it was confined in so small a circumference. But the heathen nations were not prepared for His work. And had He devoted His time to the conversion of the Gentile world, He would have closed the door whereby He could bear His message to the Jewish nation. As it was, Jewish prejudice against Him was strong. One discourse given by Him in Nazareth so enraged the people that they would have killed Him if divine agencies had not saved Him from their wicked purposes. The mob turned Him out of the synagogue, and pushed Him hither and thither, quarreling among themselves as to how they should stop His voice entirely. But presently they lost sight of Christ. He was gone, they knew not where.

Frequently the people of other nations came to Christ to be healed, or to make some request for their relatives or friends. These people represented the great human family, who knew not God or the truth, but who felt a soul-longing for something they had not. All who came to Christ listened to His instruction, and as they heard the word of truth, they were deeply impressed. In speaking words of hope to these weary, unsatisfied souls, in healing the infirmities of those that came to Him, Christ was setting an example to be practiced from one end of the world to another. He was speaking and acting for humanity at large.

While Christ’s field of labor lay among the Jews, He instructed His disciples to go forth to those outside the camp, and to bear to them the message of a Saviour’s love. In the few years of His work He must set forth the object of His mission and lay the foundation of the work that was to be taken up by His disciples. He must show that His work was to set souls free from the slavery of sin. And although generation after generation would pass away, His lessons of practical service would be given by His witnesses. He was to ascend to heaven, but His work was to be carried forward with greater power than before, because He and His Father would co-operate in doing greater things for His people than they had seen while He was among them.

We are to work while it is day, for the night cometh in which no man can work. Our life is represented as a day, and when our work is ended, when the worker ceases his busy activity, the work does not cease.

Others take it up. Though the human agents pass away, the work of Christ does not cease, but goes on, each worker doing God service by working as Christ worked.

We often feel that in the work of God there are great interests to be handled that we are unable to touch. We seem bound about. Let us remember that Christ's work while on earth was confined to a narrow compass. Yet multitudes from all parts of the world heard His lessons. He was giving His message to those who would afterwards become His disciples.

Christ worked out before His disciples and the world a perfect example of true religion. And when men realize the importance of showing patience, sympathy, and regard for the souls of men, nigh and afar off, Christ will be revealed in His followers. "Ye are laborers together with God," writes Paul; "ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] By His Holy Spirit God is framing the building, using human agents to compose His temple. No one can do a good work, at home or in the regions beyond, unless they receive power from above. If we would work as Christ worked, we must look to Christ, our risen and ascended Saviour, to give the work efficiency and perfection. We must depend upon Christ, our substitute, our surety, our power, and our sufficiency.

Christ was surrounded by religious enemies. "He came unto his own, and his own received him not." [John 1:11.] But although He was rejected by His own nation, He did not fail, nor become discouraged. Why did not the Jewish people receive their Lord? Because truth did not languish on His tongue. They were displeased with Him, because He did not receive His knowledge from the religious teachers of the nation. Yet He gave evidence that He had a perfect knowledge of the Jewish system of economy, as represented in the Scriptures. He gave the true interpretation of the law and the prophets, and the true signification of every type and symbol. The scribes and Pharisees taught the law, but they taught also the commandments of men, mingling human tradition with the divine precepts, covering the genuine requirements of God with man-made forms and ceremonies. Thus their true religious service was corrupted.

While the professed teachers of the law made the law a rigorous burden by their traditions and endless round of unimportant exactions, Christ stood alone, living the law of God. He was in the world, but not of the world. His discrimination between true and false religion was so clear and sharp that the Pharisees were reproached by His works. He did not spare their pretentious godliness, which was mingled with selfishness, hypocrisy, covetousness, and unfair dealing. He did not try to obliterate the distinction which should exist between the righteous principles that should ever characterize the lives of those who claim to be the children of God, and the principles of the world.

Christ taught that the idea of remodelling the religion of the scribes and Pharisees was out of the question. A new piece of cloth cannot be sewed on an old garment, for the new will tear away from the old, and the rent will thereby be made worse. So the religion of Christ could not be joined with false religion, for the new principles to be introduced would not harmonize with the old, and the rent would be made worse.

The temple service, formed after the divine pattern, and once so pure, so sacred, and so holy, had been tainted with evil. It could not be remodelled. It was mingled with the defective plans and theories of

men, and could not be rebuilt. The true Architect from heaven, who created men, “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] One sent from heaven came to restore the ruined temple to its sacred and beautiful proportions. In His person and mission He was to reveal the holiness of God; and priests and rulers should have set before Him an open door.

While the Pharisees loaded the people with grievous, man-made exactions, Christ revealed the love of God. The untainted purity of His life, His humility and meekness, His sympathy with all classes, high and low, rich and poor, showed the Pharisees to be whited sepulchers, deceiving the people by their professions of sanctity. The contrast between Christ’s life and the precepts and example of the religious teachers shed rich light on the pathway of those who claimed to worship God. But they chose darkness rather than light.

Ms 51, 1897

In the Judgment Hall

May 20, 1897

It was past midnight when Jesus was hurried from the garden of Gethsemane, through the hushed streets of the sleeping city, to the palace of the high priest. This palace was occupied by the principal actors in the plan [to] obtain possession of Christ—Annas, and his son-in-law, Caiaphas.

Because Jesus had rebuked the hypocrisy and avarice of the chief priests and rulers, they evidenced a most bitter hatred against Him. The Sadducees were still more bitter, although Jesus had not directed against them so plain and decided a reproof as against the Pharisees. But it was at His second act of cleansing the temple, that their most bitter enmity was aroused. In His act in interfering with the merchandise in the temple court, He set aside and condemned all the arrangement which to them was great gain. He told them that they had made the temple courts a den of thieves. [Matthew 21:13.] By their extortion and dishonesty, they had made the service of God contemptible. Avarice was the besetting sin of the Jews. It was on this point that Judas was overcome. The erection of stalls for sales brought in great profits, and any interference with these plans for extortion and commercial income was an act that would not be tolerated.

And now that Jesus was within their power, all feelings of sympathy and humanity went out of their hearts. They were fiends. The bitter contempt and hatred which the ex-high priest had for Jesus was illy concealed when he accosted Him. But he was forced to keep his intense malice under cover as much as possible. They had no legal right to take this matter in hand at this time. They knew they had no charge against Christ by which they could hold Him a prisoner or condemn Him as a malefactor; but they designed, in secret consultation, to charge Him with guilt, and thus draw something from His own lips which they could, with their own additions, their wresting and perversion, so construe as to make stand against Him.

The high priest questioned Him in regard to His doctrines. But the answer was calmly given, “I spake openly to the world; I ever taught in the synagogue; and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me,” pointing to those around Him, “what I have said unto them: behold, they know what I said.” [John 18:20, 21.]

Jesus would contrast His manner of work with that of His accusers. This midnight seizure by a mob, this cruel mockery and abuse before He was even accused or condemned, was their manner, not His. His work was open to all. He had nothing in His doctrines that He concealed. Thus He rebuked their position, and unveiled the hypocrisy of the Sadducees.

His accusers sought to turn the conversation by falling back upon the dignity of their position. “Answerest thou the high priest so?” said one, while he smote the sacred face with his hand. How did angels of God look upon this scene, and see their loved Commander smitten by sacrilegious hands? They longed to take Jesus away from these wicked men. But Jesus did not retaliate. This insult was a part of the humiliation He was to bear. There was no resentment in His voice as He reproved the illegal act: “If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?” [Verses 22, 23.]

At last Jesus entrenched Himself in silence. He saw that nothing would avail in such company, and before such a tribunal, where neither conscience or fear of God had any control, but whose worse passions were fired with intense hatred. Then He was bound, signifying that He was condemned, though unheard and unsentenced. Annas had Him taken to Caiaphas, his son-in-law, a Sadducee, fully as severe, heartless, and unscrupulous as himself, but wanting in force of character. In his house Jesus was again illegally criticized. Some of the most desperate enemies of Jesus were among the Sadducees, and who, with the priests and rulers, composed the Sanhedrin. And as the very existence of the priestly rule, was, they thought, endangered by the teachings of Christ, they would resort to any means to get Him out of the way. They tried many ways of waylaying and entangling Him: and accused Him of secret apostasy.

They were themselves in bitter animosity and controversy with one another, jealous, and daring not to approach certain points for fear of getting into a brawl with the Pharisees. With a few words Jesus could have awakened the prejudices which existed between them, and thus have averted their wrath from Himself. But there was one thing on which they were united—their hatred for Christ and their desire to put Him to death. To gain this end, they sought false witness against Him.

We may see the same spirit manifested today. There will be a corrupt union formed between corrupt men, who will seek and employ false witnesses which will be obtained of those whose wrong course of action has been reproved. The devil is not at a loss to supply the necessity.

Under the influence of the chief priests and rulers, the agents of Satan were willing, for the money offered them, to testify to any lie. Yet their testimony was so false and contradictory, it reveals itself so plainly as a tissue of lies manufactured by the priests and rulers, that the judges, unjust, and without conscience as they were, could not make their stories of any weight, or cause them to bear against Christ. The words they claimed to hear Him say, “Destroy this temple, and in three days I will raise it up again,” were misstated. [John 2:19.] It was perjury, having no semblance to the truth. They hoped to construe this into a charge of blasphemy, but they failed even here. And because they could find nothing

whereby they might fasten condemnation upon Him, they became furious, fearing that after all Jesus might not be delivered into their hands.

Patiently, and without one expression of revenge, Jesus listened to their conflicting testimony. He was perfectly silent, answering not a word to their accusations. At last His accusers were entangled, confused, and maddened; they had nothing that they could make stand as a charge against Jesus. That silence was terrible for them to endure. They saw that their plottings were liable to fail. Caiaphas was desperate. He was determined to act. Starting from the judgment seat, his face contorted with satanic passion, and voice and demeanor plainly indicating that were it in his power, he would strike down the Son of God, he exclaimed, “Answerest thou nothing? What is it that these witness against thee?” [Matthew 26:62.]

Jesus knew the nature of the men surrounding Him, and the impotent madness of His accusers because they could not find occasion against Him. But He remained in silence. The high priest was afraid that all their purposes were to be defeated unless they could make Jesus utter His own condemnation. Standing over the prisoner as though he would annihilate Him, he said, “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witness? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.” [Verses 63-66.]

In legal condemnation nothing could be done until the light of day and before a full session of the Sanhedrin. And yet the priests had declared that He was worthy of death. He was not considered fit to receive abuse from the lowest and vilest of human kind. He was taken from the outer court to the guard room, on every side meeting with taunts and jeers, and cruel mockery in regard to His claims to be the Son of God; “sitting on the throne of his glory,” and “coming in the clouds of heaven,” was tauntingly and mockingly repeated. [Matthew 25:31; 26:64.]

How little did these Pharisees and Sadducees, these priests and rulers, understand the prophecies which they were in the very act of fulfilling to the letter. What intense blindness comes to the human mind that has turned from light, rejected Bible evidence, and closed itself in with the impenetrable wall of prejudice. For two thousand years the Jews had looked and waited for the Messiah, and this is the reception He receives at their hands. That nation which should have received Him as the greatest blessing that heaven can bestow upon a fallen race, refused Him, and gave Him over to the mob for them under the inspiration of Satan to insult and mock and curse.

But that which caused Christ’s soul the keenest anguish was that which He had foretold Peter would come. He heard the denial of Peter; He heard the wicked oaths, and this made more intensely bitter His cup of anguish. Christ is now in His deepest humiliation; He is greeted with jeers; smitten by cruel hands, yet He utters no word of retaliation. They spit in the face of the Lord Jesus. And while thus insulted and mocked, Peter, his boldest disciple, is denying that he knows the man who has been his beloved

Teacher—the one he had owned to be the Son of the living God, and having the words of eternal life, when many of his fellow disciples were offended at Christ's words, and walked no more with Him.

"Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. And a certain maid beheld him as he sat by the fire, and said, This man was also with him. And he denied him, saying, Woman, I know him not. ... And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out, and wept bitterly." [Luke 22:54-57, 59-62.]

That look was enough; it pierced the heart of Peter like an arrow. The eloquent anguish of the Master he had loved and served was a picture so vivid that he could not efface it from his memory. And he rushed from the company, his heart broken, repentant, remorseful, agonized.

While waiting for His legal trial in the guard room, Christ was not protected. The malice of the ignorant, the brutal cruelty with which He had been treated was assumed by them as a liberty. They made manifest the satanic in their character. His very nobility and God-like bearing goaded them to madness. His meekness, His innocence, His majestic bearing filled them with a madness born of Satan. Defenseless and alone, as a sheep before her shearers is dumb, so He opened not His mouth. Justice and mercy were trampled upon. Never was criminal treated in so merciless and inhuman a manner as was Jesus, the world's Redeemer.

Christ had reproved their avarice and their hypocrisy, He had laid open the ignorance of the scribes; He had rebuked the Pharisees and the Sadducees, and they had not been able to controvert His arguments, because they were truth. Like Cain, this made them furious. His noble, spotless character was so much higher than theirs that they were intent on having Him, the representative of all righteousness and goodness, out of the way. He had told them that while teaching the law, they had not kept it; but in its place had taught their own doctrines, the commandments of men. And this the teachers in our age are doing.

But now they have Him in their power. If their words and arguments were weak and failed to silence His voice, they have other weapons, such as the church of Rome has used to silence the voice of the heretic—suffering, and violence, and death. They had suborned witnesses, but these had been so contradictory that they could not, dared not, use them. The charge of the Jews that He had broken the Sabbath of the fourth commandment had been made against Him; but the work had been done to relieve suffering humanity and in working miracles, and they dared not come upon this ground for evidence. This would have revealed more than they desired to have revealed.

He had also disregarded their traditions; but on this the Pharisees and Sadducees were at sword's point. They dare not bring this charge, for it would lead them into a quarrel with each other, and, warring against each other, they would fail to accomplish their object. His cleansing of the temple, at the

commencement of His ministry, and then again at its close, was one of the chief things that they had against Him. His authoritative manner in overturning the tables of the money changers, and driving out priests rulers, and cattle was insulting to their dignity and position. But this they could not mention, for the people had seen and felt the injustice and iniquity practiced in their dishonest deal and avarice.

But Christ had declared Himself to be the Son of God, and they construed His own words into a charge against Him. Still, they could not condemn Him on this, for half of them had not heard these words; and they knew that the Roman tribunal would find nothing in them to accuse Him of guilt and secure His condemnation. But if, from His own lips they could all hear the same words, they might construe them into a political, seditious claim. They tried their utmost to have Him repeat His words, but He was silent. He knew what they wanted to do with His words. They had violated every principle of the law. Their own rule of action declared that every criminal should be treated as innocent until his guilt was apparent.

But although they were so full of zeal, and in such haste, to secure His condemnation, the trial made no headway. At last He opens His lips and His voice of mournful pathos is heard, “If I tell you, ye will not believe; and if I ask you a question, ye will not answer me.” But that they may have every evidence, and be left without excuse, He addressed them in solemn warning, “Hereafter shall the Son of man sit on the right hand of the power of God.” “Art thou then the Son of God?” they asked in one voice. “And he said unto them, Ye say that I am.” Then they cried out as had the malignant Caiaphas, “What need we any further witness? for we ourselves have heard of his own mouth.” [Verses 67-71.]

And so by the third condemnation of the Jewish authority, Jesus was to die. They thought that all that was now necessary was for Pilate to ratify this condemnation, and deliver Him into their hands. And then came the third scene of shameful abuse and mockery, worse, tenfold worse, than that received from the ignorant and unenlightened.

“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.” [Matthew 27:1, 2.] With the bound hands of a sentenced criminal, He was led as a sheep to the slaughter. He was a spectacle unto the world, to angels, and to men.

The chief priests show satanic hatred and intensity of desire for the condemnation of Christ. This they could not conceal. The frowning priests, with tightly compressed lips in the attitude of a suppliant, entreat this favor, as though the sentence of death pronounced upon the noble sufferer were a matter of life or death to them. The malignity seen and felt in words, attitude, and spirit in all His accusers, bear testimony that the Spirit of God is not there, that humanity even had dropped out of their hearts. Christ is the central figure. His face is sad, but a heavenly light illuminates His countenance, as though He were in communion with the Father. At His side, seated by the seat of judgment, is the Roman governor, and crowding about Him are the chief priests and rulers. The expression of their countenances is fierce and determined as they clamor for the condemnation of Christ.

Outside the judgment hall is a mob who have had their worst passions aroused by the chief priests and rulers, who wish to have no time lost, fearing that the people will have Christ and take Him out of their hands. No sooner does a rumor reach the immense crowd outside that Christ is found guilty, than their

voices are raised like the yell of demons, “Crucify him; crucify him.” [Luke 23:21.] But Pilate stretches forth his hands to silence the deafening roar of voices, for Christ is not yet condemned. Guilt has not yet been found upon Him. But that roar of voices, those words, “Crucify him; crucify him,” are as music in the ears of the priests.

“Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.” [John 18:29-32.]

Pilate is in perplexity. He knows that Christ is innocent; he knows that the Jews have delivered Him up from hatred and prejudice. He knows what his duty is. But the priests had intimated to him that should he not give Christ into their hands, a tumult would be raised and he feared the people. “Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answerest him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness of the truth. Every one that is of the truth heareth my voice. Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all. But ye have a custom, that I should release one unto you at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

“Then Pilate therefore took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, king of the Jews! and they smote him with their hands. Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate said unto them, Behold the man!

“When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered and said, We have a law, and by our law he ought to die, because he made himself the Son of God.

“When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and I have power to release thee?” [John 18:33-19:10.] Thus Pilate acknowledged his responsibility in the condemnation of Christ. “Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate

sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend, whosoever maketh himself a king, speaketh against Caesar.

"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour; and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King by Caesar. Then delivered he him therefore unto them. And they took Jesus, and led him away." [John 19:11-16.]

Ms 52, 1897

The Crucifixion of Christ

May 3, 1897

Christ had commenced His work. He had laid the foundation, and He would not leave it incomplete, as an unfinished economy. By the side of His Father He would put His hand to the work, and carry it forward to completion. And the Holy Spirit, Christ's representative, would put into the hearts and on the lips of those who would believe on Him, a testimony of a crucified and risen Saviour which men would not be able to gainsay or resist. The divine Teacher will exercise His power in a larger measure now.

After His crucifixion and resurrection, thousands would be led to open the Scriptures with an intense desire to study the prophecies, from Genesis to Revelation. And they would see with anointed eyes the predictions in the prophetic Roll of the advent of a divine Teacher. In Christ crucified they would see the very work done which the prophecies declared He would do to proclaim the gospel, the Word of life to a world that was shadowed and corrupted by transgression and sin. And the words of Christ would be gathered up; the New Testament would declare to them a work which would thrill the world.

They read that he shall "set judgment in the earth;" that "the isles shall wait for his law;" that the Gentiles should come to His light, and kings to the brightness of His rising. [Isaiah 42:4; 60:3.] They read in the wonderful prophecies that the Messenger of the covenant was to come and the Sun of Righteousness to arise. Christ foresaw that men of all nations would trace out the prophetic utterances of the Old Testament, comparing the prophecies with what had been enacted at Jerusalem. He saw that people would come together from all parts of the globe, and the name of Christ, the mention of His ministry, and the course pursued toward Him by the Jewish nation in rejecting Him and crying for Barabbas in the Judgment hall, would be the first upon their lips.

The crucifixion of Christ took place at the time of the feast of the Passover, when thousands upon thousands of people were congregated at Jerusalem from all parts of the world. Thus witnesses from every place should carry back with them the events of His death. By this means thousands of interested men and women, both Jews and Gentiles, were led to a diligent searching of the Scriptures. In the Psalms they read, "All they that see me, laugh me to scorn; they shoot out the lip, they shake the head

saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him. ...

“For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. ... They part my garments among them, and cast lots upon my vesture. ... My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live forever. And the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord’s and he is the governor among the nations.” [Psalm 22:7, 8, 16, 18, 25-28.]

They turn to the record that has been made of that which many eyes saw, of which many lips testified, and which many pens recorded upon parchment. These were copied one from another, for the New Testament was not yet written. Their manuscripts declared the marked events that had transpired. Eye witnesses behold the humiliation and crucifixion of Christ. They saw seated beneath the cross, coarse, wicked men, who were quarreling for His garments, casting lots for the seamless coat that could not be ripped in pieces, “that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there.” [Matthew 27:35, 36.]

These eye witnesses beheld Him crucified between two thieves. Over His head was placed the inscription, “This is Jesus the King of the Jews.” [Verse 37.] There they saw the idle, wicked spectators, as they passed by the cross upon which hung the royal, suffering king, look up to Jesus, and wagging their heads say with loud coarse voice, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. They heard the words that Satan spoke, for the arch enemy with his attending angels was in human form, and the words spoken in derision were of his inspiration, voiced by wicked, desperate, religious zealots.

The taunt of the multitude, “Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross,” was used as the strongest evidence against Him. [Verse 40.] The Jews had come to Him with the question, “What sign shewest thou unto us, seeing that thou doest these things?” And Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews replied, “Forty and six years was this temple in building, and wilt thou rear it up in three days?” [John 2:18-20.] His words were perverted. Jesus had not said, “I will destroy this temple,” but, referring to His body, “Destroy this temple, and I will raise it up in three days.” It was Satan and those connected with him, and imbued with his spirit, who were doing the destroying.

“Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.” [Matthew 27:41-44.] The angels would have answered that coarse, satanic taunt thrown at the Son of God, but they were not permitted to do this.

Satan and his angels were co-operating with the priests and rulers, and they manifested fiendish exaltation. What confidence can be placed in human nature when it is so liable to be under the control of demons? On this occasion, priests, rulers, Pharisees, and the basest rabbis confederate together in a satanic frenzy. Religious rulers were bound up with Satan and his angels. They were doing his bidding. And Jesus, suffering and dying, heard every word. He could have come down from the cross. He could have summoned legions of angels, and with their presence and angelic brightness, they would have caused the revilers and blasphemers to become as dead men.

Angels of God beheld all this insult, all this revealing of what Satan had become since his fall. They beheld the one who had first sinned in departing from the law of God. They could see, as they had never done before, what rebellion against the law of Jehovah meant. It meant lawless liberty. It meant transgression and sin. It meant the bringing in of every objectionable feature into the character of man. It meant that man would have no tender compassion for his fellow man if he differed from himself in religious faith. It meant that false theories and false religion would make men do the very works that Satan and his angels were inspiring the rejecters of Jesus to do to the Son of God, the Commander of all heaven.

Satan with his angels was at work. In human form he uttered words which met the sentiments of the high priests, the rulers, and the Pharisees. These religious dignitaries had stimulated the poor, ignorant mob to pronounce judgment against One upon whom they had never looked until urged to bear testimony against Him. Here is an exhibition of what humanity will do when under a religious deception. They will accuse falsely, they will be violent, fierce, cruel, implacable. What was suffering, what was human agony to them? What was murder in their eyes, and to their senses? So utterly were they transformed in character, that they were fully imbued with the attributes of Satan.

The family of heaven knew the value of the law of God. They understood its changeless character, and they rejoiced that not one principle of that law could be changed or altered to meet men in his fallen condition. Had that law been obeyed it would have kept the Jewish priests and all connected with them from the possession of the attribute of Satan. Had its principles been in their minds they would not have been led to such dreadful deeds. But these actions did very much to remove the impressions that had been made upon human minds of the sanctity and elevated character of the priesthood.

In the actions of the priests and rulers against the good and righteous teacher, it had become depraved and distorted and criminal. “Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that made the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out on the face of the earth: the Lord is his name. That strengtheneth the spoiled against the strong so that the spoiled shall come against the fortress. They hate him the most that rebuketh in the gate, and they abhor him that speaketh uprightly.” [Amos 5:7-10.]

The taunting words of mockery rose up to heaven from the religious teachers of the people. They were the ones who instigated the mixed multitude to ask for the release of Barabbas, and to cry out against Christ, “Crucify him; crucify him.” [Luke 23:21.] “And they that passed by reviled him, wagging their

heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." [Matthew 27:39, 40.] Who was it that spake these words? Who was it said, "If thou be the Son of God, make these stones bread;" "If thou be the Son of God, cast thyself down from the pinnacle of the temple;" "If thou wilt worship me, all shall be thine?" [Matthew 4:3, 6; Luke 4:7.] It was the covering cherub, once the exalted angel in the heavenly Courts.

Lucifer had been beautiful beyond any description that human lips can give; but because he was thus favored of God, he thought he should be as God; yes, higher than Him who had created him. He apostatized from God. And now he is foremost in the leading of religious bigotry, which is always to create cruelty and suffering in perverted humanity united with principalities and power, and all spiritual wickedness.

The fact that the companions of Christ in His crucifixion were placed the one on His right hand and the other on his left is a significant one; His cross is placed in the very center of the world. The spotless Lamb of God was placed in the center of two thieves, both of which railed upon Him. In the place of their suffering begetting sympathy, there is scorn. Instead of pity; reproach. But, while on the cross, one of the thieves beheld Christ in a new light. He has wonderful, tender and strange thoughts of Jesus. He sees the many great religionists who shoot out the lip with scorn, and ridicule the Lord Jesus. He sees those wagging heads; he hears their upbraiding speaking taken up by his companion in guilt on the other side of Christ: "If he be the Christ, let him save himself and us." [Luke 23:39.] It was as additional drops of gall to the Holy, Spotless Son of God that the vilest of sinners should pour contempt upon Him who was bearing the sin of the world.

When others are reviling, it is popular to catch the same spirit; and if there is anything in the heart to respond to such sentiments it is developed at such a time as this. But one of the thieves does not rail upon Jesus, voicing the words of the priests, the rulers, and the scribes. He is convicted by the appearance of Christ, by His unresisting suffering, while not one word of reproach escapes His lips. He hears the conversation of those who are passing by. He hears many defending Christ, repeating His sayings, and telling of His works. And these things fell not only on his ears; the seed dropped into his heart, and the question came to him, "What man is this?"

The thief had been strongly in favor of Christ, but circumstances had occurred to awaken in his heart his own natural desires. When convicted of his crime he became hopeless and despairing. But now the conviction comes back to him that this is the Christ. Turning to his fellow criminal he says, "Dost thou not fear God, seeing thou art in the same condemnation?" [Verse 40.] Neither of them have the fear of man any more; for they can suffer no more at their hands. But conviction pours in upon the soul of the repentant thief that there is God to fear, a future to cause him to tremble, and that they must both stand before the judgment seat of Christ. He heard this from those who were passing by. He heard that for every action that had been done to Christ for every insult, every mockery, they must answer to God in that great day when every one shall receive his reward according to his works. O, if he had only known this before as he now viewed it! He might have lived. But now he was about to close his life history, all sin-polluted as it was.

“And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.” [Verse 41.] There is no question now, no doubts, no reproaches. As the malefactor became convicted of his past transgressions and guilt, he is also convinced that the central cross which bears the inscription, “This is Jesus the King of the Jews,” held the Son of God. [Matthew 27:37.] All was plain to his mind. Jesus had done no sin; yet He was suffering as a criminal, persecuted even unto death. Then he called to mind reports that he had heard of Jesus of Nazareth, how He had healed the sick and those suffering under grievous maladies. He had heard that He had pardoned transgression and sin. And turning his dying eyes upon the Sin-bearer as He is hanging upon the cross, the malefactor said, “Lord, remember me when thou comest into thy kingdom.” [Luke 23:42.]

The spectators caught the words as the man called Jesus, in His suffering and humiliation, “Lord.” How did this man know anything about His kingdom? He had heard reports; he had heard the words of those who believed in Jesus, and followed Him weeping. He had heard them relate His wondrous works, His large compassion for the sufferings of humanity of whatever kind. He had heard too the rejecters of Christ express their gratification that He would no longer be the center of attraction and call the multitudes after Him; that they would no longer hear of His miracles. He had heard their reviling, “He saved others; let him save himself, if he be Christ, the chosen of God.” [Verse 35.]

He had seen and read the title above the head of Jesus. He had heard the passers by repeat it, some with grieved and quivering lips, others with jesting and joking and mockery. And he believed all that that inscription confirmed. Thus the saving faith of this awakened soul realized that in His very act of dying for the sins of the world Christ would bring pardon and promise of eternal life to him. By faith he grasps the evidence given, and the light of truth shone into his mind. In that suffering Being upon the cross he recognizes the Lamb of God that taketh away the sin of the world.

Many of the mixed multitude look and listen spellbound, as they behold that dying thief praying to a dying Saviour, “Lord, remember me when thou comest into thy kingdom.” [Verse 42.] The feelings of the multitude were varied. Some said, “This is the last of that man’s Messiahship; this forever settles the question regarding His mission. Soon His life will end His history. All these rumors in regard to His being the Son of the Majesty of heaven is an idle tale, a vain presumption.”

Christ heard all these sentiments expressed in regard to Him. And He listened for any word that might be spoken by His disciples; but they were too much astonished and broken-hearted and discouraged to speak words of faith. The mournful words fell with distinctness on the ears of Christ, “We hoped that it had been he that should have redeemed Israel.” [Luke 24:21.] Yes, there hangs the body of our Lord in His dying agony, the subject of all kinds of remarks. [In spite of] the triumph of Satan and his angels, in union with the chief priests, the scribes and rulers, the failure of the faith of His own beloved disciples in Him as the Messiah, as One, who in all other eyes appeared to be conquered, [He] was a Conqueror, [and] He is seen and acknowledged as the sin-pardoning Saviour.

This is just as God would have it. To the last of His work Christ is a sin-pardoner. At deepest midnight, as the Star of Bethlehem was about to sink into oblivion, lo, there shines amid the moral darkness with distinct brightness the faith of a dying sinner as he lays hold upon a dying Saviour.

Such faith may be represented by the eleventh hour laborers who receive as much reward as do those who have labored for many hours. The thief asked in faith, in patience, in contrition. He asked in earnestness, as if he fully realized that Jesus could save him if He would. And the hope in his voice was mingled with anguish as he realized that if he did not, he would be lost, eternally lost. He cast his helpless, dying soul and body on Jesus Christ.

The words and tones of the malefactor, expressing a depth of earnestness, a consciousness of his own sinfulness, and the entire dependence upon the mercy of a dying Saviour, made an impression upon the spectators as nothing else could have done. The angry voices of those who were quarreling over the few garments of Christ, and of those who were casting lots for His vesture, were hushed. For hours this loud and angry cavilling had been ringing in the ears of the Saviour, as they expressed their personal enmity against Him, their blasphemy; their inhumanity. How grateful then to His ears was this appeal, expressing hope, and trust, and love. It was as a reviving cordial, a soothing balm, to His suffering spirit.

Here Jesus can exercise His power as a sin pardoning Saviour. Here and now He can bear His last convincing testimony as to His own dignity and the glory of the Father, that the Son of man hath power on earth to forgive sin. Even while the world was crucifying Him as a sinner, even in all His suffering, He would declare that His ear is not heavy that it cannot hear, neither His arm shortened that it cannot save.

The prayer addressed to Jesus is no sooner offered than the response is made, “Verily, I say unto thee today, Shalt thou be with me in Paradise.” [Luke 23:43.] From lips that are pale and quivering with anguish, the words are soft and melodious and full of love, compassion, and power. There was only one Being in all the world who could speak such words. His testimony was not heard by the many when in trial in the judgment hall; but here it is heard and acknowledged by two witnesses.

All look with wonder, for the dark cloud which seemed to enshroud the cross is pierced by a bright and living light, and Jesus is revealed as the sin-pardoning Saviour. What a sense of conviction forced itself on the minds of the people who had waited with bated breath for the response from those dying lips. Man may exercise power over his human body, they may pierce the holy temples with the crown of thorns, they may strip from Him His raiment, and quarrel over its division; but they could not rob Him of His power to forgive transgression and sin, to donate to sinful, suffering humanity the gift of pardon.

It was His royal right to save even unto the uttermost all that come unto God by Him. No man, even in his humiliation and suffering, could intercept the heavenly current flowing through Him from the Father. It was to flow forth again to the humble penitent. He will not come down from the cross as He has been derisively and mockingly asked to do. He will not in this way give proof of His Sonship with the Father. That death upon the cross must be completed. His body must lie in the grave like the corn of wheat. He was to die, to remain alone, and then to spring forth, bringing life and immortality to light. In dying He will give evidence of His divinity by taking upon His own soul the guilt of the sinner.

And He pledged that dying soul His word, saying, “Verily I say unto you today, (while I am giving My life for the world) thou shalt be with Me in Paradise.” [Verse 43.] Christ was not in paradise that day. After His resurrection on the third day, He said to Mary, “I have not yet ascended to the Father.” [John 20:17.]

The Lord designed in this scene of repentance and conversion to kindle a light that would be carried from thence, one that would never lose its bright beams in behalf of the sinner and to the glory of the Redeemer. As long as time shall last, this wonderful exercise of the power of Christ would be repeated throughout the world.

Ms 54, 1897

The Ordinance of Humility

May 20, 1897

“Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, the Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room, furnished; there make ready.

“And they went, and found as he had said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer; For I say unto you, I will not anymore eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament of my blood, which is shed for you.” [Luke 22:7-20.]

Christ knew that His hour had come. He Himself was the true Paschal Lamb, and on the day the passover was eaten, He was to be sacrificed.

“And supper being ended, ... he riseth from supper, and laid aside his garments, and took a towel and girded himself.” [John 13:2, 4.] It was customary for a servant to pour water on the feet of the guests, after removing the sandals. This was the attention due every guest, and those who omitted it committed a breach of courtesy. On this occasion all preparations had been made for this service. The pitcher and the basin were there, but no servant was present, and it was the disciples’ part to perform it. But they acted with stoical unconcern, as though they had no consciousness that there was something for them to do.

“There was also a strife among them, which of them should be accounted greatest.” [Luke 22:24.] This contention, carried on in the presence of Christ, grieved and wounded Him. They still clung to their favorite idea that Christ would assert His power, and take His position on the throne of David. And in their hearts they each longed for the highest place in the kingdom they hoped He would set up. They

had placed their own estimate upon themselves, and upon each other, and in the place of regarding their brethren as more worthy than themselves, they had placed themselves first.

On one occasion, the mother of James and John had gone to Christ with the request that the places on the right and left of His throne be given to her two sons. The other disciples were filled with indignation against James and John. The thought that they would be so presumptuous as to ask for the highest position so stirred the ten that alienation threatened. They felt that they were misjudged, that their fidelity and talents were not appreciated. Judas was the most severe upon James and John.

When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor. The pitcher, the bowl, and the towel were there, in preparation for the feetwashing. But each of the disciples, yielding to his wounded pride, determined that he would not be the one to act the part of a servant. By their silence, they refused to humble themselves. They resolved that they would not act as the servant of all.

What an unseemly exhibition of human nature! What will selfish ambition not lead men to do when it takes possession of mind and heart? This was Christ's last evening with them, and He had much to tell them, but He was obliged to say, "Ye cannot bear it now." [John 16:12.] Their condition of mind was such that Christ knew they could not bear what He wished to say to them. If they could have heard with sanctified ears and softened hearts what He longed to tell them, they would have been saved from heart-breaking anguish, disappointment, and unbelief.

How is Christ to bring these poor souls to that place where Satan will not gain a decided victory over them? In their present state of mind, how is He to show them that loving service constitutes true humility? A profession of discipleship would not constitute them disciples. But true, humble, loving service would kindle love in their hearts, and enable them to comprehend what He longed to say to them.

Christ knew that the time was come for Him to depart out of the world and go to His Father. And having loved His own, He loved them unto the end. He was already in the shadow of the cross; and the pain was torturing His heart. He knew that by the most humiliating process to which criminals are subjected, He would be put to death. He knew that He would be deserted in the hour of His betrayal. Knowing the terrible future before Him, knowing every indignity that would be heaped upon Him, He might naturally have been overwhelmed with the thought of His own humiliation. But He looked upon the twelve, who had been with Him as His own, and who after His sorrow and pain and shameful usage were over, would be left to struggle in this world under the temptations of a wily foe. His thoughts of what He Himself must suffer were ever connected with His disciples. He did not think of Himself. His care for them was first in His mind. Sorrow filled His heart on account of the spirit they exhibited; He could not open to them the many things He wished to.

The disciples made no movement to act their part in washing the feet of their brethren, and Christ, the divine Teacher, whom they loved and honored, rose from the table, and laying aside His garments, took a towel, and girded Himself. The disciples looked on with surprised interest, and in perfect silence

waited to see what next He would do. “After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded.” [John 13:5.] This action opened the eyes of the disciples. Bitter shame and humiliation filled their hearts. They understood the unspoken rebuke, and saw themselves in altogether a new light.

So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead, He gave them an example they would never forget. His love for them, which He did not attempt to beat back, was not easily disturbed or quenched. He knew that the Father had given all things into His hands, and that He came from God and was soon to go to God. He had a full consciousness of His divinity; but He had laid aside His royal crown and kingly robes, and had taken the form of a servant. His last act on this evening was to gird Himself as a servant, and perform a servant’s part.

Judas, the betrayer, was among the disciples on this occasion. It was he who had first started the contention because the mother of James and John came to Christ with a request for her sons. Christ’s action in washing the feet of the disciples led Judas to decide not to repent and confess his sins. If Christ could so humble Himself, he thought, He could not be Israel’s King. Judas’ hopes of worldly honor in a temporal kingdom were crushed. He decided that there was nothing to be gained by following Christ. After seeing Christ degrade Himself, as he thought, he determined to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to betray his Lord. Already he had negotiated to do this, but the business had not been fully accomplished.

Not a few will follow the example set by Judas. They are not placed in the positions of honor they expected. They do not receive the benefits they hoped they would when they accepted unpopular truth. The Lord sends them reproof, and they are provoked, and resolve to be revenged. But, oh, how they hurt their own souls! They say and do all they can to sow the seeds of bitterness. They act the part of Judas, and verily they will receive reward with Judas.

As Judas had placed himself first, Christ was as a servant served him first. John, toward whom Judas had felt so much bitterness, was left till the last. But John did not take this as a rebuke or slight. As the disciples watched Christ’s action they were greatly moved. And when Peter’s turn came, he exclaimed with astonishment, “Lord, dost thou wash my feet?” Christ’s condescension broke his heart, and he was filled with shame to think that one of them was not performing the service. “What I do,” Christ said, “thou knowest not now; but thou shalt know hereafter.” But with great emphasis Peter exclaimed, “Thou shalt never wash my feet.” [Verses 6-8.]

Peter could not bear to see his Lord, whom he believed to be the Son of God, acting the part of a servant. His whole soul rose up against His humiliation. But for this Christ came into the world. His life had been one of continual service. “The Son of man came not to be ministered unto, but to minister.” [Matthew 20:28.]

Peter did not see that the service which he refused was the type of a higher cleansing. Christ came to wash all who received Him from every stain of sin. To refuse to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower; he was really rejecting his Lord. It is not humiliating

to the Master to allow Him to work for our purification. The truest humility is to receive with thankful heart any provision made in our behalf, and with earnestness do service for the Master.

Calmly and solemnly Christ said to Peter, “If I wash thee not, thou hast no part with me.” Peter could not endure the thought of separation from Christ. That would have been death to him. “Not my feet only,” he said, “but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit.” This meant more than bodily cleanliness. It meant the cleansing away of the sins of the carnal heart. “Ye are clean (washed from moral pollution),” Christ said, “but not all.” [John 13:8-10.] The feet of Judas had been washed, but his inward parts were full of corruption.

“All the paths of the Lord are mercy and truth, unto such as keep his covenant.” “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” [Psalm 25:10; 32:1, 2.] O how sorry Christ felt for Judas! He knew he would betray Him. Although his feet had been cleansed by outward washing, his heart was unclean and polluted.

After Christ had washed their feet, and had taken His garments, and was set down again, He said to them, “Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet; for I have given you an example, that ye should do as I have done. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” [John 13:12-17.]

Christ would have His disciples understand that although He had washed their feet, this did not in the least detract from His dignity. “Ye call me Master and Lord, and ye say well; for so I AM.” [Verse 13.] And being so infinitely superior, He gave grace and significance to the service performed. No one was so exalted as Christ. And yet He stooped to the humblest service. He was the light of the world, and could impart His attributes to His followers. He could dispense His gifts to all. And that He might do this, He made Himself one with every human being, high or low, rich or poor.

Christ referred His disciples to instruction He had given them on a previous occasion. “They were in the way going up to Jerusalem, and Jesus went before them; and they were amazed; and as they followed, they were afraid. And He took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him. And the third day he shall rise again.” [Mark 10:32-34.] Here is it first stated that the Gentiles would combine with the Jews to put Christ to death. But the disciples did not understand Christ’s words; for they were in direct contradiction to their preconceived opinions. They clung tenaciously to the hope that Christ would reign as a temporal prince in Jerusalem.

“And James and John, the sons of Zebedee came to him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, the one on thy right hand and the other on thy left

hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." [Verses 35-40.]

Jesus made this the occasion of an important lesson. Calling His disciples round Him, He said, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so it shall not be among you; but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [Verses 42-45.]

Those who cherish a spirit of self-seeking, He said, can find no place in My kingdom. All My servants shall be equal. The only difference will be that those who here show the greatest humility will be the most honored. Those who devote themselves most unselfishly to the service of others, those who seek to do the greatest good, those who reveal most clearly a spirit of self-sacrifice and self-denial, will rise the highest and hold the chiefest place in my kingdom. Even as their Master and Redeemer, whose humiliation and self-abasement led them to lose consciousness of self, they have as their right the place above all others.

Jesus descended step by step to the lowest depths of human woe and misery. The Served of all came to be the Servant of all. He gave His life a ransom for many. And because He ministered to all, He will again be served of all and honored of all. And those who would partake of His divine attributes, and share with Him the joy of seeing souls redeemed, must follow His example of unselfish ministry.

Ms 55, 1897

Development of Workers

June 3, 1897

God calls upon helpers, physicians, and students to be consecrated, God-fearing men and women, to put away all foppery, and self-made dignity, and to be active and earnest in His service. They should know what they are expected to do, and then put their mind and heart into the work. The Word of God does not discourage activity, but it guides it in the right direction, and represses it, that it shall not be so far-reaching that no fruit is seen. As the roots must be confined to a certain space, in order for the plant to perfect its blossoms, so it is with workers. If they spread too far in their effort, if they are allowed to run where they will, nothing is accomplished. But if their roots strike down deep, the workers will grow upward. Their characters will be beautified, and their tendrils will entwine round God.

O, for good, old-fashioned piety. Man may advance, he may rise. The Bible flashes light on his pathway, that he may walk safely, that he may become God's own true worker. This Word tells him that he may

be an heir of God, and a joint heir with Jesus Christ. It presents before him the unsearchable riches of heaven, an eternal weight of glory. The peace of heaven is his if he follows the Word of God.

All our powers are to be employed as God shall direct. They are to be sanctified, ennobled, elevated. What a reward will be given to the faithful worker. His work, its value abated not one jot, will tell for itself in the kingdom of glory.

Those who are placed in responsible positions should feel it their duty to recognize talent. They should learn how to use men, and how to advise them. If mistakes are made, they should not withdraw themselves, thinking it easier to do the work themselves than to educate others. Those who are learning should be patiently instructed, precept upon precept, line upon line, here a little and there a little. Every effort should be made, by precept and example, to teach them right methods.

Many of those who have responsibilities laid upon them, who are chosen to be presidents of conferences, are not selected because of their perfection of character, or because of their superior knowledge, but because the Lord signified that if they would be humble enough to learn and not think they were all ready to graduate, He would teach them His way. There is much for men in responsible positions to learn. When men feel that their ideas are without a flaw, it is time for them to change their position from president to that of a learner. When they think that their ideas, their judgment, should be accepted without question, they show that they are unfit for their position. God sees not as man sees. Whatever position a man may be called to fill, his judgment is not to be regarded as unerring. His entrusted responsibility makes it far more needful than it otherwise would be for him to be free from all egotism, and willing to receive counsel.

The idea that one man's mind and judgment can mold and direct important interests, and that he can be regarded as a voice for the people, is a great evil, and has [endangered], and still continues to endanger, the one who is placed in a position of responsibility, and those also who co-operate with him. God has not given to any one man all the wisdom, and wisdom will not die with him. Those placed in positions of trust should modestly regard the opinions of others as worthy of respect and as likely to be correct as their own. They should remember that God has made other men just as valuable as they are, and that God is willing to teach and guide these men.

Those placed in positions of trust should have connected with them as helpers men whose minds do not run in exactly the same lines as their own. To every man has been given talents, according to his several ability. One mind may have a larger scope than another. When men are linked together, each supplies the other's deficiency, and thus they are a complete whole. But one man cannot bear the responsibilities which necessarily fall upon him if he is placed in sacred office. God would have His people linked together, doing His work in perfect harmony.

Ms 56, 1897

"I am of good courage in the Lord."

June 24, 1897

I am of good courage in the Lord.

When the school was about to open, Elder Haskell was summoned to Adelaide, and he stood there amid the difficulty arising from the apostasy of Elder McCullagh and Brother Hawkins, to meet the workings of Satan through human agencies. These men claimed to be sanctified, but the misrepresentations of McCullagh and his wife from house to house, against me especially, have shown their enmity, although never a word has passed between us but that of kindness and tenderness. Not one single rule of God's Word has been regarded in this apostasy, and cruel opposition has been manifested against me. Most false representations have been made of me to others, but not one word has been spoken or one line traced with pen and ink to present before me the things of which they accused me. They have gone from house to house making statements that have not the slightest foundation in truth. In apparent honesty, falsehoods have been manufactured and reported as truth. Other things they have so perverted and misstated that false witness has been written against them in the books of heaven.

O, how full of distress my soul has been. To think that after living in the light, having a knowledge of the truth, they should turn away from it, depart from their loyalty to their brethren, and turn traitors to the truth and to God, was too distressing a matter for me to contemplate. They have turned away from Jesus, as did many of the disciples when Christ declared, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

"As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

"From that time many of his disciples went back, and walked no more with him." John 6:53-66.

Because of their evil heart of unbelief, Satan had adopted them as his agents, and while inspired by Satan, they have claimed to be full of the Holy Spirit, having light, great light.

Disguising himself as a serpent, Satan came to Eve and said, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Genesis 3:1-3.

The first contradiction of the Word of God is given in verses four and five: “And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Genesis 3:4, 5.

Here was the test for Adam and Eve. Eve was deceived by the serpent into believing that God had withheld something most desirable from them which would make them as gods, “knowing good and evil”—just that which God did not want them to know.

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Genesis 3:6. Here was Adam’s sin. He was not deceived. He was tempted by his wife, and did there transgress the commandments of God.

This transgression has opened the flood gates to our world. All the deceptions, all the prevarications, all the misrepresentations, are comprised in these temptations of Satan. And any member of the human family who shall yield to Satan’s alluring temptations, even in little things, will be taken as birds and entrapped in the snare of the fowler.

Nearly the entire church was captivated by the presentations of McCullagh and Hawkins. But they are now undeceived and are able to say, The Lord hath delivered us from the snare of the fowler, and we are escaped. The overflowing fullness of happiness these men claimed to experience was the enchantment of the serpent: it was not the Spirit of God at all. They possessed the attributes of Satan.

While these apostasies were taking place, I was carrying heavy burdens in this place. The thought of Brother McCullagh turning away from the truth, betraying Christ, and becoming a traitor, his refusal of every effort made to reclaim him, filled me with sorrow. I knew that it meant the loss of his soul. I prayed for the disaffected ones day and night, and yet not one concession has been made. Must we give up those souls who have had clear light and evidence, so that increased light will not more shine upon their pathway? O, what a position for those men to be in!

The Lord gives to each the measure of grace and truth, and in accordance with the light given them in His Word, appoints them a place where their faith must work and where they must contend for the faith once delivered to the saints, according to their entrusted abilities. They are to labor to make the very most of the capital that the Lord has entrusted to them. Their individual responsibility to keep body, soul, and spirit in harmony with God is great. They should look upon the value of the soul as very precious, because purchased with an infinite price.

The temple of God, the human body, is to be garrisoned, that there may not enter into it anything that shall weaken or cripple the human machinery, or defile the temple of God. The body is the habitation of God through the spirit, to be preserved holy unto the Lord.

If the human habitation is not converted to God, Satan will come in to destroy the human organism. It is thorough conversion of the whole being that God accepts. The willingness of men to live apart from Him makes them full of imperfection in habits and customs and practices. They disorder the whole

machinery of the human body by gratification of appetites and passions. These habits and customs and practices in eating and drinking, and in laboring in any line, are determining the future destiny of man. God declares, “If any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:17. Soul, body, and spirit, as the habitation of God through the Spirit, are to be holy unto the Lord.

Ms 57, 1897

“Remember the Sabbath Day to Keep it Holy.”

June 9, 1897

Letters have come to me from several persons with the request that I should write in regard to the manner in which we should observe the Sabbath. We have the Bible plain and clear upon this subject. We should not leave the work of the six working days to be done on the Sabbath. Through Moses the Lord said to the children of Israel: “Tomorrow is the rest of the Holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which is left over lay up for be kept until the morning.” [Exodus 16:23.]

The manna was as coriander seed and the color of bdellium. And the people went about and gathered it, and ground it in mills or beat it in a mortar, and baked it in pans, and made cakes of it. Thus there was something to be done in preparing even the heaven-sent bread for the children of Israel. This was a test for them. God desired to see whether or not they would keep the Sabbath holy. The Lord told the children of Israel that this work must be done on the preparation day, Friday. On that day they were to bake that which they would bake, and seethe that which they would seethe.

The Word of God comes down through the ages to this time. The direction from the lips of Jehovah is for our spiritual interest, or it would not have been spoken. God would have the Sabbath kept as a day of rest and spiritual devotion; and any careless inattention in reference to this is displeasing to Him.

The Bible is a perfect guide, and if its pages are prayerfully studied, with hearts willing to understand, no one need err upon this question. This Book alone presents to man the perfect standard of character. He is to meet all of God’s requirements. Here is presented with great clearness the duties and obligations of man, to his God and to his fellow man. The Word of God obeyed will not degrade him. It will elevate the mind, soften the heart, and give peace and gladness to the soul. That Word obeyed never leads to the forgetfulness of God, but to the remembrance of Him. In its pages are distinctly marked out the relations we sustain to each other and to God.

Immorality and ignorance prevail in our world; but it is because the carnal heart chooses darkness rather than light. The light shines from the written word in bright, clear rays; and if ignorance now exists, it is because men do not <search the Scriptures> for themselves <as diligent> students of the pages of knowledge, that they may become intelligent. The intelligent mind is one of heaven’s most precious gifts. It is beyond estimate. And God demands of us the full improvement of this entrusted talent.

The Bible is a guide in the management of children. Here, if parents desire, they may find a course marked out for the education and training of their children, that they may make no blunders. If the rules

laid down for parental authority were obeyed, the workers would not so often be called upon to settle church trials, and be made to weep and mourn over the perversity of those members of the church who seem uncontrollable, because when they were children they followed their own way, and have brought into their religious experience their unbending will. But when this Guidebook is followed, parents, instead of giving unlimited indulgence to their children, will use more often the chastening rod; instead of being blind to their faults, their perverse tempers, and alive only to their virtues, they will have clear discernment, and will look upon these things in the light of the Bible. They will know that they must commend their children in the right way.

If parents, instead of abusing their children and provoking them to wrath by their own uncontrollable tempers, would see in the Word of God that they must learn as children in the school of Christ the lessons of self control, of meekness and lowliness of heart, there would not be so great inconsistencies as is revealed in the government of the children in professedly Christian families. Threatenings, scoldings, and blows are dealt out under the control of blind passion. Then when they are not out of patience or in a passion, they go to the other extreme, caressing and kissing and indulging them in the very things they have once forbidden.

Many parents who are called the best of men and women are thus educating their children to become transgressors of the law of God, to become inmates of prisons or almshouses. They bring them up with passions untrained, tempers ungoverned, and with but little painstaking effort on their part to educate them in moral principle. Could such parents look into the future, and see the path into which they are placing the feet of their children, they would come to their senses before it is too late, before the evil that has been left uncorrected has molded and fashioned the character. But they allow them to be controlled by the enemy of man. Satan is their chosen leader. It is while men sleep that the enemy sows his tares in the heart.

The Lord bade Moses enjoin upon the Israelites to teach their children the commandments of God, when they should rise up, when they should sit down, when they should go out, and when they should come in, and when they should walk with them by the way. The many who are now bemoaning the waywardness of their children have only themselves to blame. Let these look to their Bibles, and see what God enjoins upon them as parents and guardians. Let them take up their long neglected duties. They need to humble themselves and to repent before God for their neglect to follow His directions in the training of their children. They need to change their own course of action, and to follow the Bible strictly and carefully as their guide and counsellor.

It is a great work to educate, discipline, and train minds for the service of God here, and to dwell in the courts above forever. In the world to come your children will be just what you make them in this world. <Parents, you are forming characters for the world to come. Your children will take with them all the spiritual education you have given them in this world.> “Remember” is placed at the very first of the fourth commandment. [Exodus 20:8.] Parents, remember the Sabbath day yourselves to keep it holy. And if you do this, you are giving the proper instruction to your children. They will reverence God’s holy day.

Let it be your study to select and make your homes as far from Sodom and Gomorrah as you can. Keep out of the large cities. If possible make your homes in the quiet retirement of the country, even if you can never become wealthy by so doing. <Locate> where there is the best influence. Give your children employment. Let them learn some trade. Teach them to be useful on the piece of ground. Keep them busy with useful labor in cultivating the ground. If you do not keep them busy, the devil will. Children have active minds, and they need to be employed in lifting the burdens of practical life <as part of the family firm.> They should never be left to pick up their own employment. Parents should control this matter themselves.

Ministers' children are in many cases the most neglected children in the world, for the reason that the father can be with them but little, and they are left to choose their own amusements and employment. But the first work of the father should be to so situate his children that they shall have work to do, and an education in physical work as well as in the study of books. It may be a gratification to have your children with you; but if you are so situated that you cannot give them employment, place them where they can work and employ their God-given powers in useful labor. They will come to you in the end far stronger in moral power, and in a knowledge that will be of advantage to them and to you.

Children are a heritage from the Lord, and the Lord requires of parents that they shall give special instruction to their children. Like Abraham, they are to command their children and their household after them. If they neglect this part of the work, they disqualify themselves to care for the flock of God.

Parents, do not select a business that will constantly stand in the way to obstruct the exercise of your Christian duties, and where you must imperil your Christian principles. Be firm, be faithful, where you are. You are on a battlefield. Bring moral courage and firm principle to your aid. Wherever Providence has placed you, take up your God appointed work. Serve Him most faithfully. But enter into no business relations with men <who disregard the Sabbath.> Do not become partners in business with those who do not revere the Sabbath, and who laugh at your attempts to keep it. They are constantly working out Satan's devices that you shall bring worldly business into the Sabbath, and when they succeed, they laugh to see that you do not keep the Sabbath. They make it their boast that they are just as good as you are. Keep holy the Sabbath day at whatever sacrifice to yourself. Never allow the holy day of the Lord to be disregarded by yourselves or by your children.

And wherever you make your home, there erect your altar. Seek the blessing o God upon your home and your children morning and evening. The Lord declares, "Them that honor me, I will honor." [1 Samuel 2:30.] The reason that there are so many unhappy, self-willed, ungrateful children is that they are not educated to revere God, to love Him, to pray to Him, to keep His commandments holy. With the one hand of persevering faith lay hold of your children; with the other hand lifted to heaven, grasp the merciful hand of Jesus Christ. Christian education is needed in your homes. All through the week keep the Lord's holy Sabbath in view; for that day is to be devoted to the service of God. It is a day when the hands are to rest from worldly employment, when the soul's needs are to receive especial attention.

From the very cradle the children are to be educated, and right impressions given to the mind. They are to be instructed in regard to the knowledge of God and His holy commandments. Neither infants,

children, or youth should hear an impatient word from father, mother, or any member of the household, for they receive impressions very early in life, and what parents make them today, they will be tomorrow, and the next day, and the next. The first lessons impressed upon the child are <seldem> forgotten.

Then search the Scriptures, parents. Be not only hearers, but doers of the Word. Meet God's standard in the education of your children. Let them see that you are preparing for the Sabbath on the working days of the week. All preparations should be made, every stitch taken, in the six working days. All the cooking for the Sabbath should be done on the preparation day. It is possible to do this; and if you make it a rule, you can do it. The command is, "Bake that which ye will bake today, and seethe that ye will seethe; for tomorrow is the rest day of the holy Sabbath." [Exodus 16:23.] That day is not to be given to the cooking of food, or to pleasure seeking and worldly employment. Explain your work and its purpose to your children, and let them help themselves and their parents in their preparation to keep the Sabbath according to the commandment. Lead your children to consider the Sabbath a delight, the day of days, the holy of the Lord, honorable. Do not allow yourself to spend the precious hours of the Sabbath in your bed. The heads of the house should be astir early.

On Friday the clothing of the children <is to be> looked after. During the week, they should be all laid out by their own hands under the direction of the mother, so that they can dress quietly, without any confusion or rushing about, and hasty speeches. Then come to the table without levity. Boisterous noise and contention should not be allowed any day of the week; but on the Sabbath all should <observe> quietness. No loud-toned commands should be heard at any time; but on the Sabbath it is entirely out of place. This is God's holy day, the day He has set apart to commemorate His creative works, a day He has sanctified and hallowed.

In many families boots and shoes are blacked and brushed, and stitches are taken, all because these little odds and ends were not done on Friday. They did not "Remember the Sabbath day to keep it holy." [Exodus 20:8.] It is dishonoring to God to make the Sabbath a feast day, a day of baking and boiling, of blacking boots and performing works that should be done on the six working days. Do not dishonor God by bringing down its sacredness to the level of common working days.

In the morning the family should gather about the table quietly. And it would be well if on the Sabbath there should ever be a simple, palatable meal, yet something that would be considered a treat—all prepared—something that they do not have every day of the week. Then either before or after the meal should come the family worship. This should be a service in which the children can take some part. All should have their Bibles, each reading a verse or two. Then a simple hymn may be sung, followed, not by a long, wearisome prayer, but a simple petition, telling the Lord in the simplest manner the needs, and expressing gratitude for God's mercies and blessings. This invites Jesus as a welcome guest into your house and heart. In the family, long prayers of remote things are not in place, and make the hour of prayer a weariness, when it should be considered a privilege and a blessing. Make the season one of interest and joy. Never let the children consider it a burden.

On the Sabbath, parents should give all the time they can to their children, that they may make it a delight. I have seen many families where father, mother, and the older members of the household take themselves away from the younger children, and leave them to amuse themselves as best they can. After a while the children become weary and go out of doors, and engage in play or some kind of mischief. Thus the Sabbath has no sacred significance to them. In pleasant weather parents can take their children out to walk in the fields and forests, and talk to them of the lofty trees, the shrubs, and the flowers, and teach them that God is the Maker of all these things. Then teach them the reasons for the Sabbath—that it is to commemorate God's creative works. After working six days, He rested on the seventh, and blessed and hallowed the day of His rest. Thus the most profitable instruction can be given.

The sweet story of Bethlehem can be repeated. Present before them Christ as a babe in Bethlehem, a child obedient to His father and mother, a youth industrious, helping to support the family. Thus you can teach your children that Christ was a child like themselves, and that He knows the trials and perplexities, the temptations, the weariness, the joys and happiness of youth. Read them the interesting stories in Bible history. Thus the day will be to them the best day of the seven.

But if parents loiter in bed on the Sabbath and rise late, all is confusion and bustle to prepare for breakfast and Sabbath school. There is hurry and jostling, impatience and confusion. The day becomes a weariness; the Sabbath is desecrated. No holy feelings are inspired in the heart, or come into the home, and the Sabbath becomes a dread. I counsel you, my Sabbath-keeping brethren and sisters, "Remember the Sabbath day to keep it holy." [Verse 8.] You must change greatly. Many of your habits and practices on the Sabbath are displeasing to God.

If you would train your children to observe the Sabbath according to the commandment, you must do it by precept and example. The deep engraving of truth in the heart is never wholly effaced. The impressions made on the heart early in life are seen in after years. They [may] be buried, but they will seldom be obliterated. Teach your children that the commandments of God must become the rule of their life. Circumstances may occur to separate the children from the parents and from their homes, but the lessons of instruction given in childhood and youth will be a blessing to them throughout their life time.

Ms 58, 1897

The Truth As It Is In Jesus

June 21, 1897

If we would win souls to the truth, we must have the truth as it is in Jesus. When prophets stood in defense of the truth, it was the words of God that were given to them. They understood the work and plan of salvation to be entered upon by the Messiah to come. But after Christ did come, after He did die as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed in its true significance. The light from the cross of Calvary is reflected back into the Jewish age, giving character and significance to the whole Jewish economy; and on this side of the cross,

in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth.

What a truth is presented to our senses as we gaze upon Jesus on the cross of Calvary, as we see this Wonderful, Counsellor, this mysterious Victim stooping beneath the amazing burden of our race. One clothed with humanity, although one with the Deity, was our remission. It was the transgression of the law of God that made this necessary, and yet men who are deceived and blinded by the great transgressor cannot see to the end of that which was to be abolished. They tell the people that there is no law, or that if they keep the commandments of God in this dispensation, they have fallen from grace. Amazing ignorance connected with amazing sin!

Was the penalty of transgression borne by our Surety that men might have permission to always continue in transgression of the law of God, the foundation of all law, all governments, in nations and families? What a delusion is this that Satan has fastened upon human minds in order to destroy the human family. The death of Christ was to be the convincing, everlasting argument that the law of God is as unchangeable as His throne. The agonies of the garden of Gethsemane, the insult, the mockery, and abuse heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes does the work thoroughly.

The fact that His own Son, the Surety for man, was not spared is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that He will not excuse the transgressor of His law. Every offense against God's law, however minute, is set down in the reckoning, and when the sword of justice is taken in hand, it will do the work for impenitent transgressors that was done to the divine Sufferer. Justice will strike, for God's hatred of sin is intense and overwhelming.

That the transgressor might have another trial, that man might be brought into favor with the Father, the eternal Son of God interposed Himself to bear the Father's punishment of transgression. But in the place of the great Sacrifice abating one jot or one tittle of the Father's law, this very fact exalts the law, elevates it, and proclaims to the worlds unfallen and to the fallen race that God's law, the transcript of His character, is changeless, and that He will maintain His authority and sustain His law. It is Satan, the first great rebel, who has accomplished this work of deception.

The destruction of the inhabitants of the old world is worthy of consideration. Why did the Lord destroy man from the face of the earth? "And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

"But Noah found grace in the eyes of the Lord. ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted His way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence because of them, and behold, I will destroy them from the earth."

[Genesis 6:5-8, 11-13.] Sodom also was destroyed. Fire from heaven descended upon the wicked inhabitants. But Lot was saved because he did not corrupt his way before God.

The very earth shook and reeled at the spectacle of God's dear Son suffering the wrath of God for man's transgression. The Heavens were clothed in sackcloth to hide the sight of the divine sufferer. How can any who really desire to understand be deceived in this matter? How can men harbor the thought and give expression to the deceitful suggestions of Satan the apostate, through those who trample upon the law of God, that all this suffering was to make of none effect that law? Could the Lord have done this work, and yet maintain His honor as Governor of the universe? Could He have abolished His law in order to meet man in his fallen condition? If He could have done this, Christ need not have died.

Why will men be so deceived and rush on in transgression, breaking God's law and teaching others to do the same, rushing on to the thick bosses of Jehovah's buckler? Why will man make trial for himself? Why will he test the justice of God, whether He will venture to deal out to man unsparingly and unflinchingly the portion that is expressly declared in the Scriptures for all transgressors of His law?

God is love. He has shown that love in the gift of His only begotten Son. Yet the love of God does not excuse sin. It did not excuse it in Satan, in Adam, in Cain, nor will it be excused in any other of the children of men. The perverted nature of man distorts the love of God into attributes of weakness; but the cross of Calvary is given that man may have correct views and hold theories that are not perverted. If his senses were not bewitched with Satan's philosophy, he could see to the end of that which was to be abolished.

Those who do not close their hearts and minds to conviction will learn what the love of a holy and righteous God is. It is an amazing principle, which works in a mysterious and wonderful manner to secure the salvation of the race. And when the test is over, when men have taken sides for or against the law of Jehovah, the season of mercy and probation is ended. Then God will move in the straight line of justice to give to every man as his works have been. Some will receive the reward of well doing, others the reward of their evil deeds.

The truth as it is in Jesus will teach most important lessons. It will show that the love of God is wide, and broad, and deep—that it is infinite, and that the penalty awarded to the disobedient, those who have made void His law, will be uncompromising in its penalty. This is the love and justice of God combined. It reaches to the very depths of human woe and degradation to lift up the fallen and oppressed who lay hold of the truth by repentance and faith in Jesus. God works for the good of the universe, for the good of the rebellious sinner by causing the sinner to suffer the penalty of his sin, the second death, which is death without the hope of a resurrection.

The whole plan of salvation is a noble theme which is but dimly comprehended by the Christian world. Man, as now taught by men who claim to have a knowledge of the Scriptures, can never know the extent of his fallen, degraded condition. But the work and mission of Christ will reveal the truth as it is in Jesus. Man can only know the depths to which he has sunk by the wondrous chain of redemption employed to draw him up. When the theory, artfully formed by Satan, that the law of Jehovah is not binding upon the human family, is adopted and taught, man's terrible ruin is eclipsed to his senses, so

that he cannot discern it. Then God has no moral standard by which to measure character and govern the heavenly universe, the worlds unfallen, and this fallen world. The extent of our ruin can only be discerned in the light of the law of God exhibited in the cross of Calvary.

The wonderful plan of redemption must be discerned in the death of Christ. There is to be a seeing to the end of that which was to be abolished, that the complete restoration may be understood. Man is not able to save himself, but the Son of God fights his battles for him, and places him on vantage ground by giving him His divine attributes. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:2-4.]

How is man to become so favored as to have this vital connection with God? He can only receive it through Christ the Sin-bearer in behalf of all who shall repent of their sins and believe in Him. The apostle Paul speaks of this. Hear him speak: “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” [1 Corinthians 1:21.]

We know that the world by its own wisdom cannot acquire a correct knowledge of the true and living God. When Christ came to this world, clothing His divinity with humanity, the treatment He received, from the highest authorities of a nation who professed to know God, made fully manifest the strength of human reason, and wisdom. Their heart could not form correct views of God through His way and His works. A new revelation came by Jesus Christ, who represented the Father. He declared Him to the world in living His law in humanity, every specification of it. And through faith in Jesus Christ He makes it possible for man to live that law. As man accepts the righteousness of Christ, He is a partaker of the divine nature. He may keep the commandments and live the law of God as the apple of His eye.

Here is the whole story of human apostasy, of human corruption, of human helplessness, and of restoration through Jesus Christ. The law of God is made void, and it is time for Him to work. He will cut short His work in righteousness.

God has given His law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his act be the lightest and the most secret, that escapes the denunciation of that law. The whole work of the father of lies is recorded in the statute books of heaven, and those who lend themselves to the service of Satan, to put forth and present to men the lies of Satan by precept and practice, will receive according to their deeds. Root and branch will be destroyed by the fires of the last days. Satan, the great general of apostasy, is the root, and all his workers, who teach his lies in regard to the law of God, are the branches.

The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as elevated and its immutability demonstrated by Christ. He magnified the law, expanded its every precept, and in His obedience left man an example that he also may meet its demands.

Were the law understood disconnected from Christ, it would have a crushing power upon sinful men, blotting the sinner out of existence. But by understanding the law in connection with Christ, receiving Him by faith as his substitute and surety, man sees himself as a prisoner of hope. Jesus died to save men, and by thus doing He demonstrated the immutability of the law of God.

The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification of today, which will not search the Scriptures, but trusts to good feelings and impulses rather than to the seeking for truth is for hidden treasure. Bible sanctification is to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God's commandments. It is worth life-long persevering, untiring effort. Satan is on your right hand and on your left; he is before and behind; he has a dish of fables cooked up for every soul who is not cherishing the truth as it is in Jesus. The destroyer is upon you to palsy your every effort. But there is a crown of life to be won, a life that measures with the life of God.

Ms 59, 1897

"Sanctify Them Through Thy Truth, Thy Word is Truth."

June 24, 1897

Truth has a power to elevate the receiver. It has a sanctifying influence upon mind and character. It will make believers more intelligent. A Christian will understand his responsibility to God and to his fellow men if he is truly connected with the Lamb of God, who gave His life for the world. Only by a continual improvement of the intellectual as well as the moral powers can we hope to answer the purpose of our Creator. God is displeased with those who are too careless or indolent to become efficient, well-informed workers. A Christian should possess more intelligence and keener discernment than the worldling. The study of God's Word is continually expanding the mind and strengthening the intellect. There is nothing that will so refine and elevate the character, and give vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths.

The human mind becomes dwarfed and enfeebled when dealing with commonplace matters only, never rising above the level of time and sense to grasp the mysteries of the unseen. The understanding is gradually brought to the level of the things with which it is constantly familiar. The mind will contract its powers and lose its ability if it is not exercised to acquire additional knowledge, and put to the stretch to comprehend the relations of divine power in nature, and in the sacred Word. But an acquaintance with facts and theories, however important they may be in themselves, is of little real value unless put to a practical use.

Man is not what he might be, and what it is God's will that he should be. The strong power of Satan upon the human race keeps them upon a low level, but this need not be so, else Enoch could not have become so elevated and ennobled as to walk with God. Man need not cease to grow intellectually and spiritually during his lifetime. But the minds of many are so occupied with themselves and their own selfish interests as to leave no room for higher and nobler thoughts. And the standard of intellectual as well as spiritual attainments is far too low. With many, the more responsible the position they occupy,

the better pleased are they with themselves; and they cherish the idea that the position makes and gives character to the man. Few realize that they have a constant work before them to develop forbearance, sympathy, charity, conscientiousness, and fidelity—traits of character indispensable to those who occupy positions of responsibility.

All connected with God's work should have a sacred regard for the rights of others, which is but obeying the principles of the law of God. Men cannot love God supremely and their neighbor as themselves, and be as cold as icebergs. They not only rob God of the love due to Him, but they are robbing their neighbor as well. Love is a plant of heavenly birth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families, and exert an elevating influence upon all who shall come within the sphere of their influence.

Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not merely learned, but educated in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate. This the Lord has shown me is what He requires of His people. God has given us powers to be used, to be developed and strengthened by education. We should reason and reflect, carefully marking the relation between cause and effect. When this is practiced, there will be on the part of many, greater thoughtfulness and care in regard to their words and actions, that they may fully answer the purpose of God in their creation.

We should ever bear in mind that we are not only learners, but teachers in this world, fitting ourselves and others for a higher sphere of action in the future life. The measure of man's usefulness is in knowing the will of God, and in doing it. It is within our power to so improve in mind and manners that God will not be ashamed to own us. We are His peculiar people.

We are in danger of regarding Christ's ministers simply as men, not recognizing them as representatives of Himself. All personal considerations should be laid aside; we must listen for the Word of God through His ambassadors. Christ is ever sending messages to those who listen for His voice. On the night of our Saviour's agony in the garden of Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angels' presence, but lost the power and glory of the scene. By drowsiness and stupor, they failed to receive the evidence which would have strengthened their souls for the terrible scenes before them. Thus the very men who most need divine instruction often fail to receive it because they do not place themselves in communion with heaven. Satan is ever seeking to impress and control the mind, and none of us are safe except as we have a constant connection with God. We must momentarily receive supplies from heaven, and if we would be kept by the power of God, we must be obedient to all His requirements.

The condition of your bearing fruit is that you abide in the vine. "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." [John 15:4-6.]

All your good purposes and good intentions will not enable you to withstand the test of temptation. You must be men and women of prayer. Your petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant. It is not essential to be alone, or to bow upon your knees to pray. In the midst of your labor, your souls can be often uplifted to God, taking hold upon His strength. Then you will be men of high and holy purposes, of noble intentions. You will not for any consideration be swerved from truth, right, and justice.

All are pressed with urgent cares, burdens, and duties; but the greater the pressure upon you, the heavier the burdens you have to bear, the greater your need of divine aid. Jesus will be your Helper. You need constantly the light of life to lighten your pathway, and then its divine rays will reflect upon others. The Word of God is a perfect whole, because perfect in all its parts. It is the conscientious attention to what the world calls little things that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, a wise improvement of opportunities, a diligent cultivation of little talents, make great men in God's sight. If these little things are faithfully attended to, if these graces be in you and abound, they will make you perfect in every good work.

It is not enough to be willing to give liberally to the cause of God. He calls for unreserved consecration of all your executive powers. Your energy and perseverance in perfecting a Christian character should be as much greater than that displayed in any other pursuit as the things of eternity are of more importance than temporal affairs. The Lord wants your influence to be exerted in the church and in the world to elevate the standard of Christianity. True Christian character should be marked by a fixedness of purpose, an indomitable determination which cannot be molded or subdued by maxims and customs and laws of earth or hell. He who is not blind to the attraction of worldly honors, indifferent to threats, and unmoved by allurements, will be, all unexpectedly to himself, overthrown by Satan's devices.

God calls for complete and entire consecration; and anything short of this He will not accept. The more difficult your position, the more you need Jesus. The love and fear of God kept Joseph pure and untarnished in the king's court. He was exalted to great wealth, to the high honor of being next to the king, and this elevation was as sudden as it was great. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flowers of the valley, while it wrestles with the lofty tree upon the mountain.

There are many men whom God could have used with wonderful success when pressed with poverty—He could have made them useful here, and crowned with glory hereafter—but prosperity ruined them; they were dragged down to the pit, because they forgot to be humble, forgot that God was their strength, and became independent and self-sufficient. Joseph bore the test of character in diversity, and the gold was undimmed by prosperity. He showed the same lofty regard for God's will when he stood next the throne as when in the prison cell.

Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. You must guard against everything like presumption, and cherish that spirit which will suffer any temporal loss rather than sin. No victory you can gain will be half so precious as that gained over self, over your hereditary and cultivated traits of character.

All should qualify themselves for the faithful discharge of their God-given responsibilities. They should attend to every little duty with as much fidelity as to matters of greater importance. All should study carefully how they can themselves become most useful, and how they can themselves be a blessing to those with whom they associate.

All who profess to be children of God should unceasingly bear in mind that they are missionaries [and] in their labors brought in connection with all classes of minds. There will be men who are untrue in their dealing with their fellow men; there will be the aristocrat, the vain, the proud, the frivolous, the independent, the complaining, the desponding, the discouraged, the fanatical, the egotistical, the timid, and the sensitive ones; the elevated in mind, and the courteous in manner, the dissipated, the uncourteous, and the superficial—in fact, every grade will be met in our work. These varied minds cannot be treated alike; yet all, whether they be rich or poor, high or low, dependent or independent, need kindness, sympathy, truth, and love.

By mutual contact our minds should receive polish and refinement. We are dependent upon one another—closely bound together by the ties of human brotherhood.

“Heaven forming each on other to depend,

A master, or a servant, or a friend,

Bids each on other for assistance call,

Till one man’s weakness grows the strength of all.”

It is through the social relations that Christianity comes in contact with the world. Every man and woman who has tasted of the love of Christ, and has received into the heart the divine illumination, is required of God to shed light on the pathway of those who are unacquainted with the better way. Every worker should become a witness for Jesus. Social power, sanctified by the Spirit of Christ, must be improved to win souls to the Saviour.

Christ is not to be hid away in the heart, and locked in as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in our hearts as a well of water, springing up into everlasting life, refreshing all who come in contact with us. We must confess Christ openly and bravely, exhibiting in our characters His meekness, humility and love, till men shall be charmed with the beauty of holiness.

Ms 60, 1897

True Christianity

June 28, 1897

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on him should not perish, but have eternal life.” [John 3:14, 15.] In the Word of God alone can we find how we shall secure eternal life. We are not left to guess and conjecture how we

shall obtain it: we are to work out the statement made by receiving the truth in the heart. The religion that comes from God is the only religion that will lead to God. “He that believeth on the Son hath everlasting life.” [Verse 36.] “And as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [John 1:12.]

The love of God in the heart, manifested in true, unselfish missionary labor, will be more mighty than the sword or courts of justice in dealing with the evildoer. The living missionary, with his heart overflowing with the love of God, can break down the barriers. The medical missionary, taking up his appointed work, cannot only relieve bodily maladies, but through the love and grace of Christ, can point to an uplifted Saviour and bid the sinner “Look and live,” for Christ alone can heal the diseased soul, leprous with sin. [Numbers 21:8.] The hearts of men will often harden under rebuke, but they cannot withstand the love expressed toward them in Christ.

The Lord has enlisted every soul in His service, to bring back the transgressor of His law back to obedience and loyalty to Christ. He accepts the human agents that will devote themselves to His service, to work with the combined influences of the heavenly, unfallen intelligences to reshape, and restore the moral image of God in man.

Bid the sinner have hope, and not feel that he is an outcast from his fellows. Reveal to the desperate, discouraged, human sufferers that he is a prisoner of hope. Let your message be, “Behold the Lamb of God, that taketh away the sin of the world.” [John 1:29.] Present before man in your life a love that is higher than it is possible for you to express in words. You are laborers together with God, to bring back the lost faith in God.

The love that is inspired by the love we have for Jesus will see in every soul, rich and poor, a value that cannot be measured by human estimate. The world sinks into insignificance in comparison with the value of one soul. The love of God revealed for man is beyond any human computation; it is infinite. And the human agent, who is a partaker of the divine nature, will love as Christ loves, will work as Christ worked. There will be an inborn compassion and sympathy which will not fail nor be discouraged. This is the spirit that should be encouraged to live in every heart and be revealed in every life. This love can only exist, and be kept refined, holy, pure, and elevated, through the love in the soul for Jesus Christ, nourished by daily communion with God. All this coldness on the part of Christians is a denial of the faith. But this spirit will melt away before the bright beams of Christ’s love in the follower of Christ. Willingly, naturally, he will obey the injunction, “Love one another as I have loved you.” [John 13:34.]

The soul of the poor is of just as much value in the sight of God as the soul of the rich. Then labor for those who need your labor, although you may get very little sympathy from those who are prosperous. There is a class you will have to labor for first—the desperate cases—you may then through them reach the higher classes. There is a work to do for the wealthy in awakening them to a sense of their responsibility and accountability to God to conduct all their business relations as those who must give an account to Him who will judge the quick and the dead at His appearing and His kingdom.

The wealthy man needs your labor in the love and fear of God. He trusts in his riches, and feels not his danger. The eyes of his mind need to be attracted to things of enduring value. He needs to recognize the

authority of true goodness which says, “Come unto me all ye that labor and are heavy laden: and I will give you rest.” Exchange that yoke which you have manufactured for your neck, and which you have been perplexing yourself over, and take My yoke upon you. “Learn of me, for I am meek and lowly in heart, and ye shall find rest unto you souls: for my yoke is easy, and my burden is light.” [Matthew 11:28-30.] “If any man thirst, let him come unto me and drink.” [John 7:37.]

“Him that cometh unto me, I will in no wise cast out.” [John 6:37.] If he would only listen, if he would only hear, if he would only take time to consider, he could not but discern in these invitations the superior goodness that invites him, that it is the voice of the true Shepherd that calls him, and that God will give him something of more value than gold or silver or precious stones. O, that the man of wealth, in the place of trusting in uncertain riches, would realize that he is a responsible agent, a steward of the means entrusted to him, that God calls upon him to be faithful in the use and improvement of his goods, and that he may, if he will, become a distinguished worker together with God in uplifting humanity, the beings whom Christ came to the world to save.

The Lord has entrusted the human agent with capabilities and power and influence; He has endowed him with money; but these are not to be lavishly spent in self-gratification. To every man He has given his work, to be a co-worker with Him in the great redemption plan. The money that He has entrusted to His human agents is to be used to bless humanity, in relieving the necessities of the suffering and the needy. They are not to feel that they have done a very wonderful thing when they have endowed certain institutions and churches with large gifts. In the wise providence of God, there are constantly presented before them the very ones who need their help. They are to relieve the suffering, to clothe the naked, to help many who are in hard and trying circumstances, who are wrestling with all their energies to keep themselves and their families from a pauper’s home.

God never meant that this misery should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the positive necessities of life are entrusted to you to do good, to bless humanity. God has entrusted His goods to stewards, and if these stewards love Him, they will love those formed in His image.

Those who are yoked up with Christ will not give with a patronizing air, as though they should have great praise and be extolled for their benevolence. They are trading with their Lord’s goods, not their own, and they will have to give an account in the judgment of the use they have made of His entrusted capital. “Ye are laborers together with God.” [1 Corinthians 3:9.]

Jesus, the world’s Redeemer, laid off His royal crown, laid aside His royal robe, and clothed His divinity with humanity. Though adored and worshipped by the angelic host, He left His high command, and for our sakes became poor, that we through His poverty might be made rich. This is not riches in houses and land, but the riches which endureth unto eternal life.

The question was asked by the disciples of Christ: “How hardly shall they that have riches enter into the kingdom of heaven?” [Mark 10:23.] Jesus, the Majesty of heaven, the King of glory, became poor for our sakes. He penetrated into the very inner circles of life. He sought to arrest the actors in domestic life in the midst of their household cares, and called their attention to the fact that while they were engaged in

the busy activities of life, they had eternal interest to secure. He tells them: Your various endowments are so many talents. These the Lord has entrusted to you to be improved, and by their use to gain other talents. They will increase through constant exercise. God has made men almoners of His providence, to wisely use the entrusted capital, as well as the endowments of His grace, to do all the good they possibly can, and thus constitute themselves wise stewards, faithful stewards, laborers together with God, to reshape, to elevate, and [to] help the very ones who need help.

For the rich to give gifts to those who have abundance is not God's plan at all. It is the distressed, the down-trodden, the discouraged, the hungry, the suffering, the naked, the poor, whom Christ says, "ye have always with you." [John 12:8.] We need to take more close views of God's Word and of eternity. This will not disqualify anyone for the duties of this life or to act a Christlike part in society. The gospel of Christ is not only to be believed but to be acted. We are to be doers of the Word. We are daily determining our destiny in the future life by the character we develop in this.

It is not fitful service that God accepts; it is not emotional spasms of piety that make us children of God. It is by working from principles that are true, firm, and abiding. If Christ is formed within, the hope of glory, He will be revealed in the character, which will be Christlike. We are to represent Christ to the world as Christ represented the Father.

The command is given, Work while the day lasts: the night cometh when no man can work. Jesus asks, "Are there not twelve hours in the day?" [John 11:9.] If these hours were employed as if men realized that they were accountable human beings, responsible before God, as serious, candid, heaven-bought subjects, keeping eternity in view, there is sufficient time, if properly employed, to secure for every soul an inheritance among the sanctified in the kingdom of God. There is time for them to be instrumental in the saving of many souls through precept and example, so that we shall bring sheaves to the Master, and lay our trophies at His feet. We have no time to waste, no time to devote to selfish pleasure loving, no time to give to the indulgence of sin. Time is golden. We have characters to form for the future, immortal life. "But now they desire a better country, that is, an heavenly; therefore God is not ashamed to be called their God: for he hath prepared for them a city." Angels of God are watching the development of character; angels of God are weighing moral worth.

It is said of one of earth's rulers, when the physician told him that he could live but a few moments, that he exclaimed, "A kingdom for one hour's time." But he had been granted, year after year, the twelve hours of the day, but he had not spent them in securing his eternal interests.

Jesus Christ has engaged to save every soul who will believe in Him as his personal Saviour. He has engaged us in His service, pointing out to us that which He expects us to do. He has given us a glimpse of eternity, that we may realize that there is something higher than temporal things to engage our attention and call into activity every delegated power. They must be used to glorify our Redeemer. Christ calls for the human agent to co-operate with the divine agencies in saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored.

It is the almost universal practice of the human agent to subordinate the eternal to the temporal, the claims of the future, the unseen, to the common affairs of the present. But Christ declares, "Ye cannot

serve God and mammon." "No man can serve two masters." [Matthew 6:24.] The god of this world claims wonderful activity and constant slavery to his will. Christ, the uplifted Saviour, calls men to look and live. "I am the Way, the Truth, and the Life." [John 14:6.] Seek ye first the kingdom of God and His righteousness, and all these things of secondary importance shall be added unto you.

If the churches who have had great light and great opportunities will walk humbly with God, the Lord will give every individual member a work to do for Him. If you make no success in the highways, go into the byways, to the class that are poor, despised, and forsaken. If you work for them mounted on the stilts of your dignity and superiority, you will accomplish nothing: but if you will be truly converted to the Lord Jesus Christ, and learn of Him who is meek and lowly in heart, you will evidence that you have learned how to work the works of God.

This is the work of God that ye believe on Him whom He hath sent, that you go to Him for counsel and instruction, and pray and watch and work. Waste nothing in your life practice. Jesus worked a miracle to feed the five thousand tired, hungry multitude. He selected a pleasant place to accommodate the people: "for there was much grass in that place," and the Lord gave His orders, commanding the people to sit down. [John 6:10.] Then took He the five loaves and two small fishes. No doubt many remarks were made as to the impossibility of satisfying five thousand hungry men, beside women and children, from that scanty store. Then Jesus gave thanks and placed the food in the hands of the disciples to be distributed to the multitude. The food increased in the hands of the disciples as they gave to the multitude.

Here is a lesson to be learned. Blessings, either spiritual or temporal, will accompany those who will impart that which they receive from the Master to the multitude who are in need of these gifts. In the act of imparting them an increase is given of God.

The necessities of the great multitude were supplied. Then comes the words of Christ, "Gather up the fragments, that nothing be lost." [Verse 12.] He who had all resources at His command gives a lesson that not a fragment should be wasted. He who has plenty should not waste. Let nothing be wasted that can do good to any one. Collect every fragment, for some one will need it. These lessons in regard to spiritual blessings bestowed are to be carefully treasured.

"Freely ye have received; freely give." [Matthew 10:8.] When will men learn to cooperate with God in this great work? In every large city there are human beings who are not cared for or made of as much consideration as the brutes. In England I saw the wretchedness of the poor children in the cities, clad in dirty rags, half starved, with vice and deprivation written upon their countenances. Moral degradation meets the eye and pains the senses. Human beings live in dark cellars, houses that are reeking with dampness and filth. Children are born in these terrible places. In infancy and youth their eyes behold nothing attractive; nothing of the beauty of the things in nature that God has created cheers their vision. They only hear the name of God in profanity.

These children are left to grow up molded and fashioned in character by the low precepts, the disagreeable surrounding, and wretched example around them. Impure words and the fumes of tobacco and liquor are all that greet the senses. Want and misery is on every hand because of the insufficient

and miserable food, which is unfit for human beings to subsist upon; and from these abodes of wretchedness there are sent forth piteous cries for food and clothing by many who know nothing about prayer.

Christians, will you consider that Jesus gave His life to save these souls? The stewards of means who are enjoying the gifts of God, add house after house and farm after farm to their possessions; they build homes for their dogs that are like palaces, and keep hired attendants to take care of them, while their fellow beings are left to misery and crime, to disease and death. How long, O Lord, how long, shall this state of things exist?

God will judge the world in righteousness by that man Jesus whom He hath ordained to judge the quick and the dead; and those who have long neglected to feed the hungry, to clothe the naked, to give comfort and relief to suffering humanity, will have to give an account to God for the misapplication of His entrusted talents. What a record will then appear of money spent on pleasures and the gratification of appetite in wine and liquor and rich dainties, for extravagant houses and furniture and dress, while human beings receive not one pitying look, one word of sympathy. “Ye are laborers together with God; ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.]

Ms 61, 1897

Our School Work

June 8, 1897

Economy in regard to the outlay of means should be practiced in our school in Cooranbong. This must be done or the same mistake will be made here that has been made in our schools in America. Those who stand at the head of the school here need to guard carefully every point, and bind about every needless expense, that the burden of debt may not fall upon the school. As co-laborers with Christ, every student who loves God supremely will help to bear responsibility in this matter.

Self indulgence is a great evil, and must be overcome. Those who have been educated in this line can demonstrate by precept and example, to those with whom they come in contact, the principles taught by our self-denying Redeemer. He says to all, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Then the conditions are stated, from which there can be no departure, “Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.]

There is far less earnest, whole-souled study of the truth as it is in Jesus than there should be. There should be connected with our school those who are strong-minded and whole-souled Christians, who received and believe in Christ as the Alpha and the Omega. Revelation 1:8.

In acquiring an education, many have made a mistake by not plowing deep enough. They have thought a knowledge of books the principal thing. But young men and young women must learn some time that in order to do the highest service for God, they must closely investigate the Scriptures and learn how to do God’s will. As they study this Word, they will see in it heights and depths that they have not reached.

When students refuse to make the Word of God their study, and take as their instructors books written by infidels, Satan is close by, to make his impression on their minds. Every one who allows himself to have respect for infidel authors is in danger. Why? Because he sees not God, and with all his education, he does not recognize Jesus Christ as the Teacher sent from God. He does not look upon Him as the bread sent down form heaven, of which he must eat, and therefore his experience is not composed of that which makes him one with Christ.

The Bible is a treasure house of knowledge, and all who make this book their study, sinking the shaft deep into the mine of truth, will exclaim, "I behold wondrous things out of thy word." [See Psalm 119:18.] The incarnation of Christ is but dimly appreciated by many students who have studied long in our schools. This subject should be and will be better understood by all who in truth love Truth, and walk in the way of the Lord. An experimental knowledge of this is as essential to sanctify daily as to redeem.

Light has been given me in clear lines in regard to the mistakes made in the education of teachers. The education which teachers might gain many regard as non-essential. They do not gain a knowledge of practical life, a knowledge of how to work as well as of how to study. This mistake must not be allowed to influence the youth who attend the school we are trying to establish.

Many look upon a study of books as the principal purpose of their scholastic life. They know very little of practical business management, and are therefore one-sided. Their faculties have not been developed proportionately. They have not ploughed deep, to understand the weak points in their character building, and they do not realize their own deficiency. They start wrong. They feel too unconcerned in regard to becoming involved in debt. They do not look critically at the outcome of this. What is faith? True faith takes in the whole man. It enables the soul to rise out of an imperfect, undeveloped state, and to understand what true wisdom is. See Proverbs 8.

If education had been carried on in accordance with the mind and will of God, the dark shadow of heavy debts, would not today be hanging over our institutions. If the students had developed brain, none, and muscle harmoniously, they could have studied better. But many students have followed their own ideas as to what constitutes education, and therefore they have not placed themselves where their determination was to be self-made men and women. Many have failed because they have not reasoned from cause to effect. They are contented to be carried rather than to work their own way. And many follow their example.

When students are carried through years of study on the means of others, they lose an experience of practical life that it will be difficult for them to recover. One who has so often appeared as my Instructor placed his hand on the shoulder of a young man, and said, "You have to sink the shaft yet deeper if you obtain the heavenly treasure. You must learn to cling to the truth by faith in Jesus Christ. Associate with men of experience, who have been taught by God, and who have an experimental knowledge of saving faith."

Notwithstanding all that has been written in regard to God's plan for the education in our schools, this subject has not been fully taken in. It is today as it was in the day of Christ. The sayings of the priests and

rabbis were then frequently brought forward as if they were truth and life. Their words were repeated with assurance because they had been handed down from rabbi to rabbi. Men departed from the Word of God. False theories which were received as truth because they came from the lips of rabbis, were exalted above the Word of God. Christ said to these teachers, “Ye are ignorant both of the Scriptures and of the power of God.” [Matthew 22:29.]

Thus it is in our day. Darkness has covered the earth, and gross darkness the people. Students have left our schools with a deficient education. Some think that they know all that is worth knowing, and think they are qualified to manage institutions. But they have much to unlearn and much to learn. They must know more of God. They must realize their own deficiency. They must know what constitutes true Christianity.

Nothing can elevate man, nothing can make him pure and keep him pure, but believing in and practicing the truth. He must eat the flesh and drink the blood of the Son of God. This is the lesson all should learn. They should see that to be sanctified means more than to have a theoretical knowledge of the truth. They must have living faith. They must do more than denounce wrongs in others; they must fight it in themselves. They must be whole-souled Christians, possessing the earnestness and living energy derived from Christ.

The youth should be taught to look upon physiology as one of the essential studies. They should not be satisfied with the mere theory; they should practice the knowledge obtained from books on this subject. This matter has not yet been patiently and perseveringly worked out. Those who neglect this branch of study, which comprehends so much, will make haphazard work in attempting to teach the youth. They are not qualified to direct in our schools, because the way of the Lord must be learned, in order to be practiced.

Many go from our schools with some knowledge; but without that all-round harmonious character that would enable them to be teacher or principal.

The principles of true education, that will fit students to be practical business men, have been very poorly carried out. This class of education is needed in all our missionary enterprises; and if the teachers in our schools did their duty, according to the “It is written,” they would send forth from school men of moral worth, men who would know how to take hold of the work in a new field, and use his brain, bone, and muscle in making it a harmonious whole.

Many who have been educated in our schools are heedless. They do a little here, and a little somewhere else, but they show that they have not been educated for practical work. Students should remember that it is their first interest to make themselves practical, all-round, useful men and women, who in an emergency can do the work necessary to be done. When students are given this kind of education, it will not be necessary to expend money to transport men thousands of miles to plan schools, meeting houses, and colleges.

Students should be encouraged to combine mental and physical labor. The physical powers should be developed in proportion to the mental faculties. This is essential for an all-round education. They will

then be at home in any place. They should be prepared to teach others how to build, how to cultivate the soil, and how to care for orchards. A man may have a brilliant mind, he may be quick to catch ideas, but this is of little value to himself and to others if he has no knowledge of practical work, and if he does not know how to put his ideas into execution. Such a one is only half educated.

A teacher who has an intelligent knowledge of the best methods, and who can not only teach the theory, but can show by example how things should be done, will never be a drug on the market. Young men should not always be as servants who must be told what to do, and, when one job is done, have not perception sufficient to look around and see what more needs to be done. They should look the situation squarely in their face, saying, This will not do. Unless I learn how to work, how to manage difficult problems, and how to wrestle with difficulties, I will be of no practical value. I must and will rise. I will mount from the lowest to the highest round of the ladder. He who manifests this determination will make a trustworthy worker, for his aim is to advance in knowledge and increase in understanding. He can be depended on as thoughtful and caretaking.

There are those who are quick to see and grasp ideas advanced. They do not weigh every point, or apply their ideas in a way that produces the best results. They are heedless; they do not work in the wisdom of God. Such need to make haste slowly when forming their opinions, lest they are obliged to retrace their steps. If they are not careful, their course will be uneven and uncertain. They will fail to make straight paths for their feet, lest the lame shall be turned out of the way. They will surely lead away those who admire their flashes of brilliance, unless they determine to know why they know the things they claim to know. They should be careful how they order their steps. They should pray much, fearing to make mistakes. Unless they walk guardedly, they will be losers.

God's holy Word gives us the principles that form the standard of correct management in temporal as well as in spiritual things. God's will is to be made the will of the human agent, and this will is to be kept prominent. Men are not to act as though there were one rule for the Master and another for the servants. Christ was a servant. He lived not to please Himself; and by His life of service, He has exalted all service.

Ms 62, 1897

Regarding Funds for Australia

"Sunnyside," Cooranbong, New South Wales, Australia

June 3, 1897

My mind has been strongly exercised in regard to the shares taken by me in Healdsburg College. I have been impressed to write to my brethren in California, asking them to consider this matter. Here I am on missionary ground. I have been investing means here continually, and yet we have no money to send laborers to fields destitute of help. I have been trying on the right hand and on the left to obtain means, and must my money in California be consumed by such matters as Brother Leininger. Am I to be left to

pay fourteen hundred dollars, when I was planning to use this money to advance the work of God in this destitute portion of the Lord's vineyard?

I ask my brethren in California to consider this. Will the Lord be pleased to have the means I need so much for the work in this country consumed in California? Will you let this be as it now is? It is not as it should be. Let those, who can, take my shares in Healdsburg College and release the money there invested. I have no particular call to invest more means in the Healdsburg school, because the money is needed in this new and destitute field. If our brethren in California had been wise, if they had presented the matter in a proper way, many would have taken shares in the college.

I now make the request: Let me have the money that should be used for the cause of God in this country. A meeting house must be built here; and I wish to invest the money now in Healdsburg College in this meeting house. Will my brethren consider this? Or will they show themselves willing to leave me to carry their burdens in Healdsburg, as well as the burdens of this field? Brethren, wake up to your duty. Ask Brother Cook if he cannot do something to relieve the situation. It would do him good to help to lift the debt on the church and school in Healdsburg.

I shall expect my brethren to relieve me and let me have my means to help in lifting the standard of truth in places where the light has never shone. As souls embrace the truth, a meeting house must be built in which they can worship God. Will you work earnestly to help us? My husband and I worked just as earnestly to help you upon the Pacific Coast when we came to the place where we had to build in Oakland and San Francisco. Will you now let me bear burdens that you ought to bear? Will you now show a willingness to do your duty by helping us?

Brother Leininger has helped the school in Healdsburg and the Office in Oakland. When the work required help, he has advanced means. Have you interested yourselves sufficiently in his present situation? The Lord has shown me the principle upon which our institutions should act. When one has been liberal with his means in helping an institution, and afterwards becomes impoverished or embarrassed, there should be those who will make a kindly interest in him. He should not be left to struggle alone. The means that has been invested in our institutions should not be looked upon as too sacred to be judiciously used in helping those who have fallen into decay. A solemn charge is laid upon the managers of our institutions to see that those who have been helpers shall in their turn be helped.

There are certain duties to be fulfilled in this line which are for the glory of God. God permits earnest, true-hearted men to be placed in trying circumstances, that the trial of their faith, "being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." [1 Peter 1:7.]

The work of God is one harmonious whole. This should be shown by the brethren in their treatment of each other. God would have those entrusted with responsibilities in His work give tangible proof that they are wide-awake to a sense of their duty toward those who have helped God's institutions. God will require this at their hands; and He will prosper the institution where justice and judgment run like threads of gold through every branch of the work. Let heaven begin on earth by doing justice and judgment. Let us make sure that in whatever position we are placed, we cherish the presence of an

abiding Christ. Christians preparing for the city God has built for the pure and holy must show that they love God and their fellow men. This must be. Otherwise Christ cannot stamp them with the image of God. He cannot restore in them His attributes, or make them partakers of the divine nature. This must be accomplished for all who win eternal life.

Selfishness can find no place in God's kingdom. From many characters the furnace must burn away the dross of selfishness before they can enter the abode of bliss. If this work is done for us, we shall be restored to the favor of God. His favor is a priceless treasure, and His loving kindness better than life.

We should esteem it a privilege to help those who need our help. If Christ abides in us, we will not wait for some one to urge this work upon us. Job's experience should be ours. He says, "The cause I knew not, I searched out." [Job 29:16.] Though we are in the world, we must cherish and practice the attributes of heaven. The fruits of righteousness will be revealed in every branch that is grafted into the true vine.

Those who place themselves under the control of the Holy Spirit can be doers of Christ's words. All such will be refreshed as with the dew of heaven. But now is the time when we are to do this. "Behold, I come quickly," Christ says, "and my reward is with me, to give every man according as his work shall be." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." [Revelation 22:12, 11.]

I learn that no interest has been paid on the four thousand dollars Brother Lockwood entrusted to me. I shall pay this interest. This throws another burden on me.

Ms 63, 1897

The Sabbath of the Lord

June 28, 1897

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." [Psalm 1:1-6.]

The Hebrews were held in bondage by the Egyptians, but the Lord delivered them from their bondage with a strong arm. Enshrouded in the pillar of cloud by day and the pillar of fire by night, Christ, their invisible Leader, guided them through the wilderness. Through Moses, their visible leader, He educated and instructed them, that they might love and serve the only true and living God.

For their food the Lord gave them manna from heaven. This miracle testified constantly to the Sabbath commandment, which was given in Eden before it was given from Sinai.

The Lord brought the children of Israel to Mount Sinai, and there He spoke the ten commandments, and enjoined upon His people the observance of the Sabbath. To Adam and Eve in Eden the Lord gave the use of every tree in the garden save one. So the Lord has given to men six days in which they are to engage in common business; but He has put His sanctity upon the seventh day, declaring it to be holy. That day is to be sacredly observed as a memorial of creation. "God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." [Genesis 2:3.]

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep holy the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but the seventh is the Sabbath of rest, holy unto the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." [Exodus 31:12-16.]

In the temple service the Lord gave special directions that the priests were to use on their censers the sacred fire of God's own kindling, which was kept burning day and night. But Nadab and Abihu perverted their senses by the use of wine, so that they could not distinguish between the sacred and the common. They "took either of them his censer, and put fire thereon, and offered strange fire before the Lord, which he commanded them not. And there went out a fire from the Lord, and devoured them." [Leviticus 10:1, 2.]

Those who ignore God's Sabbath, to keep as holy the first day of the week, offer strange fire to the Lord. It is a strange sabbath, which He has commanded them not. Will He accept it at their hands? Men have sought out many inventions. They have taken a common day, upon which God has placed no sanctity, and have clothed it with sacred prerogatives. They have declared it to be a holy day, but this does not give it a vestige of sanctity. They dishonor God by accepting human institutions, and presenting to the world as the Christian Sabbath a day which has no "Thus saith the Lord" for its authority. As did Nadab and Abihu, they offer the common, in place of the sacred.

The penalty of death fell upon the sons of Aaron for thus dishonoring the Lord God of Israel. They died before the Lord. And the penalty for transgressing the Sabbath command, which God has made the sign of obedience, and exalting a common working day, is death.

The day God set apart to be kept free from secular labor He designed should be respected in commemoration for His wisdom, power, and goodness in creating the world and man. It was instituted before the Jews were distinguished as a people, and was given to all mankind to keep holy, "that ye may know," God declares, "that I am the Lord which do sanctify you." [Exodus 31:13.]

Sanctification is claimed by professed Christians who ignore God's holy rest day for a spurious sabbath. But God declares that the sanctification coming from Him is bestowed only upon those who honor Him by obeying His commands. The sanctification claimed by those who continue in transgression is a spurious sanctification. Thus the religious world is deceived by the enemy of God and man.

Every man in God's world is under the laws of God's government. God has placed the Sabbath in the bosom of the Decalogue, and has made it the criterion of obedience. Through it we may learn of God's power, as displayed in His works and in His Word. But today the world is following the example of those who lived before the flood. Now, as then, men choose to follow their own inventions, rather than to obey the commandments of God. The inhabitants of the antediluvian world glorified themselves instead of commemorating the glorious works of creation. They did not obey the law of God; they did not honor the Sabbath. Had they done this, they would have recognized their duty to their Creator. This was the original and supreme object of the command, "Remember the Sabbath day to keep it holy." [Exodus 20:8.]

And today men could not place themselves more decidedly in opposition to God's work and to His law than by upholding a day that is without one evidence of sanctity, and professing to worship Him on that day. Those who have corrupted the law by substituting a false sabbath for the holy Sabbath of God, and who compel the observance of this false sabbath, exalt themselves above God, and honor the spurious above the genuine.

The seventh day is God's chosen day. He has not left this matter to be remodeled by priest or ruler. It is of too great importance to be left to human judgment. God saw that men would study their own convenience, and choose a day best suited to their inclinations, a day bearing no divine authority; and He has stated plainly that the seventh day is the Sabbath of the Lord.

God has declared in His Word that the seventh day is a sign between Him and His chosen people—a sign of their loyalty; "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." [Ezekiel 20:19, 20.] If the Sabbath is accepted, the rest of the commands in the Decalogue will be obeyed, for no one can truly keep the Sabbath, and disregard one precept of the law.

All who have intelligence and a knowledge of the Scriptures are without excuse in regard to the day which God has enjoined upon man. From the pillar of cloud Christ constantly set before His church in the wilderness the requirements of God. "And Moses called all Israel and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them. ... Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.

"Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out hence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." [Deuteronomy 5:1, 12-15.]

"And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a

sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates. ... Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers. To cast out all thine enemies from before thee, as the Lord hath spoken.

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us." [Deuteronomy 6:6-9, 17-25.]

How positive are these words! How full of assurance! Here it is plainly stated that obedience to the Lord's specified statutes would bring the richest blessings and prosperity.

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his covenant to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day to do them." [Deuteronomy 7:6-11.]

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day. Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage: who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water: who brought thee forth water out of the rock of flint: who fed thee in the wilderness with manna, which thy Fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end: and [thou] say in thine heart, My power and the might of mine hand hath gotten me this wealth.

“But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.” [Deuteronomy 8:11-20.]

The Lord often tested His people, to see if they would have faith in Him. He allowed the supply of water to fail, that the Israelites might be reminded of their past deliverance, and [be] led to put their trust in God. But their continual blessings, for which they should have been ever grateful, led them to forget their dependence. No sooner did their supply of water fail, than they forget God, and blamed Moses as the cause of their calamity. In the place of trusting God, who had so long and so liberally supplied their wants, they gathered themselves together against Moses and Aaron, and bitterly reviled them for bringing them out of Egypt. O how easily this unbelief springs into life. This is the danger today. The people of God must keep a continual watch over their hearts, lest they allow Satan to interpose between them and God.

God has a controversy with the inhabitants of this world. Satan has come to them disguised as an angel of light, and under his direction, the majority of Christians bow at idolatrous shrines and worship an unknown god. If man had always obeyed the fourth commandment, there would not now be an infidel or an atheist in our world. All would recognize and honor the power of the Creator.

How vain will be the resistance of humanity against God. With His infinite power He called the world into existence. With a word He could depopulate it, and return it to its original state, and with a word raise up a new race of beings.

Man broke the law of God and defied His will. This law reveals to the world the attributes of God’s character, and not a jot or tittle of it could be changed to meet man in his fallen condition. But God gave man unmistakable evidence that He loved them; and that justice is the foundation of His throne and the evidence of His love. He carried out the penalty of transgression, but let it fall upon a substitute, even His only begotten Son.

God could not abolish His law to save men; for this would immortalize transgression, and place the whole world under Satan’s control. But “he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] In this wonderful gift is shown the depth of God’s goodness. He so loved sinful men that He gave Himself in His Son, that sinners might have another opportunity, another trial, another chance to show their obedience. He so loved men that in order to save them He gave His Son to the world, and in that gift He gave all heaven! This was the only provision God could make. By this gift a way was provided for sinners to return to their loyalty.

God is calling upon all to behold the Lamb of God, which taketh away the sin of the world. Christ lifts the guilt of sin from the sinner, standing himself under the condemnation of the Lawgiver. He came to this world to live the law in humanity, that Satan’s charge that man cannot keep the law of God might be

demonstrated as false. He kept the law in humanity, and when He was accused falsely by the Pharisees, He turned to them, asking with a voice of authority and power, “Which of you convinceth me of sin?” [John 8:46.] He came to reveal to the heavenly universe, to the worlds unfallen, and to sinful men, that every provision had been made by God in behalf of humanity, and that through the imputed righteousness of Christ, all who receive Him by faith can show their loyalty by keeping the law. As the repenting sinner lays hold of Christ as his personal Saviour, he is made a partaker of the divine nature.

We may all rest in the assurance that whatever the love of God has devised in man’s behalf will be executed. Justice and judgment are the habitation of His throne; mercy and truth go before His face. In the cross of Christ mercy and truth met together; righteousness and peace kissed each other.

But it is not by abolishing one jot or tittle of the law of God that salvation is brought to the fallen race. If God were a changeable being, no confidence could be placed in His government. If He retracted what He had said, we could not then take His Word as the foundation of our faith. Had He changed His law to meet fallen man, Satan’s claim, that man could not keep the law, would have been proved true. But God did not alter the law which He gave to govern all human intelligences. Had this been done, Christ need not have died on Calvary’s cross. But the death of Christ testifies to the heavenly universe, to the worlds unfallen, and to all the sons and daughters of fallen Adam, that the law of God is immutable, and that in the judgment it will condemn every one who has persisted in transgression.

That God who rules the world in love and wisdom testifies, in the death of His only begotten Son, to His changeless character. He could not change His character as expressed in His law, but He could give His Son, one with Himself, possessing His attributes, to a fallen world. By so doing, He did not change His character, but He magnified His name and glory as a God above all gods.

Every false religion is of Satan’s originating, and the warning must be given to the world. The truth of God’s Word alone is permanent and eternal. The loyal subjects of God’s kingdom will not be found trampling upon His law, pronounced by Inspiration to be “holy, just, and good.” [Romans 7:12.]

Why do men continue so blindly in unbelief when the Word of God is so plain and unmistakable? When the judgment shall sit and the books are opened, what excuse will they give for taking sides with the first great rebel, thus making the Word of God of none effect in their lives?

Christ has declared, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” [Matthew 5:18.] God’s wisdom and truthfulness are changeless, and in that great day when sentence is executed against the despisers of His law, the cross of Christ will show that He is a God of love in thus executing justice. Those who refuse to obey His law during probationary time could not with safety be received into His kingdom, for they would labor as earnestly and zealously against the law of God’s government as did the first apostate. There would be a second rebellion in heaven.

God is true. He reigns and will reign, notwithstanding that the church and the world have entered into a confederacy to abolish His law. Age after age Satan has been blinding men by his wiles. He has cooperated with human agencies in an effort to make falsehood truth. He has worked with intensity to defy the God of heaven by making His law of none effect. But He has not done this; for in the ark of God

in heaven are the tables of stone upon which are written the precepts that are the foundation of God's government. And the Sabbath, which God declares to be the sign of the loyalty of His people, is placed in the bosom of the Decalogue. Its sanctity reaches into eternity, for God declares that from one new moon to another, and from one Sabbath to another, His subjects shall come up to worship before Him in the earth made new. [Isaiah 66:23.]

Ms 64, 1897

The Compassion of Christ

June 6, 1897

"When he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." [Matthew 9:36-38.]

Today there is a multitude to be reached. How shall we get to the people? The world is full of suffering and distress, of disease of every stripe and type. There is constant need of deep, Christlike sympathy, which awakens love in the heart. This sympathy should be exercised at all times and in all places. Some are nearer the kingdom of heaven than others, because they have done service for others. They are more subject to divine influences, and more easily led. Some are deeper thinkers, and have more cultivated intellects. As these different minds look upon Christ, and listen to the words of the divine Teacher, His words seem to search out the deep things of God.

Christ looked upon the multitude, and He had compassion on them. The compassion Christ manifested as He looked upon the multitude was not a strange thing to Him, for this love and compassion dwelt in the heart of the Father. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] It was compassion that brought Christ from heaven. It was compassion that led Him to clothe His divinity with humanity, that He might touch humanity. This unparalleled tenderness and sympathy He manifested for man in his fallen, sinful condition.

Christ saw the multitude, and had compassion on them. The fulness of His soul was drawn out in heartfelt compassion. His farseeing intuition took in all the necessities of the case. Their physical weakness and suffering excited His deep interest and sympathy. He desired to relieve the hunger and thirst that made some faint and fall by the hillside. There was no thought in that heart of infinite love of indifferently passing along without noticing or assisting those who needed help.

But the same compassionate heart that drew hearts to Him by being touched with the feelings of their infirmities saw a still greater need than bodily suffering. He saw symptoms of a deeper illness. Their physical suffering suggested the cause which had produced the effect. Outward affliction is the result of a sick, diseased heart. It was this great soul-trouble that led the great Physician to come to this earth as

a Restorer. While the sufferings of the body excited His pity, He was moved to still great compassion for the needs of the soul.

So it must be in any work in which we, the children of God, shall be drawn out to help suffering humanity. While ministering to the physical needs of those around us, we must show them that their hearts must be cleansed from all defilement. Christ's compassion for outward necessities was followed by ministry for the deeper wants of the soul.

There were many in that multitude who never, while they lived, forgot the experience of that day. When they were rested, fed, and healed of physical infirmities, their slumbering senses were aroused. They felt their spiritual need, and they commenced a new life.

Christians should manifest Christlike compassion. But the enemy brings in many things to prevent that love and sympathy from being expressed. All who are connected with our churches need to closely examine themselves. Many have made self a center. They can only think and act with reference to themselves. So it was with many in the multitude. They had allowed their hearts to become closed to the wants of others. They were unmoved by the sight of suffering. They did not have the mind of Christ, and could not be co-laborers with Him. Sympathy was a test of the purity and goodness of the heart. The Lord marks our actions one toward another. We should closely examine the motives which prompt us to action.

There is a class that is represented by Judas, and many belong to this class. Many bear the name Christian who are no more worthy of this name than was Judas. At the Passover supper, Jesus told the disciples that one of them would betray Him. Astonished and sorrowful at the statement, the disciples said, "Lord, is it I?" [Matthew 26:21, 22.] They did not think that it was Judas, but Judas knew who it was. He had not reached the position he then occupied, in a moment. He had been given evidence that the general principles laid down in regard to Christianity closed the door against him as was. But in the place of reforming, in the place of being contrite, he braced himself up as being excusable in all he had done, as if his standard was correct. Gradually he grew to be less and less in harmony with truth, less and less in harmony with Christ. Yet Christ bore with him. He would give him every opportunity. And as His very last effort He washed his feet, and partook with him the sacramental supper. At this supper Judas had pressed next to Christ, in order to disguise his designs.

Christ's refusal to be exalted to the throne of David had influenced Judas against Him. The principles which led Christ to refuse were so entirely out of harmony with the principles that controlled Judas that Satan used this to tempt him to think that Christ could not be what He claimed to be. If He had been, he thought, He would have saved the life of John. He would have asserted His royal right. There were others whose hearts were selfish. Their ideas of right were confused by their own wrong course of action, and they did not care to understand Christ's work. They went away offended.

Judas was chosen to be one of the twelve. He had some good qualities, but he also cherished many wrong traits of character. He had not the love of God in his heart. Christ's gracious words and work raised themselves as barriers, to keep him back from the worst sin a man can commit, but he heeded them not. Satan pressed himself closer and closer to him.

As Judas represents a large class, we need to study his case. His purpose in uniting with the twelve was divided. He wanted to stand first in the new kingdom, and thereby be benefited. This kingdom, he thought, would come with outward power, acknowledged by the Jewish nation. His selfishness was oft manifested, but his greatest temptation was the love of money. If cultivated, avarice becomes a devouring passion. If the mind is imbued with the Spirit of Christ, it breaks down this idol. But if it cultivates Satan's principles, it is over-mastered. One deviation from righteousness opens the way for another, and still another.

Every advantage and opportunity should be cherished and improved. All should train their powers to do God acceptable service, through the grace and strength given [them]. It seems a mysterious thing that we are just as near to Christ as was Judas. Yet if, as with Judas, association with Christ does not make us one with Him as He is one with the Father, we are in the same danger of being outside of Christ, the sport of Satan's temptations. Satan is playing the game of life for every soul, and he knows that evil passions grow with exercise.

Ms 65, 1897

Jewish Tradition

June 6, 1897

The scribes and Pharisees, expecting to see Jesus at the Passover, had laid a trap for Him. But Jesus, knowing their purpose, had absented Himself from this gathering. "Then came together unto him the Pharisees, and certain of the scribes." [Mark 7:1.] As He did not go to them, they came to Him.

This deputation was sent for the express purpose of watching Jesus, that they might find something with which to accuse Him. They saw that the disciples did not observe diligently the Word of God? No;—the traditions of the elders. They did not practice the custom of "washing of cups, and pots, brazen vessels, and of tables." [Verse 4.]

Hoping to provoke a controversy the Pharisees said to Christ, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" [Verse 5.] They thought to draw from Christ words of which they could make capital. But He answered them with authority, while divinity expressed itself with startling power, "Well hath Esaias prophesied of you, hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me." [Verse 6.] See Isaiah 29:13-16. "Howbeit, in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandment of God, ye hold the traditions of men, as the washing of pots and cups; and many other such like things ye do." [Mark 7:7, 8.]

Christ gave them an example of what they were repeatedly doing, and had done just before coming in search of him. "Full well do ye reject the commandment of God," He said, "that ye may keep your own tradition. For Moses said, Honor thy father and mother; and Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or

mother." They set aside the fifth commandment as of no consequence, but were very exact in carrying out the traditions of the elders. The saying of supposed great men had been handed down from rabbi to rabbi, nullifying the plain requirements of God. "Making the word of God of none effect through your tradition," said Christ, "and many such like things ye do." [Verses 9-13.]

In this our day we meet the very same false religious requirements. The sanctity of the fourth precept of the Decalogue is set aside, as the Jews set aside the fifth commandment, while traditions are eagerly grasped, and enforced upon the people. The Lord did not give the Jews their multitudinous traditions and ceremonies. He did not require them to occupy sacred time by doing that which was of no benefit to any one, while they disregarded His commands; and neither has He commanded men to observe the first day of the week.

The religious world is, to a large degree, following in the track of the Jews. The Pharisees taught for doctrine the commandments of men, making the Word of God void by their traditions, and this the religious teachers of today are doing by upholding the first day of the week, a day which bears not the divine credentials. They clothe their false sabbath with a garb of sanctity, and many would compel its observance by imprisonment and fines. Under the enemy's training, their zeal will grow until, like the Jews, they will think they are doing God a service by heaping reproach upon those who keep His commandments.

Those who do this make of none effect the commandments instituted in Eden, for here, when the foundation of the world was laid, when the morning stars sang together, and all the sons of God shouted for joy, the foundation for the Sabbath was set apart to be observed as sacred. The Lord blessed the seventh day as the day of His rest, and sanctified it, commanding man to "remember." [Exodus 20:8.] Do not forget it; keep it holy.

Satan has taken the world captive. He has introduced an idol sabbath, giving to it great piety and importance. He has stolen the homage of the Christian world for this idol. They do homage to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image in the plains of Dura, and so exalted himself, so Satan exalts himself in the false sabbath, for which he has stolen the livery of heaven.

Man has no permission from God to nullify one precept of the Decalogue, and make it of none effect. He has no permission to lead the mind of others to bow to an idol, or to make laws compelling them to worship it. Of those who do this, God says, "This people honoreth me with their lips, but their heart is far from me." [Mark 7:6.] They place the commandments of men on a level with the divine requirements; yes, they exalt a spurious sabbath above the Sabbath of the fourth commandment. Their obedience to man-made requirements makes their worship null and void. But God bears with their ignorance till light comes to them.

In this work Satan's principles are deep and deceiving, and Christ's words are appropriate, "Laying aside the commandments of God, ye hold the traditions of men." [Verse 8.]

The worship of the common working day, and the multitudinous ceremonies in connection with this false sabbath are of the same nature as the wrongs pointedly exposed by Christ when He said, “And many such things ye do.” [Verse 13.] The plain evidence of truth is not discerned. Laying aside the commandments of God, that they may keep their own traditions. Common things are exalted above those that are sacred and heavenly.

The heavenly universe is amazed that in their credulity people transfer the benediction given to the seventh day to the first day of the week. The Sabbath is God’s memorial of creation and rest, and at the beginning of the Sabbath commandment, He gives the word of warning, “Remember the Sabbath day to keep it holy.” [Exodus 20:8.]

“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work, among the people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” [Isaiah 29:13, 14.] Thus it was with the Jewish nation; thus will it be with all who, laying aside the commandments of God, teach for doctrine the commandments of men.

“And he called the multitude, and said unto them, Hear and understand.” He spoke with no hesitation, but with authority, as one who would flash light upon all around Him. “Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.” [Matthew 15:10, 11.]

The words that Christ spoke infuriated the ecclesiastical powers. They were spoken in the hearing of the multitude. The cavillers were seeking to destroy Christ’s influence over the people, but Christ flashed forth such rays of divine truth that they dared not ask Him further questions. Christ then turned to the multitude, who were eager to catch every word He said, for never before had they heard such words. They were plain, direct, forcible, and brief, laying down the true meaning of sin and pollution. Christ knew that if He could speak directly to the people, and open to them the Scriptures, He would be heard, for they were in a far more receptive state of mind than were the leaders. The punishment would fall upon those that were leading the people from the path of rectitude.

The Pharisees had given expression to their hatred of Christ, but they dared not then carry out their full purposes. They slunk away, repulsed. When light shines forth, [he] who is unwilling to receive it begins to cultivate in the garden of his heart the seed root of bitterness, which he will also plant in other hearts. The evil seed prepares a place for itself, and the unconverted heart sees everything in a perverted light.

“Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?” Christ knows the hearts of all men. Nothing is hid from Him. “He answered, and said, Every plant which my heavenly Father hath not planted shall be rooted up.” [Verses 12, 13.] “Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” [John 15:2.] “Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” [Matthew 15:14.] “For the leaders of this people

cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still." [Isaiah 9:16, 17.]

"Then answered Peter, and said unto him, Declare unto us this parable. And Jesus said, Are ye yet without understanding? Do ye not yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast into the draught. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies; these are the things which defile a man; but to eat with unwashen hands defileth not a man." [Matthew 15:15-20.]

After this Jesus went up to the borders of Tyre and Sidon. "And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers in his ears, and he spit, and touched his tongue. And looking up to heaven, he sighed, and said unto him, Ephphatha, that is Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak." [Mark 7:31-37.]

Ms 66, 1897

The Vine and the Branches

June 1897

The vine, used as a lesson to the disciples, was to be repeated or the benefit of those who should hear their words. It would be an impossibility for these messengers to give an accurate account of their Master's words when so many things had been said and of such importance to future generations; and Christ had said to them, "There things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John 14:25, 26.] Those words which He had spoken to them, He would inspire holy men to write; and these things have come to us in the New Testament.

Throughout the fifteenth chapter of John, Christ kept up the figure of the living connection which the branches must have with the Vine. This is presented as a positive necessity if they would be fruit-bearing branches. "Without me," He says, "ye can do nothing" that will be acceptable to God. [Verse 5.] "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." [Verse 4.] A vital connection with Christ is essential for spiritual life. The branch must become a part of the living vine. And there is a certainty in the words, "Because I live, ye shall live also." [John 14:19.]

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” [John 15:7.] The indwelling of the words of Christ makes all men one with Him. He has the mind of Christ, the attributes of Christ, and there is perfect harmony between his will and that of the Father. Each will evidence his discipleship by his obedience to that Word. “Herein is my Father glorified,” says Christ, “that ye bear much fruit; so shall ye be my disciples.” [Verse 8.] And again, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] “That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruit of righteousness, which are by Jesus Christ, unto the glory and praise of God.” [Philippians 1:10, 11.]

The heavenly treasury is supplied with the goods of heaven. Would that every church member could discern their great spiritual necessity. But many are deceived. There are those who say, “I am rich, and increased in goods, and have need of nothing.” [Revelation 3:17.] They know not that they are wretched, and miserable, and poor, and blind and naked. This is the sure consequence of neglecting to abide in the vine, of neglecting to avail themselves of a personal relation to Christ. But unless men secure this connection, as the vine branch to the parent stock, after test and trial they will be cut away from Christ. God here declares that He will spue them out of His mouth, because lukewarm, distasteful, and sickening.

Can it be possible, one asks, that there can be any one in our church who feels such self-sufficiency as this? Time will answer this question. When reproof comes to them from God, if they are humbly seeking Him, they will receive the reproof as a blessing, and will at once begin to ascertain their spiritual necessities.

If they feel that they are rich in knowledge and are in need of nothing, they will take offense as did the disciples who turned from Christ and walked no more with Him. There are many who need to be awakened by plain, decided testimonies to discern their spiritual deficiencies. Why are they not wise? Christ answers the question. They consider themselves whole, in no need of a physician. I am rich and increased in goods, they say, and in need of nothing. The disciples who turned away from Christ were of this class, and many who are reproved for their wrongs in this time act just as did these men to whom Christ said, “Ye have seen me and believe not.” [John 6:36.]

But the One who is mighty in counsel says, “Because thou sayest I am rich and increased in 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.” [Revelation 3:17, 18.] Then they shall not reveal that they are worthless branches, separate from the true Vine, to be cast into the fire, and burned.

“And anoint thine eyes with eyesalve, that thou mayest see.” [Verse 18.] This is the soul’s need. The eye is the sensitive conscience, the inner light of the mind, according with a correct view of things. Upon this the spiritual healthfulness of the whole soul and being depends. The eyesalve, the Word of God, makes the conscience smart under its application, for it convicts of sin. The smarting of the spiritual

discernment is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God's great moral looking-glass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ.

This is the work of the Holy Spirit. Said Christ, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father." [John 16:7-10.] And the church should be electrified at every point, each member a living working agent under the ministration of the Holy Spirit.

Self-sufficiency is the fatal danger of a lukewarm state. The Laodiceans boasted of a deep knowledge of Bible truth, a deep insight and understanding of the Scriptures. They were not entirely blind, else the eyesalve would have done nothing to restore their sight to discern the true attributes of Christ. Says Christ, By renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eyesalve that you may see. As many as I love, I rebuke and chasten. Then, to rebuke a state of things that should not have existed in the church, because of the injury done to themselves and the injury done to the church, He sends them the message of reproof, "Be zealous therefore, and repent." [Revelation 3:19.]

The rebuke for wrong is designed for the good of the professed followers of Christ who is misrepresenting Christ by his spirit of self-righteousness and self-sufficiency. The eyesalve produces the smarting sensation when applied; but this reproof of the Holy Spirit for sin leads to the viewing of things in a different light. The man who uses the eyesalve sees, with an inward light, himself as he is. His wretchedness is discovered: he feels his imperfection, his spiritual poverty, and his need of being cleansed and purified from his spiritual malady.

The Lord sees the necessities and the peril of the soul. He came to our world in the garb of humanity, that His humanity might meet our humanity. While we were in sin, He pledged His life for us. "Greater love hath no man than this, that a man lay down his life for his friend." [John 15:13.] There is love for the sinner, but God hates the sin. Therefore He does not leave His tempted ones with eyes that are nearly blind to their own imperfections. "As many as I love," He says, "I rebuke and chasten. Be zealous therefore and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in His throne." [Revelation 3:19-21.]

A healthy Christian can only exist by a vital connection with Christ. In the human body, the efficiency of life is found in the blood and nerve system. The heart is the reservoir from which the body receives its nourishment through the provision of the blood. The food is assimilated and supplies the necessary nourishment to the blood: and the air we breathe is the constant purifier of the blood. The body is kept by thus treasuring its vital action.

“And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.” [Leviticus 17:10, 11.]

As the blood is the life of the human body, so the spiritual life is maintained through faith in the blood of Christ. He is our life just as in the body our life is in the blood. In vital connection with Christ, in personal contact with Him, is found spiritual health for the soul. It is the efficacy of the blood of Christ that supplies its every need and keeps the soul in a healthful condition.

All need to understand this. Many who profess to be Christians are not Christians and are not in vital connection with Christ. He is our life. He is made unto us wisdom and sanctification, and righteousness, and redemption just as the bone and sinew, and muscle are nourished and the whole man built up and made healthful by the circulation of the blood through the system. Christ cannot endure pretentious Christians—those who do not live His character. He will spue such out of His mouth as utterly distasteful to Him.

There is no part of man for which Christ has not made ample [provision] for every son and daughter of Adam. All who believe on Him shall have everlasting life. A soul without Christ is like a body without blood; it is dead. It may have the appearance of spiritual life; it may perform ceremonies in religious matters like a machine; but it has no spiritual life.

“But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith in the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” [Galatians 2:17-21.]

These words give us a better understanding of the wonderful prayer of Christ. As the blood is formed in the body by the food eaten so Christ is formed within us by the eating of the Word of God, which is His flesh and blood. He who feeds upon that Word has Christ formed within the hope of glory. The written Word introduces to the searcher the flesh and blood of the Son of God and through obedience to that word he becomes a partaker of the divine nature. And as the necessity for temporal food cannot be supplied by once partaking of food, but must be eaten daily, so God’s Word must be daily eaten. The entrance of that Word giveth light; it giveth understanding to the simple. That Word must be our meat and our drink. We must feast upon its precious instruction that we may be renewed in the spirit of our mind and grow up in Christ the living Head.

It is by reason of the waste and loss that the body must be renewed with blood, by being supplied with food. So there is a constant need of feeding on the Word, the knowledge of which is eternal life. The branch becomes a withered stalk, frail and weak, producing no fruit unless it becomes firmly united to the vine stock, fiber by fiber and vein by vein, unless its channels are supplied with the nourishment it receives from the parent stock. Thus we may see where is our dependence and our sufficiency.

As the Word of God is received into the soul, we partake of the flesh and blood of the Son of God. As it enlightens the mind, the heart is opened to receive the engrafted word that we may grow thereby. The reception of the Word, the bread from heaven is declared to be the reception of Christ Himself. Then encourage the appetite for the Word of God, for this will nourish a healthful piety. It is the Word of God that must be studied if the soul would find its nourishment and vitality.

If we follow in the footsteps of Jesus, we will be obedient to the Word. He enjoins upon His followers, "As the Father hath loved me, so have I loved you: continue ye in my love." [John 15:9.] By your course of action show your faith in Me and let the world and the heavenly universe witness your enjoyment of My love. When obedient to My words you will glorify Me. "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." [Verse 10.]

Christ stands at the head of humanity. There was in Christ a subjection of the human to the divine. He clothed His divinity with humanity and placed His own person under the obedience of divinity. Satan tempted Adam and Eve to believe that they should be as gods. Christ requires that humanity shall obey divinity. In His humanity Christ was obedient to all of His Father's commandments. And now He says to His disciples, "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." [Verses 11, 12.] "A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another." [John 13:34.] Christ had expressed His love for man in that He had given His life for the ransom of the world. And this love is to measure the love that His disciples should ever evidence for one another.

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." [Mark 12:30, 31.] This is the obedience required to the claims of the law of God. On these two commandments—love for God and love for man—"hang all the law and the prophets." [Matthew 22:40.]

"Greater love hath no man than this that a man lay down his life for his friends." "By this shall all man know that ye are my disciples"—disciples of Him who laid down His life for those whom He loved. "Ye are my friends," He says, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye may ask the Father in my name He may give it you. These things I command you that ye love one another." [John 15:13-17; 13:35.]

This chapter is very simple in its illustrations, and every one should seek to understand its lessons. They should bear in mind that the branches in the true Vine are the believers who are brought into oneness by being connected with the Vine stock. There must be unity in their diversity. Individuality is preserved, for one branch cannot blend into another in the same stock; yet every individual branch must be in fellowship with the other if they are united to the parent stock. If they draw nourishment from the same

source they draw nourishment from the same spirit. They drink in the same life-giving properties. Thus unity is preserved, and there is love one for another But this does not make the branches an identity although it constitutes them a unity, nor does this mean uniformity in everything. Christian unity consists in the branches being in the same parent stock, the vitalizing power of the Center supporting the grafts that united to the Vine.

Ms 67, 1897

The Vine and the Branches

In His lessons Christ did not aspire to high-flown imaginary things. He came to teach, in the simplest manner, truths that were of vital importance, that even the class whom He called babes might understand them. And yet there was a depth in His simplest imagery that the most educated minds could not exhaust.

Christ drew His lessons from nature's vast resources. He taught that though now the earth was sinful, and nature affected by the curse, all would be refined and purified and restored to its first Edenic glory, that in this redemption and restoration through the infinite sacrifice He had come to earth to make for the sins of the world, the great Offering typified for ages by the blood of beasts, the love of God should be made to appear. Thus He impressed upon the minds of His hearers truths that are enduring as eternity. And when He was no longer with them, the precious lessons He had bound up in the things of nature were, through the Holy Spirit's working, revived in their memory, and every time they looked upon the things of nature around them, they repeated the lessons of their Lord.

The lesson that Christ here gave His disciples was drawn from the vine and its branches. Christ might have used the graceful palm tree to represent Himself. The lofty cedar that was towering toward the skies, the strong oak that spreads its branches and lifts them heavenward, He might have used to symbolize the stability and integrity of those who are followers of Christ. But instead of this, He takes the vine with its clinging tendrils to represent the believers in Christ Jesus. He would show them that they do not stand alone. Just as the vine with its clinging tendrils climbs higher and higher on the trellis work toward heaven, [so] will the true believer entwine his tendrils about God, and will have support in connection with Jesus Christ.

The vine had often been used as a symbol of Israel; and now Christ sought to impress this lesson upon their minds, that this vine which they so much appreciated would be to them a lesson book. As they passed along the streets, and saw the climbing vine, the lesson of Christ would be repeated: "I am the true Vine, and my Father is the Husbandman." [John 15:1.] They were to bear in mind that the Father Himself stood in exactly the same relation to His disciples as the husbandman to the vine. Though individually separate, the branches were united in the parent stalk, drawing nourishment from it. Thus there was unity in their diversity, vine stock and branches co-operating together in bearing fruit.

"Every branch in me that beareth no fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [Verse 2.] Every branch connected with the living Vine

receives its nourishment from the parent stock. Such branches will bear much fruit. But the fruitless branch will reveal itself to be worthless. It bears no fruit, and will be cut away from the vine.

Christ is the source of all true strength. He reveals His grace to every true believer. He imparts to them His own merits in grace and goodness, that they may bear fruit unto holiness. Every branch that beareth fruit is a living representative of the vine, for it is bearing the same fruit as the vine. The branch that seems to be connected with the Vine, that has the appearance of attachment and piety; whose name is registered in the church books as a Christian, but who brings forth no fruit, will be separated from the Vine stock. After a time his ruin will be apparent. He will be as a branch that is dead, and his end is to be consumed with fire.

The branch grafted into the living Vine will testify whether it has, fiber by fiber and vein by vein, become one with the parent stock. The fibers of the one will be identically the same as that of the other. There is a communication of the sap vessels with the current flowing through the Vine stock, and they will bear much fruit.

Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all receive their beauty and usefulness from the same source. The human family are dependent upon God for their life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and He reveals Himself as the great Reservoir of all that is essential for every separate life. The great Master Artist writes His name on all His created works from the loftiest cedar of Lebanon to the hyssop upon the wall. The firmament showeth His handiwork, from the loftiest mountain and the grand ocean to the tiniest shell upon the seashore.

In Christ is God; and yet He—the Alpha—the beginning—the Omega—the ending—, came as man. On the hills of Palestine our Heavenly Father planted a goodly Vine, and He Himself was the Husbandman. It had no remarkable form that would at first sight give an impression of its value. It appeared to come up as a root out of a dry ground, and attracted but little observation. When attention was called to the Plant, it was by some declared to be of heavenly origin. At first the men of Nazareth stood entranced as they saw its beauty; but when they received the idea that it would stand more gracefully and attract more attention than themselves, they wrestled to uproot the precious Plant, and cast it over the wall. The men of Jerusalem took the Plant and bruised it, and rejected it, and trampled it under their unholy feet. Their thought was to destroy it forever.

But the heavenly Husbandman never lost sight of His Plant. After they thought they had killed it, He took it and replanted it on the other side of the wall. He hid it from the view of men. The branches of this Vine were seen by the world; but its root was not visible. Grafts might be introduced into it; fruit might be obtained from it; but the parent stock itself was hidden from the rude assaults of wicked people. The dry sapless branches chosen and grafted into the Vine stock have represented the Vine; the fruit has appeared; and there has been a harvest which the passers by have plucked.

“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.” [Verse 4.] This is no casual touch, no off and on connection; but an abiding in Christ, and Christ abiding in the believing receiving agent. Thus he becomes one with Christ.

“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 (in accordance with that word), and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [Verses 5-8.] Here is seen the sure result to every human being who receives Christ and believes in him. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [John 1:12.]

In the sixth chapter of John we find the same lesson given by another illustration: “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that hateth me, even he shall live by me.” [Verses 53-57.]

These two chapters given by the great Teacher contain the very mystery of godliness. No one need be left in darkness. It is the truth that is to be received, and its reception will be revealed in the life of every true believer. In John we can see and understand more clearly who the real believer is and who the spurious. A large number of those who followed Christ were not grafted into the True Vine, and they revealed the fact when Christ gave this lesson. Many of the Jews who claimed to be Christ’s disciples had murmured among themselves because Christ had said, “I am the bread which came down from heaven.” [Verse 41.] And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he sayeth, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves.

“No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” [Verses 44-51.]

But the priests and rulers strove among themselves saying, “How can this man give us his flesh to eat? Then Jesus said unto them, verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that

eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." [Verses 52-57.] This is the same union that is represented by the graft of the parent vine stock. When by faith the believer takes hold of Christ, there comes a turning point in his life. He absorbs the spirit and mind of Christ, and represents His character.

All who heard might have interpreted correctly the words spoken by Jesus if they had searched the Scriptures, for He explained: "It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Verse 63.]

Temptation is as a weight cast into the scale of evil, which requires firm decision on the scale of faith, based on evidence that has been seen and experienced, to counterweight the balance. Jesus holds up the scale of deep spiritual truth to teach that vital relation with Him is the only means provided for the saving of the soul. Natural propensities, if cherished, are forever dividing the soul from Christ. But these lessons were designed to reveal to all a knowledge of self, to show them the true position they sustained toward Christ. Here He brought to light a temptation that was hidden, which, working in darkness, was causing the weak and tempted ones to lose faith in Christ because they could not understand the spiritual meaning of His words. These truths spoken so decidedly, dwelt upon and repeated, would be better understood by His disciples after the resurrection.

The feeding of the five thousand with the five barley loaves and the two small fishes had been a wonderful miracle to these Jews. The word given by the Master, "Gather up the fragments that nothing be lost," was obeyed; and it was found that the five loaves and two small fishes had increased in the hands of the disciples, so that five thousand men besides women and children had partaken of the feast thus blessed of God. The food was as heavenly manna to the taste of the hungry multitude. And they "filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." [Verses 12-14.] Many of the disciples were ready to crown Him king at once; but because Christ did not concede to their wishes, they harbored the temptation [to think], He is not the Messiah. But Christ knew that those who would now force Him to take the throne of David, and who would have cried, Behold your King, in a short time would choose Barabbas in the place of Christ, and their voices be raised in the cry, "Crucify him; crucify him." [John 19:6.]

"When Christ therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." [John 6:15.] Christ dismissed the multitude, and bade His disciples depart in their ship. Afterward He appeared to them on the boisterous waters, walking on the snowcapped billows. The whole transaction was made known by the disciples to all with whom they came in contact. But not content with this, the people sought Jesus with the question, "Rabbi, how camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that

we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." [Verses 25-29.]

These disciples were not receiving Christ and believing in Him, and the Saviour knew that it was time, for their healthful, spiritual growth in the truth, that they should understand their true relation to Himself.

Every temptation is one of the Lord's means of establishing His people in the faith. They will obtain an experience if they will seek unto the Lord; or they may, through the wiles of Satan, almost yield their faith. But if they shall refuse to make any move until they shall seek counsel of God; if they will open the Word to understand what is written, they will see where they are standing, and where is their peril. Contentions and unbelief had been entertained by the disciples, which had not been decidedly met. Unbelief had grown into a habit, and now had come a more distinct and startling opportunity to demonstrate that they were offended. The strife of the Jews over Christ's words meeting their questioning and doubt gathered about them its dark clouds of unbelief. Their faith had not been genuine, and the test, proving the true and false disciple, developed the weakness and unreliable position of many of the disciples.

Christ utters sayings that have power to obtain a place in every heart that is seeking to know the will of God. He declared, "For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... All that the Father giveth to me shall come to me; and him that cometh to me I will in no wise cast out." [Verses 33-35, 37.] Those who will to do his will shall know of its doctrine. But if their human ideas, received through tradition and maxims and customs of men, are still retained as of value, they may be convicted that the words of Christ will satisfy their highest wants; they may be frank enough to express their wish, "Lord, evermore give us this bread;" they may be impressed by the Holy Spirit that the words of Christ can comfort, encourage, strengthen, and settle them, and remove from them their unrest, their weariness and uncertainty; they may feel a most earnest desire for the results following the partaking of the Bread of heaven, yet they will reject Christ, and lose His proffered blessings.

"Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who there were that believed not, and who should betray him. And he said, Therefore said I unto you, That no man can come unto me except it were given unto him of my Father." [Verses 60-65.]

"From that time many of his disciples went back, and walked no more with him." [Verse 66.] What then? They spake against Him. These disciples had turned away from the priests and rulers to Christ. But the lesson here given was to test and prove them. Christ revealed His true relation to His believing disciples. Have they genuine faith in Him, or are they of the number of whom Christ said, "Ye also have seen me, and believe not." [Verse 36.]

“Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve.” [Verses 67-71.]

Here we have an explanation of the statement made in (John 15:6): “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.” Christ had come to the time when the truth must be spoken decidedly, that the disciples who were indeed in the Vine might be distinguished from those who had no vital connection with Christ. And here was a branch who apparently was one with the vine; but after living with the disciples, and listening to the words of Christ, he gave evidence that he was not abiding in the Vine. “Have not I chosen you twelve,” said Christ, “and one of you is a devil?” [John 6:70.]

Judas was one who exerted a large influence over the disciples. He was of commanding appearance, and had excellent qualifications. But these endowments had not been sanctified to God. Judas had opened the chambers of his mind, the door of his heart, to the temptations of Satan. His energies were devoted to self-serving, self-exaltation, and the love of money. He revealed that he was the graft that did not bear fruit, the graft that did not fiber by fiber and vein by vein, become knit with its Vine, and partake of the life of the Vine. This dry sapling adhered not to the Vine until it grew into a living, fruitful branch.

God was still unknown to Judas as a living God, a loving Father. His life was not hid with Christ in God. That poor, independent soul, separate from the spirit and the life of Christ, had a hard time. He was ever under condemnation, because the lessons of Christ were always cutting him. Yet he did not become transformed and converted into a living branch through connection with the True Vine. O, if Judas had only humbled his heart before God under this divine instruction that pointed so plainly to himself in the principles set forth. Then he would no longer have remained a tempter to his brother disciples expressing his unbelief and thus sowing the seed of unbelief in their hearts.

Satan sowed in the heart and mind of Judas the seed which he communicated to his brethren. The questioning doubts, that were passed from the devil into the mind of Judas, he passed on to the minds of his brethren. He presented so much accusation of his brethren, that he was counterworking the lessons of Christ. This is why Jesus called Judas a devil.

Christ was ever presenting before them the privileges bestowed upon [the] feeble, finite sinful nature of man, and that only through union with Christ could it be restored to healthful growth. The life of the Vine was to become the life of the adopted sapling. He sought to impress upon them that it was a positive necessity for them to understand spiritual things; yes, all mysteries and all knowledge. No longer were they to see through a glass darkly, but face to face. They were to comprehend with all saints what is the breadth and length and depth and height; and to know the love of God that passeth knowledge. The same God who had given Jesus to our world is able to perfect them for whom so great a sacrifice has been made, that through His grace they may be complete in Him. “He that hath begun a good work in you, will perform it unto the day of Christ Jesus,” is His promise. [Philippians 1:6.] The work

of Christ is concerned in the perfection of all His chosen ones, for they are members of His body, a part of Himself.

In taking upon Himself humanity, Christ is connected by relationship to the whole human family; but to any church this relation is of no avail without a personal faith—the identification of heart and mind and soul and strength with Jesus Christ. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant imparting of His spiritual life. And it is in thus constantly receiving and constantly imparting that which we receive that makes us elements of light.

"And the angel that talked with me came again, and waked me, as a man that is wakened out of sleep, and said unto me, What seeth thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. ... So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." [Zechariah 4:1, 2, 4-6.]

"Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Verses 11-14.]

How is the dry disconnected sapling to become one with the parent vine stock? How is it to be made a partaker of the life and nourishment of the living vine? Only by being grafted into the vine, by being brought into the closest relationship possible. Fiber by fiber, vein by vein, the twig holds fast to the life giving vine until the life of the vine becomes one with the branch, and the branch produces fruit like that of the vine.

When this is so, Christ's followers will no longer be irreceptive. They will no longer be like the disciples who were offended because their own minds were not spiritual. They saw the truths that pleased them; but when they came to hear something which they could not explain or reason out, because they were not in vital connection with Christ, they were offended. They turned away and walked no more with Him. It were better that these fruitless branches should turn away and reveal themselves as unbelievers while Christ was with them.

It was for this reason that the words of Christ were spoken, that they might be proved to be just what they were, not of the faith, but among those that believe not. Just as long as they were with the disciples, they were revealing a spirit of unbelief. They were forever finding the words of Christ objectionable to their ideas and maxims, and they bore no fruit as branches of the living Vine. They were accusers. One man, professing to be a follower of Christ, while not wearing the yoke of Christ, nor bearing the precious fruit revealed in the life of Christ, would be a channel of darkness to the other disciples in the test and trial that was soon to come, and that was even then upon them.

All the way from the first disciple to the present time there will be those who profess to believe in the same way that many in Christ's day professed to believe in Him. These receive the name of disciples, but they have not dug deep and laid their foundation upon the Rock. The lessons that Christ gave in the synagogue to all who were there congregated come down through the ages to our own time. His words come impressively to every heart, and we are to take heed to them. We are not to give them casual, but special, attention. Comparatively little anxiety should be given to the subject of temporal food, to satisfy temporal hunger, but that food which comes down from heaven is of the highest consequence to us. The Bread of life comes to satisfy our highest spiritual demands—the hunger of the soul. It is God's truth that is the Bread of life. It is the truth that confronts the devil's lie.

The Lord requires true, wholehearted service. Spiritual things are to be the aim and object of the life work. Christ's disciples must not look for a temporal kingdom. Christ is hungering and thirsting for spiritual service, wholehearted, devoted soul love. His followers will not be like the scribes and Pharisees, apparently zealous for God, yet having their affections and works after the pattern of the world, striving for temporal advancement and worldly pre-eminence. All who would come after Him must deny self, lift the cross, and follow wherever He shall lead the way. If men would accept Him as the Way, the Truth, and the Life, all their hungering of soul would be satisfied.

How shall we follow Christ and serve Him in the home life, in the missionary work abroad if He bids us go? The cross will have to be lifted if the Lord bids anyone in His service to leave their family and relatives, and [his] large circle of friends that would interfere with the true service that God requires both at home and abroad. There must be self-sacrifice on the part of some because of the dear wife and children; but God requires just this of some. Others may act in accordance with the will of God and take their families with them. But it is wholehearted, self-sacrificing service which the Lord demands. Love for God and devotion in His work will not diminish in the least the love for wife and children and home. And because of his love for those dear to him, the true missionary will pray for wisdom to do the work as a faithful servant of Jesus Christ. And the wife and children may unite in missionary work at home, all bound upon the altar with golden cords, all united to do and suffer for Christ's sake if need be, committing all to God as to a faithful Creator. The one who loves God supremely find his heart overflowing with love for his dear ones. And he knows that the God he serves will bless and hallow that love, for they are holding up his hands, and strengthening his soul.

The prayers of wife and children who love God will go with him as sharp sickles in the harvest field. Then ever let the dears ones in the home be missionaries. Let this education be given them: Because your heart loves God, who has the first claim to your affections, you will love them more. Your work in God's service will not be blessed if you allow any human calculations in relatives and friends to make the will of God secondary. All must know that you are subordinate to the love and will of God, whose you are and whom you serve.

The Saviour read the heart of each one who joined himself to Him as His disciple. He knew that there were many who thought themselves His disciples, who were not. And He knew that their bitterness of spirit would be displayed if any word spoken by Christ did not harmonize with their preconceived opinions. He knew that prejudices and jealousies would be aroused at the slightest reference to their

peculiar principles. And understanding, as He did, the heart and all its working, He would present the plain facts concerning His relation to humanity, His mission, and His work, that there might be no misapplication of His words when His true followers should be left alone. He would heal every soul who would come to Him as his Fountainhead. “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 the will of the flesh, nor of the will of man, but of God.” [John 1:12, 13.]

Christianity must be brought into the life service, as a light kept ever shining, full of vital force. There is no such thing as occupying a neutral position. Each will have given him his work according to his ability. And all will, through faith in Christ, have a sense of their privilege in being connected with him. Self-righteous Pharisaism Christ would have all of us see as it is. The disciple whose religion is a profession only, is distinguished from the true.

Christ requires strict fidelity to truth and righteousness. There can be no lawless deviation from right. Evil passions, envy, evil surmisings, jealousy, accusing of the brethren, cannot be indulged without denying Christ. The thoughts, the ideas, change of circumstances, depend largely upon outward relationship.

The transgression of physical laws will surely bring in its train evil disposition, suffering, inefficiency, and an unhealthy experience. And the moral law violated will surely bring its punishment. Any indulgence of the appetite brings on a change of feeling, a fit of indigestion, making the moral experience accord with the treatment of the body.

The living Christ demands self-denial and strong faith. Circumstances cannot rule the life. The child of God, the heir of heaven, cannot drift hither and thither. There must be a fastening to Christ, a believing in Him. “Let him take hold of my strength,” says Christ, “and make peace with me; and he shall make peace with me.” [Isaiah 27:5.] Then no evil sentiments will be cherished. Then the child of God will not be as a ship at sea without an anchor, tossed about by the winds and waves. Nothing can make a man of sin if by faith he lays hold of Christ and clings to Him.

Passion manifested by a professed Christian is a denial of Christ; it gives a victory to Satan, and enthrones him in the heart. Such a man gives testimony to the world that the devil has more power over him than has Christ. His words, spirit, and character testify that the molding and fashioning hand of Satan is upon him, making of him a vessel that will dishonor God.

Christ was dishonored by the disciples who were offended at His words, and walked no more with Him. But the words spoken by the Saviour were the truth. The ax was laid at the root of the tree. “Ye cannot serve God and mammon,” He declares. [Matthew 6:24.] The physical, mental, and moral power are the endowments of God, and are to be appreciated and cultivated. As members of the human family we are to reach the highest standard. We are here on probation, in training for the higher life. The human agent is the property of God, by creation and by redemption, and God requires the full and harmonious development of all the God-given faculties.

Man has no right to the name of Christian unless he will become Christlike, in words, in spirit, and in action. To be a Christian means culture after the divine character of Christ. And that mind which was in Christ Jesus cannot be correctly represented by untrained powers, and as a result, and unfurnished mind. All heaven is waiting to cooperate with the human agent who will be subordinate to the ways and will of God. The untrained powers of those who claim to be the followers of Christ dishonor Him who has paid the price for their redemption. A narrow mind and dwarfed character cannot meet the mind of God.

The constant belief in Christ as your personal Saviour will make you one with Him as the branch is one with the vine. Every branch will evidence whether or not it has life, for where there is life, there is sure to be growth. There is a continual communication of the lifegiving properties of the vine, and this is demonstrated by the fruit which the branches bear.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.” [John 3:16.] Every provision has been made in behalf of humanity. Christ came to teach that, through living faith in Him, we may become one with Him. His promise is, “Whosoever cometh to me, I will in no wise cast out” as branches that are withered and bear no fruit. [John 6:37; 15:6.] As the representative of the human family He came to save whoever would make application, with prayer and supplication, to God in His name.

Man is appointed to eat and masticate the Word; but unless his heart is opened to the entrance of that Word, unless he drinks in the Word, unless he is taught of God, there will be misconception, misapplication, and misinterpretation of that Word. The hearing of the Word of God is not enough. Unless taught of God, the truth will not be accepted to the saving of the soul. It must be brought into the life practice. The human agent will reveal whether or not he is taught of God. And if not, it is not because God is not willing to teach; but because man is not willing to receive his teaching, and eat of the Bread of life.

Every one that doeth evil hateth the light that God sends; neither cometh to the light lest his deeds shall be reproved. He hates reproof. But God declares, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work.” [2 Timothy 3:16, 17.] The self-righteous will not search for light. They love darkness rather than light, because they do not want to see themselves as God sees them. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God.

In His mercy and love for His people, God sends them reproof and warnings. This is kindness and benevolence on His part. It is an expression of the great love wherewith He hath loved us that He reveals to us our misconception of His character. He does not want man to spoil himself and make shipwreck of his faith. He has set before every one who is striving for an immortal crown the example he is to follow. Every soul must enter as a learner in the school of Christ. We shall profit by the searching of the Scriptures, by wearing Christ’s yoke, and lifting His burdens. But those who learn of Christ will never be anything else but meek and lowly in heart. They will learn their lessons, and give definite expression

of them from lips that have no guile. In faith, hope, and charity, they will seek to serve Christ and one another, united in one by holy cords, and fully in harmony with the spirit and mind of Christ.

Ms 68, 1897

Correct School Discipline

June 21, 1897

We had in the school in Melbourne unruly students, who were disposed to disregard the instructions given from the Word of God, and by their course of action betray sacred trusts. The Lord looked down from heaven upon them, and beheld their deceptive practices and their false denial of their actions. They were labored for faithfully; but they were altogether too near the city, and temptations were constantly arising. They forgot to be true and loyal to God's holy law. They transgressed His commandments. They were infatuated, and revealed that as students they had not moral integrity to be true. There seemed to be a satanic agency at work to discourage the teachers and demoralize the school.

Some acting as teachers did not exert a correct influence. When every jot of influence should have been placed on the side of discipline and order, these teachers, though knowing all the trials that disorderly students were bringing upon the principal and his co-workers, who were burdened and oppressed, and who were seeking the Lord most earnestly, showed sympathy for the ones who were serving the enemy most earnestly. The students—the wrongdoers—knew this. A few took courage to brave out their wrong course of action, until it was brought home so strongly to them that they acknowledge that they had disobeyed the rules of the school, and had then tried to hide behind falsehood.

The school faculty held private consultations to consider what was best to be done. There was a voice in these counsels that tried to counterwork the plans introduced to keep discipline and order. By this sympathizing voice indiscreet words were dropped to the students in reference to the matters under consideration in the council. These things were caught up by the students. <This was and ever will be, if repeated, a betrayal of sacred trust.> They thought that such a teacher was all right; that she was a clever teacher. She would have sympathy for the wrongdoer. Thus the hands of those carrying a heavy load were not strengthened, but weakened.

The efforts made to repress evil were looked upon as harsh and uncharitable. "Young folks must have their jolly times," was repeated, with other insipid speeches. A word dropped here and a word there left its baleful impression; and the wrongdoers knew that there were those in the school who did not think that their course of deception and falsehood was a great sin. But to continually take up the cause of the wrongdoer, making of no account his departure from righteousness and truth and steadfast integrity, is a grievous sin against God.

There were those in the school who were carried through the terms of study because they had no means themselves. These should have made every effort to obtain all the advantages possible, and thus show their gratitude to God, and for the kindness of the friends who had helped them.

When young men and young women are in deed and in truth converted, a decided change will be seen by all who have any connection with them. Their frivolity will leave them; the continual desire for amusement and selfish pleasure, the longing for some kind of change, to be in parties and excursions, will no longer be seen.

Hear the words of the great Teacher: “For the bread of God is he which cometh down from heaven, and giveth life unto the world.” [John 6:33.] There is no need to be dull and indolent, to live only for common, earthly excitement. Life is given to every believer, as well as comfort and sobriety. All may have joy, because of the satisfaction of having Christ as an abiding guest in the soul.

When Jesus said to the multitude, “The bread of God is he which cometh down from heaven, and giveth life unto the world,” some in the multitude said, “Lord, evermore give us this bread.” The Bread of heaven was in their midst, but they did not recognize Him as the Bread of life. Jesus then stated plainly “I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [Verses 33-35.]

This sixth chapter of John contains the most precious and important lessons for all who are being educated in our schools. If they want that education that will endure through time and through eternity, let them bring the wonderful truths of this chapter into their practical life. The whole chapter is very instructive, but is only faintly understood. We urge students to take in these words of Christ, that they may understand their privileges. The Lord Jesus teaches us what He is to us, and what advantage it will be to us individually to eat His words, realizing that He Himself is the great center of our life. “The words that I speak unto you,” He said, “they are spirit, and they are life.” [Verse 63.]

Having Christ in the heart, we have an eye single to the glory of God. We should strive to comprehend what it means to be in complete union with Christ, who is the propitiation for our sins, and for the sins of the whole world, our substitute and surety before the Lord God of heaven.

Our life should be bound up in the life of Christ; we should draw constantly from Him, partaking of Him, the living Bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. When this is in truth the experience of the Christian, there is seen in his life a freshness, a simplicity, a humility, meekness and lowliness of heart, that show all with whom he associates that he has been with Jesus, and learned of Him.

This experience gives every teacher the very qualifications that will make him a representative of Christ Jesus. The methods of Christ’s teaching will, if followed, give a force and directness to his communications and to his prayers. His witness for Christ will not be a narrow, tame, lifeless testimony, but will be like ploughing up the field, quickening the conscience, opening the heart, and preparing it for the seeds of truth.

None who deal with the young should be iron-hearted, but affectionate, tender, pitiful, courteous, winning, and companionable; yet they should know that reproofs must be given, and that even rebuke may have to be spoken to cut off some evil-doing. Encourage the youth to glorify God by giving expression to their gratitude to the Lord for all His mercies. Let their thanks be spoken often in the heart

and with the voice, and let self-denial and self-sacrifice be shown. If those who claim to be Christ's disciples will eat His flesh and drink His blood, which is His Word, they will have eternal life. "And I will raise him up at the last day," Christ says. "For my flesh is meat indeed, and my blood is drink indeed." "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." [Verses 54-56.]

"As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." [Verse 57.] How many have experienced this? How many realize the true meaning of these words? Will we individually seek to understand the Word of God, and practice it? This Word, believed, is to every truly converted soul the free gift of grace. It cannot be bought with money. We should continually realize that we do not deserve grace because of our merit, for all that we have is God's gift. He says to us, "Freely ye have received, freely give." [Matthew 10:8.]

The atmosphere of unbelief is heavy and oppressive. The giddy laugh, the jesting, and joking, sickens the soul that is feeding on Christ. Cheap, foolish talk is painful to him. With a humble heart read carefully 1 Peter 1:13-18. Those who enjoy talking should see that their words are select and well chosen. Be careful how you speak. Be careful how you represent the religion you have accepted. You may feel it no sin to gossip and talk nonsense, but this grieves your Saviour, and saddens the heavenly angels.

What testimony does Peter bear? "Wherefore laying aside all malice, and all guile, and hypocrisy and envy, and all evil speaking, as new born babes desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious." [1 Peter 2:1-3.] Here again the same principle is brought out distinctly. No one need make a mistake. If as new born babes you desire the sincere milk of the Word, that you may grow thereby, you will have no appetite to partake of a dish of evil speaking, but all such food will be at once rejected, because those who have tasted that the Lord is gracious cannot partake of the dish of nonsense and folly and backbiting. They will say decidedly, "Take this dish away. I do not want to eat such food. It is not the bread from heaven. It is eating and drinking the very spirit of the devil, for it is his business to be an accuser of the brethren."

It is best for every soul to closely investigate what mental food is served up for them to eat. When those come to you who live to talk, and who are all armed and equipped to say, "Report, and we will report it" [Jeremiah 20:10], stop and think if the conversation will give spiritual help, spiritual efficiency, that in spiritual communication you may eat of the flesh and drink the blood of the Son of God. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." [1 Peter 2:4.] These words express much.

We are not to be tattlers, or gossipers, or talebearers; we are not to bear false witness. We are forbidden by God to engage in trifling, foolish conversation, in jesting, joking, or speaking any idle words. We must give an account of what we say to God. We will be brought into judgment for our hasty words that do no good to the speaker or to the hearer. Then let us all speak words that will tend to edification. Remember that you are of value with God. Allow no cheap, foolish talk or wrong principles to compose your Christian experience.

"Chosen of God and precious." [Verse 4.] Consider, every one who names the name of Christ, have you tasted that the Lord is gracious? Has this become a part of your actual experience, represented in (John

6) as eating the flesh and drinking the blood of the Son of God? As newborn babes are you learning to desire the sincere milk of the Word, that you may grow thereby? Have you at any time in your life been truly converted? Have you been born again? If you have not, then it is time for you to obtain the experience that Christ told one of the chief rulers that he must have. “Ye must be born again,” He said. “Except a man be born again, he cannot see the kingdom of God.” That is, he cannot discern the requirements essential to having a part in that spiritual kingdom. “Marvel not that I said unto thee, Ye must be born again.” [John 3:3, 7.] If you open your mind to the entrance of God’s Word, with determination to practice that Word, light will come, for the Word gives understanding to the simple.

This is the very education that every student needs. When this is obtained, if they are converted, the frivolous life they have heretofore lived will change. The universe of heaven will look upon characters that have been transformed. The frivolous, common level will be forsaken, and their feet will be placed upon the first round of the ladder, which is Christ Jesus. They will mount step by step, one round after another, heavenward. Christ will be revealed in their spirit, in their words, in their actions.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.” [1 Peter 2:5.] Will teachers and students study this representation, and see if they are in that class who, through the abundant grace given, are obtaining an experience which is in harmony with the real, genuine experience that every child of God must have if he enters the higher grade?

When Nicodemus came to Jesus, Christ laid before him the conditions of divine life, teaching him the very alphabet of conversion. Nicodemus asked, “How can these things be?” “Art thou a Master in Israel,” Christ answered, “and knowest not these things?” [John 3:9, 10.] This question might be addressed to many who are holding positions of responsibility as teachers, but who have neglected the work essential for them to do before they were qualified to be teachers. If Christ’s words were received into the soul, there would be a much higher intelligence, and a much deeper spiritual knowledge of what constitutes one a disciple and a sincere follower of Christ.

When the test and trial comes to every soul, there will be apostasies. Traitors, heady, high-minded, and self-sufficient men will turn away from the truth, making shipwreck of the faith. Why? Because they did not dig deep and make their foundation sure. They were not riveted to the eternal Rock. When the words of the Lord, through His chosen messengers, are brought to them, they murmur, and think that the way is made too strait. Like those who were thought to be the disciples of Christ, but who were displeased by His words, and walked no more with Him, they will turn away from Christ.

“No man can come unto me, except the Father, which hath sent me, draw him; and I will raise him up at the last day.” What is the drawing? “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me.” [John 6:44, 45.] There are men that hear, and do not learn the lesson as diligent students. They have a form of godliness, but are not believers. They know not the truth by practice. They receive not the engrafted Word.

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only,

deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." [James 1:21-24.] He did not receive the impression made upon his mind when comparing his course of action with the great moral looking-glass. He did not see his defects of character. He did not reform, and forgetting all about the impression made, he went not God's way, but his way, continuing to be unreformed.

Here is the only correct way for each human being to do if he would have a safe, all-round experience: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, (for there is a work to be done, that if neglected it is at the peril of the soul) this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." [Verses 25-27.] Carry this out, as a test of pure and undefiled religion, and the blessing of God will surely follow.

"Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." [1 Peter 2:6.] Mark the figure presented in verse five: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Then these lively stones are exerting a tangible, practical influence in the Lord's spiritual house. They are a holy priesthood, performing pure, sacred service. They offer up spiritual sacrifices, acceptable to God.

The Lord will not accept a heartless service, a round of ceremonies that are really Christless. His children must be lively stones in God's building. If all would give themselves unreservedly to God, if they would cease to study and plan for their amusement, for excursions, and pleasure-loving associations, and would study the words, "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's" [1 Corinthians 6:19, 20], they would never hunger or thirst for excitement or change. If it is for our true interest to be spiritual, and if the salvation of our souls depends on our being riveted on the eternal Rock, would we not better be engaged in seeking for that which will hold the whole building to the chief corner stone, that we may not be confused and confounded in our faith.

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient, whereunto also they were appointed." [1 Peter 2:7, 8.]

All men, women, and youth are appointed to do a certain work. But some stumble at the Word of truth. It does not harmonize with their inclinations, and therefore they refuse to be doers of the Word. They will not wear Christ's yoke of perfect obedience to the law of God. They look upon this yoke as a burden, and Satan tells them that if they will break away from it, they will become as gods. No one shall rule them or dictate to them; they will be able to do as they please, and have all the liberty they desire. True,

they have <felt that they were> oppressed and cramped in every way in their religious life, but that religious life was a farce. They were appointed to be co-laborers with Jesus Christ, and yoking up with Christ was their only chance for perfect rest and freedom. Had they done this, they would never have been confounded.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth (your own sufficiency, and attract attention to yourself, and seek your own glory? No; no) that ye should show forth the praise of him who hath called you (to a distasteful, hard life of bondage?) out of darkness into his marvelous light.” [Verse 9.]

Will you think of the high position to which we were appointed? Will those who name the name of Christ depart from all evil? Will you or I fret under Christ’s yoke? When you cherish unrest and love for amusement, and to have a high stirring time of exhibition of self, enjoying and pleasing the natural will in the place of doing the will of God, is there any rest? Is the temple of God upbuilt in your life by the frivolous view you take of Christianity? “Having your conversation honest among the Gentiles; that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of his visitation.” [Verse 12.]

Is not the Word of God to be our guide and our director? Shall any be slow to study that Word? Shall any profess to be Christians, and yet by their course of action become a reproach to the faith, just because they desire to live to please their own natural inclinations? Will they, though professing faith in the truth, pursue a course to abuse that faith and dishonor the truth of heavenly origin? Who have appreciated the precious opportunities granted them in probationary time to form characters that God can approve, because they wear the yoke of obedience that Christ wore? What does He say in regard to this? “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.” [Matthew 11:29, 30.]

Many who profess to believe in Christ do not wear His yoke. They think that they do, but if they were not deluded and deceived by Satan, they would have thoughts corresponding with their faith, and with the great truths which they profess to believe. They would realize that the words of Christ mean something to them. “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [Matthew 16:24.] If you follow Jesus, you are His disciple; if you follow your own impulses, your own unsanctified heart, you say plainly, I want not Thy way, O Lord, but <my own way.>

We are to take in the situation, and decide what is our purpose. I have a deep interest in the young men and young women who have enlisted in the army of the Lord. My love for Jesus Christ imbues me with a love for the souls of all for whom Christ has died. The words, “Ye are laborers together with God,” mean much. [1 Corinthians 3:9.] No one can make conditions with God. We are servants of the living God, and all who shall be educated in our school are to be trained to be workers. They labor to acquire correct principles. They are to connect with Christ by faith. Thus they can give great satisfaction to the heavenly universe. If each volunteer in the army of the Lord will do his best, God will do the rest. They are to call nothing their own. When striving for the victory, they are to strive lawfully.

The Word is to be their teacher. Unholy ambition will not advance them, for God only can give them true wisdom and understanding; but He will not work with Satan. If envy and unholy ambition are cherished, if they wrestle for the victory to obtain human glory, the mind will be filled with confusion. Do your best. Advance as fast as possible to reach a high standard in spiritual knowledge. Sink self in Jesus Christ, and aim ever to glorify His name. Bear in mind that talent, learning, position, wealth, and influence are gifts from God; therefore they should be consecrated to Him. Seek to obtain an education that will qualify you to be wise stewards of the manifold grace of Christ Jesus, servants under Christ to do His bidding.

Let all students seek to take as broad a view as possible of their obligations to God. They are not to look forward to a time after the school term closes, when they will do some large, noted work. But they are to study earnestly how they can commence practical working in their student life by yoking up with Christ. Let every impulse be on the Lord's side. Do not pull down and discourage those who are your teachers. Do not burden their souls by manifesting a spirit of levity and a careless disregard of rules.

Students, you can make this school first class in success by being laborers together with your teachers to help other students, and by zealously uplifting yourself from a cheap, common, low standard. Let each see what improvement he can make in conforming his conduct to Bible rules. Those who will seek to be themselves elevated and ennobled are co-operating with Jesus Christ by becoming refined in speech, in temper, under the control of the Holy Spirit. They are yoked up with Jesus Christ. They will not flounce about, and become unruly and self-caring, studying their own selfish pleasures, and gratification. They bend all their efforts with Jesus Christ as the messengers of His mercy and love, ministering to others of His grace. Their hearts throb in unison with Christ's heart. They are one with Christ in spirit, one with Christ in action. They seek to store the mind with the precious treasures of the Word of God, that each may do the work appointed him by God, to gather in the bright rays of the Sun of Righteousness, that they may shine unto others.

If you will watch and pray, and make earnest efforts in the right direction, you will be thoroughly imbued with the Spirit of Jesus Christ. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." [Romans 13:14.] Be determined that you will make this school a success; and if you will heed the instruction given in the Word of God, you may go forth with a development of intellectual and moral power that will cause even angels to rejoice, and God will rejoice over you with singing. If you are under God's discipline, you will secure the harmony and co-operation of the physical, mental, and moral powers, and the fullest development of your God-given faculties. Let not the buoyancy and the lust of youth through manifold temptations make your opportunities and privileges a failure. Day by day put on Christ, and in the brief season of your test and trial here below, maintain your dignity in the strength of God, as co-workers with the highest agencies during your scholastic life.

All should say, I will not fail. I will not through my influence betray myself or my companions into the hands of the enemy. I will heed the words of the Lord: "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] Ever remember that you have One by your side who says to you, "Be not afraid." "I have overcome the world." [John 16:33.] Bear in

mind that Christ came as the Prince of heaven, and has engaged in an eternal warfare against the principles of sin. All who will unite with Christ will be workers together with God in this warfare.

“For their sakes I sanctify myself,” Christ said, “that they also may be sanctified through the truth.” [John 17:19.] The Lord Jesus is the way, the truth and the life; and those who unite with Him, putting Him on, will work as co-laborers with Him, by conforming to the principles of truth. Thus to those in error and sin they show the power and force of truth. By beholding, they become imbued with truth, and unite with Christ to transform the living temple given to idols, that human beings may become cleansed, refined, sanctified, temples for the indwelling of the Holy Spirit.

“I have declared unto them thy name,” Christ said, “and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” [Verse 26.] The Lord has made abundant provision that His love may be given to us as His free abundant grace, as our inheritance in this life, to enable us to diffuse the same by being yoked up with Christ. Jesus conveys the circulating vitality of a pure and sanctified Christlike love through every part of our human nature. When this love is expressed in the character, it reveals to all those with whom we associate that it is possible for God to be formed within, the hope of glory. It shows that God loves the obedient ones as He loves Jesus Christ; and nothing less than this satisfies His desires in our behalf. As soon as the human agent becomes united with Christ in heart, soul, and spirit, the Father loves that soul as a part of Christ, as a member of the body of Christ, He Himself being the glorious Head.

Ms 69, 1897

The Bible In Our Schools

June 17, 1897

[Note accompanying manuscript.]

Brother Robinson:

I send you this to read.

Do not allow other studies to occupy the largest portion of the time and the Bible the less. I have had presented before me that there is only a limited time given to the perusal of the Word of God. The Bible study is not to be the least but the greatest. It is to take the place of reading books, and from the Word are to be presented lessons that shall crowd out as much as possible other books. The Lord’s words and lessons are those which all the students recently attending school need above everything else. I write because I know that the Bible studies are not amply given, and the Lord will not sanction this. The Bible is our educator, our study book. Please bear this in mind. It is not to be a book among books, but the Book of all books to educate. The mind must be impressed, and this must be the main study.

*****

The Bible In Our Schools

This morning I rise at six o'clock. There is much resting upon my mind. I cannot withdraw my attention from some things, which I know to be of great interest. In the night season I was assembled with a large number. The subject of education was agitating the minds of all present. Many who were present were bringing forward objections to changing the order of education which has been long in vogue. "The subject of education should interest the whole Seventh-day Adventist body. It should not be left to the decision of teachers or even principals." These were the words that One was speaking to the people.

Some were strenuously urging the study of infidel authors, the very books that God has condemned, and which, therefore, should not be in any way sanctioned. After much earnest conversation and discussion, One who is, and has long been, our Instructor stepped forward, and taking in his hand the books which had been earnestly advocated as essential to a higher education, he said, Do you find in these authors sentiments and principles which make it altogether safe to place them in the hands of students? Human minds are easily charmed by Satan's lies; and these works produce in the mind a distaste for the contemplation of the Word of God, which, if received and appreciated, insures eternal life to the receiver. You are creatures of habit, and if you had never read one word in these books, you would today be far better able to comprehend that Book, which above all other books, is worthy to be studied, and which gives the only correct ideas regarding higher education.

Because it has been customary to include these authors among your lesson books, and because this custom is hoary with age, is no argument in its favor. This does not necessarily recommend them as safe or essential books. These books have led thousands where Satan led Adam and Eve, to eat of the tree of knowledge which God has forbidden. They lead students to forsake the study of the Scriptures for a line of education that is not essential. The words of men who give evidence that they know not Christ are not to find a place in our schools.

The exertion made by many youth to discipline the mind for high and holy aspirations will be rewarded. Those who make persevering efforts in this direction, putting the mind to the task of comprehending God's Word, are prepared to be laborers together with God. Christ testifies to their zeal. But the habit of turning from the Word to the productions of men, taking their productions as supreme authority, has turned many, who once loved God, away from God. All should remember that habits formed in the right direction are blessings, an influence for good over others. But wrong habits, when once established, exercise a despotic power, and bring minds under a species of slavery.

The world acknowledges as teachers those whom God does not endorse as safe instructors. The Bible is discarded by these. Infidel authors are recommended as if they were in possession of those sentiments which should be interwoven into the course of study. What do you expect from the sowing of this kind of seed? In the study of these objectionable books, the minds of teachers, as well as students, become corrupted, and the enemy sows his tares. It cannot be otherwise. By drinking of the impure fountain, poisonous malaria is introduced into the system. Inexperienced youth taken over this line of study receive, because of their inexperience, impressions which lead their thoughts into channels that are fatal to piety.

Thus youth have been sent to our school in Battle Creek to learn from books which, because tolerated in our schools, are thought to be safe. But it is impossible to sanction these books, by retaining them as lesson books, without reaping the harvest, which is sure to come from the sowing of such seed. It is this class of education that has sent students from the schools of the world infidels.

The Messenger of God took books from the hands of several teachers, and laid them aside, saying, There never has been a time in your lives when a study of these books was for your present good and advancement, or for your future eternal good.

Placing a Bible in the hands of the teachers, he said, Your present opportunities are to be earnestly improved. Make the Word of the infinite God your lesson book. If this had been done as God requires, students lost to the cause of God would now be missionaries.

If we are consecrated to Christ, we will not receive the words of those who uphold the maxims and practices of so-called great men, who, because they reject the only source of true wisdom, become fools in the sight of God. They are rebels, for they lead souls to reject a “Thus saith the Lord” for a “Thus saith man.”

This lesson teachers as well as students need to learn. They need to see that there is much more in the Scriptures than has yet been discovered. As they search diligently, praying for wisdom, they will learn that there are heights and depths in the Word of God that they have never yet seen. The more they set their hearts to learn, the more they will realize the necessity of sinking the shaft deep into the mines of truth, that they may discover the precious ore.

The spiritual perceptions of those who turn from the knowledge of God to the knowledge of man become confused and blunted. Under this deception, many think they are Christians when they are not. They think they are serving the Lord, and they wrap themselves in this delusion; but when the Spirit of God is revealed, they do not recognize it. The bright beams of the Sun of Righteousness shine round them, but fail to find entrance. They listen to truth, but it makes only a slight impression on their minds. The enemy has so bound them with his deceptions that they will not listen to the most convincing arguments. They make no application of the messages of God, sent to warn them of their infatuation. To such an extent have their minds been misled that they use their God-given powers to misinterpret and explain away every salutary impression.

Our youth must have well-conducted schools, where they can gain an all-round education. From Genesis to Revelation the gospel shines forth with no uncertain light. From the time when God talked with Adam and Eve in Eden, giving them heavenly instruction, the light has continued to shine down through the ages. Christ appeared to His servant John, and gave him a revelation of the closing events of this earth’s history.

It is of far greater consequence that students study God’s Word than that they study Greek and Latin. Yet some may carry the study of these languages with success, especially Greek, and yet not place them above the Word of God.

The Word of God is the foundation of all true study, and it is a most deplorable thing that it is so poorly understood, and therefore so little appreciated. “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” [Revelation 1:3.] In Revelation all the books of the Bible meet and end. The book of Revelation is the complement of the book of Daniel. God foresaw the crime and guiltiness of this world. It came up in review before Him, and in Revelation is declared the completion of the eternal plan.

If the truth contained in the Word of God is received, it will restore the moral image of God in man. The youth are to be taught no cheap, common things, but the truth. This they need to know for themselves. Those who accept the truth are ranged on one side. They stand with the great Teacher in vindicating pure truth. On the other side those who are deceived and deluded unite with satanic agencies in oppressing truth and upholding error by unjust laws.

God calls upon teachers in no case to be timid in acknowledging the power of divine revelation. The Bible is the only book which can present every man complete in Christ. Teachers need to become acquainted with true philosophy, and where can this be found more perfect and complete than in the Word of God. This Word opens a sure path, in which our feet can travel with safety as we seek for a better country, even an heavenly.

A Teacher’s Duty

The education given by Seventh-day Adventists is to be of an entirely different character from that given by those who have not received and accepted the light that the Lord has been giving his people. But the solemn responsibility of taking students into our schools is but dimly comprehended. The order of things needs to be reversed. In that great day when small and great stand before God, when the books are opened, and every man is judged out of the things written in the books, according to his works, teachers will see where the feet of their students diverged from the path cast up for the ransomed of the Lord to walk in. They will then realize the responsibility of taking students in mere boyhood. Every neglect of their precious charge will be made apparent.

With the aid of unseen, ministering agencies, either good or evil, teachers help their students to form characters which will decide their eternal destiny. How important, then, that those who bear such weighty responsibility shall comprehend its liability! How important that they realize the power of right habits in securing the higher education and moral excellence! Once formed, habits become more and more firmly impressed upon the character. The intellect is continually receiving its mold from opportunities and advantages, ill or well improved. Day by day we form characters which place us as well-disciplined soldiers under the banner of Prince Emmanuel, or rebels under the banner of the prince of darkness. Which shall it be?

Principals and teachers should follow the example of Christ, for heaven has entrusted them with human beings, that they may shape their characters. They preside over the minds of the youth, molding them to receive eternal life, the overcomer’s reward, or to make shipwreck of their faith. Teachers and students are constantly at work, weaving the web of their eternal destiny. Every time the shuttle passes, it draws after it a thread which is fastened to right principles and holy actions, or the opposite. Students

may have fastened to their threads that which will lead them to that which is not profitable for their future life. They are fascinated by earthly things because Christ was not constantly upheld before them as their example.

Teachers, you occupy a position of marvelous influence. If this influence is misdirected, as it certainly has been in the past, the youth are led to cherish traits of characters that, with many, become ineffaceable deformities. They cultivate predispositions that they will never overcome. Their desire for self-gratification becomes all-absorbing. Teachers, you cannot do this work and be excusable. You may ask, "What shall we do, that we may work the works of God?" [John 6:28.] Christ tells you that you can do these works only by believing on Him whom God has sent, by eating the flesh, and drinking the blood of the Son of God. Receive the Word of God, for it is spirit and life. Redeem the time. If you depend upon an arm of flesh, your hopes will become an eternal mockery. Avoid those who disdain Christ. Keep everything of this character out of the minds of your students. Look always to Christ, for the enemy is close by, striving to mingle his sentiments with the food given to the youth.

God has a voice in the matter of education. From the pillar of cloud He gave Moses positive instruction, that all might distinguish between right and wrong. He has not left teachers in ignorance as to the kind of education He wished given to His blood-bought heritage. Christ spoke to Moses face to face, as a man speaketh to a friend; but the instruction given by Him has not been as highly exalted and honored as have the words of infidel authors.

The Old and New Testaments contain lessons that if brought into actual life, will be a savor of life unto life. It these were taught and practiced, characters would be reformed.

If the Lord Jesus, who made man, gave lessons in regard to our physical well-being, should not students' education be in this line? "And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord thy God's, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chosen their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

"For the Lord your God is a God of gods, and Lord of lords a great God, a mighty, and a terrible, which regardeth not persons, nor taketh rewards: he doth execute the judgment of the Fatherless and widow, and loveth the stranger, giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes of have seen. Thy fathers went down to Egypt with three score and ten persons, and now the Lord thy God hath made thee as the stars of heaven for multitude." [Deuteronomy 10:12-22.]

"Now these are the commandments, the statutes, and the judgments which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou

mightest fear the Lord thy God, to keep all his statutes and commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

"Hear, O Israel: the Lord our God is one God: and thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." [Deuteronomy 6:1-9.]

How much of this instruction has been voiced by teachers and under-shepherds? What weight have these words found in your instruction? You have not obeyed the Lord. You have not voiced His words to your students.

Ever remember that whatever their age, the youth who attend school need instruction on physiology, that they may understand the house they live in. All diseases that afflict the human body are the effects of a cause, the penalty of transgression. Those who shatter the human habitation suffer the sure results; they have sown the seed, and they will surely reap the harvest.

Abused nature testifies against all manner of impurity. The countenance witnesses to a transgression of nature's laws. Not only in childhood and youth do those suffer who cherish impure practices, but the shattered nerves, the wrong inclinations and tendencies, are carried into the married life. The human machinery is out of order. The constitution is impaired by guilty transactions; and their posterity must reap the harvest of this transgression of nature's laws. The sins of the parents, with their consequences, are transmitted to the children, unto the third and fourth generation.

These children may be converted, but what a battle they have with the diseased organs and evil passions which they have inherited from their parents and ancestors! "The flesh lusteth against the Spirit, and the Spirit against the flesh." [Galatians 5:17.] If such children become vessels unto honor, it is because of the grace of Christ.

In every phase society is corrupt. The world has reached the time to which Christ's testimony applies: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of man be." [Matthew 24:37-39.] "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Luke 17:28-30.] "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of

thy sister Sodom, Pride, fulness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy." [Ezekiel 16:48, 49.]

God calls upon teachers and managers in every department of our institutions to labor for Christ with intense zeal. Your power for good will be proportionate to the light which you receive and communicate to those in moral darkness. But if you say you believe the truth and yet are not sanctified through the truth, you misrepresent Christ. Many who profess the truth, whose names are enrolled on the church books, have not brought the truth into their practical life. These are represented by the Laodiceans. They are neither cold nor hot. "I would," Christ says, "thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [Revelation 3:15, 16.] In every one of our churches there are those who are Christians by profession, but unbelievers by practice. They have the spirit of worldliness. They do not know God. They did not know what it means to practice the truth as it is in Jesus.

Students will come to our schools who will dishonor their Redeemer, because in their character-building they use cheap, worm-eaten timbers. God has given to every child and youth, to every young man and young woman, a measure of power in entrusted talents, and He calls upon all to make the most of these talents. They are to gather every ray of divine light, and let it shine upon the pathway of others. No man liveth to himself. We need to place a proper estimate upon our individual responsibility by guarding strictly every talent, and trading upon our talents to gain still others.

Some have a false idea of what God requires of them as His disciples. They are thought to be believers in present truth, but their characters are frivolous, and they are not true believers. True faith works by love to God, and to our fellow men.

The influence of the teaching given in our schools should be uplifting. The teachers should set their students an example of cheerfulness and joy. By their circumspect life and godly conversation, they should show that Christ is an abiding presence in their hearts. The students should be full of gratitude for the privilege of hearing truth clearly set forth, showing them that if they improve the opportunities granted them, they will become established in the faith once delivered to the saints.

Teachers should never sympathize with those students who do not love restraint, who rebel against being under control. When teachers do this, discipline and order are perverted, and the students are tempted to think that their liberty is restricted. They will think that some teachers are altogether too particular, and will quote the teacher who has sympathized with them as not being in favor of the straight-jacket system. This was the case in Melbourne, and much harm was thereby done. That class that was of the Laodicean order was demoralized.

Those who go to school with a determination to receive an all-round education will look upon time as altogether too precious to be filled up with fun and frolic that in no way honors them or the school. Students should be educated to give their hearts to God without reservation, that they may be enabled to understand what true godliness means, and go from school with a well-balanced, all-round education, fitted to serve the Master according to their ability. Then the lessons from God's book will be received and practiced in the daily life.

True higher education opens up a useful career for youth, where, by diligent culture, the faculties may be fully developed, and fitted for the purest and highest enjoyment and occupation. God calls upon teachers to work in Christ's lines, that they may give this education. They have a work to do which they have failed to accomplish. Sow the seeds of truth in human minds. So mold and fashion its tendencies that it will be filled with love for God and love for perishing souls. Christ died to give you the opportunity to form symmetrical characters. Never degrade your position as teachers by indulging the lower tastes and aspirations. Do not look upon wild hilarity and glee as perfectly proper. Do not think that frolic and nonsense will do no harm. The taste for this has not been repressed as it should have been, and it has paralyzed the energies given by God, that man may help himself. Sanctify yourselves, that by your example others may be sanctified.

As physical labor is to be combined with mental, let nature be your teacher. It is no less important to sow the mind with truth than to sow good seed in the ground. Let the Lord by His miracle -working power cause the seed to spring up, first the blade, then the ear, and then the corn in the ear.

All power in heaven and earth is given to Christ. The divine antitype is before you, and the voice of Jehovah proclaims, "This is my beloved Son; hear him." [Mark 9:7.] As teachers you may offer up your petitions to God, but they are not acceptable unless you pray sincerely, with full faith in the blood of Christ. Your prayers are too much a form of words. Many of you have little travail of soul for the purchase of the blood of Christ—the students under your influence.

Take your position as true educators, and pour into the hearts of the students the living stream of redeeming love. Give wise counsel in a different way from what you have done. Command less, and show more love, tenderness, and compassion. Counsel with students before their minds are pre-occupied by their literary work. Entreat them to see Christ and His righteousness. This work has not received the attention that it should have had. Show them the changes that will take place if the heart is given to Christ. This will close the door to the foolish aspirations that naturally rise. Bring them to Jesus. Fasten their attention on Him. Thus the mind will be prepared for the reception of divine truth.

The Rejection of Light

God has highly exalted Christ, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue should confess that he is Lord, to the glory of God the Father. "In him are hid all the treasures of wisdom and knowledge." [Colossians 2:3.] "In him was life, and the life was the light of men. ... That was the true Light, which lighteth every man that cometh into the world. ... And the light shineth in darkness, and the darkness comprehended it not." [John 1:4, 9, 5.]

It can truly be said of those in Battle Creek, "the light shineth in darkness, and the darkness comprehended it not." [Verse 5.] In this God has been decidedly dishonored. Light has repeatedly flashed upon the students in our college, and on the church; but by many it has been regarded as a strange thing, which they must be afraid to entertain. God has wrought again and again, and though some appreciated the light, received the light, and rejoiced in it, many have not recognized the manifestations of the Spirit of God. The light has shone in the darkness, but those upon whom it has shown, have comprehended it not. They have chosen darkness rather than light.

If the Lord softens the hearts of students, youth, or children; if there be a less or greater manifestation of the Spirit of God, let not students or teachers treat it as something they cannot understand, as strange thing, which they should criticize and pass judgment upon, as though it were left with human beings to control or explain God's ways. God has a heritage to discipline, to educate, to train, for the higher school above, and He calls upon every soul to free himself from the power of Satan, and be a co-worker with Christ. But a spirit has been manifested which thinks lightly of the Spirit of God. I am sorry to trace these words. God's Spirit has been grieved away, because of your unbelief. It has not wrought in your behalf as God designed it should. Seeds of doubt have been sown, which have yielded their harvest.

Every student that has been advised to go to Ann Arbor, to obtain the finishing touches, is learning lessons from those who know not God, but who, if the seal of God is placed in their foreheads, must themselves become learners in the school of Christ. By precept and example they are teaching the doctrines and maxims of men. They bring in many good things, but they mingle error with truth. Those who go to them for instruction open their minds to error, and the enemy cooperates with those who make void the law of God. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." [Isaiah 30:1-3.]

God is the only true God, and He is to be reverenced and worshiped. Those who respect the works of infidel authors lead students to look upon these books as essential in their education, and thus lessen their faith in God. The Spirit, the tone, the influence, of these is deleterious to those who depend upon them for knowledge. The evil angels rejoice that those who profess to know God deny Him as He has been denied in our schools. Influences have been brought to bear upon the students that have led them to look away from Christ, the light of the world.

The Sun of Righteousness has been shining upon the church, to lighten the darkness, and to call the attention of God's people to the preparation essential for those who would shine as lights in the world. Those that receive this light will comprehend it; those who do not receive it will walk in darkness, knowing not at what they stumble.

After the day of Pentecost special miracles were wrought, but the Jews who had rejected Christ walked in darkness. When called up before them, Peter's testimony was decided and unhesitating. He did not address the Jewish people in a timid, trembling style. "ye men of Israel," he said, "hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and sings, which God did by him in the midst of you, as ye yourselves also know, him, being delivered by the determinate counsel, ye have taken, and by wicked hands have crucified and slain. ... This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right

hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly that God hath made this same Jesus whom ye crucified, both Lord and Christ." [Acts 2:22, 23, 32-36.]

The first instruction given to the disciples after the resurrection of our Lord was the instruction given by Him to the disciples as they walked together to Emmaus. "Beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." [Luke 24:27.] He was the one of whom Moses and the prophets had written, the Alpha and Omega, the beginning and the ending, the Author and Finisher of our faith. He came from God to be the light of the world, He spoke as one having authority, and not as the Jews.

With the unfaltering assurance of certain knowledge, He could speak of past, or present, and of future. He did not quote the opinions of maxims of great men. He was the truth. No supposition fell from His lips. His assertions were always principles of personal knowledge. He knew that whatever He said was the truth, whatever men might present as opposed to it, or however deeply rooted in the popular mind error and falsehood might be. These errors might be hoary with age, but age does not make error truth, or truth error.

Christ came to sow the world with truth, and He expects every teacher to be a co-worker with Him in educating the youth to know God and Jesus Christ whom He hath sent. "Every one that is of the truth," Christ said, "heareth my words." [John 18:37.] Having been in the councils of God, having been the commander of the angelic host, having been in the heavenly sanctuary, the elements of truth were familiar to Him. He understood all concerning the salvation of the human race, and He spoke that which He knew. He came as the revealer of the Infinite mind, and He spoke with undisputed authority, for He was unfolding the wisdom of God. Truth of the highest order, the words of eternal life, fell from His lips.

Christ saw the human race degraded and under the control of an apostate foe, exposed to the deceptions and tyranny of one whose object it is to kill both soul and body. Christ alone could bear the message of man's deliverance. He came with a full and complete ransom. He came to bring life and immortality within the reach of the fallen race. As the Life-giver, He assumed our nature, that He might reveal the character of God, and stamp His image on all who would receive Him. He became man that through His infinite sacrifice God might receive the homage of the restored race.

Were the men for whom Christ has died devoid of moral nature, or were the gospel to be submitted to the understanding, to be decided by the intellect alone, men might approach it as they approach a mathematical problem. But this is not the case. The great truths of salvation are to be planted in the heart. The science of redemption is as high as heaven, and its value is infinite. This truth is so broad, so deep, so high, that beside it all the wisdom of earth's wisest men sinks into insignificance. In comparison with the knowledge of God, all human knowledge is as chaff. And the way of salvation can be made known only by God.

Men have become estranged from God; their faculties are degraded. God would restore them, that they may do service for Him. He would have every human being freed from the thralldom of Satan. But He claims entire obedience from His subjects. His law is His honor, and He does not say, I submit my law to your reason, to be kept or transgressed. But He saw man's inability to obey His law; and therefore He

gave His only begotten Son, that through His merits man might return to His allegiance. And God accepts all heart-obedience. Those who render obedience to God's commands will be given free access to Eden restored and to the tree of life.

By looking to Jesus, and trusting in Him, we are enabled to cast down imaginations, and every high thing that exalteth itself against God, bringing into captivity every thought to the obedience of Christ. And as we give ourselves wholly to Christ, our countenances will reflect His image. They will be purified, sanctified, and ennobled by His grace. All who thus represent Christ will be among His jewels. They will reflect, not their own glory, but the glory of the Sun of Righteousness. They will shine because they are shone upon, and will cast their crowns at their Redeemer's feet, ascribing to Him glory, honor, majesty, and power.

By creation and by redemption we are children of God. Students must be taught this by their teachers. They are to be led, step by step, to God. The converting power of God must come into our schools and into every institution that is in operation. All must learn of Christ, wearing His yoke, and lifting His burdens. This education is a fast color, and will neither wash out, nor wear out.

The soul must be emptied of all its former possessions, that the Holy Spirit may have a molding, fashioning influence upon mind and character. The will, the intellect must be transformed and conformed to the divine will. God will be intelligence and righteousness to all who desire the wisdom that comes alone from Him. If teachers and students honor the wisdom of God above the wisdom of men, they will know Him whom to know aright is life eternal. But there must be silence in the soul. Those who would know God must walk softly before Him.

The clamorous pretensions of self-sufficient men should be rebuked by letting them severely alone. Let teachers and students put on the robe of humanity, and take their seats as learners in the school of Christ. Submission to the authority of Christ must be encouraged and cultivated by every true disciple. "He that will be my disciple," said Christ, "let him take up his cross, and follow me." [Mark 8:34.] All who love and serve Christ will expel pride from the soul. The living principles of truth will make them partakers of the divine nature. They will be loyal to the Captain of [their] salvation, and will maintain for themselves the privilege of knowing what is truth.

The submission that the great Teacher requires is not a craven, cowardly service. It consists in the surrender of the will to God. Those who truly submit to God tremble at His Word. From the altar and from the throne of His mercy they receive celestial truth, which convinces them of their nothingness and of the preciousness of divine wisdom. The soul is never safe unless it is under the divine guidance. Thus it will be led into all truth. The words of Christ will fall with living power upon obedient hearts, and through the application of divine truth, the perfect image of God will be reproduced, and in heaven it will be said, "Ye are complete in him." [Colossians 2:10.]

Ms 70, 1897

Diary, July to November 1897

“Sunnyside,” Cooranbong, New South Wales, Australia

July 29 - November 6, 1897

July 29 [28?], 1897

I awaken at half past two, and offer up my prayer to God in the name of Jesus. I am weak in physical strength; my head is not free from pain; my left eye troubles me. In writing upon the life of Christ I am deeply wrought upon. I forget to breathe as I should. I cannot endure the intensity of feeling that comes over me as I think of what Christ has suffered in our world. He was a man of sorrows, and acquainted with grief; 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, if we receive Him by faith as our personal Saviour!

Everything is at stake with us. Our obedience or disobedience to the commandments of God will decide our eternal welfare. “If ye keep my commandments,” Christ says, “ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” [John 15:10.] “If ye love me, keep my commandments.” [John 14:15.] “He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” [Verses 21, 23, 24.]

Now is our time of probation; now is our time of test and trial. Will we be obedient to God? Will we respect the commandments which are the rule of His government in heaven and in earth? If men respect not a plain “Thus saith the Lord,” but accept the word and commandments of men; if they venture to dishonor God’s law, and compel the consciences of men, forcing them to respect human laws and enactments, they exalt the human above the divine, and plainly say, “We will not have this man to rule over us. We will receive the commandments of men, and teach them as the commandments of God.” Thus they bind up with the first great apostate, and decide their future destiny.

July 30 [29?], 1897

I was able to sleep till 3:30. I thank the Lord that I am gaining some strength. I pray to Him; I give myself to His service. I long for physical strength and health, for mental clearness, that I may render to God acceptable service. “ye have not chosen me,” Christ has said, “but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.” [John 15:16.]

The word is full of precious promises. I shall have strength of eyesight; I shall have strength of brain; I shall have clearness of conception and the inspiration of the Holy Spirit, because I ask in the name of Jesus. Precious Saviour! He gave His life for me. “O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it

shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." [Romans 11:33-36.]

I long for the benefits that we all may receive through faith. Now is our opportunity to hide our life with Christ in God. Every moment of our time is precious. The precious talents lent us of God are to be employed in His service. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

Yes, we are the Lord's blood-bought heritage. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] This God requires of every one who shall compose His family in the kingdom of heaven. All selfishness must be overcome. We must be true to God, true as steel to all His commandments. Human beings frame laws, and are very zealous for their enactment. At the same time they transgress the highest law from the mightiest Sovereign. This they attempt to make null and void. They exalt the human above the divine. "Shall I not judge for these things, saith the Lord of hosts?" [Jeremiah 5:9.] Yes, God will reward every man according to his works.

Medical Missionary Work in Cooranbong

September 7, 1897

I cannot sleep past two o'clock this morning. I dress, and ask the Lord's special blessing to rest upon me. Then I take my pen to write upon the life of Christ.

I was glad to have an interview with Brother Haskell. We had some important things to talk about. I have not had time to visit the place where our meeting house is being built. They are working all the hands they can get in the framework of the building. Elder Haskell is of good courage. He says the morning meetings are good. I am glad that he is on the ground. He has had an experience in the advance movements of the work when the cause was much more limited than it is now. Then we were educated not to wait until we could see every step before us, but to move out by faith. Faith is the substance of things hoped for, the evidence of things not seen.

We are not to be slow and undecided at a time when circumstances demand that we move, although we may not see the end from the beginning. When there is a work to be done, and minds are moved to action, to "Arise and build" [Nehemiah 2:20], it behoves us, when the help is at hand, to avail ourselves of every expedient and every suggestion that will help us to push the work of building as rapidly as possible, that we may have a house prepared to dedicate to the Lord at the close of the school term. Then the students can carry away with them the word that the chapel is built, and preparations made to accommodate all who will worship God. Here we breathe the free, pure air, and all who come to reside at Cooranbong may get a quiet home, away from the noise and bustle of the city.

There is work to be done here. Sara has been engaged in medical missionary work since last Wednesday. We find those who meet with mishaps, and know not what to do. One child away in the bush was fearfully burned, and could not sleep. Sara attended to the wound, and the child recovered. Another lad, eight years old, stepped into a hole where was some broken glass, and cut his ankle in a most dreadful

manner. We brought him to our home, and are now giving him treatment. He is recovering. Maggie Hare fainted away after looking at the terrible wound.

September 8, 1897

This morning it was almost three o'clock when I awoke. I had my season of prayer, and then wrote ten pages to the New Zealand mail.

Sara was called away to attend Sister James. Her child, a son, was born early this morning. She felt full of gratitude to God for her safe delivery with so easy a time. Never before has she suffered so little. She has now two boys and four girls.

I find myself nervous and tired through anxiety in many lines. But the Lord is good. I praise His holy name. Through the sickness of Sister James, Sara was kept away from the sick boy a little longer than usual. He moaned constantly, "When will she come? When will she come?" When Sara had taken a bite she went across to May White's house to care for him. The proud flesh is now being conquered, and only a mite of it is left.

Brother Haskell called for a few moments, and reported that they had a good meeting this morning at the school. He wished me to be present of Thursday morning. He also reports that the building is going up, and that all the workers are laboring cheerfully and heartily as unto the Lord. We had a nice shower last night, and another slight rain this morning, but the building has not been hindered.

The lady living about three miles off has brought her sick baby to us again. She lives in an open house, and says that her baby was doing well under the treatment, but that it suddenly had another attack, and she knows not what to do. We invited her to take one of the two rooms above the storeroom, and we would make her comfortable and give her child treatment. But as her sister lives within one mile of us, she decided to go there. Sister Robb promised to give the child treatment. Sara has Sister James and her baby and the sick boy to attend to, and these can in no case be neglected. The lad's aunt also has a swollen foot, which is being treated. We shall have to build a hospital on the school grounds.

September 24, 1897

I cannot sleep past one o'clock. My soul is drawn out in earnest prayer to God. I take hold of His Word, which is my only support, my only help. That Word is sure as the throne of God; it can never fail.

"For we are laborers together with God: ye are God's husbandry, ye are God's building: according to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall abide which he have built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, ye as by fire. Know ye not that ye are the

temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [1 Corinthians 3:9-17.]

We need to understand that individually we are in co-partnership with God. "Work out your own salvation with fear and trembling," he admonishes us; and adds, "It is God that worketh in you to will and to do of his good pleasure." [Philippians 2:12, 13.] Here is the co-operation of the divine with human agencies.

"Ye are God's husbandry." [1 Corinthians 3:9.] Will the students apply this lesson while they are working upon the land, tilling the soil, ploughing and harrowing, putting all the skill they possess into the work of bringing the land into a condition where it will be fit for the planting of the seed, and the trees, preparatory to the harvest? Will they bear in mind that they are a part of God's husbandry, the Lord's farm, and that in this term of school there is a great deal of work to be done by those who are appointed to watch for souls as they that must give an account. There are hearts that need much more labor bestowed upon them, because the soil has not been under the plough or the harrow. The hardened soil must be broken up and subdued, so that the Word of God, the gospel seed, may find favorable soil for the production of a harvest.

Let the standard call all their faculties of discernment to bear upon this subject. Let their skill interpret the figures used. The earth has to be worked to bring out its varied properties favorable to the growth of the seed and fruit. But the harvest will reward the painstaking efforts made in a supply of food for the necessities of man.

September 25, 1897

Again I cannot sleep past one o'clock. I arise and dress. I feel that God is my only helper. He knows what I need, and He can supply my every necessity. I come to my heavenly Father in my weakness. I fall helpless, strengthless, upon His mercy. He is my all and in all, the first, the last, the best in everything. I cast my helpless soul upon Him, and I am comforted and blessed.

Although weak, I attended meeting. The room was full of people, and there was little vitality in the air. But I had strength to speak to them, and entreat of them to seek the Lord with their whole heart. I told them that Jesus, our precious Saviour, was only too willing to be found of all who would seek Him sincerely. We had a very precious testimony meeting.

My heart is deeply moved as I consider that the school has been in session five months. I have made most earnest appeals, dwelling upon the words of the psalmist:

"Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. ... Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. ... My soul breaketh for the longing that it hath unto thy judgments at all times." [Psalm 119:6, 7, 9, 20.]

The truth has been presented before this people in clear lines. Will the birds be allowed to pick up the seed sown, which, if cherished, would lead unto eternal life? Our thoughts must be brought into

captivity to Jesus Christ. We have no moments to lose in vanity. Our whole being must be consecrated to God. We must shake off the torpor that would steal upon us.

As I saw that some were unable to keep awake, I proposed that all should rise and sing solemnly and slowly the words of the hymn, “There were ninety and nine.” This was sung with interest, and then I addressed the people again.

It is essential for the students, and for all who are seeking for the salvation of their souls, to educate themselves to have a penetrating spirit in searching the Word of God. You need to study most diligently to understand the truth there revealed, to learn the truths which are presented. You are having most precious opportunities, but you must bear in mind that it is not a matter of merely human knowledge. Impressions must be made upon the mind and heart by the Spirit of God. The truth addresses itself to the heart and to the conscience. There must be a constant drawing nigh to the light of Christ that we may catch His heavenly beams, and have a sense of the divine attributes that are stamped upon the soul.

Satan will put everything possible in operation to divert the mind and occupy it with erring thoughts. The truths for these times claim our particular attention. Said Christ, “Take heed to yourselves how you hear.” [Luke 8:18.] You cannot afford to be dull scholars upon the greatest and most important truths that have ever been presented to our understanding. The heart must be diligently guarded. When these precious opportunities close, you will be exposed to temptations from which you are now very largely excluded. Therefore a surface work in searching the Scriptures will not be of value to you. You will have nothing that you will be able to communicate.

But if your hearts are now cleansed from rubbish and earthliness, your hearing will be mixed with faith. “Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” [Hebrews 4:1, 2.]

“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. Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.” [Verses 11-16.]

There are those who will go forth from this place of opportunity and privilege, having heard to a purpose. Some have eagerly gathered up the precious gems of truth, and as they have gathered, their souls have thirsted for more. These will continually dig for the truth as for hid treasure. All who will have a determined purpose for the right as they shall go upon the campground will by their course of action represent in a favorable light the school which they have attended. They will have anointed eyes to see,

and sanctified ears to hear. They have not closed their eyes, lest they should see, nor their ears lest they should hear. They have not barred the door of the heart, lest Jesus should find an entrance. They have not stifled their conscience, and prevented the work of the Holy Spirit upon the soul.

Students, you cannot retain your selfishness, your own ways and your ambitious projects. Your ways must change, and God's ways must become your choice. You must fall upon the Rock, and be broken, or the Rock will fall upon you, and grind you to powder. Self cannot have the supremacy. You have been bought with a price.

"The law of the Lord is perfect, converting the soul." [Psalm 19:7.] Had you not best study what this means? That law aims to convert mind and heart to correct principles of action. It will give reality to your practice and works by making Christ your Redeemer, your stronghold, laying hold of His righteousness because He died to give you all the power and riches of His grace that your practice might show your conversion. Believe in Jesus Christ as your complete Saviour. Change your way to God's way. Choose a new path, the narrow path of holiness, which, if you follow on to know the Lord, will lead to the broad road of perfect freedom in Christ. You will follow the Lamb whithersoever He goeth.

Will you search diligently the Word of God, to see if you are indeed receiving Christ? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] All who have this genuine faith, will practice the works of Christ, will reveal His spirit. "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." [Verses 13, 14.]

We would have all the students who have attended the school influenced by the truth which has been kept before them. We would have them make a most diligent use of the light that shines from God's Word to them, and pursue no half way course. Come out of yourself, away from yourself, and accept of Jesus Christ. Be decided, be firm, be whole-hearted. Life and death are before you. Which will you choose? This matter calls for prompt and decided action. There should be no delay, for on these questions delays are dangerous.

As line upon line and precept upon precept of the divine Word is opened before you, "take heed how you hear." [Luke 8:18.] If the principles of our faith are accepted, there will be new impressions made; new duties will be presented before us, new lines of work will be seen in our practice. If we give to the searching of the Scriptures a divided heart, we shall receive superficial impressions which will quickly pass away. If we listen to the Word without giving it entrance to the heart, we shall be placed among the forgetful hearers.

"For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is witness to us: for after that he had said before, This is the covenant which I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. ... Having therefore boldness, brethren, to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a

true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water: let us hold fast the profession of our faith without wavering; for he is faithful that promised." [Hebrews 10:14-17, 19-23.]

The light now shining upon our pathway will illuminate the minds of all who will walk in the light. He only remembers to do the will of God who makes a decided confession of faith, showing to all that He has the faith that is an active working agency, that faith that works by love and purifies the soul. This faith makes sin appear exceeding sinful.

When duties are understood and yet are not performed, the light received becomes darkness to the receiver. The truth introduced into the life is always reformative. We are standing amid the perils of the last days. Only the present time in which you live and breathe is yours. Then day by day act as if each were your last.

"Take heed how you hear." [Luke 8:18.] The messages of God's Word in appeals through His servants will not return to Him void. It is to each a savor of life unto life, or of death unto death. His Word will save or ruin us. After hearing the Word we are no longer in the same position before God that we were before the light came. If we receive and act upon the light given, we will understand the Scripture, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." [Revelation 3:8.]

I wish that all would realize their responsibilities. Now is the time when all should choose whom they will serve. During your term of school you have had most precious light opened to your understanding. If teachers as well as students have had in them a heart to understand, they are no longer in ignorance in regard to their duty.

You have been instructed abundantly in the truth, and if you now follow your own natural inclination, it is because you reject light and truth and evidence. You add to your past transgression new sin in refusing to be transformed and sanctified through the truth. After these opportunities and privileges in having the truth kept before you day after day for nearly six months, after coming in full contact with truth and evidence, your condemnation will stand written in the books of heaven. Just in proportion to the light you have received will be your punishment. How shall we escape if we neglect so great salvation? It would have been better had you been left in midnight darkness, than to have had all the privileges and benefits you have received and yet refuse to be obedient to the light given, refuse to be brought a penitent to the feet of Jesus to receive His pardon and become a witness for Him.

November 6, 1897

I arise at 1:30.

Every soul will be tried and tested, and at such time words should be few. Silence is true eloquence. God has made provision that His grace shall be abundantly provided. When His people look to Him, and call upon His name, He will here their cry, and say, "Here I AM." [Isaiah 58:9.] He declares:

“Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee; fear not, thou worm Jacob; and ye men of Israel; I will help, thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

“Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord, and glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.

“I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the shittah tree, the cedar, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.” [Isaiah 41:10-20.]

And again, “Fear not, little flock; it is your Father’s good pleasure to give you the kingdom. 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.” [Luke 12:32-34.]

We do not honor God if, when oppressed and afflicted, we mourn and repine, and speak words of complaining, when we cherish sadness, and doubt of the goodness of God. We dishonor God when we permit our souls to be down cast. Even when in trouble our faith should not fail. In the night seasons I am troubled in regard to our great lack of faith and trust in God. Unbelief, when cherished, creates an atmosphere about the soul that is malarious. Distrust in God is an offense to Him. None need to feel that God has forsaken them. There must not be expressions of unbelief. This pleases and glorifies the enemy, and you do not reveal to the world that you recognize in Jesus a very present help in every time of need.

The more we reveal the power of an indwelling Saviour, the more of His power will be manifested unto us. “And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth.” “And of his fulness have all we received, and grace for grace.” [John 1:14, 16.] “Mercy and truth are met together; righteousness and peace have kissed each other.” [Psalm 85:10.]

Many and abundant are the promises that God has made to all those who will be obedient to all His commandments. All who have faith in Christ obtain a rich experience in His goodness and love, which is of more value than gold. It is a goodness that has been recognized in times of great necessity. Then let not any of God’s chosen ones suffer their faith to fail, at the time when they should reveal the inward

power of the Christian's hope. It is our duty to be very jealous of the glory of God, and bring no evil report even by the sadness of the countenance, or by the ill-advised words, as though the requirements of God were a restriction upon our liberty. The whole person is privileged to bear a decided testimony in every line—in features, in temper, in words, in character, that the service of the Lord is good. Thus they proclaim: "The law of the Lord is perfect, converting the soul." [Psalm 19:7.]

Let your words be positive on the side of the Lord, "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity, they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." "I will run in the way of thy commandments, when thou shalt enlarge mine heart." "O how love I thy law; it is my meditation all the day." "Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me." [Psalm 119:1-7, 32, 97, 98.]

God loves His commandment keeping people, because through their obedience they give honor to His holy name, testifying of their love for God. The men of the world are surprised, when they hear the sacred truths of the Word of God, that the people professing to believe these high and holy truths, have not a more intense and earnest zeal to work for the salvation of the souls of their fellow beings. Our faith and intensity of zeal should be proportionate to the great light which shines upon our pathway. Faith, humble, trusting faith in God, in our homes, in our neighborhood, in our churches, will reveal itself. The Holy Spirit's working will not, cannot, be hindered. God delights to reveal Himself to His people as a Father, as a God in whom they can trust implicitly.

But cherished unbelief withholds from us the richest manifestations of the grace of God. Our lack of faith keeps from us the working of the Holy Spirit. It is a grievous mistake on the part of those who are the chosen of God, to be His people and His representatives, to cherish the habit of dwelling upon their disagreeable experiences, as though the Way, the Truth, and the Life were a very disagreeable companion to have. They talk doubt and unbelief, and darkness is the result.

When the farmers seek to recommend or exhibit their products, they do not gather up the poorest but the best specimens. The women possess a zeal to bring the very best golden lumps of butter, molded and prettily stamped. The men bring the best yield of vegetables of every kind. The very best and most attractive fruit is brought, and their appearance does the skilful workers credit. The variety of fruits—the apples, peaches, apricots, oranges, lemons, and plums—all these are very attractive, and make those who look upon the fruit from the orchards and gardens, desire to be in the country where they can till the soil.

No one would bring the most dwarfed specimens, but the very choicest which the land can produce. And why should not Christians living in these last days reveal the most attractive fruit in unselfish actions? Why should not the fruit of the commandment keeping people of God appear in the very best representation of good works? Their words, their deportment, their dress should bear fruit of the very best quality. By their fruits, Christ said, ye shall know them. "Do men gather grapes of thorns, or figs of

thistles? even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth not good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Matthew 7:16-20.]

Let the church members have the precious traits of character of Christ, and there will be much more said in praise and thanksgiving to God for the treasure of His grace.

"Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ: Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance [incorruptible] and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed at the last time. Wherein we 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, may be found unto praise and honor and glory at the appearing of Jesus Christ." [1 Peter 1:2-7.]

Read these verses carefully. Mark how full and complete is the provision made for all who accept it. Trials are Christ's workmen to perfect the Christian graces; but these tests are not to sink the believer's faith, but raise it equal to the occasion, that unto all it may be made to appear more precious than gold that perisheth, though it be tried with fire. Every trial permitted is designed to exalt the truth to a higher appreciation, that praise to God alone shall be upon the lips of the true disciple of Christ. And the growth in grace is to the honor and glory of God 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. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." [Verses 8-10.]

As Christians we fail in faith and richness of experience, far below our privilege. Keep the worthless, cheap words under bit and bridle. "Wherefore gird up the loins of your mind," says the apostle, "be sober, and hope to the end for the grace that is to be brought unto at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [Verses 13-16.] Leviticus 11:44, 45.

"And if ye call upon the Father, who without respect of persons judgeth every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition of your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." [1 Peter 1:17-19.]

Here our duty and work is plainly stated in very simple language. God requires that the fruit of the lips shall be sanctified. Let us consider how largely the words we speak dishonor God. The passionate speech is under the control of Satan. We greatly dishonor God in the many words spoken in conversation.

The bright and cheerful side of our religion will be represented by all who are daily consecrated to God. They will express their gratitude to God in bringing Him their thank offerings. We do not want to dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls complaining and stumbling their way along, depressed, downcast, mourning, and groaning; because Satan wants just such impressions made as to the effects of our faith. God designs that the mind shall take no low level.

Says the psalmist, "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "I will extol thee O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord, I cried unto thee, and thou hast healed me. ... Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness." [Psalm 29:1, 2; 30:1, 2, 4.]

"I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me out of all my fears. They looked unto him and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him." [Psalm 34:1-8.]

Let this chapter be read and committed to memory. Precious is the Word of the Lord. If we will take these precious lessons to heart, and cut away all this nasty, passionate speech, all these cheap words that are full of levity, if we will empty the mind, cleanse the soul temple, and invite the heavenly Guest to come in, there will be no question as to whether we shall impart grace for grace. With sinners, that sanctified mind and heart will be a powerful influence. The fruit will testify of the character of the tree.

Ms 70a, 1897

Words of Comfort

July 12, 1897

[The first two paragraphs, missing from the manuscript, were copied from The Review and Herald, 10/26/1897.]

"Verily, verily, I say unto you," Christ continued, "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." [John 14:12.] By this Christ did not mean that the disciples would make any more exalted exertion than He had made. He meant that their work would have greater magnitude. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit. Christ's work was largely confined to Judea. But though His personal ministry did not extend to other lands, people from all nations listened to His teaching, and carried the message to all parts of the world. Many heard of Jesus by hearing of the

wonderful miracles that He performed. And the knowledge of His suffering and death, which were to be witnessed by the large number in attendance at the Passover, would be spread from Jerusalem to all parts of the world.

Used as Christ's representatives, the apostles would make a decided impression on all minds. The fact that they were humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from them to the Majesty of heaven, who, though unseen, was still working through them. The teaching of the apostles, their words of trust, would assure all that it was not by their own power they worked, but that they were only continuing the same work carried forward by the Lord Jesus when He was with them. Humbling themselves, they would declare that He whom the Jews had crucified was the Prince of life, the Son of the living God, and that in His name they did the works that He had done.

"Greater works than these shall ye do because I go to my Father." [Verse 12.] He would intercede for them, and would send them His own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who believe in Christ.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." This promise is given on a condition: "If ye love me, keep my commandments." [Verses 13-15.] The ten commandments, Thou shalt, and Thou shalt not, are ten promises, secured to us if we render obedience to the law governing the universe. A certain lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.] This is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined. It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God.

The whole universe is under the control of the Prince of life. Fallen man is subject to Him. He paid the ransom money for the whole world. All may be saved through Him. He calls upon us to obey, believe, receive, and live. He would gather together a church embracing the whole human family, if all would leave the black banner of rebellion and place themselves under His banner. Those who believe on Him, He will present to God as loyal subjects. He is our Mediator, as well as our Redeemer. He will defend His chosen followers against Satan's power, and will subdue all their enemies. Through Him, they will be conquerors and more than conquerors. Writing to the Ephesians, Paul says, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places." [Ephesians 1:18-20.]

“Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.” [Daniel 12:10.] “I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. ... Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.” [Hosea 14:5-7, 9.]

Those who dishonor God by transgressing His law may talk sanctification, but it is of the same value, and just as acceptable, as was the offering of Cain. Obedience to the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy. “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 manifest myself to him.” [John 14:21.] Again Christ repeated the condition of union with Him. This promise is made to every sincere Christian. Our Saviour speaks so plainly that no one need fail to understand that true love will always produce obedience. Obedience is the sign of true love. Christ and the Father are one, and those who in truth receive Christ will love God, as the great center of their adoration, and will also love one another; and in so doing they will keep the law.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of the 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.” [Verses 16, 17.] Christ was about to depart to His home in the heavenly courts; but He assured His disciples that He would send them a Comforter, who would abide with them forever. To the guidance of this Comforter all may implicitly trust. He is the spirit of truth, but this truth the world can neither see nor receive.

Christ gave His followers a positive promise that after His ascension He would send them His Spirit. “Go ye therefore,” He said, “and teach all nations, baptizing them in the name of the Father (a personal God), and of the Son (a personal Prince and Saviour), and of the Holy Ghost (sent from heaven to represent Christ); teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:19, 20.]

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said, I go unto the Father; for my Father is greater than I.” [John 14:26-28.] This assurance was given to the disciples to be given to all who should believe on Him till the close of this earth’s history.

Christ desired His disciples to understand that He would not leave them orphans. “I will not leave you comfortless,” He declared; “I will come to you. Yet a little while, and the world seeth me no more; but ye

see me; because I live, ye shall live also." [Verses 18, 19.] Precious, glorious assurance of eternal life! Even though He was to be absent, their relation to Him as to be that of a child to its parent.

"At that day," He said, "ye shall know that I am in the Father, and ye in me, and I in you." [Verse 20.] He sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but He desired them to realize that He would live again. And although after His ascension He would be absent from them, yet by faith they might see and know Him. And He would have the same loving interest in them that He had while with them.

Christ assured His disciples that after His resurrection He would show Himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood—that there is a complete union between Christ and His Father, a union that will always exist.

The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone. These are times when the Comforter will be sent in answer to the prayer of faith.

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always there, one given in Christ's place, to act in His stead. He is always at our right hand, to speak soothing, gentle words, to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit—love, joy, peace, long-suffering, gentleness, goodness, faith.

Ms 71, 1897

Denouncing the Pharisees

July 11, 1897

Christ is in the temple for the last time. He had given warnings and denunciations to the Pharisees and scribes while at their table, invited there that they might find something whereby they might cause him to be put to death. Now He addresses them and His disciples saying, "The scribes and the Pharisees sit in Moses' seat." [Matthew 23:2.] The Jewish teachers stood up to read the Scriptures, but were seated when they expounded them. As persons exalted, they supposed themselves capable of acting in the place of Moses as interpreters of the law given by God.

"All therefore," continued Christ, "whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say (when teaching the law from the Scriptures) and do not." [Verse 3.] They did not bring their own works into accordance with the written Word. They enjoined upon others what

they were to do, but their own teaching they did not practice. “For they bind heavy burdens (of requirements and exactions) and grievous to be borne, and lay them on men’s shoulders: but they themselves will not move them with one of their fingers.

“But all their works they do to be seen of men: they make broad their phylacteries and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the marketplaces, and to be called of men, Rabbi, rabbi.” [Verses 4-7.] Whatsoever good thing they do, whatever zeal they show, is not that they may obey and honor God, but to gain approval and respect for themselves, that others may think them pious and holy. Their phylacteries were strips of parchment, with scriptures written upon them, and were worn upon the wrists, the forehead, and the arms. But all this outward appearance of piety was, through their spiritual pride, only violating both the spirit and the letter of the law.

The oft repeated “Rabbi” was very acceptable to the ear, but Jesus warned His disciples against this. He said to them, “But 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. Neither be ye called masters: for one is your Master, even Christ.” [Verses 8-10.]

By these words Christ meant that no man is to place his spiritual interest under another as a child is guided and directed by his earthly father. This has encouraged a spirit to desire ecclesiastical superiority, which has always resulted in the injury of the men who have been trusted, and addressed as “Father.” It confuses the sense of the sacredness of the prerogatives of God.

Of this list of sins the scribes and Pharisees were guilty; and it was for this reason that Christ denounced them. “Woe unto you, scribes and Pharisees, hypocrites!” He said, “for ye shut up the kingdom of heaven against men.” [Verse 13.] And to the lawyers He said, “Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.” [Luke 11:52.]

Knowledge is the only key that will open heaven. The inspired John declares, “But this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent.” [John 17:3.] A right knowledge of God and of Jesus Christ whom He hath sent is eternal life to all who believe.

“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widow’s houses, and for a pretense make long prayer; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte and when he is made, ye make him twofold more the child of hell than yourselves. ... Woe unto you scribes and Pharisees, hypocrites! for 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. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but [within] they are full of extortion and excess.

“Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men’s bones and of all uncleanness. Even so ye also [outwardly] appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, All these things shall come upon this generation.” [Matthew 23:14, 15, 23-36.]

Anguish, deep and unfathomable, pressed upon the soul of Christ; and in the intense pain of unrequited love He exclaimed, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, (Not content to receive with indifference and spurning God’s messages sent by His servants unto thee, your enmity and hatred against God you have vented upon His messengers. You will not suffer them to live.) how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” [Verse 37.] The same works that ye do to My messengers whom I send will be reflected back upon you. Refusing to be gathered, you will realize what it means to be scattered, to be the despised of all nations.

“How often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not.” [Luke 13:34.] Christ’s representation is a most striking one. He would have gathered her children together as a hen gathereth her chickens under her wings. He would have given them protection, they would not have been left defenseless. When the hen sees that her brood is in danger, she calls them under her sheltering wings to protect them. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings should suffer. This will Christ do for those who fly to Him for refuge. He will gather His children together under His mediatorial wings, and there they will be safe.

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked nation. Do ye thus requite the Lord, O foolish people, and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? ...

“For the Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. ... For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up? For their rock is not [as] our Rock, even our enemies themselves being judges.

“For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and laid up among my treasures? To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and that there is none shut up or left.” [Deuteronomy 32:1-6, 9-12, 28-36.]

What lofty representations are here given. These words were repeated unto all Israel, and formed a song which was often sung, poured forth in exalted strains of melody. This was the wisdom of Moses to present the truth to them in song that in strains of melody they should become familiar to them, and be impressed upon the minds of the whole nation, young and old. It was important for the children to learn the song, for this would speak to them, to warn, to restrain, to reprove, and encourage. It was a continual sermon.

“Behold, your house is left unto you desolate,” Christ said, “For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” [Matthew 23:38, 39.] In the lamentation of Christ, the very heart of God was pouring itself forth in His representative. This is the separation struggle, the mysterious farewell of the long-suffering love of Deity. It is the expression of abused, rejected love. Christ had exhausted every resource.

The most terribly momentous period of the Jewish nation was at that time when Jesus was in their midst. Yet it was this generation, that had been honored and favored above all people upon the earth, who were guilty of rejecting all the importunity of the yearning love of Christ. “Ye would none of my counsels,” He says; “ye despised all my reproofs.” [Proverbs 1:30.] “Ye will not come unto me that ye might have life.” [John 5:40.] Therefore your destruction lieth at your own door: you are yourselves responsible.

“Behold your house is left unto you desolate.” [Matthew 23:38.] The chosen nation of God must receive its eternal retribution for its refusal of Christ. Here the Jewish nation, as a nation, was divorced from God; the natural branches of the olive tree were cut off.

In the rejection of Christ by the Jewish nation is a representation of all who refuse the only Help and Hope of the fallen race.

Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that glory once visible in the holy of holies over the mercy seat, where the high Priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. This was the Shekinah, the visible pavilion of Jehovah.

It was this glory that was revealed to Isaiah, when he says, “In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face; and with twain he covered his feet; and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” [Isaiah 6:1-4.] “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. These things said Esaias, when he saw his glory, and spake of him.” [John 12:38-41.]

The disciples were unable to comprehend Christ’s words in reference to the destruction of the temple. They called His attention to its massive stones saying, “Master, see what manner of stones, and what buildings are here!” [Mark 13:1.] These stones were of purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones as these could be overthrown they could not comprehend. But Jesus said to them with solemn earnestness, “Seest thou these great buildings?” You point to these massive stones as apparently indestructible; but listen to My words, “There shall not be left here one stone upon another that shall not be thrown down.” [Verse 2.]

These words were spoken in the hearing of a large number of people; but when He was again alone, Peter, James, John, and Andrew, came to Him, saying, “Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” [Verse 4.]

When Christ referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the great final conflagration which shall take place in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and no more cover her slain. Now turning to His disciples He said, “Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars, and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against Kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows.

“But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before kings and rulers for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you, take no thought before hand what ye shall say, neither do ye premeditate: but whatsoever shall be given you

in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." [Verses 5-13.]

*****

Pharisees, Herodians, and Sadducees have all in their turn, and in the most artful manner, sought to entangle Christ in the different questions put to him, hoping to find something in His answers to answer their purposes against Him. But every question was met in such a plain, intelligent manner that light, most precious light, shone into the minds of that large concourse of people. Seeds of truth were sown that would yield their harvest.

As Jesus looked upon His frowning enemies, who were so filled with wrath that if they dared they would have killed Him then and there, He turned to His disciples, and said to them privately, "Blessed are the eyes that see the things which ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." [Luke 10:23, 24.]

Pharisees, Herodians, and Sadducees, with their expectations disappointed, stood with lowering brows. They were filled with bitterest hatred because they were silenced. They dared not venture another question, but suggested to a lawyer standing by that he should question Christ concerning the law.

"And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy soul, and with all thine heart, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he answered and said, Thou hast answered right; this do and thou shalt live." [Verses 25-28.]

"But he, willing to justify himself said, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come, I will repay thee. Which now of these three thinkest thou was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise." [Verses 29-37.]

But Christ saw that convincing Scriptures statements was not what his adversaries wanted. The mysteries of the kingdom of heaven would never be seen by these cavilers. The glorious gospel truth would ever remain a mystery to those who had exalted themselves to high positions of influence because of their supposed knowledge of the Scriptures. Those who wish to see are those who are willing to do the will of God. They will see His doctrines in a new attractive light. And they will not only see, they will receive, and eat and digest the truth as the bread that came down from heaven.

Those who are in high places, but who have turned away from the light that has been shining into their hearts, because too proud to be educated by the greatest Teacher that the world has ever known, will become more and more blinded and hardened to spiritual truth. Again, those who have light and evidence, and who cherish that light as a thing of value, to these will be given greater light, and they shall have abundance. They will be rewarded with more grace, an increase of that which they appreciate. But those who have no place in mind and heart for the principles of truth, who will not yield to evidence, will lose their power to discern what is truth. They estimate of no value that which they have received, and it dies for want of being cherished. Some erroneous principles supply the place of the precious treasures of light and understand of spiritual truth.

Many who hear and recognize the voice of God refuse to cherish His instruction because it conflicts with their ambitious designs. Their false theories and reasoning are more agreeable and satisfactory to them, and these are cherished until truth becomes distasteful. Truth is covered up with falsehood. They will not subject themselves to the control of its principles.

But no one need be lost. “But if our gospel be hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus’ sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [2 Corinthians 4:3-6.]

Ms 72, 1897

Extracts on the Life of Christ

July 1897

In common with the Jewish teachers, the disciples expected to see in the Messiah a personage altogether different from the one that appeared. The rulers looked for Christ to come as a conquering prince, to sit on David’s throne, and gather the nations under His rule. They declared that a conqueror, one riding forth in the greatness of His strength, was to come. The Scriptures concerning His second advent, when He will come in the clouds of heaven, with power and great glory, they applied to His first advent. They boasted of the promises made to Israel, but they made no account of the conditions upon which these promises were made—entire obedience and loyalty to the will and Word of God. But the reason of their subjection to heathen rulers is plainly stated. The Lord could not favor or bless them because of their sins.

Had the Jews preserved their piety and purity, they would by searching the Scriptures have seen that they had been entirely misled by the rabbis. This misapplication of the Scriptures was the foundation of the desire of the disciples to be first. Notwithstanding the lessons Christ had given them, the desire for self-exaltation appeared whenever circumstances were favorable. Christ's instruction did not effectually subdue or change their spirit. For this reason, as the hour of his trial drew near, Christ thought that the time had come to open before them His future suffering, shame, and death. Peter was so stirred at the revelation that he rebuked his Master, whom he had just acknowledged as the Son of God. "Be it far from thee, Lord," he said, "this shall not be unto thee." [Matthew 16:22.]

Several times Jesus opened the future to the disciples in plain language, but they did not care to think about what He said. Because of this, the events came to them as a surprise. And afterwards, as they reviewed the past and saw the result of their unbelief, they were filled with sorrow.

After Christ was crucified, the disciples did not believe that He would rise. He had stated plainly that He was to rise the third day, but they were perplexed to know what the rising from the dead might mean. This unbelief left them in utter hopelessness. When Christ was buried in the tomb, their hopes were buried with Him. They were bitterly disappointed. All they knew was that the One they had hoped would deliver Israel was dead. Their faith did not penetrate the shadow that Satan had cast athwart their horizon. Despondency, sorrow, and despair crushed their souls.

The rabbis could not interpret to suit their position the Scriptures referring to the scenes through which they had passed. All was mysterious to the disciples; but if they had believed the Saviour's word, how much sorrow they might have been saved. When they saw the great precautions that were made lest they should steal Christ's body from the grave, strange impressions, that they dared not frame into words, were made upon their minds.

As Christ ascended to heaven, He was seen by the disciples and glorified before them. Then they remembered the words He had spoken. If, when He lay in the tomb, they had searched the Scriptures to see what was written concerning Him, they would have found comfort and hope.

It is important that we at this time search the Scriptures with humble hearts, that we may know what is truth. We are not to bring to the Scriptures, as many do, traditions that have been handed down from generation to generation, and try to interpret the Scriptures by them. We must know what the Word of God says. Then we are to receive the Word gladly, without measuring the result.

*****

It was at the time of the feast of Passover that the offering of the only begotten Son of God was made. He was the antitype of all the sacrifices that the Jewish nation had offered. His life was given for the life of the world. His sacrifice, full and complete, enables God to pass over the repentant sinner. The Father let His wrath fall upon His only begotten Son. Although innocent He pronounced Him guilty.

The publicity attending the events of the crucifixion was appointed by God. At the time of the passover the Jews assembled at Jerusalem from all the countries whither they were scattered. The city could not

hold the people that came together. And on this occasion, thousands who had heard of Jesus came to behold Him, and what they saw led them to search the Scriptures as they had never searched them before. The actions of the priests and rulers, and their very words, had been traced in prophetic history, and all fell into line, as prophecy declared that it would.

Multitudes saw Christ hanging on the cross. They beheld the heavens, the earth, the rocks, and the very atmosphere declaring that the Son of God was dying on Calvary. A great earthquake opened the graves of the dead. The graves of Israel's prophets and judges were torn open. At the temple the worshipers saw the veil which hid the most holy place from view torn from top to bottom. These events would never be forgotten.

"O Lord," writes the prophet, "I know that the way of man is not in himself; it is not in man that walketh to direct his steps." [Jeremiah 10:23.] The Almighty hand was directing events. One scene of deep significance followed another. The result was that many did not rest till they had settled for themselves what these things meant.

These events meant much to the world. Scenes were taking place that decided eternal truth for future ages, truth that affected heaven and earth. But this world is to small to compass the entire question. God requires more space than this speck of a world.

Today men and women fail to appreciate the events of God's providence. They think that they are merely happen-so's. We would present the fact that God places men and women in positions, and then removes them, putting others in their places. These reveal their true character, and then others come in to act their part. Thus the work will continue till the close of time.

*****

Those who acted out their satanic cruelty by abusing the body of Christ were not willing to remain near the scene of the crucifixion, for a dread horror of the wrath of the Lamb haunted them.

Ms 73, 1897

Our Words, Part 1

July 2, 1897

"A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:35-37.]

It is the privilege of all to fill the chambers of the soul with pure and holy treasures by making themselves thoroughly familiar with the precious words of Christ, spoken for our edification and instruction. "The entrance of thy word giveth light; it giveth understanding unto the simple." [Psalm 119:130.] This does not mean those who lack reason and intellect. It means that class specified in Isaiah

57:15. By heeding the reproofs and encouragement given in God's Word, we may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness." [Colossians 1:10, 11.] Those who are thus strengthened will not walk with head bowed down like a bulrush, but the opposite. Cheap, nonsensical remarks, spoken to create levity, will not fall from their lips.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of our sins." [Verses 12-14.] Then shall not all, old and young, learn to converse in the language that is spoken by those who are translated into God's kingdom? Shall not our words be such as will be heard with pleasure by our heavenly Father?

Many feel at liberty to use the talent of speech recklessly, without thinking of the influence their words will have upon others. The Lord sends His messages by whom He will, and those who feel at liberty to make disparaging remarks of the messengers and the message, need to remember that they would speak the same way of Christ, did He come to them as He came to His own people with a message that did not suit their ideas or their unrenewed hearts. Those who use their talent of speech to mimic the one who is speaking the words of God, are charged with having done this to Christ, for it is done to Him in the person of His saints.

The Jewish priests and rulers held positions of great responsibility. But they were unworthy of the holy office. They were not ignorant men; they were looked upon by the people as wise teachers, whom they must obey. But Christ said, of them, "Whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." [Matthew 11:16-19.]

Here is shown the improper use made of the gift of speech. John was the greatest prophet born of women. "Verily I say unto you," Christ declared, "among them that are born of women, there hath not arisen a greater than John the Baptist. ... This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee." [Verses 11, 10.] He was sent by God to prepare the way for His only begotten Son; but bitter, unkind words were spoken of Him, and those who spoke these word pronounced judgment on themselves in so doing. "They say, He hath a devil," Christ said. [Verse 18.] Did that make it so? No; these words were spoken because he called men to repentance.

The pious rulers would not receive John, and neither would they receive Christ, who declared unto them, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Christ clothed His divinity with humanity to meet humanity where it was, but not to speak the words of humanity. He sat

at the table with publicans and sinners, where He was treated with much greater respect than among those of His own nation. He went among the most needy to speak words of life and to sow the seeds of truth, for there He found more hopeful subjects than among the jealous, prejudiced scribes and Pharisees, who thought themselves exalted to heaven by their position.

“Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw.” [Matthew 12:22.] Christ carried on His work among the needy and suffering. These judged Him by His works. When the blind and dumb man was healed, the people were amazed, and they expressed their conviction when they said, “Is not this the Son of David?” meaning, Is not this the Messiah? [Verse 23.]

The gracious works they had witnessed were to them a convincing evidence that He who performed them had the power of God, and they had no thought of attributing them to any other agency. Hence the inquiry, “Is not this the Son of David?” But when the Pharisees heard it, they said contemptuously, “This fellow doth not cast out devils but by Beelzebub, the prince of the devils.” [Verses 23, 24.] These words were inspired by Satan. The enmity and prejudice of the rulers was stirred into a fury of madness; and priests and rulers, Pharisees and Sadducees, united in pouring forth their hatred. From the treasure house of their hard, stubborn hearts came the words, “This fellow doth not cast out devils but by Beelzebub, the prince of the devils.”

Thus the Pharisees sinned against the Holy Ghost. Their talent of speech was used to abuse the world’s Redeemer, and the recording angel wrote their words in the books of heaven. They attributed to satanic agencies the holy power of God, manifested in the works of Christ. They could not evade His wonderful works, or attribute them to natural causes, so they said, They are the works of the devil. In unbelief they spoke of the Son of God as a human being. The works of healing done before them, works which no man had done or could do, were a manifestation of the power of God. But they charged Christ with being in league with hell. Stubborn, sullen, iron-hearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin.

“If I had not come and spoken unto them, they had not had sin,” said Christ, “but now they have no cloak for their sin. ... But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.” [John 15:22, 25.] His works of mercy contrasted too decidedly with their pride, and selfishness, and evil actions. They could not bear to have His goodness, mercy, and tender sympathy acted out even to those whom they despised.

“And Jesus knew their thoughts, and said unto them, Every kingdom, divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with me is against me, and he that gathereth not with me, scattereth abroad.” [Matthew 12:25-30.]

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it will not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.” [Verses 31-33.] In Christ’s works the Pharisees were given sufficient evidence of His mission, but they rejected this evidence.

“O generation of vipers, now can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.” [Verse 34.] By their words the Pharisees and Sadducees were exerting a deadly influence upon the people, who looked upon them as wise and good men. They were false teachers, poisoning the religious principles of the people by their deception, and teaching for doctrines the precepts and commandments of men. The Pharisees especially were stirred by a power from beneath, and they strove earnestly to exalt their manufactured precepts, their traditions and man-made commandments, above the law of God.

As for you, Christ said, your words reveal the malignity of your hearts. “A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [Verses 35-37.] Your words are an index of your character, and they will testify against you.

Here we see the importance of carefulness and modesty in the employment of speech. This talent is a great power for good when it is used aright, but it is just as great a power for evil when the words spoken are poisonous. If this talent is abused, out of the heart proceeds evil things. The words are either a savor of life unto life, or of death unto death.

As those who claim to be Christians, we are under solemn obligations to reveal the truth of our profession by our words. The tongue is a little member, but what an amount of good it can do if the heart is pure. If the heart is stored with good things, if it is filled with Christian tenderness, sympathy, and Christlike politeness, this will be shown by the words spoken and the actions performed. The light shining from the Word of God is our guide. Nothing so weakens a church as a wrong use of the talent of speech. We dishonor our Leader when our words are not such as should come from the lips of a Christian.

“Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure.” [Philippians 2:12, 13.] The quality and value of our works are shown by our words. When our works and our words harmonize, we show that we are consecrated to God, perfecting holiness in His fear. As we give ourselves, soul, body, and spirit, to Him, He works in us, both to will and to do of His good pleasure.

But the work of God is crippled, and God is dishonored, by the abuse of the talent of speech. Jealousy, evil surmising, and selfishness are cherished in the heart, and the words reveal the inward corruption. Evil thinking and evil speaking are indulged by many who name the name of Christ.

The love of God in the heart will always lead us to speak gentle words. “Charity (love) suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.” [1 Corinthians 13:4-8.] Shall we not remember this? If the love of God is in our hearts, we shall not think evil, we shall not be easily disturbed, we shall not give loose reign to passion, but we will show that we are yoked up with Christ, and that the restraining power of His Spirit leads us to speak words that He can approve.

The yoke of Christ is the restraint of the Holy Spirit, and when we become heated by passion, let us say, No; I have Christ by my side, and I will not make Him ashamed of me by speaking hot, fiery words. Christ’s word to all who are connected with Him, is, “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.” [Matthew 11:29, 30.]

The love of Christ in the heart is revealed by the expression of praise to God. Those who are consecrated to God, soul, body, and spirit, will reveal this by their sanctified conversation. Of their hearts are right, their words will be pure and clean, showing an elevated principle working in a sanctified direction. The mind will be absorbed in holy contemplation, and there will be a sense of the presence of God.

“Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” [2 Peter 1:10-12.] This admonition an warning was left upon record for all who have a knowledge of the truth, and claim to be Seventh-day Adventists. Our probation is of more value to us than all the gold or silver of the whole world. Man has been given a second test and trial; but it was at an infinite cost to heaven that we were granted another opportunity to form characters that God can approve.

Christ united His divinity with humanity. He possessed the qualities of infinite and finite. In His person all excellence dwells. His sacrifice was our ransom from the slavery of sin. By His atonement we are enable to sit with Him on His throne, and share His glory. Then shall we, with such possibilities before us, show ourselves incapable of appreciating the heavenly gift? As the recipients of His grace shall we not act our part in working out our own salvation with fear and trembling? For it is God that works in us, both to will and to do of His good pleasure. Man works, and God works. The Lord can do nothing without the cooperation of man.

“The seed is the word of God.” “He that receiveth the seed into good ground is he that heareth the word and understandeth it, which also beareth fruit (even the fruit of the lips, in appropriate words to the glory of God); and bringeth forth, some an hundredfold, some sixty, and some thirty.” [Luke 8:11; Matthew 13:23.] Christ was fruitful, because He had that faith that works by love and purifies the soul.

The fruitful hearer is a sincere receiver and believer in Jesus Christ. A true believer shows that his character has been transformed by living a spiritual and practical life, by living on every word that proceeds out of the mouth of God. This will be revealed by the words that fall from the lips, and by zeal in good works. Has the hearing of the Word humbled our pride? Has it wrought genuine repentance in the soul? Do the fruits of righteousness appear in our lives, shown by our holy conversation? Are we bringing forth fruit continually to the glory of God? Or do others see how little we, who profess to believe the truth, reveal it in our own characters.

We are responsible for the gift of hearing and for the gift of speech. These gifts may be used to the glory of God. Will not those who have ears to hear, hear as for their lives, and hear to a purpose? Take heed and obey. To truly believe on the Son of God is to have Christ dwelling in the heart, and to dwell in Christ. Then the Lord is glorified by a pure and holy service. If you love Jesus, you will glorify Him by your words.

“Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.” [Ezekiel 36:25-28.]

Will not those thus cleansed by the Holy Spirit manifest it by the words spoken? Will they not be holy in all manner of conversation? Having received the message of truth for this time, will they not reveal this truth “in all holy conversation and godliness, looking for and hasting the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.” [2 Peter 3:11-14.]

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear.” [1 Peter 1:13-17.]

Is Christ formed within us, the hope of glory? If so, the society of the frivolous will be avoided. If we put on Christ, and wear His garment of righteousness, we shall certainly reveal the bright beams of His righteousness by pure and holy conversation. Let all who read these words take heed, and ascertain the character of the fruit borne by their words.

There is too little conversation among Christians in regard to the precious chapters in their experience. They seldom make mention of the divine goodness, mercy, and love of God, manifested in His giving His Son to die for the world. This He has done for us, and should not our love and gratitude demand

expression? Should we not strive to make our words a help and an encouragement to each other in our Christian experience? Unbelievers are often convicted as they listen to pure words of praise.

“Wherefore laying aside all malice and all guile and hypocrisies, and envies and all evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be that ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” [1 Peter 2:1-5.]

The education of speech must not be neglected in our schools. Those who go into society, with a desire and a determination to be as Christ commanded them to be, will not condescend to unchristian conversation. They will seek to represent Christ by their spirit and words. They will aim to promote the happiness of all with whom they come in contact by revealing Christ as the sin-pardoner, by taking notice of those who are neglected, by informing the ignorant, encouraging the desponding, comforting the afflicted, supporting the weak; and in these labors of love they will realize that they have a divine Helper.

“If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” [James 1:26, 27.] Those who do this work must seek strength and wisdom from above. They must be refreshed by drinking from the stream of life, that their labors may not become exhaustive; for those who are doing God’s service will strive to communicate more than they receive. Therefore provision has been made for every soul.

“Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” [Zechariah 4:6.] The golden oil, representing the Holy Spirit, is communicated to God’s servants by the two anointed ones that stand by the Lord of the whole earth. This will supply the necessities of all who hunger and thirst after righteousness. But if we make no preparation by self-examination and prayer, we cannot receive this precious oil.

Please read Isaiah 58. Great light is given in this chapter. The earnest prayer from the humble, contrite heart will be heard and answered. “Blessed is the man that trusteth in the Lord, whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [Jeremiah 17:7, 8.] This we have a right to expect if we co-operate with God by consecrating our selves, soul, body, and spirit, to His keeping. There will then be no cheap experience. No foolish talking or evil speaking will be heard. The tongue will utter right things.

“I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and his great goodness toward the house of israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie. 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." [Isaiah 63:7-9.] This should be the theme of our conversation.

The Lord has rich blessings for all who serve Him in righteousness and truth. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for purity and holiness, will bear fruit in words that reveal the character of the heart-treasure. This is religion. The Lord will reveal Himself to all who thus serve Him, and will give them knowledge, that they may be fruitful in good words and good deeds. Let us pray as did David, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer." [Psalm 19:14.]

Ms 74, 1897

Our Words, Part 2

July 4, 1897

Our education in regard to the science of conversation will be in every way improved if we make the Word of God our study. This branch of education has been woefully neglected. Many receive diplomas from college who have not earned them by gaining an all-round education. Teachers and pupils are apt to skip the important matter of the education of speech. For want of training in this line, students lose much. They go from school to be deficient all through their life-experience.

Defects in the habit of speech are quite general. The flood wood, the rubbish, that composes the conversation of the present day is a disgrace to the name of Christian. What a mass of words come from human lips on trifling, common, earthly subjects; but scarcely a word is spoken in regard to the unseen, heavenly country, which, as pilgrims and strangers, men and women professing to be seeking. Those who talk thus honor neither themselves nor God. How will we learn to converse in the presence of the angels and of the saints in light unless we learn here in this life?

Let all who have placed themselves on the side of Christ, the greatest Teacher the world ever knew, learn from Him the art of conversation. In this science, practice makes perfect. If you are placed in the company of those whose flood of foolish talk bears all before it, change the conversation, if possible. By the help of the grace of God, quietly drop words, or introduce a subject, that will direct the conversation in a profitable channel.

One of the finest and most elevating branches of education is that of knowing how to address members of the household, that the influence of the words spoken will be pure and incorruptible. The proper conversation of a Christian is that which will enable him to interchange ideas. Loud-voiced words, that help and bless no one, might better be changed for words of good, elevated, enlightened common sense. This line of work is the greatest missionary enterprise in which any Christian can engage. Those who use the organs of speech as the living machinery of God, become living stones in his temple, emitting light and knowledge.

The warnings and instruction of the Word of God are least heeded on the subject of speech. If students would live according to the Bible rule, the glory of God would be their aim in the exercise of the God-

given faculty of speech. They would diligently educate the tongue, so that it would not utter strange and perverse things. Thus they would indeed be overcomers in this exercise, which it is so difficult to practice. Great advancement would be made in garrisoning the citadel of the soul, that Satan should not enter to take possession.

Let us come to the unerring Counsellor. What saith the Word of God? “Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts.” Notice these words. “And let the peace of God rule in your heart.” If you do this, a flood of words that have in them no virtue or goodness will not pour from your lips. “To the which also ye are called in one body, and be ye thankful. Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [Colossians 3:12-17.]

This is the education we need in our schools. The hasty, reckless use of the faculty of speech lies at the foundation of nearly all the church troubles that exist. Evil speaking should be dealt with as a misdemeanor that is subject to church trial and separation from church membership, if persisted in, for the church cannot be set in order in any other way.

All who claim to be sons and daughters of God should be, in every sense of the word, missionaries. They may never be called to work in foreign countries, and they may be. But however this is, all should make painstaking effort in their education to use correct language. The power to transform the heart is not yours, but you are the channel through which is made known the manifold grace of God. The Holy Spirit is at your command. “Ask, and ye shall receive.” [John 16:24.] Heart-prayer will be heard in your own behalf, and in the behalf of the souls perishing around you. You will be heard by Him who dwelleth in the heavens.

We should receive the education essential in the line of conversation, that we may know how to speak right words and how to speak in a proper tone, that our words may be a power for good. The truth is no truth to us unless it is brought into the inner courts of the soul. When this is done, our words are a channel through which truth is communicated to others. Sow the seed beside all waters, not knowing which shall prosper, either this or that. But be constantly educating yourself in how to use properly the faculty of speech. As you speak to others, lift your heart to God, praying that He will prepare their hearts to receive the heavenly seed. No man or woman can be that which they might be as laborers together with God in propagating the seed of truth without making earnest, painstaking effort in voice and word culture.

Those who do God’s service receive light and knowledge from Him. These precious truths they reveal in their daily intercourse and association with others. Their conversation is with grace, seasoned with salt. Every converted soul will feel the burden resting upon him to introduce the leaven of truth into the heart and character and conversation. This is the declaration that those who wear Christ’s yoke will

make in all suitable ways and on all proper occasions. Thus will they reveal the transforming grace of the truth of the Word of God. God requires all to serve Him to the full extent of their ability, praying for the Holy Spirit's guidance, and believing that they will receive an answer to their prayers. But who are working as God requires them to work for the saving of the souls for whom Christ has given His life?

The light given me by the Word of God is that the speech needs to be converted and sanctified. The Lord requires that education should be given in the science of conversation. This faculty has been much abused and perverted. It has not been held as a precious gift from God, to be used to glorify His name. The words are a power for good or evil, a savor of life unto life, or of death unto death.

Choice words must be spoken by those who would do service for Christ. Haphazard words, hasty, common words, talking for the sake of talking, when silence would be better, is a sin. Those who are the most wordy exercise no wholesome influence upon the society in which they live and move. Bible religion is not to be boastfully paraded, but quietly practiced in good words and works.

Those who would bring forth precious things from the storehouse of the heart will avoid all cheap reading, all cheap ideas and talk. They will seek for the most precious store of information. They will search the Scriptures, that they may understand the Word of God. This is represented by Christ in the sixth chapter of John as eating His flesh and drinking His blood. "This is the bread that cometh down from heaven," Christ said, "that a man may eat thereof, and not die. ... Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. ... It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life." [Verses 50, 53-56, 63.]

God's children should learn the art of making the very best use of the faculty of speech. A heart that is converted to God will have a converted tongue. He who is thus converted will converse upon the highest and most important of all subjects. We must have an understanding of the great spiritual truths of the Word.

We must cherish the truths that will refine, expand, and ennoble our religious experience. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which we eat and drink, and which enters into our spiritual life, for "out of the abundance of the heart the mouth speaketh." [Matthew 12:34.]

Young and old, remember that you must feed upon the Word. You must seek the grace of Christ in order to unlearn the wrong habits of conversation that you may have fallen into. God would have you receive and believe in Christ, that you may receive of Him power to become the sons and daughters of God. Christ has purchased you with His own blood, and He expects of you more than you give Him. He wants you to rise to the high standard of Christian perfection. You must cultivate every faculty and power He has given you for wise improvement. You are not to be mere ciphers in the world. You are to use your time to acquire good sense and a stock of knowledge that if properly used will give a valuable experience.

Cultivate the precious gift of speech, as an agency entrusted to you by God. Do not introduce frivolous nonsensical subjects of conversation. Talk so that minds not of our faith will receive the impression that sound speech and sound principles have been brought into your education. “Ye are the light of the world.” [Matthew 5:14.] Who are thus honored? All who have improved their opportunities to learn how to serve the Lord in the gift of speech.

“As ye have therefore received Christ Jesus the Lord, so walk ye in him; (not in self, not by following your old habits, not by speaking your own words, and acting with foolishness and frivolity) rooted and built up (then there is to be an upward growth), and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” Do we, who make so high a profession, have corresponding works? Now comes the caution. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, which is the head of all principalities and powers.” [Colossians 2:6-10.]

Will we give heed to these things? The Lord would have all Christians shine as lights amid the moral darkness of the world, revealing a better way than those [who are] of the world are following. By speaking well chosen words, Christians can lift minds into a higher, holier atmosphere. Speak interesting words. It is a sin for any Christian to indulge in the cheap rattle of conversation that is often carried on. If a love for divine things is cultivated, if Jesus abides in the heart by faith, the speech will reveal the presence of Christ.

The extent of a Christian’s usefulness is measured by his power to communicate that which he has received, and which has become experience to him. Education falls short if students do not obtain a knowledge of how to use the faculty of speech, and how to use to the best advantage the education they have obtained. The youth are to commence when young to learn the proper manner of speech. “Young men likewise exhort to be sober-minded. In all things, showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” [Titus 2:6-8.] “Let no man despise thy youth,” Paul wrote to Timothy, “but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” [1 Timothy 4:12.]

Unless teachers and students work for themselves, God can accomplish nothing for them. In their school work there may be earnestness and prayer, and yet no perceptive progress may be made. There may be those who have an intense desire to see the working of the Spirit of God in the hearts of the students, but unless the students can be convinced that the hindrance is with themselves, they will leave at the end of the term little better than when they came. The hindering cause is the talent of speech, so free, so common, so abundant, and yet so worthless.

The soul will never free itself to come into the clear, deep knowledge of the love of God, until the speech is converted. They counterworking power of unsanctified, faithless, cheap words is the great hindrance to our prayers. God will draw nigh to every soul that will draw nigh to Him. But the Spirit of

God will depart from those who leave the presence of God and enter into vain conversation, speaking many words that are of no weight or purpose. The spiritual experience of such will stop abruptly.

The barriers you erect by indulging in wrong habits and customs separate you from Christ. These barriers between you and your God you may raise day by day. By choosing to make for yourself a clouded spiritual atmosphere, you are prevented from being in that pure, elevated atmosphere that should be breathed by every Christian. Do you know what it is to have that faith that works by love and overcomes the world? Remember that though the Scriptures are opened before you daily, and though you may listen as if pleased, yet unless you receive the truth you hear into the heart, they do not inspire you with the faith that works by love and purifies the soul. Unless you co-operate with God by doing His will, the labors put forth for you will be fruitless, for you yourself will counteract these labors by your unsanctified words.

Your prayers, you say, are not answered. Do you wish to know why? It is because you prayed with a divided heart, and the faint whispers you sent heavenward did not reach the throne of God before you forgot your prayer. Had you prayed, had you watched, had you answered your own prayer by guarding your speech, that no word of a frivolous character, no word of evil speaking, no word of fretful repining, no harsh words, should escape your lips, you would have realized a great blessing, a steady, earnest, hopeful peace of mind.

If students will have the moral courage to live the truth day by day, its sanctifying power will have a wonderful influence on their speech. They may make some alteration in their ways and manners, but no fruit is produced until the speech is sanctified. They may hear the truth, but they will make no decided change unless they eat the Word of God. Until the truth becomes a part of them, they may assent to it till it is opposed, but they show by their speech that the Word if not to them the bread of life. God has given to every one the opportunity and privilege of becoming a partaker of the divine nature, thus becoming one with Jesus Christ. But many show by their words that they do not feed on Jesus Christ, and therefore they cannot shine, they cannot communicate that which is not their meat and drink. Their use of the talent of speech shows that they have gathered only chaff.

Providence goes hand in hand with grace. In His love Christ is knocking for entrance in the heart. But with many trash and nonsense bar the way, and Christ refuses to take up His abode in a heart filled with idols and rubbish. Such do not support the truth, but hinder its purpose and advancement. Apparently, there is a middle position; but no so. We are either gathering with Christ, our talent of speech is devoted to the good of others, or we are scattering away from Him.

God has consented to use men as His co-laborers. Their measure of success is according to the degree in which they appropriate the truth by individual practice. No one lives to himself. Each will have a power of influence for good in proportion as he eats the Word of God. Then the light he receives from the truth of God as presented in His Word will be revealed in his conversation. To this end the teachers must have an experimental knowledge of the Word of God before they can properly communicate this to others.

These special points are not brought in as essential in the education given in our schools. These lines must be taken up, and the difference between bearing wheat or tares in the words which are spoken

must be made to stand out clearly. We must draw continually with Christ, learning of Him line upon line, if by any means some may be saved. Words that are in harmony with the words of the great Teacher must be spoken. Not one word should be spoken unadvisedly, for we are laborers together with God.

Are you not God's husbandry? Are you not His building? God is seeking to make you a temple for the indwelling of the Holy Spirit. Will you cooperate with Him, that the Spirit may do its office work upon heart, conscience, and character? There is room for teachers to work in this line, giving an all-round education. If this is not done, foolish conversation will close the way to the influence of the Spirit of God, and the instruction that, if received, would make students wise unto salvation will have no power upon mind or heart.

"That we henceforth be no more children," writes Paul, "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. ... Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. ... Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. ... Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying. ... And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Ephesians 4:14, 15, 25, 29, 32.]

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body. ... Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. ... The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

"My brethren, these things ought not so to be. ... Who is a wise man, and endued with knowledge among you? Let him show out of the good conversation his words 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 in 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." [James 3:1, 2, 5, 8-10, 13-17.]

Many precious opportunities are lost by inattentive, careless hearers. Notwithstanding all the earnest labor put forth, no fruit is produced. The daily walk is no better, no higher, than that of the worldling. There is no progressive development of Christian practice, springing out of Christian principle, the result and evidence of spiritual life within the soul. All such are represented by that class of whom the Lord spoke to the prophet Ezekiel, "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words; but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song, as

one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." [Ezekiel 33:31, 32.]

This class have no root in themselves. Their Christianity is superficial; it has not transformed their characters. They have a knowledge of the theory of the truth, but the heart is not melted, subdued, and converted. They believe for a time; but when tribulation arises and persecution comes for the truth's sake, they are offended and fall away.

A Herod, a Demas, an Alexander stand out in marked prominence on the pages of Inspiration. Like these, this class do their work under the training of the enemy. As long as their path runs smoothly and in accordance with their own particular ideas, they are well satisfied to float along; but when obstacles or trials are met, when their personal habits or selfishness are rebuked, they turn away like the displeased disciples. Describing this class, the great apostle to the Gentiles says, "Better had it been for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment given them." [2 Peter 2:21.] Better, far better, had they never known the truth, than to have had a knowledge of it, and then turn traitor to its principles.

"Thou desiredst not sacrifices, 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." [Psalm 51:16, 17.] Please read the sixty-sixth and sixty-seventh Psalms. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me. But verily, God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me." [Psalm 66:16-20.] This is the way in which our tongues should be employed. If we enjoy the love of God in our hearts, we will have something to say. From the treasure of our heart we will bring forth good things. We will render to God the fruit of our lips. Our words will be words of praise and thanksgiving.

Ms 75, 1897

The Position God's People Should Occupy

July 29, 1897

Those who accept Christ will follow on to know the Lord. This acceptance means conversion through the Holy Spirit's power and efficiency. The working of the Holy Spirit upon the human agent brings to him a conviction of sin, makes him susceptible to truth, [and] enables him to discern and make earnest application of it to his own heart. This power preserves him from falling under temptation, and imparts to him wisdom in winning souls to Christ. And every true believer who will follow on to know the Lord will have this power working in him. He will discern in Christ not only the Alpha of Genesis, but the Omega of Revelation. He will learn by personal experience that Christ is the Root and the Offspring of David, the Bright and Morning Star, and that it is through His church, His people in their unity, that He is to shine in undimmed luster to the world. He beholds himself as the work of Christ. Having the mind of Christ, he walks in His footsteps, and his good works and love for others testify to the world that He is

Christ, that God has sent His Son to impart His Spirit to His people, and that they may represent Christ in their love for one another.

God's people dishonor Him when, traveling the narrow path that leads to eternal life, they take the attitude of mourners, when they cover the altar of God with their tears. The service of God is a cheerful service, and should make the church full of the brightness of Christ. God is pleased when divine joy and praise and thanksgiving proceed from the lips of those who have kissed the lips of Christ, not to betray Him, but in love and peace and reconciliation.

But there is a false religion cherished, which is worldly and selfish—one that will contaminate the holy principles of righteousness. God is not pleased to have His people consider that their joy and elevation must come through the channels that parties of pleasure afford. In order to be missionaries, to do God service, we must work in Christ's lines. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." [Jude 20, 21.] If we consider heaven desirable, if we would enter the abodes of bliss, we must develop characters after the model that Christ has given us. We must prepare for the companionship of the holy and the pure, for the angelic host, for the presence of God, and our Redeemer whose we are by creation and by redemption.

The converting power of God must come upon church members. Then they will be blessed, and be made a blessing to others. Individual daily conversion will accomplish everything for Christ's body. It brings them daily into divine relationship with Himself, and their methods and plans, their tact and ability, are cultivated for Christ's sake to do the will of the Father. Thus by placing themselves with true contrition of soul where they can be worked by the Holy Spirit, they bring the very highest qualifications into the work of God, and the church moves forward in the straight and narrow path.

God calls upon His people to be alive to the importance of preaching Christ as the Root and Offspring of David, the Alpha and the Omega, the Author of our redemption. The words of truth to be voiced by His servants in the church cannot be called a new revelation; but as men come near unto God, the entrance of His word "giveth light, it giveth understanding to the simple." [Psalm 119:130.] The simple are the humble and contrite in heart, made so by the opening of their eyes to behold wondrous things out of God's law.

The Lord designs that in the revelation of truth in all ages the doctrines of grace shall be gradually unfolded to the comprehension of men. If we follow on to know the Lord, we shall know His going forth is prepared as the morning. His truth unfolds as the obscurity of dawn brightens into the radiance of noonday. We have been fully convinced of this fact in these meetings. I have received a blessing in hearing from human lips the presentation of rich truth indited by the Holy Spirit of God, presenting the requirements of God—a holy and perfect obedience; showing that complete satisfaction has been given the Father in His only begotten Son as a Lamb without blemish and without spot; and that through the merits and virtue of Christ's character, all who will believe in Him may become complete in Him.

The kingdom of heaven, in the sense of celestial truth, is like 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.

He digs over every part of it that he may come into possession of its treasures. So in searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search.

Thus it is with the teachings of Christ. But that which is of the greatest value and consequence to the Bible student is the truth in regard to the Holy Spirit. This occupies a vast tract in the teachings of Christ, presenting truths by which all minds become enriched. As they follow on to know the Lord, their minds become more susceptible of the truth, and they are enriched by the application to themselves. But the promise of the Holy Spirit is not appreciated because not discerned. Christians often stop short of the first approach to the acceptance of this gift. This subject needs to be brought home.

Many have so long been satisfied with meager enlightenment, they have so long been content to sip a few drops of the heavenly grace, that they are disqualified for the great things of God. They do not know what it means to live, both temporally and spiritually, by every word that proceedeth out of the mouth of God. But it is only those who live thus who will know the satisfaction of Christ as a personal Saviour. This promise is for all who believe in Jesus Christ, and is offered in largest measure. Its capacity is limited only as the human agent is incapacitated to receive it. There are souls to be rescued from customs and traditions, and errors hoary with age. They are starving and thirsty, while there is an abundance of the bread and wine of heaven in the influence of the Holy Spirit.

The spiritual blindness of the Jews in Christ's day had not become so dense all at once; it was a gradual process. They rejected the invitations of Christ, the Light of the world; they closed the windows of the soul that light might not shine into the chambers of the mind. For generations blindness had been gathering like a funeral pall around the rejecters of light. They had themselves forged the fetters that held them in midnight darkness never to be lifted or dispersed. "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." [John 12:40.]

The Jews could not discern spiritual things. They were not susceptible to the influences of the Spirit of God. Their continual resistance of the light that was shining clear and distinct upon them caused the light to pass from them. The very ones who were supposed to be the least religiously inclined, felt and responded to the message from Jesus Christ. Among the chief rulers many believed on Him. But they did not become witnesses for Christ; their belief was hidden; their light did not shine amid the darkness that was gathering closer and thicker around them.

These men in high positions of trust did not acknowledge Christ for fear of being turned out of the synagogue. They loved the praise of men more than the praise of God. Thus they lost this precious opportunity of standing on the side of God by confessing Jesus Christ. They did not find that strength which they might have received in fellowship with God, wearing the yoke of Christ, sharing His cross,

and bearing His burdens. Said Christ, “He that believeth on me, believeth not on me, but on him that sent me; and he that seeth me seeth him that sent me.” [Verses 44, 45.] To close the eyes and senses to Christ is to eclipse God from the mind.

Often the Holy Spirit is not desired by men because it reproves of sin, of righteousness neglected, of a judgment which they have tried to forget; and as a result, when the selfish, pleasure-loving souls are brought where the truth of God is spoken, if they are not dead to all the impressions of the Spirit of God, they are like a train of mourners in a cemetery. They feel like calling upon others for a fast, a solemn assembly. They prostrate themselves before God as representatives of a church gasping for the breath of life, ready to die. Most pitiful prayers are made for God’s mercy. But the real cause of their departure into such darkness is not discerned. They do not realize that it is their false ideas of what constitutes the life of a Christian.

The remedy for all such is found in the first chapter of Second Peter. There the Apostle says, “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things by in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [Verses 2-8.] By living upon the plan of addition every day, living the character of Christ, adding to our spiritual strength by spiritual watchfulness, we become partakers of the divine nature, overcoming the pollutions of the world through lust.

God has commanded His people to come out from the world and be separate. But after they suppose they have sufficiently humbled themselves, they pursue the same course as before until conscience is again partially aroused. This is the picture that has been presented before me. They go from a state of mourning and humiliation of soul, deploring and gloom and spiritual strengthlessness to think for a while of the full price that has been paid for them. Then, under the temptations that surround them, they go on as fast and careless as before in the service of self, leaving eternity out of their reckoning. May the Lord open the eyes of our sleepy and dying churches to see that now is the time to get the oil of grace in their vessels with their lamps that they may not be classed among the foolish virgins.

Ms 75a, 1897

Sermon

July 1897

The words of truth, the sayings of our Lord, which are to be voiced by His servants in the churches, cannot be called a new revelation, but as men come near to God the entrance of the Word of God giveth light; it giveth understanding to the simple, which means to the humble and contrite in heart. This

is the result of opening the eyes to behold wondrous things out of His law. The Lord designs that in His revelation of truth in all ages the doctrines of grace should be gradually unfolded to the comprehension of men as is described: “If we follow on to know the Lord” we shall know “his going forth is prepared as the morning.” [Hosea 6:3.] The treasures of truth are all there in the Word, but are only seen and comprehended by the searches after the truth, from obscurity of dawn in our Lord’s teachings to the radiance of noonday. We have been fully convinced of this fact during these meetings.

The kingdom of Heaven, in the sense of celestial truth, is like 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 the field, that he may come in possession of the treasure. We may in faith and confidence draw nigh to God in every important meeting where souls are to be rescued from customs, traditions, and errors hoary with age. In searching the field, in digging for the precious jewels of truth, more coins and concealed jewels should be discovered. Unexpectedly there is found precious ore that is to be gathered and treasured, but the search is to be continued.

Hitherto there has been found very much of the treasure that lies near the surface, therefore more accessible. But the research properly conducted, with every effort to keep a pure understanding and the heart purified, will lead to the discovery of many precious, rich deposits. And the mind if kept open and constantly searching the field of revelation, the store-house of the unsearchable riches of Christ, will find hidden treasures of truth—some revealed in new aspect, others they had overlooked in searching for the treasure. Thus it is with the teachings of Christ; that which is of the greatest value and consequence to the Bible student is His teaching in regard to the Holy Spirit. There is indeed a vast tract in the teachings of Christ, presenting truth by which all minds would become enriched. As they follow on to know the Lord their minds will become more and more susceptible to the truth, and will be gaining clear perceptions of the truth, enriched by the application of truth.

The presence of the Holy Spirit is scarcely appreciated because not discerned. This subject needs to be brought home, for it seems to be in a great measure left unappropriated. This promise is for all who believe in Jesus Christ, and is offered in the largest measure, for it is to be grasped by faith and is furnished in plentitude, limited only as the human agent is incapable to receive it. Souls go starving and thirsting while the abundance of the bread and wine of heaven in the influence of the Holy Spirit is proffered them.

This spiritual drought in the church is because so large a number have so long been accustomed to be satisfied with meager enlightenment, and to sip a few drops, and their false comprehension, in being satisfied with so little, disqualifies them for the great things of God. The converting power of God must come into the church to bless the members before they can be made a blessing. Individual, daily conversion accomplishes everything for the members of Christ’s body, for it brings us daily into divine relationship with Himself, and then methods and plans, tact and ability, and the very highest qualifications, are brought into the kingdom of God. And the church [moves], [its members] advancing by placing themselves in humble attitudes with true contrition of soul to be worked by the Holy Spirit.

God calls upon His people to be alive to the great importance of preaching Christ as the Root and Offspring of David, the Author of redemption, and to the necessity of having the Holy Spirit to work in them, for this is the purpose of God. The acceptation of Jesus Christ means a following on to know the Lord, which is a conversion to the Holy Spirit's power and efficiency, in their case, to preserve [them] from falling into temptation and sin, and then wisdom is to be exercised in winning souls to Christ.

The working of the Holy Spirit upon the human agent is as a new conversion. Conviction of guilt, susceptibility to discern the truth, and the suitable and earnest application of truth to the human heart is the Holy Spirit's heavenly ministration. Every true believer is the efficiency in the working of the Holy Spirit, and he will, if he follows on to know the Lord, not only discern in his own personal experience that Christ is the Root and Offspring of David, but [that] following on to know the Lord perfects the experience in all the churches, that they may discern Christ as the Bright and Morning Star. Let the members of the church show in outward lustre to the world that in beholding, themselves, the works of Christ, and having the mind of Christ, they walk in the footsteps of Christ; and their good works bear credentials to the world that they are Christ's.

God's people dishonor Him when they assume attitudes as a procession of mourners in the narrow path that leads to eternal life. The service of God is to make the church represent the brightness of Christ, not as mourners covering the altar of God with their weeping. God has divine joy and praise and thanksgiving to proceed from the lips of those who have a living connection with Christ. They are not to betray Christ by their appearance of sadness and gloom, mourning and complaining, but are to reveal His love and peace and reconciliation. God is not pleased to have His people consider themselves dependent upon parties of pleasure and the association of the world for their enjoyment. All are to be missionaries to labor in Christ's line; then Christ's joy will remain in them and their joy will be full. There is a worldly side to all selfish pleasure seeking enjoyments. This will contaminate every holy principle the sacred and the common cannot mingle.

If heaven is desirable, if we really desire to enter the abodes of bliss, in searching the Scriptures we shall learn of Jesus [that] there is to be a preparation of the heart and the character for the companionship of the holy and pure in the kingdom of God. If we [would] see the King in His beauty, we must attain the beautiful traits of character here. We are the Lord's property by creation and by redemption. Satan's power of deceiving is very strong. He deludes by his sophistry and by his power which he obtains over all who are living a divided life. Some flatter themselves that they can accomplish more good by serving God and mammon. If they [would] study their Bibles they would read the words of the Great Teacher, "Ye cannot serve God and mammon." [Matthew 6:24.] The voice of the true Shepherd invites, "come out from among them and be ye separate, and touch not the unclean and I will receive you, I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." [2 Corinthians 6:17, 18.]

None of you need to be fearful that you will be in danger, in our schools of learning, of being too exact and particular in serving the Lord. Your great danger, continually, is in your lax and loose ideas of what constitutes Christian character. It is a general fault that you are not only unfaithful in that which is least, but you betray holy trust in your mingling with a class, and making companions of those, who serve as

decoys to imperceptibly lead away from truth and righteousness. False theories originated by the father of lies are treated as correct principles. One has an influence over others [as] to make them careless, unthankful and unholy. Cannot professed ministers of God, and teachers in our schools, and students who profess to be Christians, see the necessity of leading the way, [for] those with whom they have connection, in the narrow path and through the straight gate.

In our schools the standard of piety and true Christianity is loosing its power. The restraint which the commandments of God brings upon every soul is considered a restriction of their liberty. The indulgence of pleasure and wild license is called freedom. What is the result of this dangerous conclusion? The Holy Spirit is not desired. They want to get out of the way of its influence, for it convicts of sin and of their neglect of righteousness and a preparation of a judgment which is to come. These selfish souls are brought where the truth of God is spoken and the light shining from heaven, and if they are not dead to all impressions of the Spirit of God, they feel like a train of mourners in a cemetery.

They feel, on special occasions, that they are under the condemnation of the Spirit of God, and like calling for a fast, a solemn assembly, lamenting their backslidings and mournfully expressing their want of the Holy Spirit of God. They cast themselves down, they prostrate themselves before God, and bemoan their coldness and backslidings. They represent a people that are gasping for the breath of life and ready to die. Most pitiful prayers are made for God's mercy; but when they are away from this influence which arouses them, they evidence that the operation of the Spirit of God upon their hearts did not produce genuine conversion.

They have no strength to resist temptation; they love to associate with the light, the trifling, and the vain. Their life is a dishonor to the Saviour whom they profess to follow. Their own darkness they bring upon themselves by entertaining false principles of what constitutes a life of a Christian when [he] listens to the voice of the great Teacher, "Come unto me all ye that are weary and heavy laden and I will give you rest, take my yoke upon you, and learn of me for I am meek and lowly of heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light." [Matthew 11:28-30.] This is the experience that every soul must have if they shall enter the kingdom of God.

To yoke up with Christ is to come out from the world and be separate. The remedy for all such is found in the first chapter of second Peter: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Verses 2-4.] Please read this entire chapter.

Living upon the plan of addition, which is here brought to view, will give strength and efficiency to follow in the footsteps of your Redeemer. Looking unto Jesus, studying His character, you will have spiritual strength. The joy of Christ will be in you, and your joy will be full. You will be a partaker of the divine nature, having escaped the corruptions that are in the world through lust. Will you take heed to the instructions here given? If you live adding grace to grace, God will multiply unto you the precious

influences of His Holy Spirit. Your religious experience will no longer be filled with gloom and you be spiritually strengthless.

I beseech of you for your soul's sake, for Christ's sake, that you strive earnestly to overcome the temptations of the devil. Pray most earnestly that you may have the oil of grace in your vessels with your lamps, that you may not be counted as the foolish virgins.

Ms 76, 1897

True Education

July 8, 1897

Education, as it is conducted in the schools of today, is one-sided, and therefore a mistake. As the purchase of the Son of God, we are His property, and every one should have an education in the schools of Christ. Wise teachers should be chosen for our schools. Teachers have to deal with human minds, and they are responsible to God to impress upon those minds the necessity of knowing Christ as a personal Saviour. But no one can truly educate God's purchased possession unless he himself has learned in the school of Christ how to teach.

I must tell you from the light given me by God, I know that much time and money is spent by students in acquiring a knowledge that is as chaff to them, for it does not enable them to help their fellow men to form characters that will fit them to unite with saints and angels in the higher school. In the place of crowding youthful minds with a mass of things that are distasteful, and that in many cases will never be of any use to them, a practical education should be given. Time and money is spent in gaining useless knowledge. The mind should be carefully and wisely taught to dwell upon Bible truth. The main object of education should be to gain a knowledge of how we can glorify God, whose we are by creation and by redemption. The result of education should be to enable us to understand the voice of God.

The earth is corrupt and dark and idolatrous, but amid the darkness and corruption a pure, divine light, the Word of God, is shining. But although we have known the truth for many years, little advancement has been made by those who have been given light. Whose plan was it to produce that class of books that have been patronized in our schools? It was the plan largely of men who had not the experience of Moses and Joshua and Daniel, and the other prophets and apostles, who endured the seeing of Him who is invisible.

Seeing God by faith gives a conception of the divine character, the perfection of heaven. But to place in our schools the books that have been placed there as standard books is an offense to God. In this age, as never before, when the two great forces of the Prince of heaven and the prince of hell have met in decided conflict, our youth need instruction in Bible principles. Like the branches of the true Vine, the Word of God presents unity in diversity. There is in it a perfect, superhuman, mysterious unity. It contains divine wisdom that is the foundation of all true education; but this book has been treated indifferently.

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] If this is the price of heaven, shall not our education be given on these lines? Christ must be everything to us. “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, Counsellor, the mighty God, The everlasting Father, the Prince of peace.” [Isaiah 9:6.] What a foundation is here laid for the faith of those who shall live in all ages. When Christ ascended to heaven, He ascended as our Advocate. We always have a friend at court. And from on high Christ sends His Representative to every nation, kindred, tongue, and people. The Holy Spirit gives the divine anointing to all who receive Christ.

This is the great subject that underlies all true, sanctified education. When this is made the theme of our conversation, no idle common talk will fall from our lips. Jesting and joking are heard because the soul-temple is unsanctified and unholy.

God, the everlasting Father, gave His only begotten Son to the world, that all who come to Him might have everlasting life. And in this gift He opened to us a channel of the richest and most inexhaustible treasures. This sacred theme should be the food of our minds. With this bread of life we should satisfy our soul hunger. If we do this, we cannot hunger for worldly excitement or grandeur. Our religious experience is of exactly the same quality as the food we give our minds.

The Lord’s anointing was upon Christ. “The Spirit of the Lord God is upon me,” He declared, “because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” [Isaiah 61:1-3.]

“And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.” [Verse 4.] This work is given to all who return to their loyalty by keeping God’s commandments. “For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” [Verses 8-11.]

These words of Inspiration present before those who claim to believe present truth the work that should now be done in educational lines. This work should be of the same character as Christ’s work; for “we

are laborers together with God." [1 Corinthians 3:9.] Christ worked in a way altogether different from that of any other teacher.

The truths contained in the Scriptures are grand, elevating, uplifting, ennobling. If the lost image of God is restored in this world, these truths must be cherished. They are graced with such simplicity that they could not possibly have originated in any human mind. A sower from a higher world went forth to sow the world with the seed of truth. This higher phase of education only is able to prepare students for the higher school, where Christ and God will be the teachers, and where, throughout eternity, we shall learn how best to magnify and glorify God's name.

Men that are not burdened to learn Greek and Latin may yet possess a most earnest zeal to prepare in this life to receive life eternal, and enter the higher school, taking with them the result of their studies in the schools of this world. When they reach the heavenly school their education will have advanced just in proportion as in this world they strove to obtain a knowledge of God and the world's Redeemer. And just in proportion to the advancement they have made in seeking God and His righteousness will they be rewarded in the future immortal life.

The scheme of redemption is not a common study. Had it been, so many souls would not have been disloyal to God. Commencing with the apostasy and the gospel presented to Adam and Eve in Eden, and tracing down prophetic history, the Word of God unfolds the plan of redemption, gathering fresh and increased evidence, until the fulness of the time came, and then Christ made His advent into the world. In Christ the Deity was represented. He was the great Instructor in divine philosophy. He came without display, having no outward glory to stimulate mere admiration, and possessing no earthly riches.

When Christ came to this earth, the traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of tradition. The spiritual import of the sacred volumes was lost, for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth and gross darkness the people. Truth looked down from heaven to earth, but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to lighten every man that came into the world. There were men and women who were eagerly seeking for knowledge, the sure Word of prophecy, and when it came, it was as a light shining in a dark place.

As a golden treasure truth was entrusted to the Jewish nation. The Jewish economy, bearing the signature of heaven, was instituted by the great Teacher, Jesus Christ. In types and shadows important truths and mysteries that needed an interpreter were veiled. The shadow pointed to the substance; and when Jesus came to our world, it was to let spiritual light shine forth. Hear, O heavens! and be astonished, O earth! The appointed Instructor was no less a personage than the only begotten Son of God. God was revealed in Christ. He made plain the treasures of truth. He displaced the rubbish that had

been piled on the Sabbath of the fourth commandment, declaring Himself the Lord of the Sabbath. He who made the world, and made man, made also the Sabbath, and gave it to man to keep holy.

“The Lord spoke unto Moses, saying, Speak thou 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. Ye shall keep the sabbath therefore; for it is holy unto you: everyone that defileth shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [Exodus 31:12-17.]

God’s standard of character is His law. Satan said, I will tear down this standard, and will plant my own standard in its place. This he has tried and is still trying to do, that God’s standard may be eclipsed or seen through a glass darkly. The Jews did not see it, and that is why they crucified Christ. The Christian world do not see it; and that is why they refuse to acknowledge the law of God. In so doing they make themselves accountable for the sins that destroyed the inhabitants of the old world by a flood, that brought fire and brimstone upon Sodom, and that destroyed the Jewish nation. Shall those to whom God has given wonderful opportunities and great light follow in the tread of those who rejected light to their ruin? Shall those to whom God has entrusted wonderful truth remain on the low level of the teachers of this generation?

Ms 77, 1897

On Which Side Will You Stand?

July 18, 1897

The talent of speech is a very precious talent, and should in no case be perverted. The tongue is an unruly member, but it should not be so. That member which is improperly used, in profane speech, should be converted to utter praise to God. If all the students would make decided efforts to change their mode of thinking, or speaking, and of acting, in the family circle restraining all words that are not kind and courteous, and speaking with respect to all; if they would bear in mind that they are here preparing to become members of the family in heaven, what a reformatory influence would go forth from every home!

The temper, the peculiarities of personal manners, those coarse habits by which objectionable features of the character are developed, the religion—everything practiced in the home life—will reveal itself in the practices of the school room. The natural inclinations followed will work out in inconsistencies of conduct, in wrong speech, in disregard of God’s Word, in profane language, in the thoughts. But such make manifest that they have not eaten of the flesh of the Son of God, which is receiving the words and practicing the teachings of Christ.

The self-indulged character knows not what it means to be in submission to God. He is constantly under the molding power of satanic agencies. He may have habits of prayer; but they mean nothing to him, for they are never carried out. The religion that meets the Bible standard touches the soul and forms the character after the divine similitude. It is manifest in the small as well as the large duties of life. He who experiences this religion will feel that he must daily be converted to God, or self-indulgence will rise and obtain the supremacy.

Christ will accept and give grace and power to all who will do His will irrespective of consequences. But He asks none of you to serve Him unless you give your whole heart to do His will. “If any man serve me,” He says, “let him follow me; and where I am, there shall also my servant be.” [John 12:26.]

If you do not follow Christ, you follow the leadings of another general, who is no less a personage than Satan. You are in his service, to do his will. He leads you every day. He puts vile songs in your mouth, and these you have sung, making your lips utter his praise. The only thing for you to do is to change leaders; for self-seeking is self-destruction. All the Lord asks of you is, “My Son, give me thy heart.” [Proverbs 23:26.] You must do this intelligently. The sacrifice of your whole heart means that, as faithful soldiers, you shall wear the regimentals provided for you by the great sacrifice of Jesus Christ, “a new heart will I give you.” [Ezekiel 36:26.]

God will not compel you to change leaders. You must volunteer to do this because you are convinced that it is the very thing for you to do. The Lord requires all that there is of you; for every soul is to do his best; but he will not accept reluctant, constrained service. This is a yoke that will never be easy. But if you will consent to wear the yoke of Christ, to serve Him because you love Him, because He has bought you with a price, paying the ransom with His own precious blood, because your whole soul, body, and spirit are His, then He will work with you and for you. He will enable you to enlist your physical, mental, and moral powers with a glad will to do Him service. Then you will find your happiness in a clean, pure channel. You will gather with Christ and work in His lines. It was a whole sacrifice that was made for you, and only in the unreserved surrender of your whole self to God will your freedom be obtained. You have presented before you the privilege of receiving Christ, and becoming sons and daughters of God.

Christ was tempted in all points like as we are. At the thought of the suffering before him, he was filled with conflicting emotions. He said, “Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause same I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out.

“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? Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he

that walketh in darkness knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the children of light." [John 12:27-36.]

The condescension of the Prince of heaven in taking upon Himself humanity, was indeed great. And why was this great sacrifice so freely made? It was to secure the happiness of the whole human family, to give every son and daughter of Adam an opportunity to change leaders, to leave the black banner of the prince of darkness and stand under the bloodstained banner of the Prince of heaven, and thus make manifest that they have enlisted to do Him service. The Son of God is everything to those who receive Him. Standing voluntarily at the head of humanity, He conducts humanity on to eternal victory, to a kingdom that shall endure forever.

Christ endured self-sacrifice by cherishing self-command. He met the hosts of Satan by saying at every advance step, "He shall find nothing in me that he can appropriate to his service. I will not fail or be discouraged." And the hosts of heaven were at His command, to be His rereward.

The assurance that was given Christ in his humanity is also given to God's people, His heritage. "They that follow me shall not walk in darkness, but shall have the light of life." [John 8:12.] "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:8-11.] Christ is the reality of all types, the fulfillment of all promises.

Christ is the true Vine; His disciples are the branches in the Vine, and are one with Him. There are many branches that are grafted into the parent stock; but in their individual diversity there is a marked unity, for the branches absorb the nourishment of the Vine. Christ is the Root, the Sustaining life of every believing soul. Just as surely as His followers abide in the Vine, they will bring forth the same fruit. When in union and communion with Christ, under His molding influence, His followers reveal His character. When His Word is abiding in the believing soul, there is unity and oneness with Christ, a living communion with Him, an abiding love that is the sure evidence of our unlimited privileges.

Nothing but the life-giving power of Christ through His Word and by His Spirit can bridge the gulf that sin has made between the soul and an offended God. But to those who despise the eternal life so graciously placed within the reach of all, it will prove their eternal condemnation.

"And the Lord had respect unto Abel and to his offering: but unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell." [Genesis 4:4, 5.] How easily the temper of the disobedient toward God is stirred when his plans do not carry and he is disappointed in his expectations!

The Lord saw the wrath of Cain. He saw the falling of his countenance. Thus is revealed how closely the Lord marks every action, all the intents and purposes, yes, even the expression of the countenance. This, though man may say nothing, expresses his refusal to do the way and will of God.

Mark the words of the Lord. And the Lord said unto Cain, “Why art thou wroth? and why is thy countenance fallen?” [Verse 6.] This question may be addressed to every young man and young woman who, like Cain, reveal their passion because they are not commended by teachers and friends when acting out the promptings of Satan, which are in direct opposition to the requirements of God. Well might the question be asked you of the Lord, when you cannot follow the impulse of your own rebellious heart, and are restrained from doing your own unrighteous, unsanctified will, “Why art thou wroth? and why is thy countenance fallen?” Such exhibitions reveal that because they cannot do after Satan’s arts and devices they are provoked, and can only manifest a spirit similar to that of Cain.

God does not merely see the burning wrath expressed in the face; He hears the oblations offered to Satan in the low, vile songs coming from human lips and sounding in human voices. He hears the profane language which is blasphemy of God. This is the representation presented before me. And yet they have had the voice of God, through His servants, addressing them as He addressed Cain, “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.” [Verse 7.]

Cain was not left to pursue his wicked course of rebellion against God without warning and remonstrance.

The Lord might have compelled obedience as Owner of man and Governor of the universe. He might have slain Cain in his perverse spirit and positive transgression of His direction in the plan of sacrificial offering. But God does not use compulsion in religious service. It is only man who does this kind of work against his fellow man.

“And Cain talked with Abel his brother.” [Verse 8.] He did not make answer to God, but his words were hot with passion toward his brother, because he did not sustain him in his disregard of the requirements of God. Thus alienation was brought about between these two brothers, wholly caused by the wicked, satanic spirit of Cain.

The Lord had evidenced that He would accept of His created beings only through implicit obedience to His law. But Cain, notwithstanding the word of the Lord to him, did not change his attitude toward Abel. When in the field together, Abel tried to reason with his brother, laying before him the definite directions of God in regard to the offerings to be made to Him; but under the inspiration of Satan, Cain’s wrath rose, and he “rose up against Abel his brother, and slew him.” [Verse 8.]

This has been repeated from the earliest period of this earth’s history to the present day. It is not those who are obedient to the commandments of God who are forward in compelling the disobedient people of the world who are being led under a false standard. They are transgressing the law of Jehovah. It is all who do not come to this standard who will be made to feel the force of the law in compelling the worship of a false sabbath. If it were possible God’s commandment-keeping people will be hunted out

of the world. False religion has acted as did Cain from the first transgression. I counsel all who would be worshippers of God, true, sincere, and perfect, to keep His commandments.

The talent of speech is to be carefully studied and carefully guarded. This is the most important branch of education, but one which is sadly neglected in all our associations. The power to communicate to our associates may be a great blessing or a great curse. Those who have received Christ as their personal Saviour are not to be enclosed in monastic walls, shut up in closets for fear of becoming contaminated. That which they have freely received of Christ, they are as freely to impart to others. Their souls must be warmed and invigorated by the truth of the Word of God, refreshed by drinking of the living waters that Christ shall give them, and which will be in them a well of water, springing up unto everlasting life.

This is the kind of communication which makes the true Christian a savor of life unto life. In his words he will be a help and blessing to others. The whole atmosphere surrounding him will be saving in its influence, not deleterious. Every soul who has received Christ by faith should have a treasure of good things to bring forth in speech. When compelled by circumstances to be with the frivolous, the Christian soldier will not be found off his guard. He will be clad in the divine armor. He will speak words that will lead the minds of others to God, and sow seeds of truth and righteousness that will bear fruit.

The youth who are often found speaking nonsense reveal their true character. They make manifest that they have not Christ's abiding presence with them. They put on a pleasing demeanor, they have powers of mind, and use them in sending forth flashes of wit; but they are putting decaying timbers in their character building that makes them dangerous associates. They may attract the unwary, and confuse the minds of those who have made a profession of ungodliness, but whose hearts have not been cleansed from defilement, and who are destitute of the Spirit of God. The counsel I have received from God is, Make your calling and election sure. Let no young man or woman be led astray. There is need to watch and pray, lest ye enter into temptation.

There is nothing to be feared so much as the noxious atmosphere surrounding a diseased soul. The corruption of unholy principles is constantly appearing. When these principles are acted out plainly in physical and moral degeneracy, there is not so much danger of deception. But the poison of corrupt principles is in the mind and heart; it is concealed, and the contaminating influence is unconsciously inhaled.

On the other hand, there are none who love Jesus, who practice the truth, but can benefit themselves and others by their real experience in obedience to God's requirements. Among professed Christians there is altogether too little conversation in regard to their religious experience. They act as if Christ, and the precious truth of His goodness and His love, were subjects upon which they should not speak. They do not encourage and try to help build up each other in the most holy faith. All should educate themselves to talk upon religious themes, making the most of every opportunity to speak of the Saviour's goodness and His love. This should not be treated as a foreign subject, but as one that is dear and sacred to the heart, and with which you are familiar. Seek to educate the thoughts. Converse with God wherever you are. Meditate upon His goodness, His mercy, and His love.

The more you meditate upon these elevated themes, the less you will indulge in cheap, earthly conversation. Dwell upon great thoughts, pure thoughts. Then clearer and still clearer will be your perceptions of truth, higher, holier, and more sacred your desire for purity of heart, clearness of thought. A clean heart will be followed by clean practices. Eternal interests will be made the all-absorbing theme. Reflection and earnest prayer to God will not be followed by a stream of nonsense and profanity. The soul, dwelling in the pure atmosphere of holy thought, will be transformed by intercourse with God through the study of the Scriptures. We should be preparing our characters here, that when we enter heaven, we may not be strangers to its pure, holy atmosphere, but prepared to mingle with the throngs of angels and the redeemed host of the chosen, who have washed their robes of character and made them white in the blood of the Lamb.

Ms 78, 1897

The Blessing of Obedience

July 28, 1897

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all commandments is, Hear, O Israel, The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.” Christ’s answer was direct and explicit. Supreme love to God is an evidence that the truth is an abiding principle in the mind and heart. The second is like the first, said Christ; for it flows out of it, and is founded upon it: “Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.” [Mark 12:28-31.]

“And the scribe said unto him, Well, Master thou hast said the truth; for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than the whole burnt offerings and sacrifices.” [Verses 32, 33.] This response from one of the scribes, the plain statement of his convictions was more than the scribes and Pharisees expected to hear. Truth that condemned their own traditions and example had been expressed by Christ and voiced by one of their own number.

When Jesus saw that the scribe had moral courage to speak the truth in the face of the frowning Pharisees, and that “he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any questions.” [Verse 34.]

The law of God, plainly defined by Christ, is not so many separate precepts, some of which are of great importance, while others are of small importance, and may be belittled and ignored. Our Lord presents the first four and the last six commandments as a divine whole. Under the two heads, love to God and love to our neighbor, a divine unity binds all the precepts together. By these two principles man’s character is tested, and he is shown to be obedient or disobedient.

These two principles are immutable, as eternal as is the throne of God. Those who obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to his fellow men. This is a faith that works by love, and purifies the soul. This means far more than a mere acknowledgment of the truth, more than ceremonious worship, or the offering of sacrifices. Those who truly obey the law offer to God the whole service required by Him.

In keeping God's commandments there is great reward, even in this life. Our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him! But self-love, self-exaltation, cannot in any way be acceptable to God.

The grace of God, which, if received, leads to the practice of right things, is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to Christ, another is brought into captivity and bondage to the prince of darkness. He who has responded to the drawing of Christ is aglow with His love. He shows forth the praises of Him who has called him out of darkness into His marvelous light. He cannot help employing his talent of speech to show forth the grace which has been so abundantly bestowed on him. He has enlisted in the army of those who strive to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number who are called by Inspiration, "a royal priesthood, an holy nation, a peculiar people." [1 Peter 2:9.]

With the peace and joy of those who thus serve God, there is always seen a godly fear, "lest a promise being left us of entering into his rest, any of you should seem to come short of it." [Hebrews 4:1.] This sanctified fear is entirely proper. It is not a servile, cowardly fear; it is a dread to do anything that Christ will not approve. This fear regulates the Christian experience. Those who feel it sanctify the Lord in their hearts. They regard God with a reverence and love that leads to self-abasement. But their fear is very different from the terror of a slave, who lives in expectation of the lash. This genuine fear leads to firm reliance on God.

The Pharisees Silenced

"Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of his vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be that they will reverence him when they see him.

"But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?" The Pharisees and priests answered, "He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone

which the builders rejected, the same is become the head of the corner? Whosoever shall fail upon that stone shall be broken, but on whomsoever it will fall, it will grind him to powder." [Luke 20:9-18.]

The Pharisees had watched Christ narrowly as He gave this parable. They were cut to the heart by His words, for they could not fail to see that He could read every purpose of the soul. To them, Christ's words were a sign of His divine character; but they dreaded to hear them, because Christ told them the truth. They decided that Christ knew too much of their base practices to be allowed to live. They feared that He would lay before the people the wicked deeds they had committed, and the result would be that their popularity would cease. Therefore they planned to entrap Him in His words.

In the parable of the vineyard Christ had exposed their deceptions, and had declared that the Lord of the vineyard would punish the Jewish nation with fearful severity. This people had treated His servants with contempt, injustice, and cruelty; the kingdom would be taken from them, and given to those who would obey its ruler. The scribes and Pharisees knew that this parable referred to them. It pointed them out as the very ones whose sentence they themselves had pronounced. They were filled with anger against Christ, and without farther delay they would have laid hands on Him, and silenced His voice, so that He would no longer annoy them. But they feared the people.

Baffled thus far in their attempts to entrap Christ, the Pharisees took counsel with the Herodians. Having laid their plans, they sent forth spies, "which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." [Verse 20.] They did not send the old Pharisees, whom Jesus had often met; but young men, who were ardent and zealous, and whom, they thought, Christ did not know.

Feigning to be interested in a certain question, the spies of the Pharisees and Herodians approached Christ. With apparent sincerity, as though desiring to know their duty, they said, "Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly." [Verse 21.] Had they been sincere, these words would have been a wonderful admission, but they were spoken to deceive. This testimony was true, however. The Pharisees did know that Christ said and taught rightly, and by their own testimony will they be judged.

"Is it lawful for us to give tribute to Caesar or no?" they continued. [Verse 22.] This was a question over which there was much contention. Many denied the right of the Romans to demand tribute. The Pharisees paid their taxes unwillingly. The spies decided to ask Christ this question, thinking that He would answer it by a simple Yea or Nay. And if he told them that it was lawful to give tribute to Caesar, He would be going contrary to the opinion of the Jewish nation, and would thus be put out of popular favor.

Apparently those who asked this question, asked it honestly; and they thought that they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and sounded their hypocrisy. "Why tempt ye me?" He asked; thus giving them a sign they had not asked, by showing that He read their hidden purposes. They were still more confused when He said, "Show me a penny." They brought it, and He asked them, "Whose image and superscription hath it? They answered and said, Caesar's." Pointing

to the inscription on the coin, Jesus said, “Render therefore unto Caesar the things which are Caesar’s, and unto God the things which are God’s.” [Verses 23-25.]

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and His answer seemed so wise to the bystanders that they admired His tact and wisdom. Another evidence of the divine character was given the Jews. Christ’s reply was no evasion, but a candid answer to the question.

Not only were the Pharisees rebuked by Christ’s words, but in many minds a vexed question was settled. For ever after they held to the right principle. And although many went away dissatisfied, they saw that the principle underlying the question had been laid out in straight lines.

When the Pharisees heard Christ’s answer, “they marvelled, and left him, and went their way.” [Matthew 22:22.] They could not at that time satisfy their wrath, but they were determined to carry out their purposes. They were convinced against their will, but though they marvelled exceedingly at Christ’s wisdom, they would not yield <their pride and accept Christ.> And from that time evidence had no effect on their deep-rooted prejudice. They manifested bitter opposition and intense hatred against Christ. There was no more peace or rest for Him, for the cavilling of the priests was constant, and their plans and schemes to entrap Him were abundant. They set spies on His track, to report His movements. They though this was unknown to Christ, but He was much more accurately acquainted with their movements than were they with His. He know every step that would be taken, and every event that would take place.

But in spite of the opposition of the priests, Christ kept His mission ever before Him. With a heart ever touched by human woe, He ministered to those around Him. His words were spoken with clearness, simplicity, and authority. His sermons were such as had never before been heard. His principles were so clearly and wisely inculcated that no one needed to make a misstep if they but followed Him, and kept His words.

Words of Warning

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” [Matthew 23:37-39.]

This was the most solemn denunciation that had ever been uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders who worshiped the temple, but who were working with a hatred inspired by Satan to destroy the One who made the temple, in any way sacred, Christ bade adieu to the hallowed courts. He quitted the temple forever, declaring, “Your house is left unto you desolate.” [Verse 38.]

From henceforth Christ saw a cloud blacker than sackcloth hanging over the once-favored nation. Looking into the future, He saw the gates of Jerusalem burst open by the assaults of the Roman legions.

He saw the walls <of purest marble,> that looked like walls of snow, broken, and the beautiful stones, which had been laid with artistic skill one upon another, torn down, so that not one was left standing. The strong to save had become strong to smite.

Solemn judgments had been predicted against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and confession.

When they returned from captivity, there seemed for a time to be a reformation. “I will not contend forever,” God declared, “neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips; Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him.” [Isaiah 57:16-19.]

But the leaders of the people did not remain converted. They did not, as faithful sentinels, keep the way of the Lord, to do justice and judgment. The Word of the Lord through His prophets was refused. Then God sent His only begotten Son with a message of mercy, calling on them to repent, but they refused to receive Him, and said, “This is the heir; come, let us kill him, and the inheritance will be ours.” [Mark 12:7.]

The time of greatest responsibility for the Jewish nation was when Jesus was among them. This was the time of their greatest privilege and blessing. But Christ came to His own, and His own received Him not. By refusing every overture of mercy, by rejecting the Son of God, the Jewish people made themselves guilty of the greatest of all sins. Christ charges the whole nation with this sin. In rejecting My servants and prophets, He says, you have not only rejected them; you have rejected the Son of God, whose you are by creation and by redemption. Ye would none of My counsel, ye despised all My reproof.

O Jerusalem, Jerusalem, if thou art destroyed, thou thyself wilt be responsible. Ye would not come unto me, that ye might have life. I have offered you help, because I loved you. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that art sent unto you, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. You have refused the mercy and blessing I came to the world to bring. You have refused to see in Me a merciful Saviour, offering you redemption. When God’s heavy judgments fall upon you, you will still refuse to see in Me a sin-pardoning Saviour. You will one day long for a Deliverer who was once among you, but who you would not receive.

“Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.” [Matthew 23:39.] When they see Him again, they will ask no sign. That day will not be to them a day of joy, although the acknowledgment will come from their lips with overwhelming power as they behold Him, “Blessed is he that cometh in the name of the Lord.” When Christ shall come in power and great glory, they will bless Him whom they once cursed, but it will then be too late. Thus with power and authority our Lord reproved the Jewish people.

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This is the condition of the world today. Men refuse to see the truth so plainly given in the Word of God. “Thus saith the Lord” is counted as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refuse the truth. God would have us realize that by the city of Jerusalem a world is represented. Christ’s utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world.

The disciples were unable to comprehend Christ’s words in reference to the temple. They called His attention to its massive stones, saying, “Master, what manner of stones, and what buildings have we here.” [Mark 13:1.] The stones of the temple were of the purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones as these could be overthrown, the disciples could not comprehend. They could not understand Christ’s words, which doomed to destruction the mighty walls, a portion of which had withstood the devastation of armies. Their ideas were vague and it was difficult for the Lord to make His lessons intelligible to them.

As Christ’s attention was called to the magnificence of the temple, what must have been the unuttered thoughts of that rejected One? The view before Him was indeed beautiful, but Christ said with sadness, “I see it all. The buildings are indeed wonderful. You point to these stones as apparently indestructible, but listen to my words. I tell you solemnly that the day will come when there shall not be left one stone upon another that shall not be thrown down.” [See verse 2.]

Christ warned His disciples of the destruction of Jerusalem as well as of the temple. This event was foretold by Daniel. The oblations and sacrifices were no more of value, for type had reached antitype in the one great oblation. And when the great antitypical sacrifice was offered, the veil of the temple was rent in twain. Forty years after Christ uttered His prediction, His words were fulfilled to the letter. In the siege of Jerusalem, it is stated that more than a million people perished, while many were led into captivity.

Christ’s words had been spoken in the hearing of a large number of people; but when He was again alone, Peter, James, John, and Andrew came to Him, saying, “Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?” [Mark 13:3; Matthew 24:3.] Jesus did not answer His disciples by taking up separately the destruction of Jerusalem, and the last great day of His coming. He mingled the description of these two events. When Christ referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration that will take place in that day when the Lord rises out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire chapter is a warning to those who shall live in the last scenes of this earth’s history.

Turning to His disciples, Christ said, “Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.” [Verses 4, 5.] Many false Messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. These words were fulfilled. Between the death of Christ and the siege of Jerusalem, many false Messiahs appeared. But this warning is given also to those who live in this age of

the world. The same deceptions practiced prior to the destruction of Jerusalem will be practiced again. The same events that took place at the overthrow of Jerusalem will take place again.

“And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass; but the end is not yet.” Prior to the destruction of Jerusalem men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing in next to the throne were slain. There were rumors of wars, but no actual conflict. “All these things must come to pass,” said Christ, “but the end (of the Jewish nation as a nation) is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.” [Verses 6-8.]

But, said Christ, as the Rabbis see these signs, they will proclaim that they are God’s judgments on the nations for holding in bondage His chosen nation. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. The signs that they argue are tokens of their release from bondage are signs of their destruction.

“Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name’s sake. Then shall many be offended, and shall betray one another, and shall hate one another.” [Verses 9, 10.] All this the Christians suffered. Mothers and fathers betrayed their children; children betrayed their parents. Friends delivered their friends up to the Sanhedrin. Saul of Tarsus was exceeding bitter against all who believed in Christ until he himself was converted. He then began to preach Christ and Him crucified, and the Jews caused him and Silas to be whipped, and thrown into prison. The persecutors wrought out their purposes by killing Stephen, Paul, Peter, and other Christians.

Through the apostles God gave the Jewish people a last opportunity to repent. He manifested Himself through His witnesses, in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and yet they were not allowed to live and serve the God whose they were by creation and by redemption. By killing them, the Jews crucified afresh the Son of God, who had given His servants words to speak and a tongue and voice with which to vindicate the truth, and acknowledge Him as the only begotten Son of God. In so doing, the Jews were not only abusing the men; they were abusing Christ in the person of His saints.

So it will be again. Seventh-day Adventists will fight the battle over the seventh day Sabbath. The authorities in the United States <and in other countries> will rise up in their pride and power and make laws to restrict religious liberty, as the authorities in this country are doing. They will assume the right that is God’s alone, and like Nebuchadnezzar, will think they can force the conscience, which God only can control. Even now they are making a beginning which they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people.

Christ told His disciples that they would be delivered up to councils, but He told them also that they were not to be anxious as to how they might vindicate the truth, for He would give them a mouth and

wisdom that all their adversaries could not gainsay nor resist. These words were fulfilled at the mock trial of Stephen, and at the trial of Paul, who made Felix tremble, as he reasoned of righteousness, temperance, and judgment to come.

On every occasion that persecution takes place, the witnesses make decisions, either for Christ or against Him. Those who show sympathy for the men wrongly condemned, who are not bitter against them, show their attachment for Christ. Many will be offended because the principles of the truth cut directly across their practice <or their income.> Many will stumble and fall, apostatizing from the faith they once advocated. Many who have professed to love the truth will then show that they had no vital union with the true vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers, scoffers, and mockers.

“Little children, it is the last time,” writes John, “and as ye have heard that antichrist shall come, even now there are many antichrists: whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that it might be made manifest that they were not all of us.” [1 John 2:18, 19.] Those who apostatize in time of trial, will, to secure their own safety, bear false witness, and betray their brethren. They will tell where they are concealed, putting the wolves on their track. Christ has warned us of this, that we may not be surprised at the unnatural and cruel course of friends and relatives.

“And many false prophets shall arise, and shall deceive many.” [Matthew 24:11.] False Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Companies inspired by Satan will be formed to deceive and to delude.

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” [Verses 12-14.]

“When ye therefore shall see the abomination spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: (let there be no presumptuous dallying;) let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day.” [Verses 15-20.] This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed this warning, and not a Christian perished in the destruction of the city.

“Pray ye that your flight be not in the winter, neither on the sabbath day.” [Verse 20.] Christ, who made the Sabbath, did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by the death of Christ. Christ’s death on Calvary’s cross is an unanswerable argument in favor of the changeless character of every precept of God’s holy law.

“Think not that I am come to destroy the law and the prophets,” Christ said, “I am not come to destroy, but to fulfil.” [Matthew 5:17.] As the head of the human family He lived every precept, every jot and every tittle, of the law. He lived that life in humanity that He requires His followers to live, and therefore there is no excuse for anyone to fail of reaching the standard of perfection. He emphasizes His words: “For verily, I say unto you, One jot or one title shall in no wise pass from the law till all be fulfilled.” [Verse 18.] As long as the heavens and the earth remain, so long will the Sabbath of the fourth commandment hold its claim upon the human family.

The Sabbath was given to the world as the memorial of creation. At the beginning of the Sabbath command are the words, “Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, not thy stranger that is within thy gates.” Then the reason is given. “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.” [Exodus 20:8-11.] The explanation is full, so that none need be left in darkness unless they choose darkness rather than light. This the world is doing today, just as the Jews chose darkness in regard to the message Christ came to bring to the world. And the apostasy of the Jewish nation represents the apostasy that will be made by the world in the last day.

The Sabbath, sanctified and blessed by God, was designed as His great memorial of creation. It is ever to stand unmoved, a rock of offense to the Christian world, as was Christ to the Jewish nation. The Sabbath is the test today, as Christ was the test when He was in our world in human form. The rejection of the Son of God decided the eternal destiny of the Jews. So will the rejection of God’s holy memorial decide the fate of Christians.

The professed people of God may ignore the Sabbath; they may trample it under their feet, but they cannot make it less binding upon them. No one has any excuse for accepting the rubbish that has been piled on the Sabbath of the Lord. No one has an excuse for accepting a human sabbath, created by him whom God designates as the man of sin, who shall think to change times and laws. He thinks to, but he does not do it; although he may think thus to show his supremacy above God. But he cannot change God’s law; this is God’s prerogative only. God is over all kings and rulers on the face of the earth. He is God, and beside Him there is none else.

“Then if any man shall say unto you, Lo, here is Christ or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” [Matthew 24:23-27.] Here again the warning regarding Jerusalem is blended with the warning of the second advent.

The disciples heard Christ’s words, but they did not then fully understand them. The Holy Spirit must guide them into all truth, bringing to their remembrance all things that Christ had said to them. They

could not understand why He connected the perils of the overthrow of Jerusalem with the perils of His second advent. But those who live in this age may understand Christ's general warning, and should appropriate it to the period where it belongs. The gospel must be carried to every kingdom under heaven, and then shall the end come.

Christ knew that the disciples could not take in the representation He had given them in answer to their question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" [Verse 3.] Christ knew the terrible future of the once chosen people of God, but He knew also that His disciples could not fully understand His description of the fearful scenes to be enacted at the destruction of Jerusalem. In His answer, the two events—the destruction of Jerusalem and the end of the world—are merged into one. It was in mercy to His disciples that Christ thus blended these two events, leaving them to study out the meaning for themselves.

Christ had made every effort to keep His disciples informed in regard to the truth. He had given them every opportunity to know the truth. He had invited them to place their confidence in Him as their Messiah, and in His mission and work, but they had not yet a proper understanding of the nature of His kingdom. They were thrilled with distress as they listened to His lamentation over Jerusalem; but they did not realize the true meaning of His words. Had Christ opened to them future events as He saw them, they would have been unable to endure it. To the last they looked for a temporal kingdom, which was to be established at Jerusalem.

Christ's declaration of the scenes to be enacted at the destruction of Jerusalem, they associated with His personal coming, when He Himself would punish the Jews, but would also free them from the Roman bondage. He had told them definitely that He would come a second time, and probably His judgments would then fall upon those who rejected His love. He would then, they thought, lay low every stone in the building; for they believed that no earthly power could do this.

But retribution was to fall before this on the apostate nation, which was still further to show its malignity to Christ by its treatment of His followers.

From the destruction of Jerusalem, Christ passed on to a much greater event, the last link in the chain of this earth's history—the coming of the Son of God in majesty and glory. "Immediately after the tribulation of those days shall the sin be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [Verses 29-31.]

Christ gave special directions with regard to this event. "Now learn a parable of the fig tree," He said. "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation (the generation that see the signs) shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." [Verses 32-35.]

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” [Verse 36.] Christ stated plainly to His disciples that He Himself could not make known the day and hour of His second appearing. Had He been at liberty to make this time known, what need would there have been for Him to exhort them to maintain an attitude of constant expectancy, living and working and waiting as though each day was, not their own, but the Lord’s, cultivating fidelity, faith, and love, and purifying the soul through the truth?

Christ tells His disciples that the time of His appearing is involved in secrecy. There will be those who claim to know the time of that great event. Very earnest are they in mapping out the future, which the Lord has placed in a thick cloud, that the day, the month, and even the year may not be known. Notwithstanding the continued failures of these time setters, they still continue their work. But their reasoning is false, and the Lord has warned them off the ground they occupy, for the coming of the Son of man is God’s mystery. “Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever.” [Deuteronomy 29:29.]

“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” [Matthew 24:37-39.] God does not here bring to view a temporal millennium, a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah’s day, so will it be when the Son of man comes again.

How was it in Noah’s day? “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” [Genesis 6:5.] Had man co-operated with God, there would have been no Cain-worshipers. Abel’s example of obedience would have been followed. Men might have worked out the expressed will of God. They might have obeyed His law, and in obedience they would have found their safety and salvation. God and the heavenly universe would have helped them to retain the divine likeness. Longevity would have been preserved; and God would have delighted in the work of His hands.

But the inhabitants of the antediluvian world turned from Jehovah, refusing to do His holy will. They followed their unholy imagination and perverted ideas. “And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, ... Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. ... And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and everything that is in the earth shall die.” [Verses 12-14, 17.]

Remember the warning, “As the days of Noah were, so also shall the coming of the Son of man be.” [Matthew 24:37.] It was because of the wickedness of the inhabitants of the old world that they were destroyed; and today the world is following in the same way. It presents no flattering signs of millennial glory. Human law-makers open their law books and pronounce sentence against those who do not keep their laws. But those who frame and enforce these laws are themselves transgressors of God’s law, and their transgression is filling the earth with wickedness and moral pollution. Their betting, their horse

racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence. Bank failures ruin thousands of families. Widows are orphans are left to starve. And yet those in authority are making and enforcing laws to uphold the first day of the week, which God has given as a common working day.

These law makers speak to those under their supervision, saying, Verily, the first day of the week ye shall keep, because it is the world's sabbath. The churches keep this day as holy, and those under our supervision shall keep it also, because it is so enforced on our statute books. We have chosen Sunday as the Sabbath and therefore everyone must keep it.

What is this day that is so universally exalted? It is a spurious Sabbath, a common working day. It is accepted in the place of the seventh day, which the Lord has sanctified and blessed, and the sure consequence of this course may be seen in the punishment which fell upon Nadab and Abihu, the sons of Aaron. As priests of God, they had been commanded to offer always the fire of God's own kindling, which was kept burning before God day and night. This law was ever to be observed. But Nadab and Abihu had used wine too freely. Their minds were not keen, but confused; and they were unable to distinguish between the sacred and the common. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord." [Leviticus 10:1, 2.]

The Lord has given directions regarding His Sabbath: "The Lord speak unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whoso doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." [Exodus 31:12-17.]

The statutes of the Lord are to be reverenced and obeyed. But those who strive to make His law a dead letter, He will certainly punish. God is supreme authority in all His requirements, and when His law is set aside as a matter of no consequence, the transgressor must surely bear the consequence of his own sin, though God bears long with him.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise ruler, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not

aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [Matthew 24:44-51.]

Ms 78, 1897

The Blessing of Obedience

July 28, 1897

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all commandments is, Hear, O Israel, The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Christ's answer was direct and explicit. Supreme love to God is an evidence that the truth is an abiding principle in the mind and heart. The second is like the first, said Christ; for it flows out of it, and is founded upon it: "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." [Mark 12:28-31.]

"And the scribe said unto him, Well, Master thou hast said the truth; for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than the whole burnt offerings and sacrifices." [Verses 32, 33.] This response from one of the scribes, the plain statement of his convictions was more than the scribes and Pharisees expected to hear. Truth that condemned their own traditions and example had been expressed by Christ and voiced by one of their own number.

When Jesus saw that the scribe had moral courage to speak the truth in the face of the frowning Pharisees, and that "he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any questions." [Verse 34.]

The law of God, plainly defined by Christ, is not so many separate precepts, some of which are of great importance, while others are of small importance, and may be belittled and ignored. Our Lord presents the first four and the last six commandments as a divine whole. Under the two heads, love to God and love to our neighbor, a divine unity binds all the precepts together. By these two principles man's character is tested, and he is shown to be obedient or disobedient.

These two principles are immutable, as eternal as is the throne of God. Those who obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to his fellow men. This is a faith that works by love, and purifies the soul. This means far more than a mere acknowledgment of the truth, more than ceremonious worship, or the offering of sacrifices. Those who truly obey the law offer to God the whole service required by Him.

In keeping God's commandments there is great reward, even in this life. Our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him! But self-love, self-exaltation, cannot in any way be acceptable to God.

The grace of God, which, if received, leads to the practice of right things, is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to Christ, another is brought into captivity and bondage to the prince of darkness. He who has responded to the drawing of Christ is aglow with His love. He shows forth the praises of Him who has called him out of darkness into His marvelous light. He cannot help employing his talent of speech to show forth the grace which has been so abundantly bestowed on him. He has enlisted in the army of those who strive to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number who are called by Inspiration, "a royal priesthood, an holy nation, a peculiar people." [1 Peter 2:9.]

With the peace and joy of those who thus serve God, there is always seen a godly fear, "lest a promise being left us of entering into his rest, any of you should seem to come short of it." [Hebrews 4:1.] This sanctified fear is entirely proper. It is not a servile, cowardly fear; it is a dread to do anything that Christ will not approve. This fear regulates the Christian experience. Those who feel it sanctify the Lord in their hearts. They regard God with a reverence and love that leads to self-abasement. But their fear is very different from the terror of a slave, who lives in expectation of the lash. This genuine fear leads to firm reliance on God.

The Pharisees Silenced

"Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of his vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be that they will reverence him when they see him.

"But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?" The Pharisees and priests answered, "He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fail upon that stone shall be broken, but on whomsoever it will fall, it will grind him to powder." [Luke 20:9-18.]

The Pharisees had watched Christ narrowly as He gave this parable. They were cut to the heart by His words, for they could not fail to see that He could read every purpose of the soul. To them, Christ's words were a sign of His divine character; but they dreaded to hear them, because Christ told them the truth. They decided that Christ knew too much of their base practices to be allowed to live. They feared that He would lay before the people the wicked deeds they had committed, and the result would be that their popularity would cease. Therefore they planned to entrap Him in His words.

In the parable of the vineyard Christ had exposed their deceptions, and had declared that the Lord of the vineyard would punish the Jewish nation with fearful severity. This people had treated His servants with contempt, injustice, and cruelty; the kingdom would be taken from them, and given to those who would obey its ruler. The scribes and Pharisees knew that this parable referred to them. It pointed them out as the very ones whose sentence they themselves had pronounced. They were filled with anger against Christ, and without farther delay they would have laid hands on Him, and silenced His voice, so that He would no longer annoy them. But they feared the people.

Baffled thus far in their attempts to entrap Christ, the Pharisees took counsel with the Herodians. Having laid their plans, they sent forth spies, "which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." [Verse 20.] They did not send the old Pharisees, whom Jesus had often met; but young men, who were ardent and zealous, and whom, they thought, Christ did not know.

Feigning to be interested in a certain question, the spies of the Pharisees and Herodians approached Christ. With apparent sincerity, as though desiring to know their duty, they said, "Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly." [Verse 21.] Had they been sincere, these words would have been a wonderful admission, but they were spoken to deceive. This testimony was true, however. The Pharisees did know that Christ said and taught rightly, and by their own testimony will they be judged.

"Is it lawful for us to give tribute to Caesar or no?" they continued. [Verse 22.] This was a question over which there was much contention. Many denied the right of the Romans to demand tribute. The Pharisees paid their taxes unwillingly. The spies decided to ask Christ this question, thinking that He would answer it by a simple Yea or Nay. And if he told them that it was lawful to give tribute to Caesar, He would be going contrary to the opinion of the Jewish nation, and would thus be put out of popular favor.

Apparently those who asked this question, asked it honestly; and they thought that they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and sounded their hypocrisy. "Why tempt ye me?" He asked; thus giving them a sign they had not asked, by showing that He read their hidden purposes. They were still more confused when He said, "Show me a penny." They brought it, and He asked them, "Whose image and superscription hath it? They answered and said, Caesar's." Pointing to the inscription on the coin, Jesus said, "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's." [Verses 23-25.]

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and His answer seemed so wise to the bystanders that they admired His tact and wisdom. Another evidence of the divine character was given the Jews. Christ's reply was no evasion, but a candid answer to the question.

Not only were the Pharisees rebuked by Christ's words, but in many minds a vexed question was settled. For ever after they held to the right principle. And although many went away dissatisfied, they saw that the principle underlying the question had been laid out in straight lines.

When the Pharisees heard Christ's answer, "they marvelled, and left him, and went their way." [Matthew 22:22.] They could not at that time satisfy their wrath, but they were determined to carry out their purposes. They were convinced against their will, but though they marvelled exceedingly at Christ's wisdom, they would not yield <their pride and accept Christ.> And from that time evidence had no effect on their deep-rooted prejudice. They manifested bitter opposition and intense hatred against Christ. There was no more peace or rest for Him, for the cavilling of the priests was constant, and their plans and schemes to entrap Him were abundant. They set spies on His track, to report His movements. They though this was unknown to Christ, but He was much more accurately acquainted with their movements than were they with His. He know every step that would be taken, and every event that would take place.

But in spite of the opposition of the priests, Christ kept His mission ever before Him. With a heart ever touched by human woe, He ministered to those around Him. His words were spoken with clearness, simplicity, and authority. His sermons were such as had never before been heard. His principles were so clearly and wisely inculcated that no one needed to make a misstep if they but followed Him, and kept His words.

Words of Warning

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." [Matthew 23:37-39.]

This was the most solemn denunciation that had ever been uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders who worshiped the temple, but who were working with a hatred inspired by Satan to destroy the One who made the temple, in any way sacred, Christ bade adieu to the hallowed courts. He quitted the temple forever, declaring, "Your house is left unto you desolate." [Verse 38.]

From henceforth Christ saw a cloud blacker than sackcloth hanging over the once-favored nation. Looking into the future, He saw the gates of Jerusalem burst open by the assaults of the Roman legions. He saw the walls <of purest marble,> that looked like walls of snow, broken, and the beautiful stones, which had been laid with artistic skill one upon another, torn down, so that not one was left standing. The strong to save had become strong to smite.

Solemn judgments had been predicted against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and confession.

When they returned from captivity, there seemed for a time to be a reformation. "I will not contend forever," God declared, "neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was

wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips; Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him." [Isaiah 57:16-19.]

But the leaders of the people did not remain converted. They did not, as faithful sentinels, keep the way of the Lord, to do justice and judgment. The Word of the Lord through His prophets was refused. Then God sent His only begotten Son with a message of mercy, calling on them to repent, but they refused to receive Him, and said, "This is the heir; come, let us kill him, and the inheritance will be ours." [Mark 12:7.]

The time of greatest responsibility for the Jewish nation was when Jesus was among them. This was the time of their greatest privilege and blessing. But Christ came to His own, and His own received Him not. By refusing every overture of mercy, by rejecting the Son of God, the Jewish people made themselves guilty of the greatest of all sins. Christ charges the whole nation with this sin. In rejecting My servants and prophets, He says, you have not only rejected them; you have rejected the Son of God, whose you are by creation and by redemption. Ye would none of My counsel, ye despised all My reproof.

O Jerusalem, Jerusalem, if thou art destroyed, thou thyself wilt be responsible. Ye would not come unto me, that ye might have life. I have offered you help, because I loved you. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that art sent unto you, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. You have refused the mercy and blessing I came to the world to bring. You have refused to see in Me a merciful Saviour, offering you redemption. When God's heavy judgments fall upon you, you will still refuse to see in Me a sin-pardoning Saviour. You will one day long for a Deliverer who was once among you, but who you would not receive.

"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." [Matthew 23:39.] When they see Him again, they will ask no sign. That day will not be to them a day of joy, although the acknowledgment will come from their lips with overwhelming power as they behold Him, "Blessed is he that cometh in the name of the Lord." When Christ shall come in power and great glory, they will bless Him whom they once cursed, but it will then be too late. Thus with power and authority our Lord reproved the Jewish people.

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This is the condition of the world today. Men refuse to see the truth so plainly given in the Word of God. "Thus saith the Lord" is counted as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refuse the truth. God would have us realize that by the city of Jerusalem a world is represented. Christ's utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world.

The disciples were unable to comprehend Christ's words in reference to the temple. They called His attention to its massive stones, saying, "Master, what manner of stones, and what buildings have we here." [Mark 13:1.] The stones of the temple were of the purest marble, of perfect whiteness, and the

pillars supporting the porches were of massive dimensions. How such stones as these could be overthrown, the disciples could not comprehend. They could not understand Christ's words, which doomed to destruction the mighty walls, a portion of which had withstood the devastation of armies. Their ideas were vague and it was difficult for the Lord to make His lessons intelligible to them.

As Christ's attention was called to the magnificence of the temple, what must have been the unuttered thoughts of that rejected One? The view before Him was indeed beautiful, but Christ said with sadness, "I see it all. The buildings are indeed wonderful. You point to these stones as apparently indestructible, but listen to my words. I tell you solemnly that the day will come when there shall not be left one stone upon another that shall not be thrown down." [See verse 2.]

Christ warned His disciples of the destruction of Jerusalem as well as of the temple. This event was foretold by Daniel. The oblations and sacrifices were no more of value, for type had reached antitype in the one great oblation. And when the great antitypical sacrifice was offered, the veil of the temple was rent in twain. Forty years after Christ uttered His prediction, His words were fulfilled to the letter. In the siege of Jerusalem, it is stated that more than a million people perished, while many were led into captivity.

Christ's words had been spoken in the hearing of a large number of people; but when He was again alone, Peter, James, John, and Andrew came to Him, saying, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" [Mark 13:3; Matthew 24:3.] Jesus did not answer His disciples by taking up separately the destruction of Jerusalem, and the last great day of His coming. He mingled the description of these two events. When Christ referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration that will take place in that day when the Lord rises out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire chapter is a warning to those who shall live in the last scenes of this earth's history.

Turning to His disciples, Christ said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." [Verses 4, 5.] Many false Messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. These words were fulfilled. Between the death of Christ and the siege of Jerusalem, many false Messiahs appeared. But this warning is given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem will be practiced again. The same events that took place at the overthrow of Jerusalem will take place again.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass; but the end is not yet." Prior to the destruction of Jerusalem men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing in next to the throne were slain. There were rumors of wars, but no actual conflict. "All these things must come to pass," said Christ, "but the end (of the Jewish nation as a nation) is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." [Verses 6-8.]

But, said Christ, as the Rabbis see these signs, they will proclaim that they are God's judgments on the nations for holding in bondage His chosen nation. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. The signs that they argue are tokens of their release from bondage are signs of their destruction.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. Then shall many be offended, and shall betray one another, and shall hate one another." [Verses 9, 10.] All this the Christians suffered. Mothers and fathers betrayed their children; children betrayed their parents. Friends delivered their friends up to the Sanhedrin. Saul of Tarsus was exceeding bitter against all who believed in Christ until he himself was converted. He then began to preach Christ and Him crucified, and the Jews caused him and Silas to be whipped, and thrown into prison. The persecutors wrought out their purposes by killing Stephen, Paul, Peter, and other Christians.

Through the apostles God gave the Jewish people a last opportunity to repent. He manifested Himself through His witnesses, in their arrest, in their trial, and in their imprisonment. Yet their judges pronounced on them the death sentence. They were men of whom the world was not worthy, and yet they were not allowed to live and serve the God whose they were by creation and by redemption. By killing them, the Jews crucified afresh the Son of God, who had given His servants words to speak and a tongue and voice with which to vindicate the truth, and acknowledge Him as the only begotten Son of God. In so doing, the Jews were not only abusing the men; they were abusing Christ in the person of His saints.

So it will be again. Seventh-day Adventists will fight the battle over the seventh day Sabbath. The authorities in the United States <and in other countries> will rise up in their pride and power and make laws to restrict religious liberty, as the authorities in this country are doing. They will assume the right that is God's alone, and like Nebuchadnezzar, will think they can force the conscience, which God only can control. Even now they are making a beginning which they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people.

Christ told His disciples that they would be delivered up to councils, but He told them also that they were not to be anxious as to how they might vindicate the truth, for He would give them a mouth and wisdom that all their adversaries could not gainsay nor resist. These words were fulfilled at the mock trial of Stephen, and at the trial of Paul, who made Felix tremble, as he reasoned of righteousness, temperance, and judgment to come.

On every occasion that persecution takes place, the witnesses make decisions, either for Christ or against Him. Those who show sympathy for the men wrongly condemned, who are not bitter against them, show their attachment for Christ. Many will be offended because the principles of the truth cut directly across their practice <or their income.> Many will stumble and fall, apostatizing from the faith they once advocated. Many who have professed to love the truth will then show that they had no vital

union with the true vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers, scoffers, and mockers.

“Little children, it is the last time,” writes John, “and as ye have heard that antichrist shall come, even now there are many antichrists: whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that it might be made manifest that they were not all of us.” [1 John 2:18, 19.] Those who apostatize in time of trial, will, to secure their own safety, bear false witness, and betray their brethren. They will tell where they are concealed, putting the wolves on their track. Christ has warned us of this, that we may not be surprised at the unnatural and cruel course of friends and relatives.

“And many false prophets shall arise, and shall deceive many.” [Matthew 24:11.] False Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Companies inspired by Satan will be formed to deceive and to delude.

“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” [Verses 12-14.]

“When ye therefore shall see the abomination spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: (let there be no presumptuous dallying;) let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day.” [Verses 15-20.] This warning was given to be heeded forty years after, at the destruction of Jerusalem. The Christians obeyed this warning, and not a Christian perished in the destruction of the city.

“Pray ye that your flight be not in the winter, neither on the sabbath day.” [Verse 20.] Christ, who made the Sabbath, did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by the death of Christ. Christ’s death on Calvary’s cross is an unanswerable argument in favor of the changeless character of every precept of God’s holy law.

“Think not that I am come to destroy the law and the prophets,” Christ said, “I am not come to destroy, but to fulfil.” [Matthew 5:17.] As the head of the human family He lived every precept, every jot and every tittle, of the law. He lived that life in humanity that He requires His followers to live, and therefore there is no excuse for anyone to fail of reaching the standard of perfection. He emphasizes His words: “For verily, I say unto you, One jot or one title shall in no wise pass from the law till all be fulfilled.” [Verse 18.] As long as the heavens and the earth remain, so long will the Sabbath of the fourth commandment hold its claim upon the human family.

The Sabbath was given to the world as the memorial of creation. At the beginning of the Sabbath command are the words, “Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, not thy stranger that is within thy gates.” Then the reason is given. “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.” [Exodus 20:8-11.] The explanation is full, so that none need be left in darkness unless they choose darkness rather than light. This the world is doing today, just as the Jews chose darkness in regard to the message Christ came to bring to the world. And the apostasy of the Jewish nation represents the apostasy that will be made by the world in the last day.

The Sabbath, sanctified and blessed by God, was designed as His great memorial of creation. It is ever to stand unmoved, a rock of offense to the Christian world, as was Christ to the Jewish nation. The Sabbath is the test today, as Christ was the test when He was in our world in human form. The rejection of the Son of God decided the eternal destiny of the Jews. So will the rejection of God’s holy memorial decide the fate of Christians.

The professed people of God may ignore the Sabbath; they may trample it under their feet, but they cannot make it less binding upon them. No one has any excuse for accepting the rubbish that has been piled on the Sabbath of the Lord. No one has an excuse for accepting a human sabbath, created by him whom God designates as the man of sin, who shall think to change times and laws. He thinks to, but he does not do it; although he may think thus to show his supremacy above God. But he cannot change God’s law; this is God’s prerogative only. God is over all kings and rulers on the face of the earth. He is God, and beside Him there is none else.

“Then if any man shall say unto you, Lo, here is Christ or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” [Matthew 24:23-27.] Here again the warning regarding Jerusalem is blended with the warning of the second advent.

The disciples heard Christ’s words, but they did not then fully understand them. The Holy Spirit must guide them into all truth, bringing to their remembrance all things that Christ had said to them. They could not understand why He connected the perils of the overthrow of Jerusalem with the perils of His second advent. But those who live in this age may understand Christ’s general warning, and should appropriate it to the period where it belongs. The gospel must be carried to every kingdom under heaven, and then shall the end come.

Christ knew that the disciples could not take in the representation He had given them in answer to their question, “When shall these things be? and what shall be the sign of thy coming, and of the end of the world?” [Verse 3.] Christ knew the terrible future of the once chosen people of God, but He knew also

that His disciples could not fully understand His description of the fearful scenes to be enacted at the destruction of Jerusalem. In His answer, the two events—the destruction of Jerusalem and the end of the world—are merged into one. It was in mercy to His disciples that Christ thus blended these two events, leaving them to study out the meaning for themselves.

Christ had made every effort to keep His disciples informed in regard to the truth. He had given them every opportunity to know the truth. He had invited them to place their confidence in Him as their Messiah, and in His mission and work, but they had not yet a proper understanding of the nature of His kingdom. They were thrilled with distress as they listened to His lamentation over Jerusalem; but they did not realize the true meaning of His words. Had Christ opened to them future events as He saw them, they would have been unable to endure it. To the last they looked for a temporal kingdom, which was to be established at Jerusalem.

Christ's declaration of the scenes to be enacted at the destruction of Jerusalem, they associated with His personal coming, when He Himself would punish the Jews, but would also free them from the Roman bondage. He had told them definitely that He would come a second time, and probably His judgments would then fall upon those who rejected His love. He would then, they thought, lay low every stone in the building; for they believed that no earthly power could do this.

But retribution was to fall before this on the apostate nation, which was still further to show its malignity to Christ by its treatment of His followers.

From the destruction of Jerusalem, Christ passed on to a much greater event, the last link in the chain of this earth's history—the coming of the Son of God in majesty and glory. "Immediately after the tribulation of those days shall the sin be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [Verses 29-31.]

Christ gave special directions with regard to this event. "Now learn a parable of the fig tree," He said. "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation (the generation that see the signs) shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." [Verses 32-35.]

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." [Verse 36.] Christ stated plainly to His disciples that He Himself could not make known the day and hour of His second appearing. Had He been at liberty to make this time known, what need would there have been for Him to exhort them to maintain an attitude of constant expectancy, living and working and waiting as though each day was, not their own, but the Lord's, cultivating fidelity, faith, and love, and purifying the soul through the truth?

Christ tells His disciples that the time of His appearing is involved in secrecy. There will be those who claim to know the time of that great event. Very earnest are they in mapping out the future, which the Lord has placed in a thick cloud, that the day, the month, and even the year may not be known. Notwithstanding the continued failures of these time setters, they still continue their work. But their reasoning is false, and the Lord has warned them off the ground they occupy, for the coming of the Son of man is God's mystery. "Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever." [Deuteronomy 29:29.]

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Matthew 24:37-39.] God does not here bring to view a temporal millennium, a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes again.

How was it in Noah's day? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [Genesis 6:5.] Had man co-operated with God, there would have been no Cain-worshipers. Abel's example of obedience would have been followed. Men might have worked out the expressed will of God. They might have obeyed His law, and in obedience they would have found their safety and salvation. God and the heavenly universe would have helped them to retain the divine likeness. Longevity would have been preserved; and God would have delighted in the work of His hands.

But the inhabitants of the antediluvian world turned from Jehovah, refusing to do His holy will. They followed their unholy imagination and perverted ideas. "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, ... Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. ... And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and everything that is in the earth shall die." [Verses 12-14, 17.]

Remember the warning, "As the days of Noah were, so also shall the coming of the Son of man be." [Matthew 24:37.] It was because of the wickedness of the inhabitants of the old world that they were destroyed; and today the world is following in the same way. It presents no flattering signs of millennial glory. Human law-makers open their law books and pronounce sentence against those who do not keep their laws. But those who frame and enforce these laws are themselves transgressors of God's law, and their transgression is filling the earth with wickedness and moral pollution. Their betting, their horse racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence. Bank failures ruin thousands of families. Widows are orphans are left to starve. And yet those in authority are making and enforcing laws to uphold the first day of the week, which God has given as a common working day.

These law makers speak to those under their supervision, saying, Verily, the first day of the week ye shall keep, because it is the world's sabbath. The churches keep this day as holy, and those under our

supervision shall keep it also, because it is so enforced on our statute books. We have chosen Sunday as the Sabbath and therefore everyone must keep it.

What is this day that is so universally exalted? It is a spurious Sabbath, a common working day. It is accepted in the place of the seventh day, which the Lord has sanctified and blessed, and the sure consequence of this course may be seen in the punishment which fell upon Nadab and Abihu, the sons of Aaron. As priests of God, they had been commanded to offer always the fire of God's own kindling, which was kept burning before God day and night. This law was ever to be observed. But Nadab and Abihu had used wine too freely. Their minds were not keen, but confused; and they were unable to distinguish between the sacred and the common. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord." [Leviticus 10:1, 2.]

The Lord has given directions regarding His Sabbath: "The Lord speak unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whoso doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." [Exodus 31:12-17.]

The statutes of the Lord are to be reverenced and obeyed. But those who strive to make His law a dead letter, He will certainly punish. God is supreme authority in all His requirements, and when His law is set aside as a matter of no consequence, the transgressor must surely bear the consequence of his own sin, though God bears long with him.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise ruler, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [Matthew 24:44-51.]

Ms 79, 1897

Christ's Second Coming

July 29, 1897

In the twenty-fourth and twenty-fifth chapters of Matthew is described the second coming of Christ to our world: “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other.” “But of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” [Matthew 24:30, 31, 36-39.]

Then the warning is given: “Watch, therefore: for ye know not what hour your Lord doth come. ... Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” [Verses 42, 44-51.]

What earnest zeal should those words arouse in the heart of the true believer. Here the conditions of the church at Christ’s second coming is portrayed. Again its spiritual condition is described in the parable of the ten virgins, five of whom were wise and five foolish:

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps have gone out. But the wise answered saying, Not so; lest there be not enough for us and for you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went into the marriage; and the door was shut. Afterward also came the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” [Matthew 25:1-13.] And we may all ask, Can it be that I shall be among the wise virgins?

Here also is given the parable of the talents. The man who hid his Lord’s money in the earth was pronounced an unprofitable servant of his Lord’s goods, and the sentence was issued, “Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.” [Verse 30.] And this is an illustration of the last general judgment, when each shall be dealt with according to the use he has made of his talents. The righteous alone will shine forth in the kingdom of God in that great decisive

day when every character shall appear just as it is. They that have done good will have a part in the resurrection of life; they that have done evil will be awarded according to their works. The obedient and the disobedient decide the whole matter.

The Word declares, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” [Verse 31.] Then the triumph of Christ will have come. What a scene will this be upon which the whole universe will gaze. How the love of God is here displayed through His Son to all who have proved true and faithful. In that day Christ does not present before men the great work He has done for them in giving His life for their redemption. He presents before them the faithful work they have done for Him. What surpassing love is this! He even mentions the work of the heathen world who have had no intelligent knowledge of the law of the Lord but who have done some of the very things the law required, because they had heeded the voice speaking to them in the things of nature around them. The grace of God, working upon their darkened minds, softened their savage nature untaught by the wisdom of men.

While among men Christ pronounced sentence upon rabbis, rulers, Pharisees, and Sadducees because of their hypocrisy, their rejection of light. Looking at them searchingly, He said, “He that is without sin among you, let him cast the first stone,” but He addressed the woman who was guilty of sin in words of tenderest compassion. [John 8:7, 10, 11.] He knew all about the character of the sin committed; but He traced upon the ground the sins of her accusers who had laid their net for the woman, that thus they might find occasion for condemning Christ. Their curiosity led them near to Christ, to see what He had written in the sand; but they did not care to look more than once, and one by one they hastily left His presence.

Those who had acted a part in bringing this poor woman before Him were far more guilty than she, and Christ knew it. The guilty persons expected that before they could take themselves away, Christ would single them out, and expose them and their deep laid plot before the gathered throng. These professors were spiritually blind. Maxims and traditions were cherished by them, and obedience to God’s requirements was regarded as a thing of naught. Christ was grieved with them. He looked upon them with anger, being grieved at the hardness of their hearts. He could detect every phase of their hypocrisy, and their great sin brought from His divine lips a scathing rebuke.

The humble, though ignorant, are Christ’s most hopeful disciples. The uneducated heathen in all their cruelty are regarded in a more favorable light than are those who have had great light, who have had evidence upon evidence, but who, when the Lord in His mercy reproves them for the sins they are cherishing as virtues, are offended, and (mark the words) like the disciples of Christ’s day, go back and walk no more with Him. Christ recognizes every act in the savage that reflects His own mercy and compassion. When the Holy Spirit puts Christ’s Spirit into the savage, and he befriends God’s servants, the quickening of the heart’s sympathy is contrary to his nature, contrary to his education. Christ implants His grace in the heart of the savage and he ministers to the necessity of the missionary even before he has heard or comprehended the words of truth and life.

Behold that crowd collected about some of God's servants to murder them! But the Lord is working upon the heart and mind of perhaps only one man to plead in behalf of these servants who love and fear God. When the war council has been carried on to determine the destruction of some Christian's life, on several occasions the intercession of one savage has turned the decision, and his life has been spared. Oh, the love that goes forth to the savage for this one act. To such in the judgment Christ is represented as saying, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:35, 36, 34.]

The Needs in Australia

"Sunnyside," Cooranbong, New South Wales, Australia

July 4, 1897

At three o'clock my sleep is ended. I will now write some things that urge themselves upon my mind. We greatly need a church here in Cooranbong. We thank the Lord that we have had the privilege, since the last week in April, of assembling to worship God in the unfinished upper story of the second building that has been erected for the school. But we are glad to say that the patronage of the school is such that we shall be crowded out of the building to give place for the accommodation of the students. Several more are anticipating coming to the school, and we hope that they will come. Our only course now is to prepare to build a church in Cooranbong. I have hired, and am paying interest upon, one thousand pounds [£1,000], which is drawing 4-1/2 per cent interest; £100 from another, which is drawing 5 per cent interest. I have loaned the conference £100 since 1895, from which I have drawn no interest. That amount I wish to use at once in helping to build a meeting house.

I have now a request to make. I wish to handle the book entitled Christian Education. I wish to make additions to the book at once, as have some precious matter that should be added to it. I want you to inform me how much has been received for the present edition, and what do you propose to do in helping me to enlarge this book? I wish to know just how it stands.

I expected that the sale of Thoughts from the Mount of Blessing would help me to help in advancing the work in Australia. But the way that the book was kept back in America, after being in the hands of the publishers for two years, and then coming out in a style that I could in no wise accept, has disappointed me greatly. The delay also on The Life of Christ, preparing suitable cuts, is another drawback. The means I hoped to obtain have not answered my expectations, and now I must do all I possibly can to help in various ways the cause in this missionary field.

Time is passing, and we are bound about for facilities and means. For years the Lord has opened before me that we should have facilities connected with our school, where the students could be educated to learn various trades. We should have a printing press and issue pamphlets and leaflets and matters connected with the school. We should have the students learn the art of building. They should have an instructor to teach them, while the students do the work. We should have tent-making, which will

always be needed in this country. We should have masonry going on in connection with the school education, and different branches of work. Attention should be given to the art of tilling the soil, of setting, and trimming, and carefully cultivating the fruit trees, for this is a science that all the students need to learn.

Then the lady students should have a dressmaker who is thoroughly qualified to teach this trade and tailoring and the science of repairing clothing neatly, to make old clothing over so that it shall look as good as new. All these arts need to be cultivated. The flower garden also needs to be brought into consideration. All can gather some plants and shrubs and flowers to beautify the school grounds. Let all have a living interest in this matter. Then there are strawberries to be set out and tended. In this our lady students can also act a part. Each can have allotted to them something to do out of doors, and they can have the satisfaction of seeing some results for their labor. There should be knitting machines, and carpet weaving. These are the blessings to be gained from the educational advantages from our school in Cooranbong.

But we know that in order to have these things, there must be an outlay of means. We must have typewriters and printing presses and many other facilities. We must have several sewing machines, and educate the students not merely to sew, but also how to keep their machines in running order. They are not to be used as threshing machines, but to be worked moderately, and thus preserve the machines from unnecessary friction. These are lessons to be learned.

I wish to invest all that I possibly can in the advancement of the work in this country. What is done should go forward without delay. I do not wish my brethren to or cultivate the idea that in crowding down the price of royalties on books, issued from the offices over which they preside, that they are doing God service. Sister White is straining every nerve to advance the work in these countries that God may be glorified. She is not seeking to hoard money or to live extravagantly; and Sister White calls for all who stand in responsible positions to co-operate with her all that they possibly can to make the work, which God has given her to do, a success.

The way Thoughts from the Mount of Blessing has been handled has grieved me to the heart. I have been deeply stirred by the subject matter of this book, because I knew that the people needed the very things presented in it. Two years the book was in their hands before it was published, and after that long time appeared with cuts that made my heart ache to look upon the book. The Lord sees all these matters. Is this according to His purpose? Is it according to His mind and will to have the work He has laid upon me, after two years delay in printing, come to me with cuts fit only for a comic almanac? Has the wisdom of those in Battle Creek who accept such representation departed from them? Is not the subject matter of the book worthy of better treatment than it has received?

But again I come to the book, Christian Education. Had I thought that that matter was to be gathered up from my writings and published, and the proceeds given to the interests at Battle Creek, I should not have consented to its being done. I would have paid for the preparation of the book, for its publication, and then would have used the royalties to help in this destitute field. If any has the advantage, should it not be this destitute missionary field?

Soon after I came to this field, one who knew its necessities put to my trust one thousand dollars to advance the work, without interest, the principal to be returned when necessity demanded; then came three hundred dollars with the same directions; and still other sums have been placed in my hands; and all have been invested to advance the work. Then in order to erect our school buildings, Mother Wessels loaned me £1,000 at 4 per cent interest. Brother Peter Wessels gave a donation of $300. All this is invested in the work; every gift coming from any source has been put into the work. How soon these large sums of money will be called for, I know not; but it is my duty to see that my brethren do not crowd me into a tight place, not knowing what they are about.

I have to pay my workers to prepare the books that I get before the public, and then pay for their publishing, and I want not any more than is fair and right. But I do not want my brethren to think that they must be sharp with Sister White, and that the end justifies the means. All that kind of sharpness means robbing destitute missionary fields. These will have all that she can receive from the sale of her books. I am hoarding up nothing. No one could spread a more economical table and yet supply nourishing food. We have no meat or butter on our table. We have fruits, grains, and vegetables.

I call on my brethren in responsible positions to do all in their power to co-operate with me in making it possible for me to do more than I have done to return the means loaned me since I have been in this country. I do not wish to have my hands so tied that I cannot return that amount that has been so kindly entrusted to my use. I have used it in a good work, and I want my brethren to keep this in mind, that you may not feel that Sister White is getting rich. Sister White wants means. She knows how to apply as necessity demands to sustain the interests of the cause of God in its various necessities. Do not suppose that it does not matter if Sister White's goods or books are delayed, and that if she receives but a limited sum from their sale it helps the canvassers and office of publication to have a larger pay for their handling. Will my brethren consider this matter as I have tried to lay it before you?

Again I ask you who are the responsible persons in Battle Creek, What do you propose to do with the book, Christian Education? Let me know at once that I may understand what to do. Recently a little book has come out on this subject. I want now that something shall be done definitely.

Some felt very much dissatisfaction that Steps to Christ was given to Revell. I have received quite a sum of money, more than has come to me from some books; and I think more would come to me if he had more of my books to handle. He has written to me to send him writings on the childhood and life of Christ. He sent me copies that he had been using; but said that he would prefer my style of writing, and thought he could produce books better adapted to the necessities, and which would find a more ready sale than any they had on hand. I shall place more books in his hand as soon as I can get them prepared, for I can receive better satisfaction than I have received from the Battle Creek publishing house. There is an advantage in doing this, because they get the truth before a class that we will not reach.

Will you please respond to this letter as soon as you possibly can.

In haste.

Ms 81, 1897

Counsel to Students

Cooranbong, Australia

July 7, 1897

I have a burden that I must communicate to the teachers and students of our school. The Lord has presented your case before me. These words were addressed to you: “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.” [Hebrews 13:15-17.]

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and clamor and anger, and all evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” [Ephesians 4:29-32.] This divine instruction is addressed to every member of the human family. Many will be entirely indifferent to these words. Wherever you may be, will you please to remember them.

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” [Colossians 3:15, 16.] Would not this be much more acceptable to God than the rubbish that comes from your lips?

“Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, which is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.” [Ephesians 5:11-20.]

The principal and teachers of our school have withheld reproof. They have felt very anxious that every student should feel his own responsibility to God, and overcome the sin of foolish talking and foolish acting, heeding the words of the apostle Paul, “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks.” “And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” [Ephesians 5:1-4; 4:23, 24.]

You now have opportunities and privileges that many cannot enjoy. The very best instruction is being given you from the Word of God. This is the Word of life. But it is essential for your present and eternal good that you change the programme upon which some of you have entered. We have no opposition to social, elevating, association that is in accordance with the mind and will of our heavenly Teacher. And communications that will advance one another in true education will be approved. But your rooms are not to be defiled by unholy speech or by boisterous levity and mirth.

The working of the Holy Spirit upon your hearts will be demonstrated by your words and by the fragrant atmosphere that surrounds your souls. The fruit of your lips will be good, sound common sense. But this cheap, common talk in which you indulge, and your riotous actions, are an offense to God; and as we are wholly dependent on the blessing of our heavenly Father for the success of the school, we dare not pass by such a state of disorder and impropriety.

We pray continually for God's abiding presence on every portion of the school buildings. "For we are made a spectacle unto the world, and to angels, and to men." [1 Corinthians 4:9.] We most earnestly pray that heavenly blessings may rest upon the school. You all know this. Then I ask, What pleasure can the Lord receive from those whom He has favor by giving His own life to purchase for them freedom from the slavery of sin, if they dishonor Him by their words? What real satisfaction have you received since coming to the school at Avondale? Shall it be said of you, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips." Shall the record be borne to heaven: "There is no fear of God before their eyes"? [Romans 3:10-13, 18.]

There is positive danger that youth, who are supposed, by those who have an interest in them, to be favored with special guardianship that their spiritual and physical health may be preserved from contamination, will be hurt by wrong associations. These young men and women, away from the watchful care of their parents or guardians, must have marked attention from their instructors, to whom God has given the responsibility to watch for souls as they that must give account. Those who bear responsibilities in the school are to watch, to pray, to reprove, to rebuke, [and] to correct with wholesome words. They are to set in order any person they shall see is sowing tares among the wheat. As faithful guardians, teachers must look closely to their duty, and refuse to allow tares to be sown among the wheat. They cannot successfully conduct the school without discipline, which is not only to be taught by precept, but carried out by practice.

In their rooms students are not to speak words that are frivolous. But a great deal of this is done. Foolish talking, jesting, and joking are indulged in. Cheap remarks are made, which creates a spirit of careless disregard for order. This cheap nonsense shows that the heart contains no treasure that is good. Thus minds are turned from the important subjects that have been presented before them. This cheap stuff, wood, hay, stubble, some choose to put in their character building. The Lord Jesus gave His life to save these precious souls, and He has given them ability to learn, and power to obey His requirements. Students are now given the privilege of making wise improvements of their time. The truth is able to make them wise unto salvation.

While special pains may be taken to make the school what it should be, two or three students, who act like larrikins, may make it very hard for those who are trying to maintain order. The students who want to do right, who want to think soberly, are greatly hindered by the association of those who are doing cheap, miserable work. “In the multitude of words there wanteth no sin.” [Proverbs 10:19.] A few may be able to separate from such company, and retire to some place where they can ask the Lord Jesus to guard them from all defilement by keeping their minds stayed upon Him. But the trial to which they are subjected by their associates is not at all necessary.

Nothing is to be tolerated in the school that will counterwork the very object for which the school was established. In believing and receiving the truth, we may be doers of the Word of Christ. Thus day by day we receive grace sufficient for the duties and trials of the day. But no students should be allowed to remain connected with the school who allows their own mischievous, cheap, common, practices to control the whole mind. They themselves receive no good, and others are hindered from receiving good. Satan takes possession of them, and works through them to bring, not only their own souls into captivity, but the souls of other youth, who have not moral power sufficient to say, We have had enough of this malarious atmosphere, which poisons our thoughts. By their words students can confess or deny Christ.

The Word of God is open to you daily. Search the Scriptures together, for they are the bread of life. The heavenly intelligences come very near to every soul who does this. In the Word you may learn how to conduct yourselves so as to please God. Search the Scriptures daily, watching and praying earnestly, that you may know every intimation of the divine will, as it is plainly revealed in His Word. As you do this, you can learn lessons from the natural world.

In nature a tongue is speaking to you, declaring the glory of God. The attentive eye can discern, the sanctified ear can hear and understand, the speech of nature. In all the material object lessons are present to our view. The sunbeam, the green fields, the trees, the clouds, the dew, the solemn silence of the night, the moon in its glorious beauty, the starry heavens, all bear their testimony to the power and glory of God. Be still and know from the workmanship of God that He is the only true and living God. All these things, and many more, which we have not to enumerate, invite our meditation and bid us learn of Him who made them.

A meaningless laugh causes my heart to ache, for I realize that rational beings alone are far from God. Their idle words show that they have been drinking from the murky, turbid waters of the marsh, instead of from the cool waters of Lebanon.

We greatly desire that the students who have come to the school will let all see what they can do to honor their Creator. What can impart true nobility if it is not a restoration of the image of God in man? But with all the provision God has made that man may be enriched with His grace and mercy, men still persist in regarding a truthful, refined, uplifted, ennobled life as a life of bondage. This is because they have never been converted, never bowed their will to the Majesty of heaven, never experienced the great blessing of sin forgiven. All such, when brought in close connection with the opening of the Word of God and the presentation of its precious treasures, Satan begins to work through, working on their

lower appetites and passions to make of none effect the blessings with which they are surrounded. He plants his seed of evil in their minds, that they may be communicated to others.

I call upon young men and women to seek for sincere conversion. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” God allows the cause to produce the effect. “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men.” [1 Corinthians 3:16-21.] Read carefully the second chapter of First Corinthians. Learn all that you possibly can. Allow nothing to direct your mind into wrong channels. If you do your best, that is all that the Lord requires.

The older students must remember that they have the power of educating the younger ones in their habits and practices. Do not watch to find something at which to grumble, but make the best of the situation. Improve your opportunities for grasping all you can, and then fasten it in your memory. Listen to nothing it is not right for you to know.

Those who have been in the habit of telling everything they see and hear need to be converted on this point. If those connected with the home see any change made, they are not required to think that the Lord has made them daily bulletins. Do not think it your duty to carry everything you see and hear to others. They will take it to their homes, and comment upon it, and then pass the dish to some one else. If, after consultation with the other teachers, the matron makes some changes in the home plans, these changes are told by those who feel it no harm to pour forth everything that they think they know. Children that are educated to relate everything that they see, that takes place at the table and in the classes, will forfeit the confidence of their teachers, by communicating to others their parcel of nonsense.

In these matters silence is eloquence. You are at the school to keep your observations to yourselves, unless they are of such a character that they should be immortalized by being communicated. But fathers and mothers realize that this class of education should not be perpetuated. Let them decide that they have had enough of this “Report, and we will report it.” [Jeremiah 20:10.] Let students and teachers keep their own counsel. Already I meet here and there little incidents and transactions that have taken place at the school.

Students, understand that [you] have not been appointed by the Lord to be an informer. Your work is to study your Bible and the other branches of education, as for your life. Do not make it your business to be a talebearer. As matters are reported, each one makes the report. A little more pronounced or varied, and thus painful discrepancies cause many to form wrong conclusions. Therefore, guard well your words; put a bridle on your tongue. If you allow yourselves to become talebearers, you will not be welcome to any family, because of your propensity to report every transaction that may occur. I have decided that it is unsafe for me to visit, not because I am guilty of any known wrong, but because something will be said or inferred that will be misrepresented; and therefore I prefer to remain at home.

Ms 82, 1897

Words to the Students

"Sunnyside," Cooranbong, Australia

July 18, 1897

I must speak to the students at our school. From necessity you are compelled to be crowded. We wish it were otherwise, and we shall change this order of things as soon as possible. Your case has been presented before me. Satan and his angels were in your rooms, inspiring some of you with a spirit of sport and frivolity. This is degrading to you as young men. Jesus was also a guest in your rooms, but you showed Him no respect. In the presence of the heavenly universe you put your Redeemer to an open shame, crucifying the Son of God afresh. These words were given me for you: God is dishonored. His Spirit is grieved. Such things ought not to be permitted, and must no longer be tolerated. You must either change your course of action, or separate from the school, and return whence you came; for you would demoralize the school. Those who would, under right influences, pursue a decent, respectable course of action, are drawn into the ring by a few lawless ones, who have not enough respect for themselves to behave properly.

We do not ask you, the few who are bent on this dishonorable course of action, whether you are Christians. We know you are not. But Christ has given His life for you. He will receive all who will come to Him. He will heal the maladies of the soul. Some have a better knowledge of the truth than have others. Some have not had the advantages that others have had, and those are being drawn away by the bad example of those who are working as tempters.

We have felt deeply over the condition of the young men who seem to have little sense of propriety in their association with one another. To be useful, companionable, and cheerful is your privilege. But this hilarity and wicked nonsense is degrading to young men who have been given the talent of reason. Day after day you listened to the most solemn appeals from the Word of God, and yet you reveal that you care nothing for truth or righteousness. But God lives and reigns, and from this time I bear a message to you from Him: Your course of action is an offense to Him. Even if there were a greater number associated together, this is no excuse for your low, cheap, common conversation and heedless frivolity. The atmosphere surrounding your souls is malarious. You grieve away from the school the Holy Spirit.

The whole school, principal and teachers, are regarded as guilty before God of your misdemeanors, which are apparent. You show that you have no respect for the Word of God, no respect for your teachers or for the principal of the school. This school was not established at great expense, and the rates of tuition placed at a very low figure, to accommodate a class of students who ought to know how to behave like gentlemen, if not for the credit of the school [then] for their own sakes, but who dishonor themselves and their Maker. This matter has been presented to me, and I cannot keep silent.

If the teachers have not given decided commands, it is time that they did, that the respectability and credit of the school may be maintained. The Lord makes principal and teachers responsible for their

students. But who is sufficient to assume the office of guide to a company of youth who are here, it is understood, to be instructed, and to behave like gentlemen and Christians, but who do not do this? They cannot, for they do not know what the name Christian comprehends. They do not know what it means to love God, and to wear the yoke that restrains them from evil practices.

You each have capabilities. These have been entrusted to you by God. You are to wisely improve the talents lent you to serve and glorify Him. God knows you all by name, and your every transaction, your every word, is written in His books. This record you must meet in the day of judgment. A burden of responsibility rests upon you to help with all your God-given ability in making this school such as will meet the approval of God. But we have not established the school to be a place where students are permitted to give loose reign to their own ways and objectionable traits of character. If you do not and will not consent to be under control, and to behave yourselves as gentlemen, you have the privilege of returning to your homes. After we find that the school is of no benefit to you, we will arrange for you to leave by writing to your friends, and those who have encouraged you to come, telling them the reason why you are sent home.

We want students to come to this school who will not disappoint their parents and friends, so that at the close of the term the humiliating fact will not have to be made known that a few, who were heady, high-minded, lovers of pleasure more than lovers of God, took the lead; and the leaven of their spirit so influenced others that many were leavened. We established this school that this disorderly, insubordinate element should be placed under discipline and under obedience to the Word of God, that the students might know how to value and respect themselves, and realize that they did not come to school to do as they pleased, but to place themselves under the yoke of restraint and obedience.

No disorder should have been allowed without a decided rebuke and a command to cease. It would not be allowed even in the common schools. If the principal and teachers of the school have not authority and government sufficient to set things in order, someone should take the management who will require obedience. It has been our desire that these young men should respect themselves, that they should seek to make the most of the opportunity given them to receive an all-round education, that they might be thoroughly equipped for the lifework before them.

The truth of God is to give shape to each distinct branch of education, but shall the truth of God be of no account because its influence is not recognized by a few who lead, and who are rioters and tempters? Satan works his will through them, so that the truth is made a common thing. But should this be? There are those who prize these privileges of hearing the truth from the Word of God, but the serious impressions made by the Spirit of God upon the heart are counteracted by the influence of those who have not cared, and who do not care, to be on the Lord's side. We desire that every youth shall realize the importance of the truth. We cannot countenance any frivolity. Those who give way to this are being educated under Satan's dictation, and this we cannot allow in the school.

Opportunity is here given for all to make valuable acquisition to their stock of knowledge by improving their talents. Now is the time for you to make your decision. What are you here for? Did you think that when you came here, you would be allowed to act independent of all restraints? What are you here for?

Are you here to improve, to become more retentive, that your mental, moral, and physical powers may become more susceptible of improvement? Every movement made by the teachers leaves its impression on the youth. The countenances upon which the students look, the voices they hear, the words they speak, the company they keep, the books they pursue, leave their impress on the mind, either preparing it to be useful in this world, with a prospect of being exalted to the higher school, or marring its chance of eternal life.

If one who is heedless and unappreciative of truth is associated with those who profess to be followers of Jesus Christ, he is to behave himself as a gentleman, remembering that it is inappropriate and unfair for him to jest and joke and make remarks that are calculated to divert the mind from pure and holy meditation. Thus one sinner can do much harm, even though he claims, and is thought to be, a saint. Profession is nothing. “Faith without works is dead, being alone.” [James 2:17, 20.]

In the name of Jesus Christ of Nazareth, I ask, Who in this school is on the Lord’s side? Who will stand as faithful soldiers of Jesus Christ, refusing to allow Jesus to be denied and lightly regarded in their company? Because you are in the company of some who do not cultivate the superior qualities of character that constitute Christian gentlemen, but jest and joke, do not follow their example. Some use strange words that are unbecoming for any who attend the school. Who will maintain their Christian principles? Who will frown down this lawless, riotous, godless spirit, which has been tolerated, but which has greatly displeased God, and which has effaced the impression made by the Spirit of God upon human hearts?

Daily there is opened before you the divinely inspired Word of God. The truth of God is precious. Let no irreverent, careless, heedless spirit be imbued. Just as soon as we understand from the Spirit of God that harm is being done to the minds of those who wish to preserve sobriety and to receive good in the place of evil, an effort should be made to counteract the wrong. Our duty is plain. That class who will not take heed how they hear and how they speak, who allow the enemy to lead them which ever way he chooses, that he may use them as his agents, should be allowed to leave the school and associate with society they choose, who are not inclined to be pure, uncorrupted, refined and elevated. They will not get good themselves if their minds are set not to be benefited by the light, and to keep among the students one who is not getting good himself, but who is as agent for evil, would be very unwise.

We would feel very sad should any one choose to pursue such a course, but it is the duty of the principal and the teachers to demand perfect order and perfect discipline. Teachers are to blend in harmony in this matter. Those teachers who do not see the necessity of maintaining the rules that it is deemed essential to make have simply made a mistake in thinking they were prepared to teach, and [in] accepting the situation. One imprudent word or action from a teacher would counterwork the object and purposes of the school, and would also be injurious to their own present and eternal good; and the sooner such teachers resign the position of teacher, and become learners, the better it will be for the future of the school. No experiments should be made in this matter, for it is too dangerous a business. He who attempts to teach should be connected with Christ, wearing His yoke of restraint himself, that he may be an example to the students.

The Lord has signified that the atmosphere surrounding the souls of the students must change. The truth is not to be lightly regarded or trifled with. Our duties and privileges are not to be measured by the lightness or frivolity of anyone. The Bible is to be followed as God's Word, inspired by heaven. Its revealed facts, which are of the most awful importance to teachers and students, are not to be lightly regarded. Its requirements are not to be trampled upon; for they impose the most weighty obligations. In the rich promises, the consolation of God is presented to those who wear the yoke of restraint and obedience; but those who refuse to wear this yoke will find their course of action will bring its own punishment.

Trivial characters must be changed. They must be converted, and receive the new heart that God has promised. In this work they must go to the Word of God for guidance. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] Teachers, as well as students, need to learn each day from the Word of God, which is the man of our counsel. It never makes a mistake. Its teaching will perfect in each individual a character that God can approve. It is the voice of God speaking to the soul.

The youth may all be workers together with God in the school if they will cherish every amiable trait of character. The darkened understanding may be enlightened by the bright beams of the Sun of Righteousness. All who will heed the instruction given in the word of God may perfect a character after the similitude of the character of Christ.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to 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. ... Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." "Dearly beloved, I beseech you, as pilgrims and strangers, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." [1 Peter 1:3-5, 13-19; 2:11, 12.]

If some continue, as they have been doing, to speak idle, foolish, and I am sorry to say, profane words, they will block the way to their advancement. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy

and not with grief; for that is unprofitable for you." [Hebrews 13:17.] Teachers have a responsibility that they do not sense as they should. As they see the spirit that is working in the children of disobedience, they have perplexity and heartache. They do not want to appear harsh and severe, but unless they watch for souls as they that must give account, unless they are faithful and true to their trust, they will prove themselves to be unfaithful stewards.

Students, you can make it hard for them. By your conduct you can cause them sadness of heart as they carry the terrible load of responsibility, while you go on, heedless and careless. Or you can help your teachers to help you to advance in your studies and <you can make them happy and of good courage because you evidence [that] you want> a knowledge of Christian obligations. Thus you can make this school one of the best that has ever been held. It rests with you to decide whether you will be thought unworthy and unfit to remain in the school, or whether you will be an ornament to it, <you accepting your responsibilities as a part of the firm.>

One thing cannot be allowed: The rooms that have been dedicated to God must not be defiled by your improper conversation and lawless course of action. Let all heed the words spoken to the Hebrews: "Wherefore 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. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest ant root of bitterness springing up, trouble you, and whereby many be defiled." [Hebrews 12:12-15.]

The charge given to Timothy, is given to each of you: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." [1 Timothy 4:10-12.] "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

"Exhort servants to be obedient unto their masters, and to please them well in all things, not answering again; not purloining, but showing good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." [Titus 2:6-14.]

Ms 83, 1897

The Need of Missionary Effort

July 22, 1897

“Curse ye Moroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they come not to the help of the Lord, to the help of the Lord against the mighty.” [Judges 5:23.]

There are resources in the members of the several churches that must and will be tested. The men of sound judgment must become initiated into the work. Such men, though uneducated in the work, will, if they have the opportunity granted them, gain a knowledge in its several branches. The Holy Spirit will do its work. The God of Daniel is our God, and He will work in behalf of His people. These men must be chosen with much carefulness, and sent out under judicious ministerial ability—those who are not boyish, superficial, and extravagant, but men of sound judgment, to whom the kingdom of heaven is of more value than their meat and drink and all beside.

These workers will not be perfect; but it should be the aim of those men who are conscientious, God-loving, earnest, zealous managers to educate and train them in the opening of the work in new fields. The men who are humble, and who love and fear God, will work in various lines, having their test in the efforts made for them to be educated and trained. Far less preaching can be done. God designs that there shall be much more real ministry effected. All heaven sees the lack of a missionary spirit in its high and holy achievements.

A spirit of trust in God, and faith in what He has done and can do through human vessels by the power of His rich grace, should be encouraged. Let every church send forth her men. Let each one say, I will take the responsibility of supporting one, two, four, five, or ten missionaries. This is the offering that the churches may give to missionary fields; and when they do this, the rich blessing of God will rest upon them. Give the church an opportunity to co-operate with the great Master Worker in selecting His workers. Pray and believe as you select the men. Give them a trial under wise generalship. Select fields that are open and calling for help, and let them display their capabilities for work by exercising their talents.

Give the church something to do, and it will warm the hearts of those who go forth to work, and the hearts of these who send them. It will keep alive their interest, for they will work most earnestly to fit other missionaries. The word coming from new fields will keep the church in activity, and the satisfaction of having a working interest in the mission field will be a source of encouragement and uplifting to the entire church.

There are improvements to be made. The mortifying, disgraceful proceedings of the past, the discussions that have made the board and committee meetings tedious, because of the unsanctified material brought in in dealing with important plans, have been worked by satanic agencies, and the cause of truth has been hindered. How distressing has all this been to the heart of Jesus who has been looking upon it.

The voice coming from the great heart of the work must not be the voice of men inspired by human passions, with unsubdued tempers and hearts that are dead to the Holy Spirit’s guidance and voice. Spiritual men are called for to stand in the Holy places at the center of the work. Let not everything in the management be concentrated under the one administration. Interests that are as far-reaching as eternity should not be managed by men who know not God, nor Jesus Christ whom He has sent. Men

who cannot be worked by the Spirit of God, but who wish to take the work into their own hands, as if their finite minds could comprehend God and His purposes, when they cannot manage their own spirit, or keep self under the control of God's will, should not be placed in positions of trust. Presidents of our conferences, elders of our churches, are to learn of Jesus daily. They are to wear the yoke of restraint and lift the burdens of obedience, by practicing the Word of Christ. They are to learn in His school His meekness and lowliness, for in this way only can they become channels of light.

There are elements of talent that must be discerned and set to work. A world is to be warned. Ministers are few, and are increasing but slowly, because there is no educating ability to set in operation the training of classes who may learn how to work, and thus provide new fields with laborers. You cannot expect perfect work from unused power and uneducated ability; but let the young men, and those newly come to the faith have a chance to work. They must be willing to meet many difficulties.

New efficiency must come into our work. Sanctified ministers represent the great Teacher in [their] work, taking an interest in localities in near and distant settlements. The small out-of-the-way places should have workers who can open the Scriptures to the ignorant. Let them give short lessons, a little at a time, imparting precious thoughts from the life and teachings of Christ. Do not occupy all the time sermonizing, but have ready matter to leave with the ones you try to help.

There is work in every line to be done. The cities also are to be worked. It is not wise to take novices to do this work. Take those whom you know to be quick to perceive the situation. But do not think them so perfect that they will make no blunders. Mistakes are often made in learning trades, and the danger in doing God's work in dealing with human minds is even greater. We need sanctified judgment. We thank God that help has been provided. The Holy Spirit will work with the laborer. If he will depend upon the grace of God, he will be given the very things he needs for the occasion. If he will work carefully and prayerfully, and watch unto prayer, God will make him wise unto salvation. New light, new interests, new methods will come into the work.

Those who abide in Christ will walk careful. They will contemplate the value of souls in the light of the cross of Calvary. These are blood-bought souls. The only begotten Son of God has given His life to save them from the degradation of sin and uplift them by restoring to them the image of God, that through faith in Him they might become joint heirs with Jesus Christ. Through Him you may learn how to work, even though you may be unacquainted with it. You cannot do everything at first. Go slowly and safely. Do what you can. Practice makes perfect. The church that will bear the responsibility of the work needing to be done with their prayers and their means will be blessed. And the workers will be blessed because they are brought into close companionship with Christ in wearing His yoke and lifting His burdens. An unwonted activity will be brought into the life, for heavenly angels are close by to co-operate with the interested worker.

The General Conference will be benefited. A new life will be infused into it. A new energy will take hold upon its workers. A purifying tide will run through the body. The baptism of the Holy Spirit will come into its assemblies, and its members will realize the same transformation of character which the workers are receiving. God's people will catch the inspiration, and will seem to be as prophets. God's

commandment-keeping people are to expect everything in the line of efficiency, for if the soul is consecrated to God, He will work with human efforts. Love strengthens, for it is a fruit of true Christian work. Loyalty to God and sympathy and purify of soul will make hearts one with Jesus Christ.

Mission fields are opening everywhere, but the needs are not supplied. Where there are but two or three workers there should be many, that resources may be at hand, and workers ready for action. It is not in God's purpose that the church shall be sustained by life drawn from the minister. They are to have root in themselves. The gospel news, the message of warnings, the third angel's message, is to be voiced by church members. If the Holy Spirit is respected and obeyed, it will dictate a different policy than has been followed. In looking and depending too largely upon man, individuals who have God-given capabilities have not used them. They have not put to use their reason in connection with the work of God.

As responsible agents we must look to God. The great centers are to be worked. God is an impartial God; He is no respecter of persons or places. The church is to do more than it has done. The work at this time should have an efficiency and power that shall send witnesses for Christ, passing from country to country, erecting the standard of truth and righteousness in the high places as well as the byways and hedges.

Every school principal and teacher has a sacred work to do. He must educate after the school of the prophets, sending forth men who will raise the standard of truth and righteousness higher and still higher. Every nation under heaven must have its day of merciful visitation. Give light to the unenlightened. You have no time and means to expend upon those who have abundance of light; let them work for others. Men will not have increased light until they go to work and diffuse what they already have. They will have grace for grace. God says, "I have set thee to be a light unto the Gentiles that thou shouldest bring salvation unto the ends of the earth." [Acts 13:47.]

Our churches must awake. Let them no longer say, We must do missionary work at home. While there is work to be done in the fields that are near, while the cities must not be neglected, this must not preclude the work from spreading to fields that have never had the last message of mercy. The first disciples were to commence in Jerusalem, the most unpromising field; but they were not to wait there until all should be converted. They were to cross the boundaries to Judea, and visit the places where there was far less knowledge of Christianity, where not one in a hundred had heard of Christ. But these religions beyond were waiting for the message. The Holy Spirit was waiting to attend the messenger who was passing as rapidly as possible from country to country, elevating the standard of righteousness.

There are laymen who can do more in a quiet way than can the ministers. In our missions an interest may be awakened in the hearts of wealthy men who have the means to assist. Give them the privilege of helping if they will. Let them be asked. They have the Lord's money in their hands. If anything can arouse them to place that money where it can do good, let it be done. It will prove a blessing to these souls. What is done for other missions, which bear not the message of the seal of the living God, we may make efforts more than we have made to have done for us. God is warning the church of her fearful responsibility. Let means be gathered by wise, judicious men, from believers and unbelievers, for our

school, for our churches, for our health instructions, for our medical missionary enterprises. But let earnest, systematic arrangements be made. Draw from any source, for all is God's. The men are God's property. Those who believe the truth should be earnestly called upon to help what they can. They are to invite men who believe not the truth to give to God His own.

"Go ye into all the world, and preach the gospel," is the command of Christ. [Mark 16:15.] Let men who are not ministers be accepted as laborers. God will take men who will give themselves unselfishly to work, and imbue them with the Holy Spirit. He will enable them to present the unsearchable riches of Christ. All cannot wait for the routine of years of preparation. Here has been a decided error. This has been done too much already.

Young men, offer your services, soul, body and spirit, to God. He will accept the offering. There is no need of enlargement of the work. God calls for young men, who can better endure the changes of the climate. Do not let men who are feeble in constitution, however zealous they may be, imperil life itself, by going to climates that they are not adapted to endure. Let others, who can overcome these difficulties, take these fields. We have a reason to use in all these things. We are finite, and we must have sound, good sense in placing ourselves in fields of labor where our lives will be spared for the work as long as possible.

Young men, entering new fields in foreign countries, can better learn the language of these nations than can older men. Some think that young men's judgment cannot be trusted. They can be trusted if they love God sincerely. Put the men who seem to have ability to superintending foreign missions, for those advanced in age can be home missionaries. Young men who love Jesus can and will do a precious work if you place them where they will have a chance. The trust reposed in them will help them to have courage, and to go forward in the strength of God.

Ms 84, 1897

Study for Time and for Eternity

July 30, 1897

The school located in Avondale is to be conducted in accordance with the mind and will of God. Every student should work from principle, his motto being, I study for time and for eternity; I use my muscles to do the very things that some one must do. Students should perform physical labor in the early morning and in the cool of the day, using the hours during the heat of the day for study. The limbs and muscles are God's gifts just as verily as are riches or intellect. Every part of the human machinery must be used proportionately, or else some parts will be clogged and enfeebled.

God said to Adam, and to all the descendants of Adam, In the sweat of thy face shalt thou eat bread; for from henceforth the earth must be worked under the drawback of transgression. Thorns and briars shall it produce. [Genesis 3:18, 19.]

In the parable of the wheat and tares, the servant is presented as saying to the husbandman, Didst not thou sow good seed in thy field? how then hath it tares? Did the husbandman sow the tares? No: he

answered, “An enemy hath done this.” [Matthew 13:28.] The enemy always sows the tares. Neither God nor His angels ever dropped a seed that would produce a tare. The enemy of God and man does this evil work, in order to afflict the human family. By making labor tenfold harder, so that much exertion is required for the cultivation of the earth, Satan leads men to murmur against the God of heaven as the cause of their misery. But Satan is the real cause of it. He makes labor toilsome, and by indulging do-nothing habits, men co-operate with him. By their own neglect, they bring about such a condition of things that briars and thorns multiply and choke the good seed.

Many desire to acquire means and be prosperous without perseveringly exercising brain, bone, and muscle. This course often destroys the motive required for efficiency. Their object is not gained, and they complain and murmur against God because the earth does not yield its increase as they expected it. But in nine cases out of ten, the failure of the harvest is the result of the slack efforts of the workers. They did not work with persevering energy at the right time. They did not prepare for the harvest by preparing and enriching the soil. They worked by impulse.

The soil needs thoughtful attention. It must be plowed often and deep with a view to keeping out the weeds, which take nourishment from the good seed planted. Thus those who plough and sow prepare for the harvest. None need to stand in the field amid the sad wreck of their hopes.

The Christian worker must work intelligently to save souls. He must be able also to give others a right example in the careful culture of the soil, with a view to the harvest. These lessons should receive attention in a proper education. Christian motives lead to right actions; they lead us to move forward with a firm, steady, and ever increasing trust till the end of life.

Disappointment hurts the mind and heart. Every effort should be made to avoid disappointment, for it chills the energies. But if those to whom disappointment comes, have a consciousness that they have done their best, their disappointment will not hinder their progress, for their energies will be supplied with power from an inexhaustible source, and will flow forth in earnest effort.

Remember that the time spent in waiting on God is not lost. Act ever under the guidance of the Spirit of God. Intellectual growth and moral and spiritual advancement are achieved for eternity. Those who thus advance employ every power in their being to do the best and purest service for the Master. Self-discipline is made agreeable by the results that are seen. The reward of eternal life is the great incentive to a thorough training of all the powers, that they may be the highest service for God.

When the mind is youthful and vigorous, and susceptible of rapid development, there is a great temptation to be ambitious for self, to serve self. If the worldly schemes are successful, there is an inclination to continue in a line that deadens conscience and prevents a correct estimate being placed on honesty and excellence of character. If circumstances are favorable for this development, growth will seen in a direction prohibited by the Word of God. The intellect is misapplied and contracted. Through the deceitfulness of sin, the heart becomes hardened. Fatal checks are put on progress.

A literary education without a through consecration to God makes a student a tool in the hands of the enemy, which he uses to carry forward his own attributes. A time will come, even in this life, when such

a one will find that he cannot break the habit he has formed of doing as he pleases. He is disgusted with himself, but he is unable to change the habits of a lifetime. Once he craved for high and holy things, but he permitted his mind to be diverted to self-serving, to unchristian impulses and methods. When he would reform, when he desires to make a change, his mind, trained in a narrow, selfish groove, cannot be led away from wrong practices of years of growth. Professedly, he may not have made shipwreck of his faith, but he is beyond the possibility of bringing true, heavenly motives into his life, which is wrecked, wrecked for eternity.

The true Christian, whose life is hid with God, bound up with the life of Christ, acts with a determination to do the will and way of God. He is guided by a determination, which ever increases in force, to do the will of God. To more perfectly understand and more keenly enjoy all the heavenly instruction that God reveals is his aim. He grows downward in humility. He grows upward in knowledge, training all his powers to do honorable service for God, training his physical, mental, and moral powers by wholesome discipline. He is richly furnished with a knowledge of "Thus saith the Lord," "Thou shalt," and, "Thou shalt not." He is thankful for the warnings of the Holy Spirit, which guide him into the knowledge of truth that never weakens, never is corrupted, and never dies. With his gray hairs will come superior wisdom and piety.

All who study for time and for eternity, encouraging patient industry and persevering labor, will be yoked up with Christ. I would that the students in our school would remember this one thing: that all work, physical and mental, is briskly and thoroughly done when the heart is in it. Therefore take hold of your studies in the fear of the Lord. Then your work will be performed with more satisfaction and enjoyed more than selfish gratification and amusement.

In everything that we put our hand to that will help in the advancement and upbuilding of the school here in Avondale, we are prompted by motives of Christian service. Thus it is registered in the books of heaven. Those who do this work feel that they are only doing their duty. They cheerfully discharge their obligations as far and as perfectly as possible, in a manner that God can approve. This they do that they may be co-laborers with God. They have yoked up with Jesus Christ that they may glorify His name. As best they can, they manifest gratitude to Him who has given them power to work, offering to Him testimonies of praise, and acknowledging His claim to their service and devoted loyalty. The whole soul glows with warmth in such an enterprise; the whole being is put to the stretch to reach higher and still higher attainments in physical and spiritual excellence. Thus the Christian student is enabled to be always encouraged.

"The entrance of thy word giveth light; it giveth understanding unto the simple." [Psalm 119:130.] But the Word must first enter the heart; then it will work outward. The question is often asked by really anxious souls, "What must I do to be saved?" [Acts 16:30.] The only answer is, Never make it necessary for some one to be constantly looking upon you in order to ensure faithful work. When you realize that the eye of God is constantly upon you, for your good, you will say in everything I will do my best, that the Lord may write concerning me, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord." [Matthew 25:23.] This is true in temporal matters. Into every action of life we are to weave faithfulness and

loyalty, cultivating the attributes that will enable us to do this work. He who thus works from principle will find his reward, for those who can correctly estimate faithful service will say, Come up higher. I want you to take charge in a place of greater responsibility.

It is just as essential to do the will of God when erecting a building as when bearing a testimony in meeting. In every building raised, if the workers have brought the right principles into their character-building, if they work with an eye single to the glory of God, striving in all ways to do their best, they will grow in grace and knowledge. This will require true diligence; it may often be hard work, but it will pay. In everything you do, do your best.

“Servants, be obedient to them that are your masters according to the flesh,” Paul writes, “with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart. With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.” [Ephesians 6:5-8.]

We are safe only as we look to Jesus, who is the Author and Finisher of our faith. As you do your work, ask yourself, Will Christ approve the way in which I am using my time, and doing the work appointed me? Place no human being before you as a pattern, but say, Lord Jesus, be thou my Pattern.

“Servants, obey in all things your masters according to the flesh,” Paul writes again, “not with eye service, as men pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he which doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons.” [Colossians 3:22-25.]

Negligent, slothful work is not so great an offense against men as against God. By doing it, you are forming your character for unfaithfulness. The only right way to do is to do all to the glory of God. Take no human being as your criterion. Let no human voice lay down the limit of your duty. One human being may have a lawful authority over another, and may rightly inspect his work. But every worker is to look beyond the human to the divine, to Him who rules in the heavens, whose eyes behold all the works of our hands. The Lord has called us to be His servants in all things, and no unfaithful work will bear the signature of “well done.” [Matthew 25:21.]

While we are in this world, we must secure the bread that we eat by the sweat of our brow. Many are inclined to divorce temporal business from spiritual service. Many think that the time devoted to temporal things is lost. They think that if they could devote their time wholly to religious duties, they would be much more fervent and earnest in religious things. But Christ has left us no such example. He was a true worker, in temporal as well as spiritual things, and into all He did, He brought a determination to do His Father’s will. It is not God’s intention that the business of life shall stand still, that all duties shall be regarded as unimportant but the ministry and the lines of work embraced by the ministry. To every man God has given his work, according to his several ability.

“Let the peace of God rule in your hearts.” [Colossians 3:15.] This peace is freely given us by God; our part is to let it rule in our hearts. If we give it room, if we encourage its presence, we will have a peace and joy that is beyond all understanding. Then there will not flow from our lips a flood of words that have no softening, subduing influence upon the characters of those with whom we associate. A heart in which the peace of God rules will not pour forth words that cause the angels of God to cover their faces for sorrow. From the heart where Jesus rules and reigns come only the issues of life.

As wise teachers, parents should labor earnestly for their children, leading them to co-operate with God. They should study carefully and prayerfully how to manifest kindness, courtesy, and love, but not blind affection. True Christian parents are teachers in the home. Said Christ, “I sanctify myself, that they also may be sanctified through thy word.” [John 17:19.] God-fearing parents will pray with unfeigned lips that they may be more deeply impressed by the exceeding great and precious promises of God’s Word, and through Christ perfect holiness in His fear.

Parents, as teachers of your loved ones, the truth should have a controlling power over your conscience and your understanding, presiding over word and deed. Be as faithful in your home life as you are in the worship of God. Give a right character to all within the home. Angels of God are present, noting how the younger members of the Lord’s family are treated. The religion of the home will surely be brought into the church.

The greatest and most responsible of all work is to mold and fashion children to proper habits of speech. The education of children should begin in the home, but parents cannot properly fulfill their responsibilities unless they take the word of God as a rule of their life, unless they realize that they are to so educate and fashion the character of each dear human treasure, that it may at last lay hold of eternal life.

It is a parent’s duty to speak right words. Children should be taught to speak respectfully and lovingly to their parents. Day by day parents should learn in the school of Christ lessons from One that loves them. Then the story of God’s everlasting love will be repeated in the home school to the tender flock. Thus, before reason is fully developed, children may catch a right spirit from their parents.

Parents must learn the lesson of implicit obedience to God’s voice, which speaks to them out of His Word, and as they learn this lesson, they can teach their children respect and obedience in word and action. This is the work that should be carried on in the home. Those who do it will reach upward themselves, realizing that they must elevate their children. This education means much more than mere instruction.

How startling is the proverb, “As the twig is bent, the tree is inclined.” This is to be applied to the training of our children. Parents, will you remember that the education of your children from their earliest years is committed to you as a sacred trust? These young trees are to be tenderly trained, that they may be transplanted to the garden of the Lord. Home education is not by any means to be neglected. Those who neglect it neglect a religious duty.

Ms 84a, 1897

Christ on the Cross

1897

“He saved others, himself he cannot save.” [Matthew 27:42.] It is because Christ would not save Himself that the sinner has any hope of pardon or favor with God. If, in His undertaking to save the sinner, Christ had failed or become discouraged, the last hope of every son and daughter of Adam would have been at an end. The entire life of Christ was one of self-denial and self-sacrifice; and the reason that there are so few stalwart Christians is because of their self-indulgence and self-pleasing in the place of self-denial and self-sacrifice.

O, what soul-hunger and longing had Christ to save that which was lost! The body crucified upon the cross did not detract from His divinity, His power of God to save, through the human sacrifice, all who would accept His righteousness. In dying upon the cross, He transferred the guilt from the person of the transgressor to that of the divine Substitute, through faith in Him as his personal Redeemer. The sins of a guilty world, which in figure are represented as “red as crimson,” were imputed to the divine Surety. [Isaiah 1:18.] “Surely he hath borne our griefs.” He was made sin for us. Because He was innocent of all sin, “the Lord hath laid on him the iniquity of us all.” [Isaiah 53:4, 6.]

We may inquire with the prophet Isaiah, “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? ... Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?” The answer comes from the only one who could speak thus: “I that speak in righteousness, mighty to save.” “I have trodden the winepress alone; and of the people there was none with me.” [Isaiah 63:1-3.]

This Holy Sin-bearer was dying upon the cross as a malefactor. Behold the wondrous sight, the Just dying for the unjust! Hanging upon the tree, He could utter the challenge to the priests, the scribes, the rulers, and the whole host of Satan and his angels, “Which of you convinceth me of sin?” [John 8:46.] Christ offered Himself without spot to God.

The thief upon the cross reached out his hand by faith to grasp the hand of Christ. Had not his soul been in intense agony, amazed at the hardheartedness of men because they would not see and acknowledge that their only hope of salvation was to believe in Him? Turning to Christ, the thief said, “Lord, remember me when thou comest into thy kingdom.” [Luke 23:42.]

The spectators listened to hear the response of Jesus. They knew why he was condemned, and the full measure of his guilt. In a voice clear and distinct, reaching far and near, Christ said, “Verily, verily, I say unto you today, shalt thou be with me in Paradise.” [Verse 43.]

The throng that had been taunting Him heard every word. Although Christ could not come down from the cross and break His plan and covenant agreement of becoming substitute and surety to a guilty world, He could, as the propitiation for the sins of the whole world, speak these words of forgiveness, which meant so much to the dying criminal.

Divinity was doing its work while humanity was suffering from the hatred and revenge of a God-hating people, because Christ had acknowledged Himself the Son of God. He alone could respond to the poor suffering thief. He alone was free to undertake the suretyship of the guilty criminal. The dying Redeemer saw him to be far less guilty than the ones who had condemned him to death, far less guilty than the priests, the scribes, and rulers who had taken an active part in demanding the death of the Son of God.

What a faith had that dying thief upon the cross! He accepted Christ when apparently it was an utter impossibility that He should be the Son of God, the Redeemer of the world. In the prayer of the poor thief, there was a note different from that which was sounding on every side; it was a note of faith, and it reached to Christ. The faith of the dying man in Him was as sweetest music in the ears of Christ. The glad note of redemption and salvation was heard amid His dying agonies. God was glorified in and through His Son. And this testimony of the power of Christ to forgive sins, even when dying on the cross, will be repeated to earth's remotest bounds.

Ms 84b, 1897

The Attitude in Prayer

August 1, 1897

I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, "Get down upon your knees." This is the proper position always.

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed." Luke 22:41.

"But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up." Acts 9:40.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he feel asleep." Acts 7:59, 60.

"And when he had thus spoken, he kneeled down, and prayed with them all." Acts 20:36. "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, until we were out of the city: and we kneeled down on the shore, and prayed." Acts 21:5.

"And at the evening sacrifice, I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord God, and said, O my God, I am

ashamed and blush to lift up my face unto thee, my God: for our iniquities are increased over our heads, and our trespass is grown up into the heavens." Ezra 9:5, 6.

"O come, let us worship and bow down: let us kneel before the Lord our Maker." Psalm 95:6.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ." Ephesians 3:4. And this whole chapter will, if the heart is receptive, be as precious a lesson as we can learn.

To bow down when in prayer to God is the proper attitude to occupy. This act of worship was required of the three Hebrew captives in Babylon. At the dedication of the golden image, representing the king of Babylon, and which Nebuchadnezzar the king had set up, a herald cried aloud, "To you it is commanded, O peoples, languages, and nations, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image which Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image which Nebuchadnezzar the king had set up." [Daniel 3:4-7.]

This act of bowing the knees to the great image was understood to be an act of worship. But such an act was homage to be rendered to God alone—the Sovereign of the world, the Ruler of the universe; and these three Hebrews refused to give such honor to any idol, even though composed of pure gold. In doing so, they would, to all intents and purposes, be bowing to the king of Babylon. Refusing to do as the king had commanded, they suffered the penalty, and were cast into the burning fiery furnace. But Christ came in person and walked with them through the fire, and they received no harm.

Both in public and private worship, it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God.

At the dedication of the temple, Solomon stood facing the altar. In the court of the temple was a brazen scaffold or platform, and after ascending this, he stood and lifted up his hands to heaven, and blessed the immense congregation of Israel, and all the congregation of Israel stood.

"Then said Solomon, The Lord hath said that he will dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever. And the king turned his face and blessed all the congregation of Israel, and all the congregation of Israel stood. And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chosen I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

"Now it was in the heart of my father David to build an house to the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name: thou

didst well in that it was in thine heart: notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. The Lord therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel as the Lord promised, and have built the house for the name of the Lord God of Israel. And in it I have put the ark, wherein is the covenant of the Lord, that he made with the children of Israel." [2 Chronicles 6:1-11.]

"For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." [Verse 13.]

The lengthy prayer which he then offered was appropriate for the occasion. It was inspired of God, breathing the sentiments of the loftiest piety blended with the deepest humility.

I present these proof texts with the inquiry, "Where did Brother _____ obtain his education?" At Battle Creek. Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by precept and example teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous?

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess." [Luke 18:9-12.] Mark you, it was the self-righteous Pharisee who was not in a position of humility and reverence before God; but standing in his haughty self-sufficiency, he told the Lord all his good deeds. "The Pharisee stood and prayed thus with himself," and his prayer reached no higher than himself.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." [Verses 13, 14.]

We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision.

I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Pharisaism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him.

And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. Who have searched the Word closely for examples and direction in this respect? Whom can we trust as teachers in our schools in America and foreign countries? After years of study shall students return to their own country with perverted ideas of the respect and honor and reverence that should be given to God, and feel under no obligation to honor the men of grey hairs, the men of experience, the chosen servants of God who have been connected with the work of God through almost all the years of their life? I advise all who attend the schools in America or in any other place, Do not catch the spirit of irreverence. Be sure you understand for yourself what kind of an education you need, that you may educate others to obtain a fitness of character, that will stand the test that is soon to be brought upon all who live upon the earth. Keep company with the soundest Christians. Choose not the pretentious instructors or pupils, but those who show the deepest piety, those who have a spirit of intelligence in the things of God.

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] This is the only safe knowledge that students can obtain. The light reading of the Scriptures makes my heart ache. Whilst I am writing I groan in spirit as I see how superficial is the understanding of the Scriptures, and yet they are teachers. There is an abundance of profession of Christianity, but very little practice. Jesus says, I am the Way, the Truth, and the Life. [John 14:6.] Who will prove themselves wise virgins? Who are the foolish virgins? Those who have no oil in their vessels with their lamps. Shall it be as represented—half wise, and half foolish?

We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of God; but they are losing their devotional spirit. This spirit of reverence for God teaches men how to approach their Maker—with sacredness and awe throughout faith, not in themselves, but in a Mediator. Thus man is kept fast, under what ever circumstances he is placed. Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. And as he receives daily mercies at the hand of God, he is ever to cherish gratitude in his heart, and give expression to it in words of thanksgiving and praise for these unmerited favors. Angels have been guarding his pathway through all his life, and many of the snare he has been delivered from he has not seen. And for this guardianship and watchcare by eyes that never slumber and never sleep, he is to recognize in every prayer the service of God for him.

All should lean upon God in their helplessness and daily necessity. They should keep humble, watchful, and prayerful. Praise and thanksgiving should flow forth in gratitude and sincere love for God.

In the assembly of the upright and in the congregation should they praise the Most High God. All who have a sense of their vital connection with God should stand before the Lord as witnesses for Him, giving expression of the love, the mercies and the goodness of God. Let the words be sincere, simple, earnest, intelligent, the heart burning with the love of God, the lips sanctified to His glory to make known the mercies of God not only in the assembly of the saints, but to be His witnesses in every place. The inhabitants of the earth are to know that He is God, the only true and living God.

There should be an intelligent knowledge of how to come to God in reverence and godly fear with devotional love. There is a growing lack of reverence for our Maker, a growing disregard of His greatness and His Majesty. But God is speaking to us in these last days. We hear His voice in the storm, in the rolling thunder. We hear of the calamities He permits in the earthquakes, the breaking forth of waters, and the destructive elements sweeping all before them. We hear of ships going down in the tempestuous ocean. God speaks to families who have refused to recognize Him, sometimes in the whirlwind and storm, sometimes face to face as He talked with Moses. Again, He whispers His love to the little trusting child and to the grey-haired sire in his dotage. And earthly wisdom has a wisdom as it beholds the unseen.

When the still small voice, which succeeds the whirlwind and the tempest that moves the rocks out of position, is heard, let all cover their face, for God is very near. Let them hide themselves in Jesus Christ, for He is their hiding place. The cleft in the rock is hidden with His own pierced hand while the humble seeker waits in bowed attitude to hear what saith the Lord unto His servant.

Ms 85, 1897

The Needs in Australia

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1897

I desire that the book Christian Education shall be turned over to me. I have more matter on this subject to connect with it. I need every facility that I can obtain through the publication of my books to invest in the work in this missionary field. I have written several times upon this point, but have received unsatisfactory answers. I write now, that I may understand definitely in reference to this book. I can send the manuscript to be published in addition to the book, when I know upon what terms it will be given me. A little book has appeared without anything being said to me in reference to it. I wish now to compile the additional matter as soon as I can get help in this work. I shall need every dollar and every penny to use in the educational interests in this country.

I wish to give many the privilege of attending the school, and this I cannot now do. There are promising subjects here who are longing for an education. But their circumstances are such that they cannot obtain it. And I cannot do that which conscience and reason tells me that I should do. I wish you to consider this matter at once, and let me know without delay what can be done. I want means to help in our camp meetings, but I dare not pledge until I can see that there is some way out of the difficulty. I have hired £1,000 from Sister Wessels, for which I am responsible. She gives the interest on this first year, for which I thank her and the Lord. I wish to set before you my situation. My place in Healdsburg was mortgaged for twelve hundred dollars. Brother Leneinger’s place also was mortgaged for several hundreds. All would have been lost had I not come forward and paid the mortgage. Money was drawn from the Pacific Press, and this leaves me in debt there.

Mrs. Scott was indebted to me for $1,000, and I could get neither principal nor interest. She was making trouble, or threatening to do so, for the gifts she had freely made, on the home boarding building in Healdsburg, of $5,000. She also made a gift of a piano of considerable value. The trouble she threatened to make was dreaded, and a proposition was made to me to turn that $1,000 into the Healdsburg School for shares, and square the bill. I do not feel that my brethren in California should allow me to stand under these losses, when I am carrying heavy responsibilities here. Besides the £1,000 borrowed, I am carrying £200 more, and paying 5% interest on it. This has been running three years. My debts are not paid in America, and yet I am donating to every meeting house, educating students, and responding to every call made at camp meetings.

One year ago last April a Bible Institute was held here. In order to get to the meeting persons whom we knew needed help, I boarded them freely and paid their expenses to and from the meeting. I am carrying several students this term of school else they would not have come; but their circumstances are such that they must be helped. For two of these students, I am assured I shall receive an equivalent in fruit and trees for my orange orchard. Next term I want to help several young people to have the advantage of the school.

I have loaned the N.S.W. Conference £100 since 1895, supposed to be without interest; but as I am paying interest on £200 besides the £1,000 hired from Sister Wessels, I shall have to have interest on the £100. You see how I stand. Nothing could have been done in erecting a school here had I not solicited the £1,000.

Now W. C. Gage presents a bill to Willie of $125 for a cook book for me to pay. Another bill charged to me is for health foods for the Health Home. I loaned Brother Semmens $138 to help him to get a start in opening the home, but no returns have been made to me. Now a bill comes in for $100 charged to Sister White for health foods, a bill in which I had no voice. Thus you see, slice after slice is cut away from the little I possess, thus tying my hands, and handicapping me.

Brother Harper loaned me £1,000, which was called for in one year. Had I known this was to be so, before the order came, I would not have accepted it, unless for a longer time. This amount has been invested to supply the necessities of the work at that time, and one year after, the money was promptly drawn by him from my funds in the Pacific Press.

If any one supposes that Sister White is laying up money in this far off missionary field, they had better come and share with her the laying up of the money. Brother Haskell loaned me all he possessed, $1,000, and later $500 more. This has all been used to carry forward the work. He needs this money himself, but I have nothing with which to pay him. I depend on my forthcoming book to help me to cancel some of these debts. Elder Haskell needs his means, but he would not tell me so, because he considers the situation in which I am placed. Then there are the poor to be helped, else they would be distressed and homeless. “The poor,” said Christ, “ye have always with you.” [Matthew 26:11.]

Ms 86, 1897

Health Reform Principles

“Sunnyside,” Cooranbong, New South Wales, Australia

August 25, 1897

I have many things to say, but I do not know that I can say them now. My left eye is so weak that I may have to refuse to write till it is stronger. Be assured that I am praying in regard to this afflicted member. The Lord has been very gracious to me. Again and again He has answered my prayers in regard to my eyesight. His loving kindness faileth not, so I shall urge my petition to the throne of grace till an answer comes.

Your letter to me, under date February 12, is received. Your question is, “Is it advisable to employ a good, Christian physician, who treats his patients on hygienic principles? In urgent cases, should we call in a worldly physician, because the sanitarium doctors are all so busy that they have no time to devote to outside practice? Some say that when the sanitarium doctors do use drugs, they give larger doses than ordinary doctors.”

If the physicians are so busy that they cannot treat the sick outside of the institution, would it not be wiser for all to educate themselves in the use of simple remedies, than to venture to use drugs, that are given a long name to hide their real qualities? Why need any one be ignorant of God’s remedies—hot water fomentations and cold and hot compresses. It is important to become familiar with the benefit of dieting in case of sickness. All should understand what to do themselves. They may call upon someone who understands nursing, but every one should have an intelligent knowledge of the house he lives in. All should understand what to do in case of sickness.

Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. I would not touch their nostrums, to which they give Latin names. I am determined to know, in straight English, the name of everything that I introduce into my system.

Those who make a practice of taking drugs sin against their intelligence and endanger their whole after life. There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure.

You say, “The reason why I advise with you is because there are some who have never heard of the principles of health reform. Converts in the Seventh-day Adventist faith, whom one would naturally suppose would be easily led to see the beauty of hygienic remedies for the sick, are being taught to take the Lord for their Healer, without even using simple means and heaven-blessed agencies for the recovery and preservation of health. These agencies are excluded by close rooms and a neglect to procure pure water.”

We find the same sinful neglect wherever we go. When we first established ourselves in the locality where we now are, we lived in tents while the men cleared the land. There was no rain from February till the next December, except a few slight showers. The men drank from a water hole on the ground. As far as taste was concerned, the water was good. It was cool, but insects were plainly visible in it.

Because of drinking this water, some of the students attending the school became sick with bowel complaint.

We knew that we would be obliged to use this water, but we obtained a boiler which held several gallons. In this we boiled the water, and after letting it cool, let it run through a canvass filter. Our family of boarders was large, but none of them were sick. Many would say that such conveniences cost money, and that it would not pay. But sickness and doctors' bills cost time and money. To be particular in the beginning saves many a serious ending.

I then began to devise for the workmen employed by the school in making a road. I told them that I forbade them taking one cup of water from the creek on my premises. I then told my cook to prepare hygienic coffee, putting it in kerosene tins that had been nicely cleaned. To this coffee was added milk from my cows. This the workmen were given every day when they ate their lunch. After this no one suffered from bowel complaint. True, it made my housekeeper more work, but the words were constantly in my mind, "Help us to help each other, Lord; each other's woes to bear."

You say again, "They are not educated in regard to the injurious effects of meat eating and of using sugar and vinegar, tea, and coffee. That is, they depend for their herb drink on tea from China and coffee from Java. These things are injurious and deleterious to the human system. Tea and coffee are stimulants, and poisons, and their effects have been presented before them."

You speak of cake and pastry, saying that the harmful effects of these things are not kept before the people as in former years, and that many have not learned the harm of eating between meals. All these subjects are treated upon in our health literature. Why not see if you cannot get them to read and become intelligent on these subjects? Light is sown for the righteous, and gladness for the upright in heart. Why should not those who are accepting the light of present truth become intelligent upon the subjects which concern the habitation the Lord has given them, walking in the light as it shines upon their pathway? Eating between meals places a tax upon the stomach that will surely bring disease upon the digestive organs.

You say "that a married lady who has embraced the truth, has been taught the lessons connected with divine healing, and, as they seem very proper and right, she has accepted them. She would not think it necessary to change her wrong habits of diet for healthful practices. Self-denial in the matter has not been presented to her from a Bible standpoint."

We are very sorry that the converting power of God has not reached this sister's table habits, because all connected with her will feel the influence of this half conversion. In all such families there are those who are invalids because of their erroneous manner of eating. Should this sister advance, and walk in the light in reference to eating and drinking, she would be a great blessing to the members of her family. If she will be led, God will certainly lead her into that knowledge that it is her privilege to gain in regard to her habits and practices.

"I beseech you therefore, brethren," writes the apostle Paul, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service. And be not

conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." [Romans 12:1, 2.] The Lord requires a living sacrifice of mind, soul, body, and strength. All that we have and are is to be given to Him, that we may answer the purpose of our creation. But unless we take heed to the light and instruction given us in the Word of God, that in the matter of eating and drinking we may speak and act intelligently, we shall bring feebleness upon ourselves.

"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." [Romans 6:11-13.] For Christ's sake, let those that live in the last days <of this world's history> walk in the light.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." [1 Corinthians 9:24-27.]

"Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. ... What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:15, 19, 20.]

It is necessary for every believer to be strictly temperate. The people of our world indulge pernicious habits, thus destroying their God-given susceptibility and the power of discerning sacred things. The moral sense of many of those living at the present day is clouded by wrong habits. With many appetite is the law that governs.

There is need of a better understanding of the principles of health reform. Temperance in eating, drinking, and dressing is essential. The advocates of temperance should place their standard on a broader platform. They would then be laborers together with God. With every iota of their influence they should encourage the spread of reform principles. Let appetite rule instead of principle, and the whole human machinery will be implicated. The violation of physical law is a violation of the law of God. Those who eat too much, and whose food is of an objectionable quality, are easily led into dissipation. In proportion to the darkness of their minds, will they give license to their appetites and passions.

Tea and coffee are neither wholesome nor necessary. They are of no use as far as the health of the body is concerned. But practice in the use of these things become habit. When men and women are truly converted, they will conscientiously regard their habits of eating, drinking, and dressing. They will seek to avoid physical, mental, and moral feebleness.

Tobacco produces an effect on the system fully as harmful as liquor drinking. It stimulates for the time being, but when its immediate influence is gone, those who use it sink as far below par as they have been elevated above it. All who cling to this habit, who refuse to practice health reform by placing themselves on the platform of <temperance in all things> must bear the consequences of their course of action.

In this place a fisherman has recently been converted to the truth. Although formerly a habitual user of the poisonous weed, he has, by the grace of God, determined to leave it alone for the future. The question was asked him, "Had you a hard struggle in giving it up?" "I should think I did," he answered, "but I saw the truth as it was presented to me. I learned that tobacco was unhealthful. I prayed to the Lord to help me to give it up, and He has helped me in a most marked manner. But I have not yet decided that I can give up my cup of tea. It embraces me, and I know that I should have a severe headache did I not take it."

The evils of tea drinking were laid before him by Sister Sara McEnterfer. She encouraged him to have moral courage to try what giving up tea would do for him. He said, "I will." In two weeks he bore his testimony in meeting. "When I said that I would give up tea," he said, "I meant it. I did not drink it, and the result was a most severe headache. But I thought, Am I to keep using tea to ward off the headache? Must I be dependent on it that when I let it alone I am in this condition? Now I know that its effects are bad. I will use it no more. I have not used it since, and I feel better every day. My headache no longer troubles me. My mind is clearer than it was. I can <better> understand the Scriptures as I read them."

I thought of this man, poor as far as worldly possessions are concerned, but with moral courage to cut loose from smoking and tea drinking, the habits of his boyhood. He did not plead for a little indulgence in wrongdoing. No; he decided that tobacco and tea were injurious, and that his influence must be on the right side. He has given evidence that the Holy Spirit is working on his mind and character to make him a vessel unto honor.

Shall those who have had more opportunities and much precious light, who enjoy the advantages of education, make the plea that they cannot cut away from unhealthful practices? Why do not those who have excellent reasoning powers reason from cause to effect? Why do they not advocate reform by planting their feet firmly on principle, determined not to taste alcoholic drink or to use tobacco? These are poisons, and their use is a violation of God's law. Some say, when an effort is made to enlighten them on this point, "I will leave off by degrees." But Satan laughs at all such decisions. He says, "They are secure in my power. I have no fear of them on that ground." But he knows that he has no power over the man who, when sinners entice him, has moral courage to say No, squarely and positively. Such a one has dismissed the companionship of the devil, and as long as he holds to Jesus Christ, he is safe. He stands where heavenly angels can connect with him, giving him moral power to overcome. He can truly advocate temperance, for he will not urge a liquor drinker to abstain from alcohol with a tobacco pipe in his mouth.

No man can be a true minister of righteousness and yet be under the inspiration of sensual appetites. He cannot indulge the habit of using tobacco, and yet win souls to be the platform of true temperance.

The cloud of smoke coming from his lips has no salutary effect upon liquor drinkers. The gospel sermon must come from lips undefiled by tobacco smoke. With pure, clean lips God's servants must tell the triumphs of the cross. The practice of using liquor, tobacco, tea, and coffee must be overcome by the converting power of God. There shall nothing enter into the kingdom of God that defileth.

The life that many live is not half what it ought to be. Light is shining upon the subject of temperance, and much labor has been put forth to instruct people on this point, but the dietetic habits of those who live for selfish gratification, who do not wish to be corrected, and refuse to practice health reform, leave them diseased and enfeebled. They may ask the Lord to heal them, but will He who caused the light to shine out of darkness heal them of that which is the result of not heeding the light, but continuing to eat, drink, and dress unhealthfully? Shall we not seek to do all that is possible for us to do by placing ourselves in the right relation to health reform? Then we can say, Father in heaven, I have now done all I can to place myself in a correct position by denying appetite and following the light given in regard to health. <Heal me of disease that I may glorify Thee.>

It is labor lost to teach people to go to God as a healer of their infirmities unless they are educated also to lay aside every wrong practice, and cease to indulge perverted appetite. They must be taught to use the provisions God has given. To refuse the remedies which they may as well have as not without paying a doctor's fee, to neglect to let into every room in the house God's <pure> air and sunshine, shows a lack of faith in Him. Faith in God's power to heal infirmities is dead unless the one diseased improves the light God has given him by bringing his habits into harmony with right principles.

The grace of God is always reformatory. Every human being is in a school where he is to learn to give up hurtful practices, and obtain a knowledge of what he can do for himself. Those who ignore these things, who take no precautions in regard to getting pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled, and the human structure injured.

Such people are careless, reckless, presumptuous, and self-destroying. Knowledge is strewn along their pathway, but they refuse to gather up the rays of light, saying that they depend on God. But will God do those things that He has left for them to do? Will He supply their neglect <to cooperate with Him?> Will He wink at their willing ignorance, and do great things for them, by restoring soul, body, and spirit, while they ignore the most simple agencies, the use of which would bring them their health? While day by day they indulge their appetites by eating that which brings disease, can they expect the Lord to work a miracle to restore them? This is not the Lord's way of working. By doing this, they make the Lord altogether such an one as themselves. Faith and works go together.

I beseech my brethren and sisters to lay aside their darling luxury of tea and coffee, the use of which creates an unnatural state of mind and body, "Thou hast a few names even in Sardis which have not defiled their garments." How are their garments defiled? By eating of that which brings disease and infirmity. "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." [Revelation 3:4, 5.]

All may become intelligent if they will. Those who worship God in the beauty of holiness will work in harmony with God by striving to supply the best conditions for worship. “Behold, I stand at the door, and knock,” Christ says. “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.” [Verse 20.] Those who follow God’s directions will be prepared to receive the heavenly guest; for they have listened to the voice of God, speaking through His Word and His messengers.

But those who do not hear and obey the warnings and instructions of God, cannot understand what sanctification of soul and body means. What word has God for those who ignore the light that is flashing around them, and then ask to be prayed for that they may be sanctified and healed? The same word that He had for Cain: “If thou doest well, shalt thou not be accepted? And if thou doest not well sin lieth at the door.” [Genesis 4:7.]

Let all examine their own hearts, to see if they are not cherishing that which is a positive injury to them, and in the place of opening the door of the heart to let Jesus the Sun of Righteousness in are complaining of the dearth of the Spirit of God. Let those search for their idols, and cast them out. Let them cut away every unhealthful indulgence in eating or drinking. Let them bring their daily practice into harmony with nature’s laws. By doing, as well as believing, an atmosphere will be created about the soul that will be a savor of life unto life.

The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, that their little bark is not going round and round, making no progress at all. Faith without intelligent works is dead, being alone. Faith in the healing power of God will not save unless it is combined with good works. <[Good works and] faith are the two oars we need to use.>

Many are made sick by the indulgence of their appetite. They eats what suits their <perverted> taste, thus weakening the digestive organs, and in injuring their power to assimilate the food that is to sustain life. So many varieties are introduced into the stomach that fermentation is the result. This condition brings on acute disease, and death <frequently> follows. Sin indeed lies at the door. The door is the mouth, and the stomach is made to do at one meal the work of two or three meals. Thus the delicate machinery is worn out by the suicidal practices of those who ought to know better.

Let all heed the instruction given on this subject. Let them strive to bring appetite under the control of reason. Mothers and fathers, God calls upon you to abstain from fleshly lusts, which war against the soul. [1 Peter 2:11.] When you do for yourselves what as faithful servants of God you should do, you will be prepared to lead your children step by step in safe, healthful paths, and in ways of righteousness.

Physical life cannot be treated in a haphazard manner. Wake up to your responsibilities. When speaking to persons on the subject of health, they often say, “We know a great deal better then we do.” They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit bears the inspection of God. He made the human being. We are His property, bought with a price, and what a price!

Every organ, every fiber of the being, is to be sacredly guarded from every harmful practice, if we would not be among the number that Christ represents as walking in the same dishonorable path as did the inhabitants of the world before the flood. Those in this number will be appointed to destruction, because they have persisted in carrying lawful habits to extremes, and have <created and> indulged habits that have no foundation in nature and that become a warring lust.

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver <of truth> has separated from the world. These are His peculiar people, zealous of good works.

The mass of the inhabitants of this world are destroying for themselves the true basis of the highest earthly interest. They are destroying their power of self-control, and making themselves incapable of appreciating eternal realities. Willingly ignorant of their own structure, they lead their children in the same path of self-indulgence, causing then to suffer the penalty of the transgression of nature's laws. They go to distant countries to seek a better climate, but their stomach will create for them a malarious atmosphere, wherever they may locate. They bring upon themselves sufferings that no one can alleviate.

God calls upon us to stand upon the broad platform of temperance in eating, drinking, and dressing. Parents, will you not awaken to your God-given responsibilities? Study the principles of health reform, and teach your children that the path of self-denial is the only path of safety. Take an interest in their welfare.

Obedience to the laws of life must be made a matter of personal duty. We must answer to God for our habits and practices. The question for us to answer is not, What will the world say? but, How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices?

We ourselves must suffer the ills of violated laws. If we die, we die for ourselves. Is it not best to live for the future eternal life, and die in Christ? It is our duty to study the laws that govern our being and conform to them. Ignorance in these things is sin. We cannot do as we please with our bodies, for they are God's property. "Ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:20.]

Ms 87, 1897

"All That Will Live Godly in Christ Jesus Shall Suffer Persecution"

August 19, 1897

After hearing Christ's words in regard to the destruction of Jerusalem, the disciples came to Him with the question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" [Matthew 24:2, 3.] In answer, Christ gave them important lessons, interweaving with the destruction of Jerusalem a still greater destruction, the final destruction of [the] world. The warning

here given the disciples as to what they would have to meet at the hands of their fellow men is a warning to us also.

“Then shall they deliver you up to be afflicted,” Christ said, “and shall kill you; and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another.” [Verses 9, 10.]

Those who have been our companions in Christian association do not always maintain their fidelity. Envy and evil surmising, if cherished, will separate very friends. The words of Christ will be strictly fulfilled, “Then shall many be offended, and shall betray one another, and shall hate one another.” [Verse 10.]

We must not think that Satan will cease for one moment in his efforts to do to Christ’s followers as he did to Christ. “If the world hate you,” Christ said, “ye know that it hate me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you. Remember the word that I have said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying they will keep yours also. But all these things will they do unto you because they know not him that sent me. ... This cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause.” [John 15:18-21, 25.] Can those who claim to be followers of Christ say with their Master, “They hated me without a cause”?

There are many who would serve Christ provided they could serve themselves also. But this cannot be. The Lord will not accept cowards in His army. There can be no dissembling. Christ’s followers must stand ready to serve Him at all times and in every way that may be required. God will accept only true-hearted, level-headed, all-round men. “He that is not with me, is against me,” Christ declared, “and he that gathereth not with me scattereth abroad.” [Matthew 12:30.]

Many have tried neutrality in a crisis, but they have failed in their purpose. No one can maintain a neutral ground. Those who endeavor to do this will fulfill Christ’s words, “No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.” [Matthew 6:24.] Those who begin their Christian life by being half and half, whatever may be their intentions, will at last be found enlisted on the enemy’s side.

Double-minded men and women are Satan’s best allies. Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right.

To yoke up with those that are unconsecrated and yet be loyal to the truth, is simply an impossibility. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counsellor. We may recover ourselves from the snare of the enemy, but we are bruised and wounded, and our experience is dwarfed. “Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.” [James 4:4.]

“He that loveth his life shall lose it.” [John 12:25.] When a man loses the shield of a good conscience, he knows that he has lost the co-operation of heavenly angels. God is not working in him. Another spirit inspires him. And to be an apostate, a traitor to the cause of God, is much more serious than death; it means the loss of eternal life.

“The mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” [2 Thessalonians 2:7, 8.] “Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. ...

“Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die in the midst of them that are slain in the midst of the seas. Wilt thou say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God.” [Ezekiel 28:2, 6-10.]

The time is fast approaching when this Scripture will be fulfilled. The world and the professedly Protestant churches are in this our day taking sides with the man of sin, and to those who have the light on the commandments of God in the message given, “Let us therefore fear, lest, a promise being left us of entering into his rest, some of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For he spake in a certain place of the seventh day in this wise, And God did rest the seventh day from all his works.” [Hebrews 4:1-4.] The great issue that is coming will be on the seventh day Sabbath. This day God would have us reverence. “I am the Lord your God,” He declares, “walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” [Ezekiel 20:19, 20.]

The true and faithful follower of Christ must suffer persecution. There is no way of avoiding it. Paul wrote to Timothy, “Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.” [2 Timothy 3:12-14.]

Christ does not promise His followers a smooth and easy path, but He does not ask them to travel the Christian way alone. “When the Comforter is come,” He said, “whom I will send unto you from the Father, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you that ye should not be offended.” [John 15:26-16:1.] He told them the truth regarding the future, that when their trial came, they might not fall into discouragement and doubt. When John the Baptist was beheaded, His disciples

were inclined to reproach Christ because He did not work a miracle to save His servant. So today there is danger that we shall become dissatisfied because Christ does not work a miracle in our behalf, and humiliate our enemies.

"They shall put you out of the synagogue." [John 16:2.] Has not this been done? Have not those who have accepted the light in regard to the binding claims of the law of God, who have decided to observe conscientiously the Sabbath of the fourth commandment, been turned out of the churches? But they are precious in God's sight. When the light came to them, they repented and were converted, and Christ's words are applicable to them: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." [John 14:21; 15:10.]

"Yea, the time cometh that whosoever killeth you will think he doeth God a service." [John 16:2.] These words come sounding down along the line to our time. What a deception is upon him who oppresses other men because they do not believe the same form of doctrine that he himself believes. Such a one can give no stronger testimony to the heavenly universe and to the worlds unfallen that he has chosen to stand on Satan's side, for Satan is always an oppressor of those that love God. Christ gave no such example in His life.

Again Christ repeated the reason for so fully presenting the future. "These things have I told you," He declared, "that when the time may come, ye may remember that I told you of them. And these things said I not unto you at the beginning, because I was with you" to strengthen you by My presence, and to comfort you by My words. "But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." [Verses 4-7.]

How many have come to Christ, ready to cast their interests in with His, and, like the rich young ruler, earnestly desiring to inherit eternal life. But when the cost is presented to them, when they are told that they must forsake all, houses and lands, wife and children, and count not their lives dear unto them, they go away sorrowful. They want the rich treasures of heaven, and the life that measures with the life of God, but they are not willing to give up their earthly treasures. They are not willing to surrender all to obtain the crown of life.

Persecution has frightened many poor souls from the bloodstained banner of Prince Emmanuel to the black banner of the great apostate. For the sake of this life, they transgress the law of God, and in that day when all transgressors will be destroyed, they will be bound up with Satan to suffer the second death. All who continue to transgress after light has been given them will perish with the enemy of God. While persecution from those who worship at false shrines will cause some to yield up the truth, it will never induce a true child of God to separate from Christ, in whom his hopes of eternal life are centered.

Ms 88, 1897

“As It Was In The Days of Noah.”

August 20, 1897

“But of that day and that hour knoweth no man, no, not even the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” [Matthew 24:36-39.] “Of that day and that hour knoweth no man, no not the angels which are in heaven, ... but the Father. Take ye heed, watch the pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.” [Mark 13:32-37.]

In the days of Noah the world was so full of wickedness that the Lord declared that He would not bear with it longer. Such a state of things will exist prior to the second appearing of Christ. But though the wickedness of the world was so great, yet the Lord gave men one hundred and twenty years of probation, in which, if they would, they could repent. But notwithstanding the forbearance of a good and merciful God, the people did not improve their opportunities. For a little time they were awed, and afraid to go on as recklessly as they had done. Then, depraved habits prevailed over restraint. In proportion as the people resisted conviction, their discernment was clouded, and their desire to follow a course of ungodliness strengthened. Jude describes the condition of things then existing.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s person in admiration because of advantage.” [Jude 14-16.]

This picture the inspired servant of God has traced for the instruction and warning of all who shall live in the last days of this earth’s history. There are men who see the truth, and who should stand fast in their integrity, because they are responsible before God for the influence of their words and actions, yet who say to those who are doing their work in the fear of the Lord, striving to prepare a people to watch and be sober, “We cannot controvert your evidence, your reasons are logical, but should we work contrary to the legislative councils, we would lose our position. We will have to go where the leaders go.”

How closely this resembles the words spoken of some during Christ’s life on earth. “Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be children of the light. ... But though he had done so many miracles before them, yet

they believed not on him: 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. ... Nevertheless among the chief priests also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.” [John 12:35-40, 42, 43.]

Why were the eyes of the people blinded, and their hearts hardened? As they listened to Christ’s words and witnessed His miracles, they were convinced of His divinity. The Spirit of God impressed their hearts, leading them to say, This is indeed the Messiah, the One for whom we have looked, the Desire of all nations. But they hardened their hearts, and refused to accept Him. To a great degree, the priests and rulers were responsible for the people turning away from the truth to the maxims of men. And today the preachers of the people are following the footsteps of the priests and elders of the Jewish nation. When conviction is trampled on, the light that has shone into the chambers of the mind grows dim, and the darkness of error takes the place of the bright beams of the Sun of Righteousness. The result of this is shown in the following verses:

“Hear ye, and give ear; be not proud; for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord’s flock is carried away captive. ... Lift up your eyes and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail? ... Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil. Therefore I will scatter them as the stubble that passeth away by the wind of the wilderness. This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.” [Jeremiah 13:15-17, 20, 21, 23-25.]

“Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered.” [Jeremiah 10:19-21.]

This lamentation is made for backsliding. When Christ the Majesty of heaven, came in person to His vineyard, that He might receive the first fruits thereof, they said, “This is the heir; come, let us kill him, that the inheritance may be ours.” [Luke 20:14.] Christ’s lamentation over Jerusalem is the lamentation of a breaking heart. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thee together, as a hen gathereth her chickens under her wings, and ye would not.” [Matthew 23:37.]

The message of warning comes to us as it came to Noah. We are to warn all that the Lord is at the door. We are to urge those who are disloyal to God to repent, and render obedient to his law. Man was created in the image of God, but in him this image has been sadly disfigured. The traces of God's love in the human soul have been nearly obliterated. Men have chosen darkness rather than light. Obedience to God's commands wins eternal life. Disobedience places man on Satan's side of the question.

From beginning to end, God's requirements set forth His eternal truth. His law is the test of character. His covenant with man declares the immutability of His counsel. God is truth. He declares that He will not alter the thing that has gone out of His mouth. [Psalm 89:34.]

We are not left in blindness and deception as to God's requirements. The third angel is represented as flying through the heavens, proclaiming a message to the world. "The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." [Revelation 14:9, 10.]

It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. "The Lord spake unto Moses, saying, Speak ye 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 am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you. ... Six days may work be done; but in the seventh is the sabbath of rest, holy unto the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh he rested and was refreshed." [Exodus 31:12-17.]

The Sabbath question will be the issue in the great conflict in which all the world will act a part. "They worshiped the dragon which gave power to the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemy; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." [Revelation 13:4-8.]

"If any man have ears to hear, let him hear." [Verse 9.] This warning is given to every son and daughter of Adam; and it is repeated over and over again.

"He that leadeth into captivity shall go into captivity; he killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." [Verse 10.] This entire chapter is a revelation of

what will surely take place. “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. ... And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark or the number of the beast, or the number of his name.” [Verses 11, 15-17.]

Christ died to save sinners, not in their sins, but from their sins. The warning given in Revelation shows us the terrible consequence of transgression. By lips that will not lie, God’s law is declared to be holy, just, and good. Our duty to obey this law is to be the burden of the last message of mercy to the world. God’s law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man. “Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength.” This command contains the principles of the first four precepts. “And thou shalt love thy neighbor as thyself.” [Mark 12:30, 31.] Upon these two great principles, the Word of God declares, hang all the law and the prophets. [Matthew 22:40.]

These principles are made known by the third angel’s message, which declares that the Creator had always required and always will require obedience to His royal law. But this law has been disregarded and transgressed, and is now being ignored by the churches. Human enactments are placed where God’s law should be. Sunday, a child of the Papacy, has taken the place where God’s law should be. Sunday, a child of the papacy, has taken the place of God’s holy Sabbath. As Nebuchadnezzar made a golden image, and set it up to be worshiped by all, so Sunday is placed before the people to be regarded as sacred. This day bears not a vestige of sanctity, yet it is held up to be honored by all.

By doing this, men are doing just what Satan wished them to do. When those who claim to love God refuse to obey His Word as plainly stated in the fourth precept of the Decalogue, and accept a common working day as their sabbath, they show respect to a day exalted by the enemy of God. But notwithstanding this, God’s law still stands firm. The man of sin has thought to change this law; he has thought to do it; but not while God holds the throne will he be able to change one jot or tittle of His law.

He who made the world in six days, rested on the seventh, sanctifying and blessing that day. The Sabbath command designates God as the Creator of the heavens and the earth. “Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work. ... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it.” [Exodus 20:8-11.]

“Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever.” [Exodus 31:16, 17.]

But these explicit directions have been disregarded and forgotten. A common working day has been presented to the churches by the Catholic authority, and has been accepted. God gave the Sabbath to

man as a memorial of the work of creation; and the Lord of heaven will not hold him guiltless who sets aside His commands, and teaches others in their place. He will reward every one according to his works.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” [Revelation 14:12.] In vision John beheld the contrast between those who worship the beast and his image, and those who worship God. We are living under the message of the third angel; and the warning is now to be given by all who are loyal to God’s government.

“Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking 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 write them upon the doors of thine house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them as the days of heaven upon the earth. ... Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you, to go after other gods, which ye have not known.” [Deuteronomy 11:18-21, 26-28.]

“And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God to walk in his ways, and to love him, and serve the Lord thy God with all thy heart and with all thy soul.” [Deuteronomy 10:12.] “For thou art an holy people unto the Lord thy God: The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people. ...

“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love them and keep his commandments to a thousand generations. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes and the judgments, which I command thee this day, to do them.” [Deuteronomy 7:6, 7, 9-11.] A thousand generations is a long time. Before it ends, the Lord will come in the clouds of heaven, and His faithful people will be in His kingdom, keeping His commandments faithfully.

Ms 89, 1897

Waiting and Watching

August 20, 1897

“Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.” [Titus 2:13, 14.]

“Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forward unto these things which are before, I press forward toward the mark of the prize for the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have as for an ensample. And many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.” [Philippians 3:13-18.]

This warning in regard to the perils of the people of God is given by One who knows. The enemies of the cross of Christ will put on the garments of light. So it was in Paul’s day. And as the apostle saw the influence that these had, he warns the people with weeping not to give them encouragement; for they were enemies of the cross of Christ. “Whose end is destruction, whose god is their belly, whose glory is their shame, who mind earthly things.” [Verse 19.]

“For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.” [Philippians 3:20-4:1.]

“Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Be ye also ready; for in such an hour as ye think not, the Son of man cometh.” [Matthew 24:42-44.]

Our part is not to wait in idle expectancy, but to act in accordance with our faith in the Word of God. In Christ soon to come in the clouds of heaven, with power and great glory? Is the end of all things at hand? Then those who claim to be followers of Christ must have works in proportion with their faith. Vigilant waiting is to be combined with earnest watching. In view of the solemn events soon to take place, every soul who has been privileged to hear the truth is to work earnestly.

The Christian life is the life of a faithful servant, not only a life of waiting and meditation, not alone a life of prayer, but a life also of work. We pray for strength to do that work that God has given us. We are to wait and watch and work for Christ. Thus we can attain to the full stature of men and women in Christ.

No one who is in Christ’s service can be at rest, doing nothing. “We are laborers together with God,” is the inspired declarations. [1 Corinthians 3:9.] While we search the Scriptures to learn God’s plan, we are to strive to carry out this plan. Not only are we to seek strength from God in order to know His will, but to do that will. As His earthly agents, we are to co-operate with divine intelligences in carrying out God’s plan for the salvation of those for whom Christ died. As we work under the great Captain of our salvation, faithfully obeying His orders, our characters are developed. Through His merits we are enabled to work in harmony with God’s great plan.

Those who merely profess to be Christians—the subjective part of religion—and who do not do faithful service for Christ, will fail of obtaining that experience that makes them of value in God's sight. While we are to guard against all hurry and bustle that would lead us to neglect to form characters after the divine Pattern, we are to heed the Scripture, "Not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] We are to guard against the devices of the enemy which lead to spiritual declension, that the day of the Lord shall not come upon us as a thief. Those who realize the necessity of working for the Master, communicating to others the light and knowledge that the Lord has given them, will be growing Christians. Waiting, praying, watching, and working, they are prepared to bear witness to the truth.

Heart work will reveal itself in actions. Those who appreciate truth and righteousness will show their zeal by their efforts to give the light to others. Paul said to Timothy, "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] Those who are chosen vessels must reflect the character of Christ. Through these the grace of Christ flows in rich, pure streams from the river of the water of life, enabling them to bless all with whom they come in contact.

Golden instruction is given us in the fourth chapter of Zechariah. "The angel that talked with me," the prophet writes, "came again, and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord?

"Then the angel that talked with me answered, and said, Knowest thou not what these be? And I said, No, my lord. Then he answered, and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. ... And I answered again, and said unto him, What be these two olive branches, which through the golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Verses 1-6, 12-14.]

There is a work for all to do for the Master. Every human being who has a vital connection with Christ will earnestly strive to carry forward the work committed to him. But no selfishness can enter God's service. The most splendid service, if it originates with self, is useless. Unless the root is holy, no fruit can be borne to God's glory. We are to be justified by faith and judged by works. God's law claims obedience from all, and condemns disobedience.

The Lord has a people on the earth who follow the Lamb whither soever He goeth. He has His thousands who have not bowed the knee to Baal. Such will stand on mount Zion. But first they must stand on earth girded with the whole armor, ready to engage in the work of saving those who are ready to perish, hunting for lost sheep. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work.

We will follow the Lamb in the courts above only if we follow Him here. Following Him in heaven depends on our keeping His commandments here below. In daily life we must follow His example, as a flock trustfully follows its shepherd. We are not to follow Christ fitfully or capriciously, only when it is for our own advantage. We are to follow Him by suffering for His sake, saying at every step, "Though he slay me, yet will I trust him." [Job 13:15.] We must choose to follow Him. His life practice must be our life practice. And as we thus seek to be like Him, and to bring our wills into conformity to His will, we shall reveal Him. We need not wait till we are translated to follow Christ. This God's people may do here below.

God calls upon every true worker to be an ambassador of love. The Lord is at the door, and all the manhood and womanhood of our spiritual being is to be called into activity. All are tested and proved to see if they will keep the law of the heavenly courts. At this time, when universal contempt is shown by the professed Christian world to the royal law of Jehovah, God's witnesses are to arise, and show their loyalty to Him by keeping His law. Their prayer will be, "It is time, O Lord, for thee to work; for they have made void thy law." [Psalm 119:126.]

"Ye are my friends," Christ said, "if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." [John 15:14, 15.] For what purpose? That they might make it known to others. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." [Verses 26, 27.]

We are not in a dreamland of inaction. We are soldiers of Christ, enlisted in the work of showing our loyalty to Him who has redeemed us. What we are to be in the heavenly home, when saved, eternally saved, is the reflection of what we are now in character and holy service. Shall we not show our loyalty by keeping God's commandments here, in this our place of probation? Shall we not raise the standard of loyalty to the God of heaven, irrespective of consequences, not heeding the reviling and hatred of the churches that have apostatized from the service of their Creator?

God has said, Remember, do not forget, that thou keep holy the sabbath day. If we are loyal to God's commandments, if we follow the Lamb whithersoever He goeth, we will hold as sacred the day He has sanctified and blessed as commemorative of His work of creation. He has set the Sabbath as a sign between us and Him through all our generations forever.

"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, Lord, how is it that thou wilt manifest thyself to us, and not unto the world? Jesus answered and said to him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." [John 14:21-23.] Precious assurance, to be realized as true by those who are obedient.

"He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." [Verse 24.] "As the Father hath loved me, so have I loved you; continue ye in

my love." Shall we not continue in God's love by obeying implicitly all His commandments? "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." [John 15:9-11.] Full and entire obedience brings joy, not mourning, doubt, and uncertainty.

All who stand under the bloodstained banner of Prince Emmanuel, working out His commands as loyal subjects, can claim the words, "Hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. ... Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." [1 John 2:3-5, 7.] It is here stated definitely that it is the law given in Eden to which John refers, and that it has binding claims upon all mankind.

Are we following Christ with unwavering loyalty, seeking to bring our wills into harmony with the will of our Captain, keeping His life of perfect obedience, of purity and self-sacrifice, ever before us, that by beholding we may be changed into His image? Do we strive to follow His unswerving fidelity? If we educate ourselves now to say, "Be thou my Pattern," if we behold Him now by the eye of faith as a living Saviour, we shall be strengthened to follow Him. Then with the undefiled we shall follow Him in the future life. As eye and heart witnesses we can bear testimony to His majesty, for by faith we have been with Him in the holy mount.

Ms 90, 1897

God's Chosen People

August 2, 1897

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.]

These words call for earnest thought. They mean more than many suppose. Being lights in the world means that we must open our mind to receive Christ who is the Light of the world; we must have the mind of Christ. It is a precious privilege to have light, to know Christ by personal experience, and to walk humbly before God.

Said Christ, the great Teacher, to His hearers, "Walk while ye have the light, lest darkness come upon you. For he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of the light." [John 12:35, 36.] "For ye were sometimes in darkness," writes Paul, "but now are ye light in the Lord: walk as children of light." [Ephesians 5:8.]

"Then said one unto him, Lord, are there few that be saved? And He said unto them, Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able." [Luke 13:23, 24.] "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye

shall seek me, and shall not find me; and where I am, thither ye cannot come." "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." [John 7:33, 34; 8:21.]

Satan claims this world as his kingdom. Here he has set up his seat. But even amid the moral darkness some light shines. God has a little flock. This people are not popular, for the world has chosen darkness rather than light, because their deeds are evil. But Christ says to His chosen ones, "If ye love me, keep my commandments. And I will pray the Father and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." [John 14:15-17.]

God's loyal and faithful children are found in a world where atheist and worldly religionists abound, a world that ever since the day when Cain lifted up his hand against Abel has rejected every provision that heaven has made to restore the moral image of God in 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." [John 3:16.] But even this gift has been cast aside as worthless. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" God asks; "for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: they have dealt treacherously against me." [Hosea 6:4-7.]

"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. ... 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. ... 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." [John 1:1-3, 14, 10, 11.] It is amazing to the angels that those who live in God's house, daily receive His favors, should refuse His only begotten Son.

We are in the world, where because of their sin, our first parents lost the beautiful Eden that God had given them. Adam and Eve were placed in the garden, and were given permission to eat of every tree in the garden, but one. But they ate of the forbidden tree, and that sin opened the floodgates of woe upon our world. From that time men grew worse, till God destroyed the world by a flood, saving only Noah and his sons. And since then sin has been steadily increasing. Men have not learned that God means what He says. Sodom was destroyed by bolts of fire from heaven. God threatened to destroy Nineveh, but the inhabitants repented, and their destruction was averted. They turned once more to their idolatry, their sins reached to heaven, and their destruction came.

The world is fast becoming as it was before the flood. Satan has set up his throne in the earth, and the law of God is trampled under foot. His Sabbath, sanctified and blessed in Eden, is set aside and polluted, and a rival sabbath, the first day of the week, instituted by the man of sin, is exalted. The sins of the inhabitants of the cities and towns have reached to heaven, and it is time for men to pray in humility

before God. “Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him: even a meat offering and a drink offering unto the Lord your God. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast; let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” [Joel 2:12-17.]

God made the world in six days, and rested on the seventh day, sanctifying it as the day of His rest. He gave it to man as a memorial of His creation, saying, “Remember the Sabbath day to keep it holy.” [Exodus 20:8.] But Adam’s sin is repeated. The Sabbath of the Lord is discarded and scorned, while a spurious sabbath, the child of the papacy, is accepted by the Protestant world, and is cherished and exalted as supreme. But it has not a vestige of sacredness, [any] more than has any common working day. “Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good; the enemy shall pursue him. They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off. ... I have written to him the great things of my law, but they were counted as a strange thing.” [Hosea 8:1-4, 12.]

How true is this today. Laws enacted by finite authority are exalted above the law of Jehovah. Men trample under foot God’s holy law, and say of God’s people, as the Jews said of Christ, “We have a law, and by our law he ought to die.” [John 19:7.] Over and over again this will be repeated in the courts. Christ tells us that in the world we shall have tribulation, but that in Him we shall have peace. [John 16:33.] Those who live in the last days of this world’s history will know what it means to be persecuted for the truth’s sake. Injustice will prevail in the courts. The judges will refuse to listen to the reasons of those who are loyal and true to the commandments of God, and will say, “We have a law, and by our law he ought to die.” God’s law is nothing to them. “Our law” with them is supreme. Those who respect this human law will be favored, but those who will not bow to the idol sabbath have no favors shown them. Those by whom they are tried utterly refuse to listen to their reasons, because they know that arguments in favor of the fourth commandment are unanswerable. All that is brought against the validity of the fourth commandment is of human invention. There is not one word in the Bible that sustains the first day of the week. It is a spurious sabbath, baptized by human enactment, and given to the world to be kept holy. And false though it is, the world cherishes it, thus pursuing a blasphemous course.

Hear the words spoken by Christ when enshrouded in the pillar of cloud, and given to Moses for the chosen people of God. “Thou art an holy people unto the Lord thy God: the Lord the God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord

did not set his love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and released you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations. And repayeth them that hate him to their face, to destroy them: He will not be slack to him that hateth him, to will repay him to his face. Thou therefore shall keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Deuteronomy 7:6-11.]

The Lord has not left the world without witness. He has His loyal, chosen people. They do not make this world their home, but they are here, to witness for God, and as long as probation lasts, a living witness will be borne by these faithful messengers. Satan and his angels confederate, with men who yield to temptation, against God's remnant people, the champion of righteousness. They strive to counteract their testimony, and to destroy them. So Christ was treated. The Prince of life came to His own, but they refused to receive Him. He came on an embassage of mercy, to save, not to condemn the world, though rebellion against His law had become wide spread. He called upon all to behold Him, the Lamb of God, which taketh away the sin of the world. [John 1:29.] But He was scorned as deceiver, and hunted from place to place as a pretender. But did the words of men make Him a pretender?

Christ has ascended on high, but before He left this earth, He said to His chosen people, "If the world hate you, ye know that it hated me before it hateth you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [John 15:18-21.]

Satan has wrought through bigoted religionists to uproot the vine of God's planting. But the roots strike deep, and cannot be torn up. The Husbandman cares for His own vineyard, watching over the precious plants. If these plants will receive the nourishment God offers them, they will grow up to the full stature of men and women in Christ Jesus.

We may all know, if we wish, of the provision that has been made for the salvation of every one that lives on the earth. But there is a serious question for each one to answer: Have you personally accepted that salvation? A mere assent to the theory of truth is of no value to you. Your name may be enrolled on the church books, but do you love the truth of God's Word? Do you regard it as a great privilege to be able to gain an experimental knowledge of the truth?

Associate with those who are faithful and true, who believe and practice the truth. In the sixth chapter of John is recorded Christ's lesson on the bread of life, spoken that His children might have an understanding of the terms of eternal life. Read and understand the truth as it is here presented. Cling to the truth of Christ's Word, eating His flesh and drinking His blood.

“Behold, what manner of love the Father hath bestowed on 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.” [1 John 3:1, 2.] By the mighty cleaver of truth God has separated a people from the quarry of the world and brought them into His workshop. Here the Master worker can successfully hew them with axe and hammer and chisel, and polish them for a place in His kingdom. No longer are they like the mass from which they were taken. They stand like noble pillars amid the debris and confusion of the useless, neglected material.

The future glory and elevation of the adopted sons and daughters of God is not now discerned. By the world they are scorned and despised. But God’s people have the sympathies of a better world than this, even a heavenly. “And every man that hath this hope in him, purifieth himself, even as he is pure.” [Verse 3.] They have that faith that works by love, and purifies the soul. The Spirit of God brings every faculty, every organ of the body, into conformity with Him. Even the thoughts are brought into obedience to Christ. In every habit and practice the living principle to be like Jesus, is cherished. The desires are upward; the heart is filled with joy at the anticipation of the future, for they looked “for a city which hath foundations whose maker and builder is God.” [Hebrews 11:10.] Many, because of their faith, will be cut off from house and heritage here; but they may still be filled with joy, if they will give their hearts to Christ, receiving the message of His grace, resting upon their substitute and surety, even the blood of the Son of God.

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.” [2 Peter 1:16.] “He that believeth on the Son hath life, and he that believeth not the Son hath not life, but the wrath of God abideth on him.” [John 3:36.] The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin.

The only evidence that the world can have that God’s people believe His Word is to see them practicing that Word, and following Christ’s example in all things. Those who do not practice the truth in true piety and godliness, who shun the reproach that always comes to the true believer, will never enter the kingdom of heaven. Our Redeemer endured the contradiction of sinners against Himself. It was all for us. There was not one iota of His suffering that was not borne in our behalf, that we might be justified before God. Every pang of distress and anguish borne by our Redeemer was to secure deliverance for us. If Satan could have led Christ to commit one sin, then the serpent would have bruised the head of the seed of the woman. Satan would have triumphed in the fact that he had succeeded in overcoming our Saviour. The world would have been his property. But Christ did not yield in one instance, and He says to us, Be of good cheer; I have overcome the world. [John 16:33.] “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil.” [Hebrews 2:14.] With one hand Christ holds to humanity, while with the other He grasps the throne of the Infinite.

What are we who claim to be one with Christ? “Ye are laborers together with God.” [1 Corinthians 3:9.] There will ever be the same conflict between the true believer and the unbeliever that there was between Christ and those who rejected Him. Those who are partakers with Christ of His sufferings will also be partakers with Him of His glory. But those who evade the cross here deny Him who has bought them at an infinite price, and in the day of judgment, they will be denied. Many, many, are denying Christ and misrepresenting Him by their low standard of Christianity. Those who truly believe in Christ will show their faith in Him by a well ordered life and a godly conversation. By working in Christ’s lines, they will show that they have been adopted into the family of heaven. Of all such God says, “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.” [Isaiah 57:15.]

Ms 91, 1897

The Crucifixion

August 11, 1897

For three hours Christ hung upon the cross, looked upon by thousands. Thousands heard and saw the reviling of the priests and rulers; they heard the challenge, “Come down from the cross, and we will believe in thee,” and the taunt, “He saved others; himself he cannot save.” [Matthew 27:42.]

“And when the sixth hour was come, there was darkness over the whole land until the ninth hour.” [Mark 15:33.] Not only did the darkness enshroud the immediate location where the cross stood: “there was darkness over the whole land until the ninth hour.”

God dwelleth in the thick darkness; He hides His glory from human eyes. The Father with His heavenly angels were enclosed in that thick darkness. God was close beside His Son, though not manifesting Himself to Him or to any human being. Had one ray of His glory and power penetrated the thick cloud that enveloped Him, every spectator would have been extinguished. And in that thick darkness God hid from prying eyes the last human agony of His Son. He clothed Nature in sackcloth that she might not look upon her suffering, dying Author in His last humiliation.

All who had looked upon Christ during His trial were convicted of His loyalty and royal character. That face once beheld by humanity was never forgotten. As in Cain’s face was expressed his guilt as a murderer, so the face of Christ revealed His innocence, serenity, benevolence, the image of God. But His accusers would not heed the mark, the signet of heaven, and that countenance was hidden by the mantle of God.

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice and gave up the Ghost. ... There were also women looking on a afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome:

(which also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem." [Verses 34-37, 40, 41.]

When Christ's life ended, the veil of the temple was rent in twain. This veil was very significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breath. At the moment that Christ breathed His last, there were witnesses in the temple who beheld that strong heavy material rent in two by unseen hands from top to bottom. He who had hitherto dwelt in the temple made with hands, had gone forth never again to grace it with His presence.

There was a mighty earthquake. The rocks were rent; the graves of many dead burst opened, and all nature was in commotion, expressing her sympathy with her dying Author. The Roman centurion, in charge of his soldiers, halted at the cross, and when Christ uttered the cry, "It is finished; into thy hands I commend my spirit," overpowering conviction came upon him. "Truly," he said, "this man was the Son of God." [John 19:30; Luke 23:46; Mark 15:39.]

The conviction forced upon many at the time of Christ's trial, at the time when the three hours' darkness enshrouded the cross without any natural cause for it, and when the last sentences were uttered, "My God, my God, why hast thou forsaken me," "It is finished, into thy hands I commend my spirit," was seed sown that ripened into harvest when at a future date the gospel was boldly proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death which called forth in no whispered tones the cry, "It is finished," forced from many the words, "Assuredly this man was righteous." "Truly this was the Son of God."

Many who had scoffed and jeered at, and taunted, the Son of God were terribly afraid that the shaking earth, the rent and trembling rocks, would put an end to their own lives. They hastened away from the scene, beating upon their breasts, stumbling, falling, in awful terror lest the earth should open and swallow them up. The veil of the temple, rent so mysteriously, changed the religious ideas of many of the Jewish priests, and a large company changed their faith. After the day of Pentecost, we read that "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." [Acts 6:7, 8.]

It seemed a great mystery to the people when it was ascertained that Jesus was already dead. They could not reason that this sudden death was from a supernatural cause. It was found that the two thieves were still living, and their legs were broken; but Christ was dead already, His legs were left untouched.

"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe. For those things were done, that the Scripture should be fulfilled, A bone of him shall not be broken." [John 19:34-36.]

Ms 92, 1897

God's Messengers

August 12, 1897

The Lord would have His people divested of everything unscriptural in regard to the ministry. The men called to the ministry should not be made idols of; they should not be looked upon with superstitious reverence; and because of the power vested in them through their office, sin in them should not lose its offensiveness. Their very office makes sin in them more exceeding sinful; for in committing sin they make themselves the ministers of sin, the agents of Satan, through whom he can work with success to perpetuate sin.

All should bear in mind that Satan's special efforts are directed against the ministry. He knows that it is but a human instrumentality, possessing no grace or holiness of its own. He knows that it is an agent that God has ordained to be a powerful means for the salvation of souls and is efficacious only as God, the eternal Spirit, makes it so. He knows that the treasure of the gospel is in earthen vessels, and that is God's power alone that can make them vessels unto honor. They may cultivate the vineyard; a Paul may plant, and an Apollos water, but God alone can give the increase.

God has never left His church without a witness. In all the scenes of trial and proving, of opposition and persecution amid moral darkness, through which the church has passed, God has had men of opportunity who have been prepared to take up His work at different stages, and carry it forward and upward. Through patriarchs and prophets He revealed His truth to His people. Christ was the teacher of His ancient people as verily as He was when He came to our world clothed in the garments of humanity. Hiding His glory in human form, He often appeared to His people, and talked with them "face to face, as a man speaketh with his friend." [Exodus 33:11.]

He, their invisible Leader, was enshrouded in the pillar of fire and of cloud, and spoke to His people through Moses. The voice of God was heard by prophets whom He had appointed to [a] special work and to bear a special message. He sent them to repeat the same words over and over again. He had a message prepared for them that was not after the ways and will of men, and this He put into their mouths and had them proclaim. He assured them that the Holy Spirit would give them language and utterance. He who knew the heart would give them words with which to reach the people.

The message might not please those to whom it was sent. They might not wish for anything new, but desire to go right on as they had been doing; but the Lord stirred them up with reproofs; He rebuked their course of action. He infused new life into those who were sleeping at their post of duty, who were not faithful sentinels. He showed them their responsibility, and that they would be held accountable for the safety of the people. They were watchmen who were not to sleep day nor night. They were to discern the enemy, and give the alarm to the people, that every one might stand at his post, that the watching foe might not obtain the least advantage.

And today the Lord declares to His watchmen that if they are unfaithful and do not warn the people who are in peril, they will be taken away in their sins. "And their blood," He says, "will I require at thy hands." [Ezekiel 33:6, 8.] But if His messengers lift up their voices in reproof and warning, to turn men from their

wicked ways, and these souls will not hear, then the watchman is clear; the offender against God will be taken in his sins; his blood will be upon his own soul.

These solemn matters are set before us in clear lines. God has appointed apostles, pastors, evangelists, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith. God declares to His people, “Ye are God’s husbandry: ye are God’s building.” [1 Corinthians 3:9.] There must be a continual advancement. Step by step His followers must make straight paths for their feet, lest that which is lame be turned out of the way. Those who would labor for God must work intelligently to replenish the deficiencies in themselves and glorify the Lord God of Israel by standing in the light, working in the light of the Sun of Righteousness. Thus they will carry the church forward and upward and heavenward, making its separation from the world more and more distinct.

As they assimilate their character to the divine Pattern, men will not guard their own personal dignity. With jealous, sleepless, loving, devoted interest, they will guard the sacred interests of the church from the evil which threatens to dim and cloud the glory which God intends shall shine forth through her. They will see that Satan’s devices have no place or countenance in her by encouraging faultfinding, gossiping, evilspeaking, and accusing of the brethren; for these will weaken and overthrow her.

There never will be a time in the history of the church when God’s worker can fold his hands and be at ease, saying, “All is peace and safety.” [See 1 Thessalonians 5:3.] Then it is that sudden destruction cometh. Everything may move forward amid apparent prosperity; but Satan is wide awake, and is studying and counselling with his evil angels another mode of attack where he can be successful. The contest will wax more and more fierce on the part of Satan, for he is moved by a power from beneath.

As the work of God’s people moves forward with sanctified resistless energy, planting the standard of Christ’s righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more and more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against the principles of Satan. Truth in its varied phases will be in conflict with error in its ever-varying, increasing forms, and which will, if possible deceive the very elect.

Our work must be an earnest one. We are not to fight as those who beat the air. The ministry, the pulpit, and the press demand men like Caleb, who will do and dare, men whose eyes are single to detect the truth from error, whose ears are consecrated to catch the words from the faithful Watcher. And the Spirit from the throne of God will make itself felt upon a degenerate Christianity, a corrupt world, ready to be consumed by the long-deferred judgments of an offended God.

There is danger now of men losing sight of the important truths applicable for this period of time, and seeking for those things that are new, strange, and entrancing. Many, if reproved by the Spirit of God through His appointed agencies, refuse to receive correction, and a root of bitterness is planted in their own hearts against the Lord’s servants who carry heavy, disagreeable burdens. There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections, and encourage an estrangement from God. They have not the moral courage to do the

things that it is for their special benefit to do. They see no necessity for reform, and so they reject the words of the Lord, and hate Him who reproveth at the gate.

This very refusal to heed the admonitions which the Lord sends gives Satan every advantage to make of them the bitterest enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message of the Lord.

The man who rejects the Word of the Lord, who endeavors to establish his own way and will, tears to pieces the messenger and message which God sends in order to discover to him his sin in him. His own inclinations have influenced his conduct, and he has built himself up in a wrong way. The divine rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] But he would not do this. As a man thinketh so is he. From within, out of the heart proceed evil thoughts inspired by Satan. He begins to quibble at technicalities and manners. The spirit of Satan links him up with the enemy to bear a word of criticism on less important themes. The truth becomes of less and still less value to him. He becomes an accuser of his brethren, and changes leaders. The outside world has greater weight with him than has the flood of light that God has poured in upon the world in the messages he has given, and which he once rejoiced in.

Oh, how many things have developed since he became so full of hatred against God, because his dangers and wrongs were brought before him! He has allowed wicked thoughts to strengthen and prevail because, day by day, he has not eaten of the flesh and drunk of the blood of the Son of God, because he has not become a partaker of the divine nature. The things which come from within defile the man. How corrupt then must be the source from which these evils have taken their rise!

Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, "Not this man, but Barabbas." [John 18:40.] Let all who shall read these lines take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity that Christ prayed might exist in His church. He says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, condemn, and falsify." Let the son of deceit and false witness be entertained by a church who has had great light, great evidence, and that church will discard the message that the Lord has sent, and receive the most unreasonable assertions and suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "O that thou hadst known," said Christ, "even thou in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes." [Luke 19:42.]

Nevertheless the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in my holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto his people; for He

has increased light for all who will hear. Let them be armed and equipped, and come up to the battle, to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue shall be silenced. Angel's hands shall overthrow the deceptive schemes that have been formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message.

As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. Let no soul now complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them saying, "They are too positive; they talk too strongly." They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the Word of God.

Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth, for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through these restrictions, which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misinterpret, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect. Even in our day there has been and will continue to be entire families who have once rejoiced in the truth, [but] who will lose faith because of calamities and falsehoods brought to them in regard to those whom they have loved and with whom they have had sweet counsel. They opened their hearts to the sowing of the tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power with them. For a time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ.

Under the zeal of Satan, some have for a time the appearance of being in a flourishing condition; but it is only for a season. Satan carries them so far that they do despite to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred against the people of God as He has allowed Satan to develop his character, that he might stand before the heavenly universe, before the world unfallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart.

Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan's party. Those who have not worked on God's side of the question will be left to prove a stumbling block to those who have gained a living experience for themselves. Let every minister, in the place of standing to criticize and question, to doubt and oppose, if there is the semblance of a chance for doing so, be now

employed in erecting barriers against the wily foe. Rather than fight against those whom the Lord has sent to help and save them, let His people pray fervently and continually for the power of God's grace, and that the Captain of the Lord's host will take the field. Rather than sit in judgment upon men whom God has accepted to do Him service, let the burden of their prayer be, night and day, that the Lord may send forth more laborers into His vineyard.

Ministers, do not dishonor your God and grieve His Holy Spirit by casting reflections on the ways and manners of the men He would choose. God knows the character. He sees the temperament of the men whom He has chosen. He knows that none but earnest, firm, decided, determined, strong feeling men will view the work in its vital importance, and will put such decision and firmness into their testimonies that will make a break against the erected barriers of Satan.

God gives men counsel and reproof for their good. He has sent His message, telling them what was needed for this time—in 1897. Did you accept the message? Did you heed the appeal? He gave you opportunity to come up armed and equipped to the help of the Lord. And having done all, He told you to stand. [Ephesians 6:13.] But did you make ready? Did you say, "Here am I; send me"? [Isaiah 6:8.] You sat still and did nothing. You left the Word of the Lord to fall unheeded to the ground; and now the Lord has taken men who were boys when you were standing at the forefront of the battle, and has given to them the message and the work which you did not take upon you. Will you be stumbling blocks to them? Will you criticize? Will you say, "They are getting out of their place"? Yet you did not fill in the place they are now called to fill.

O, why will men be hindrances when they might be helps? Why will they block the wheels when they might push with marked success? Why will they rob their own soul of good and deprive others of blessing that might come through them. These rejecters of light will remain in barren deserts, where no refreshing healing waters flow, and [their] ministrations as barren of moisture as were the hills of Gilboa, where there was neither dew nor rain. They are not clothed with divine unction, and convey no blessing to others. They might humble their hearts and confess their wrongs, and break Satan's hold upon them. They might break the fetters which education, prejudice, or habits have forged. Would they only inquire of God in the spirit of penitence, they would find Him. Then they would not set up their own will, but go where the Spirit of the Lord leads; they would be guided by Him.

The purging and cleansing of the Lord will surely pass through every church in our land that has had great opportunities and privileges, and has passed them by unheeded. More evidence is not what they want. They need pure and sanctified hearts to gather up and retain all the light that God has given, and then they will walk in that light.

We need not say, "The perils of the last days are soon to come upon us." Already they have come. We need now the sword of the Lord to cut to the very soul and marrow of fleshly lusts, appetites, and passions. May it pierce and divide in a far greater degree than it has ever yet done. May all the proud be cast down. May the carnally secure be drawn from the refuge of lies with which they have sought to deceive the people of God. May it cut away their self-righteousness and open the eyes of the blind, that they may see that they are not whole in the sight of the Lord.

I address the people of God who today are holding fast their confidence, who will not depart from the faith once delivered unto the saints, who stand amid the moral darkness of these days of corruption. The Word of the Lord to you is: “I will rejoice in Jerusalem, and joy in my people, saith the Lord.” [Isaiah 65:19.] Can we not here see the paternal love of God expressed to those who hold the faith in righteousness? The closest relationship exists between God and His people. We are not only objects of His sparing mercy, His pardoning love; we are more than this.

The Lord rejoices over His people. He delights in them that serve Him and that trust in His mercy. He is their surety. He will beautify all who are serving Him with the whole heart, with the spirit of holiness. He clothes them with His righteousness. He loves those who do His will, who express His image. All who are true and faithful are conformed to the image of His Son. In their mouth is found no guile, for they are without fault before the throne of God.

Ms 93, 1897

The Arrest

August 16, 1897

When Judas gave the precaution, “Whomsoever I shall kiss, that same is he; hold him fast” [Matthew 26:48], he fully believed that Christ would manifest His power and escape out of their hands. Then when they would blame him, he could say, “Did I not tell you to hold him fast?” But Judas beheld the captors of Christ, acting upon his own words, binding him firmly that He should not escape or be rescued. And by their cords they caused Christ much pain.

The official dignity and restraint of the leading priests and elders did not withhold them from joining the responsible officials in their march to Gethsemane as if to take a culprit or a thief. Jesus turned to these dignitaries who so far had violated their office as to lead in a mob. With dignity He said, “You come out against me with swords and clubs, as you would against a robber or a thief. Day by day I sat teaching opening in the temple. You had every opportunity of laying hands on me, and you did nothing. The hour of darkness suited your purpose better; the night is better fitted for your work. This is your hour, and the power of darkness.” [Matthew 26:55; Luke 22:53.]

When the disciples saw their Master arrested, they did that which they had all declared they would never do—they all forsook Him and fled.

Ms 94, 1897

“The Lord is Risen Indeed”

September 29, 1897

The Jewish rulers had carried out their purpose of putting the Son of God to death; but they did not feel the sense of victory that they thought they would after silencing the voice of the great Teacher. Even in the hour of their apparent triumph, they were harassed with doubt as to what would next take place.

They were not at rest. They had heard the cry, “It is finished.” “Father, into thy hands I commend my spirit.” [John 19:30; Luke 23:46.] They had seen the rocks rent and had felt the mighty earthquake, and they were restless and uneasy. The words spoken by Jesus when He was under their cruel power recurred to their mind.

Priests and rulers dreaded a dead Christ more, a great deal more, than a living Christ. They had a deep conviction that their revenge against Jesus for exposing their hypocrisy could not bring rest to their souls. Not on any account would they have had His body hang on the cross during the Sabbath. Already the agitation caused by His death was giving publicity to His life and mission.

When the people heard that the mighty Healer was dead, and that the sick and suffering had no one to relieve their distress, they applied to the priests and rulers for sympathy and relief. But they were sent away empty. Apparently they were determined to have the living Christ among them again; and soldiers were stationed at the gates of the city, to keep back the multitude that came with their sick and dying, demanding entrance.

The world without a Christ made an impression that a living Christ could not have made. People came from far and near to hear of the man of whom the priests and rulers had declared, “The world is gone after him.” [John 12:19.] The recital of the deeds done by the priests shocked the people. They would not have allowed Christ to be thus treated, for had He not shown compassion to their sick. Never had He turned one away with the harsh denunciations used by the Pharisees.

Christ had said to His disciples, “Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock and to scourge, and to crucify him; and the third day he shall rise again.” [Matthew 20:18, 19.] Overwhelmed with sorrow, the disciples did not see the hope and comfort in these words. They were repeated to the priests by Judas, and when they heard them they mocked and ridiculed. They spoke of Christ as a deceiver—a name that might appropriately have been applied to themselves. Now, when they heard the clamor for the mighty Healer, who cured the sick and raised Lazarus from the dead, they thought of His words, and remembered that in part they had been fulfilled. They remembered that He had said He would rise the third day; and they were horrified at the thought. Would He rise from the dead, and as judge arraign His accusers before His bar?

Death and the grave must hold Him whom they had crucified. “Command,” they said to Pilate, “that the sepulcher be made sure unto the third day, lest his disciples come by night and steal him away, and say to the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said to them, Ye have a watch; go your way, and make it as secure as ye can.” [Matthew 27:64, 65.]

The priests gave directions to have a stone rolled before the opening of the tomb. Round this they placed cords, sealing them with the seal of the high priest. Soldiers were then stationed round the sepulcher, to prevent it being tampered with. The priests did all they could to keep Christ’s body where they had laid it. He was sealed as securely in His narrow tomb as though He were to stay there through all time.

So weak men counselled and planned to secure the body so hated by the Jewish dignitaries and so precious to the disciples. It was not Christ's friends, nor His disciples, that made these precautions; but the men that hated Him for His purity and integrity. Little did the murderers realize the uselessness of the efforts they were making to keep Christ in the tomb.

By their actions God was glorified. The very efforts made to prevent Christ's resurrection are the most convincing arguments of the truth of His resurrection. The greater the number of soldiers placed round the tomb, the stronger would be the testimony borne in regard to the resurrection. He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him. A strong guard of mighty angels kept watch over the tomb, and had a hand been raised to remove the body, the flashing forth of their glory would have laid him who ventured powerless on the earth.

There was only one entrance to the tomb, and neither human force nor fraud could tamper with the stone that guarded the entrance. Here Jesus rested during the Sabbath. But prophecy had pointed out that on the third day Christ would rise from the dead. Christ Himself had assured His disciples of this. "Destroy this temple," He said, "and in three days I will raise it up." [John 2:19.] Christ never committed sin, neither was guile found in His mouth. His body was to come forth from the tomb untarnished by corruption.

A mighty angel descended from heaven, parting the darkness from his track, and resting before the Saviour's tomb. His countenance was like lightning, "his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." [Matthew 28:3, 4.] Brave soldiers, that had never been afraid of human power, were now as captives taken without sword or spear. The face they looked upon was not the face of mortal warrior; it was the face of the Captain of the Lord's host. This messenger was sent to relieve the Son of God from the debt for which He had become responsible, and for which He had made a full atonement. Christ died under the imputation of sin, but He was raised again for our justification, and every charge against Him was cancelled.

The heavenly visitant now before the tomb was the one that had proclaimed Christ's birth on the plains of Bethlehem. The earth trembled at his approach, and as he rolled away the stone, heaven seemed to come down to earth. The soldiers saw him removing the stone as he would a pebble, and heard him call, Son of God, Thy Father saith, Come forth. They saw Jesus come forth from the grave as a mighty conqueror, and heard Him proclaim over the rent sepulcher, "I am the resurrection and the life." [John 11:25.] The angel guards bowed low in adoration before their Redeemer as He came forth in majesty and glory, and welcomed Him with songs of praise.

As Christ rose, proclaiming in triumph, "I am the resurrection and the life," He brought from the dead as types and pledges of the general resurrection saints that had been co-laborers with God. These bowed at the Saviour's feet in homage, and then went into the city, revealing themselves to many, and declaring that Christ had risen from the dead, and they had risen with him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy dead men

shall live; together with my dead body shall they arise." Their resurrection was an illustration of the fulfillment of the prophecy, "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." [Isaiah 26:19.]

Christ came from the tomb glorified. The eyes of the Roman guard were riveted on the face of Him whom they had so recently mocked and derided. Can this glorified being be the prisoner they saw in the judgment hall, the one for whom they plaited a crown of thorns? This is the one that stood before Pilate and Herod, His form lacerated by the cruel scourge, This is He who has clothed in an old purple robe, and crowned with thorns, who was nailed to the cross, at whom the priests and rulers, full of self-satisfaction and hatred, wagged their heads, and said, "He saved others; himself he cannot save. If he be the King of Israel, let him now down from the cross, and we will believe him." [Matthew 27:42.] This is He who was laid in Joseph's new tomb. The decree of heaven had loosed the captive. Mountains piled upon mountains over His sepulcher could not have prevented Him coming forth.

Why are the soldiers so helpless, yet seeing all? Why do they not feel the inspiration of satanic agencies? The armies of Satan fled away. When the soldiers rose from their prostrate position, they fled into the city. To every one they met, they told their wonderful story, as distinctly and positively as possible. They walked as drunken men, for they were greatly afraid at what they had witnessed.

Going to the priests, the soldiers related the circumstances of Christ's resurrection to them. With painful utterance they said, It was the Son of God that was crucified; for we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory.

The faces of the priests were as those of the dead. They had been loud in crying, "Crucify him, crucify him," and they had said, "His blood be on us, and on our children." [John 19:6; Matthew 27:25.] Could they permit a testimony that Christ had risen from the dead to go forth? If this were allowed, the assertion made during His trial, that He was the Son of God, would be believed. Caiaphas tried to speak. His lips moved, but he uttered no sound. The soldiers were about to leave the council room when a voice stayed them. It was Caiaphas, who at last had found his voice. Wait, wait, he said. Tell no one the things you have seen.

A lying report was then given to the soldiers. "Say ye," said the priests, "his disciples came by night, and stole him away while we slept." [Matthew 28:13.] How miserable was this scheming. How could the soldiers say that the disciples had stolen the body while they slept, for if they were asleep, how could they know?

The soldiers were horrified at the idea of bringing upon themselves the charge of sleeping at their post. This was an offense punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Did they not keep their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves.

In order to secure the evidence they wished, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a testimony circulated any more than they did. The Roman soldiers sold themselves and their integrity to the Jews for money. They came in before the

priests burdened with a most startling message of truth, but they went out with a burden of money and with a lying report on their tongues, which had been framed for them by the priests.

So far men will go in fastening themselves in deception. To sustain themselves in their sin, the priests denied facts that it was not possible to make of none effect.

The women that stood by the cross of Christ waited and watched for the hours of the Sabbath to pass. On the first day of the week they rose very early, and made their way to the tomb, taking with them precious spices to anoint the Saviour's body.

They did not think about Christ rising from the dead. The sun of their hope had gone out in darkness, and night had settled down on their hearts. As they walked, they recounted Christ's works of mercy and His words of comfort. O if they had remembered His words, "I will see you again." [John 16:22.]

Ignorant of what had happened, they drew near the sepulcher, saying as they went, "Who shall roll us away the stone from the door of the sepulcher?" [Mark 16:3.] They knew that they could not remove the stone, yet they urged their way forward. But, lo, the stone is rolled away, and the grave is empty. The women see an angel whose countenance is as the lightning. But this sight does not strike them to the earth as it did the soldiers. A voice as sweet as music says to them, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead." [Matthew 28:5-7.]

He is risen, he is risen! The women repeated the words again and again. No need now for the anointing spices. They remembered that when speaking of his death, Jesus had said that He would rise again. Their understanding was enlarged. They saw the deep and broad character of the Master's glory. Many things that had appeared incomprehensible to them were now clear.

What a day that was to the world! The Saviour was living, and not dead. But with a desperate effort to disprove the testimony of the guards, the priests affirmed that Christ's body had been stolen. In the terrible darkness that came on the earth as Christ hung on the cross, when nature was convulsed and the earth quaked, priests and rulers, the centurion and the hardened soldiers, received all the evidence they desired.

"When the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God." [Matthew 27:54.] But the priests were determined to reject the light, and everywhere the words were sounded, the body of Christ was stolen, the grave robbed.

But the disciples, calm and joyful in the belief of the truth declared that Christ had risen from the dead. The resurrection of Jesus was certain. On every hand the Sanhedrin was met by facts. The testimony borne by the risen saints contradicted the lie that the Roman guards had been hired to report.

Abundant evidence was given the disciples of the resurrection of their Lord. As two of them walked to Emmaus, Christ joined them, and beginning at Moses, He opened to them in all the prophets the things concerning himself. In the upper chamber He revealed Himself to the eleven as one risen from the dead.

Unflinchingly the apostles bore evidence that early in the morning of the first day of the week they went to the sepulcher, but found it empty. They saw the shroud that had been wrapped about Christ's body and the napkin that was about His head, but they did not find their Lord's body. They bore evidence that the Lord had indeed risen, that His body had not seen corruption, that they had seen Him, and talked with Him. It meant everything for the disciples to bear this witness. It was a decided triumph, and made of none effect the falsehood of the Jewish priests. Christianity was established by evidence that could not be controverted.

"I delivered unto you first of all that which I received," Paul writes to the Corinthians, "how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again according to the Scriptures; and that he was seen of Cephas, and then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain until this present; but some are fallen asleep. After that he was seen of James; then of all the apostles. After that he was seen of me also, as of one born out of due time." [1 Corinthians 15:3-8.]

Christ's resurrection is placed in the very foreground of the foundation of the Christian church. This is a matter of the deepest importance. The future of the church militant depended on the fact that the same One that was crucified should come forth from the grave, proclaiming, "I am the resurrection and the life." [John 11:25.] The resurrection of Christ is to Christianity as the soul is to the body. It is the sum and substance of the truth of the inspired Word. Christ's life is the verification of the written Word.

Mary Magdalene

Christ had risen. Peter and John came to the sepulcher on the morning of the first day of the week, and finding it empty, they returned to their home. Mary had followed them, and she remained beside the tomb. Her heart was full of sorrow, for she loved her Master. Had He not broken the power of the demons that help her in their possession? Satan had controlled her, but Christ had rebuked the evil spirits, and they had left her.

As she looked into the empty tomb, grief filled her heart. Looking in, she saw two angels, one at the head and the other at the foot of the place where Christ had lain. "Woman, why weepest thou?" they asked her. "Because they have taken away my Lord," she answered, "and I know not where they have laid him." [John 20:13.]

Then she turned away, even from the angels, thinking that she must find some one who could tell her what had been done with the body of Jesus. Another voice addressed her, "Woman, why weepest thou?" Through her tear-dimmed eyes, Mary saw the form of a man, and thinking that it was the gardener, she said, "Sir, if thou have borne him away, tell me where thou hast laid him, and I will take him away." In His old familiar voice, Jesus said to her, "Mary." Now she knew that it was not a stranger addressing her, and turning she saw before her a living Christ. Springing toward Him, as if to embrace His feet, she said, "Rabboni." But Christ raised His hand, saying, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." [Verses 15-17.]

These words are a refutation of the theory that Christ was with His Father the day that He pardoned the thief on the cross. He could not have been understood to mean that on that day the thief would be with Him in Paradise, for He did not go to Paradise Himself that day. “Verily I say unto thee today, Thou shalt be with me in Paradise.” [Luke 23:43.]

*****

While the death of Christ was a hellish triumph over His humanity, it was a victory so free and abundant that it encompassed the earth. On the cross the thief was promised a home with Christ in Paradise, from which Satan, because of his rebellion, was cast out. By pardoning the dying thief, what an evidence Christ gave that He bore our sins in His own body on the tree. He bore also our griefs and sorrows. That heart of divine-human love was exercised in a variety of ways for the relief of men, and all who come to Him will find life.

*****

By permitting John to be banished to the Isle of Patmos, Christ placed His disciple in a position where he could receive the most precious truth for the enlightenment of the churches. He placed him in solitude, that his ear and his heart might be sanctified to receive this truth.

The Lord watched over His banished servant, and gave him a new and wonderful revelation of Himself, which he was to give to the churches. The persecution of John’s enemies became a means of grace. Patmos was made resplendent by the glory of a risen Saviour. John had seen Christ in human form, with the marks of the nails, which will ever be His glory, in His hands and feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold, and live. What a Sabbath that was to the lonely exile, always precious in Christ’s sight, but now more than ever exalted. Never had he learned so much of Jesus. Never had he heard such exalted truth.

The worker for God often regards the activities of life as essential to the advancement of the work. Self is mingled with all that is said and done. A dependence on self is seen. The worker looks upon himself as a necessity. God says, This poor soul has lost sight of me and my sufficiency. I must cast my light and my vitalizing power into his heart. I must prepare him to receive truth by anointing him with the heavenly eyesalve. He sees too many things His eye is not fastened on me, his Lord and his Redeemer.

Sometimes the Lord makes His path to the soul by a process painful to humanity. He is compelled to fortify the soul against self-esteem and self-dependence, in order that the worker shall not regard the failings and infirmities of his unsanctified nature as virtues, and thus be ruined by self-exaltation.

If those who claim to believe the grand truths for this time would prepare themselves by searching the Scriptures, by earnest prayer, and by the exercise of faith, they would place themselves where they would receive the light they so much crave. Every soul must be disciplined. The eloquence of silence before God is often essential. If the mind is kept in continual excitement, the ear is prevented from hearing the truth that the Lord would communicate to His believing ones. Christ takes His children from that which hold their attention, that they may behold His glory.

Ms 95, 1897

The Condemnation

September 22, 1897

Formerly Undated Ms 11.

When Pilate asked Christ, “Whence art thou?” Jesus gave him no answer. “Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him.” [John 19:9-12.]

But the Jews were exceedingly mad at the very thought of such a thing, and they all cried out as with one voice, “If thou let this man go, thou art not Caesar’s friend; whosoever maketh himself a king speaketh against Caesar.” [Verse 12.]

Here is revealed the hypocrisy of the Jews in their deep plotting and cunning artifice. The priests and rulers were prepared to place themselves in a deceptive position, and make false charges if they could only get rid of Christ. They tried to make it appear that the Jews admitted Caesar’s supremacy, while they were the greatest opponents of the Roman power. In order to gain their end and get rid of Christ, they spoke falsehoods. They professed to be most devoted subjects of Caesar while they hated his rule and supremacy.

When it was safe for them to be so, they were most tyrannical in their church requirements; when they aimed to bring about some purpose of cruelty, they exalted the power of Caesar. They had no conscience. They had no pure principles. They declared that the world was gone after Christ, and that all men would believe in Him if He were permitted to live. They charged Him with creating insurrection, forbidding His disciples to pay tribute, “saying that he himself is a king.” [Luke 23:2.] But this charge was so wholly at variance with the appearance of the man, that Pilate did not believe their words.

“He that delivered me unto thee hath the greater sin.” [John 19:11.] By this Christ meant Caiaphas, who, as high priest, represented the Jewish nation. They knew the principles that controlled the Roman authorities. They had had light in the prophecies, in the plain written Word that testified of Christ, and according to their light would they be judged. The words of Christ filled Pilate with awe, and created fear and anxiety as to his own course of action.

Pilate had made the statement in regard to his power to crucify Christ or to release Him according to his view of the matter. But when he considered that he was in some way in connection with the Highest authority the world ever knew, he was afraid. He thought he could on his own authority let Christ go forth uncondemned. But the words of the Jew, “If thou let this man go, thou art not Caesar’s friend; whosoever maketh himself king speaketh against Caesar,” meant more than Pilate dared to risk. [Verse 12.] To have complaint of Him go forth from the priests and rulers, to have them impeach his course of action, would risk his place and his authority.

This threat increased the guilt of the Jewish nation before God. They would accomplish their purpose; to gratify their envy and a false religious zeal, they would get rid of jesus. And to accomplish the destruction of Christ, they would place themselves in a false position, professing loyalty to a foreign ruler whom they hated.

Pilate then took his place on the judgment seat. He had made his decision. He presented Jesus in mockery to them, “Behold your king.” But the mad cry is heard, Crucify Him, crucify Him. In a voice that is heard far and near Pilate asks, “Shall I crucify your king?” But the loud ringing, awful cry goes forth from profane, blasphemous lips, “We have no king but Caesar.” [Verses 14, 15.]

Here, by the representatives of the nation, God was denied as their ruler. By worlds unfallen, by the whole heavenly universe, the blasphemous utterance was heard. The God of heaven saw their choice. He gave them opportunity to repent, and because they did not, forty years afterward Jerusalem was destroyed, and a foreign power ruled over the people. Then they had no deliverer. They had no king but Caesar. Henceforth the Jewish nation, as a nation, would be as a branch severed from the vine, a dead, fruitless branch to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins, <without a Saviour!>

In order to be sure of the favor of Caesar, Pilate yielded Christ up whom he had pronounced without fault. Christ was again scourged.

Since the passover supper with His disciples, neither food nor drink had been given Jesus. He had agonized in the garden of Gethsemane in conflict with satanic agencies, who strove to divorce Him from God as the Jews had done. But Christ would not yield. The conflict was so terrible that great drops of blood came from the pores of His skin, moistening the sods of Gethsemane. He was betrayed by Judas with expressions of love, with a kiss. His disciples all forsook Him and fled.

He was taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He was sent to Herod. But Herod would not pronounce sentence against Him, for he found nothing in Him to condemn. But nevertheless He was mocked, and every insult heaped upon Him. Then He was sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge—all that night had been scene after scene of a character to try the soul of man beyond endurance. But Christ failed not. He spoke no word but that tended to glorify God. All through the disgraceful farce of a trial He bore Himself with dignity. He did not utter one syllable more than was essential.

The eloquent silence, the patience and serenity He maintained throughout the cruel scene had a different effect on the several actors. The face of Jesus spoke conviction to Pilate. His humanity was not extinguished. But the same meekness and patience excited in the hearts of the Jews satanic attributes.

Christ bore Himself as one who was making a voluntary sacrifice. After the second scourging, after the crown of cruel thorns that pierced His sacred temples, leaving the blood traces upon His face, and the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden. Can we be surprised that the women of Jerusalem, who were undesignedly in that procession, felt their hearts stirred with pity?

Written over the cross in Hebrew, Greek, and Latin was the inscription, “Jesus of Nazareth, the King of the Jews.” When the priests saw the writing they made haste to Pilate, and told him that he had made a mistake. They wished him to write, “He said he was the king of the Jews.” But Pilate would not change the writing. “What I have written, I have written,” he answered. [Verses 19, 21, 22.] This was, in the providence of God, to awaken thought and investigation of the old Testament Scriptures. The place where Christ was crucified was near to the city. All could read it. It was a living truth transcribed by a hand that God had guided.

Ms 96, 1897

The Jews’ Rejection of Christ

September 23, 1897

“If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord.” [John 15:18-20.]

The Saviour understood perfectly every trial that would come to his chosen disciples, whom He calls, not servants, but friends; and the lessons given them were for their future benefit and eternal good. Christ would have His disciples bear in mind that He, their Lord and Master, was not seen and acknowledged. He had declared Himself the Way, the Truth and the Life. Daily the truth was brought before the Pharisees, the priests, the rulers, and the world. But those who should have known by its fruit the character of the tree did not know Christ. They did not see the truth as truth.

“If they have persecuted me,” said Christ, “they will also persecute you; if they have kept my saying, they will keep yours also. But these things will they do unto you ... because they know not him that sent me.” [Verses 20, 21.] The world, and those churches that are converted to the same sentiments that the world receives and cherishes, will make it exceedingly hard for men and women to be loyal to the Ruler of the universe. The church and the world are traveling the same path, under the same general. They do not choose the strait gate and narrow way leading unto eternal life. They know not the Father, or Jesus Christ whom He has sent.

“If ye keep my commandments, ye shall abide in my love, even as I kept my Father’s commandments, and abide in his love.” [Verse 10.] The disciples knew that the teachings of Christ were of a convincing character; they knew that He kept His Father’s commandments. His words to them were a convincing power, speaking to their senses and their hearts. They were the gospel invitation, bidding them partake of the heavenly banquet, the rich repast prepared for them.

“He that hateth me, hateth my Father also.” [Verse 23.] Christ Himself was the perfection of the Father; but the priests who might have received richest blessings through Christ, and rejoiced in the truth, having the light of truth flashing into their minds and hearts, refused to be convinced, either by His words, which led people to say, “Never man spake like this man” [John 7:46], or by His works.

“If I had not done among them,” said Christ, “the works that none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause.” [John 15:24, 25.]

All Christ’s miracles were wrought to bless those whom these leading Jews neglected and despised, and refused to help. And He was beloved because He was the Restorer, the great Physician. All His graces were light from heaven. In every good work He sought to lead them to accept Him as their personal Saviour. His life was fragrant, a savor of life unto life. He brought sunshine into the heart and home. They came to Him mourning, and left Him with songs of praise and glad rejoicing. He offered Himself to them that they might give Him a home in their hearts.

And yet they would not receive Him. While they claimed to keep the law, they denied it by their works. Having eyes they saw not because of the ignorance that was in them through the hardness of their hearts. The impurity of their hearts, the defiling practices of their lives, their selfishness, their envy, their jealousy, their evil surmising, their transgression of the law of God, while they claimed to keep it, bore continual testimony as to their character. By the fruit the tree was known. Christ laid bare their true character. He declared that they were teaching for doctrines the commandments of men. Again He says, Ye know not the Scriptures, nor the power of God.

“Blessed are the pure in heart, for they shall see God.” [Matthew 5:8.] How would they see God in the way that Enoch saw Him? They had the privilege of walking and talking with God. By faith Enoch lived in the presence of God three hundred years. By faith he saw the faith of Jesus. He was taken into special favor with Him. The priests and rulers needed just such an experience as Enoch had. They needed a continual sense of the presence of God. O what riches of grace the Lord longed to bestow upon the favored people of God. It is represented in the call to the supper prepared for them, “Come for all things are now ready.” [Luke 14:17.]

Sin clouds the perceptions, it creates a thick cloud between the soul and God. But this cloud of self-esteem, self-love, selfishness of any form, must be swept away, or the soul will not feed on Christ, the Word of God. Through the regeneration of the Word, light comes to the darkened understanding.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.” [John 15:26, 27.]

“A man shall be a hiding place, ... as the shadow of a great Rock in a weary land.” [Isaiah 32:2.] What man? Christ Jesus, the Rock cleft for every son and daughter of Adam. He that heareth my words and doeth them, Christ said, is building upon the Rock. O, why did not the Jewish nation see God in Christ? Why did they not say, Lead me to the Rock that is higher than I; I would see God;

Rock of Ages, cleft for me,

Let me hide myself in thee?

If by faith the Jewish nation had been Christ's witnesses, saying, "He is my Rock; the Lord Jehovah is an everlasting strength," Jerusalem would not have been destroyed. [Psalm 92:15; Isaiah 26:4.]

*****

The disciples sent by John inquired of Jesus, "Art thou he that should come, or do we look for another?" [Matthew 11:3.] Why was this question sent by John to Christ? The disciples of John were offended because Christ did not deliver the Baptist from prison, and they made suggestions to John, casting reflections upon Christ, that were painful to him. John said, "I send you to the great Teacher to ask Him, Art thou he that should come, or do we look for another?" Christ was in the midst of His work of restoring the afflicted, and by this work seeking to reach hearts and plant the seeds of truth. After He had performed His work, He answered the question of the disciples, "Go and show John again those things ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them. And blessed is he whosoever shall not be offended in me." [Verses 4-6.]

There were to arise the very same questionings among Christ's own disciples when they should see their Master in the hands of wicked men who were putting upon Him every indignity. Why did Christ allow them to take Him when at the word, "Whom seek ye?" an unseen power caused them to fall helpless to the ground? [John 18:4-6.] Why did He suffer Himself to be bound? Why did He not exercise His power, break the cords, and show His enemies that He was all that He claimed to be? O why did He not deliver Himself when He was betrayed by Judas.

Those feelings Christ knew they would have during the hours of His humiliation, insult, and mockery, when they shamefully spat in His face, and struck Him in the face with their hands. Could this man be the world's Redeemer? Christ knew they all would forsake Him, and leave Him alone. Yes, they were all offended as He knew they would be. Therefore He warned them to be on their guard, and not yield to temptation, for Satan desired to have them, that he might sift them as wheat.

How often has the message been given man of God to exhort the people to be sober minded. The youth decidedly fail here. They should show themselves men and women of common sense. All should sense the peril they are in when not connected with God. Let the question be asked, Lord, what wilt thou have me to do? Deal honestly with your own souls, and deal honestly with God. As you would choose that which is for your eternal interest, decide this question.

Ms 97, 1897

Building the Church in Cooranbong

"Sunnyside," Cooranbong, New South Wales, Australia

September 12, 1897

The Lord has moved upon us here in Cooranbong to arise and build a house of worship for the Lord. When the matter was first considered, we could not see how the building could be erected. I was

referred to Ezra 1:2-6; 3:8-13; 5:1. We have had none of this hindrance. When the matter was laid before our people in Cooranbong, who assemble to worship God, they unanimously, with one or two exceptions decided to follow the counsel of the Lord. We had only £100 in our hands; and some thought we ought not to rush the matter until we were sure that we could accomplish the work. The proposition was made that we could enclose the building, and finish it at some convenient time. I conceded in this decision.

I was requested to visit the location which they said had been selected for a church. It stood in the midst of uncleared brush and trees, and a large amount of labor would be required to prepare it. It was low land, nearer the swamp than I should have chosen. They said that this was the piece of land that Brother Rousseau and W. C. White had selected. I asked them to look at another spot. When we were considering the proposition of buying this land, Sister Campbell and myself were called by W. C. White to look over the ground. Then my son and myself selected this very piece of land. There was the log I had leaned against. I could walk but little at that time, so I rested here while Sister Campbell and W. C. White looked at the surrounding land. We thought that this would be the place for the school buildings or for the meeting house. I think this was in March, 1894. We also looked at another spot, equally as desirable, on which the school buildings now stand. This first allotment was more desirable for the church.

When we looked at this place, the matter was settled at once. All who have seen this spot, regard it as a beautiful location. It is easy of access, saving some who now attend our meetings a long walk over a bad road.

Some remarked that the building of the meeting house should not be proceeded without ascertaining the mind of the whole church. I said, I will not rush the work.

But that night light was given me from the Scripture in the first and second chapters of Haggai. The matter I wrote then I will send you, if it has not been already sent. The next mail brought me a letter with a donation of £200 for the meeting house in Cooranbong. This made £300 wherewith to make a start. We then set men at work to clear the land.

In the providence of God there were among us at this time skilled carpenters, who could take hold of the work. A meeting was called, but because of rainy weather, few were present. Another meeting was held, and it was unanimously decided to arise and build. The only drawback was that we desired brick piles under the building. But to bring bricks from Sydney or Newcastle would incur great expense. This matter was laid before the people, and all but two decided the best of our timber, blood wood or swamp mahogany, would serve for at least twenty years. Then, if necessary, these could be replaced by brick piers.

So the work has gone forward. Our best carpenters are Brother Hardy, Brother Lamplough, Brother Baron, who has just come from Lord Howe Island, and an outsider, who has been employed by Brother James to build his house and by Brother Hare to build his house. These are experienced carpenters, and they have all given either time or money. Many pledged labor, so that twelve or fourteen men commenced last Sunday to make the frame. The men ar cheerful and happy in the work, and the angels

of God are around them. The frame is all up, and the two wings are roofed, so that if the rain comes, the workmen can find shelter. The main part of the building will be roofed wither today or tomorrow.

The instruction given me by the Lord seems to have been received by all the workers. All seem to have a spirit to arise and build. O I am so thankful that we did not stand back in unbelief. I praise the Lord that we did walk out by faith. Our workmen were right on the ground. We did not have to send away to pay the expenses of one hand <to come here.> If we had waited in hesitancy, these workmen would have <soon> left the place to engage in other jobs. We might not have been able to secure them. It looked to Elder Haskell and myself that we could not afford to lose one day; and we have not. Since the work began, no rain has fallen. One or two showers have fallen during the night, but none during the day.

We believe that the building will be ready to dedicate in four weeks. With the two wings, it will accommodate four hundred people.

Last Sabbath we assembled in the chamber above the school dining room. There are six windows on each side of this room, and although they were all open, the iron roof above our heads made the atmosphere very oppressive. I felt that I had a decided testimony to bear. The Spirit of the Lord came upon me as I spoke from the first chapter of Second Peter. I gave my testimony, and the Spirit of the Lord came into our midst. The testimony meeting was excellent. Two, yes three, of the students who had caused us much anxiety bore good testimonies. They also spoke last Sabbath, when I addressed the people on [the] <subject,> There is a right side and a wrong side. Which side will you be on? Last Sabbath many more <bore> clear and decided testimony that they had chosen the right side, the side of God and Jesus Christ.

After the meeting I felt the effect of the heat, and was unable to sleep the first part of the night. This morning I feel exhausted as the result. We are not a week or a day too soon in putting up the church. During the summer months the heat would make the room in the school almost unbearable. It is the only room in which we can assemble to worship God, and it is crowded to its utmost capacity. One row of seats in front of the pulpit might be fuller, but this would add to the oppressive atmosphere. All over the house our brethren and sisters can scarcely hold their eyes open. “The spirit indeed is willing, but the flesh is weak.” [Matthew 26:41.]

We feel so grateful to our heavenly Father for the advancement of the work. Brother Hardy offered to give two week’s work or five pounds. We chose the work. Brother Baron will work for six shillings a day as long as he is required on the building, and will give half. Brother Lamplough gave five pounds worth of work. Others with large families to support have given all that could be expected of them. I believe that the Spirit of the Lord has moved upon the people and made them willing.

The building of the meeting house will give character to the work. The next thing we must have is a hospital or sanitarium, where the sick in this locality can be treated. It need not be large, but we must do something in this line. Lately Sara McEnterfer has had a very trying case of a lad eight years old, who cut his foot while running. He was driving a calf out of the paddock, and he stepped into a hole where some broken glass had been thrown. He went with such force that the glass cut to the ankle bone. The gash was about an inch and a half long.

Two weeks after this had happened, one of the neighbors called at the house, and found the boy in such a state that they feared his life was at stake. She told them that they had better come over to Mrs. White's, saying that there was a lady there who, she thought, would be able to tell them what to do for the wound. They had been to Newcastle twice to consult a physician. He had given them a small bottle of medicine, and told them to put bread poultice on the wound. When the boy first hurt his foot, they took him in and dressed it with lard, and as this seemed to do it no good, they consulted the physician. They then submitted to his treatment, or intended to, but evidently did not understand how to put on poultices, as the boy's foot grew gradually worse. When the neighbor referred them to Sara, the grandfather, with whom the boy makes his home, came over to see if she would go and see the child.

We were away from the house at the time he called, but as soon as we returned, she went over to see if she could do anything to relieve the child. She found the wound quite black, and it looked as though mortification had set in. The child could not sleep, but had cried day and night for a week. She at once began with fomentations and so relieved the child that before she had finished her treatment and go the wound properly dressed, the boy was fast asleep. She came home, and left him sleeping.

The next morning she went back, and they told her that he had had a very comfortable night. She gave it another treatment, and dressed it, and came home.

The boy's grandmother is an invalid, and is a great sufferer, and the wailing of the child seemed to make her very much worse. Then the boy's aunt, who lives at the same place and cares for his grandmother, tipped the tea kettle of boiling water on her foot, and scalded the whole top of the foot. She was getting about on one foot, and when Sara asked the cause of her lameness, she showed her what had happened. Sara then dressed her foot. When she came home and told me the condition of the family, I told her to bring the lad to our house, where she could attend to his wound properly. This would relieve the whole family, and be a blessing to the other afflicted ones.

On Sabbath morning she took the easy carriage and brought the boy into May White's parlor. His auntie, who had just come down from the country, came with him to care for him, as the boy's mother had a babe ten months old, which occupied a great deal of her time. The aunt had only been here about two days with the boy when her foot and ankle became very much swollen and was exceedingly painful, so Sara had another case. She set to, and treated her foot until it became quite well again. This swelling seemed to have been brought on by overworking and taking cold. The young lady was quite helpless for several days, so that instead of taking care of her little nephew, Sara had the care of both of them.

The boy's foot had treatment every hour until the pain was relieved. His auntie's foot was treated three or four times a day, until the swelling left. The boy and his aunt have been with us about ten days. We have boarded them and cared for them as though they were members of our own family. The wound is nearly healed, and the boy will be able to be taken back to his grandfather's in a few days. But he will not be able to use his foot for several weeks. The people are poor but intelligent, and the treatment of this boy will give publicity to our manner of treating the sick. This foot saved will be a wonderful advertisement; for it was a most horrible wound. We charge them nothing for our services. The Lord is in these things, preparing the way before us for the entrance of truth.

The day before we heard of this lad's accident, a family that live some five miles away had a sick child, a babe of thirteen months old. It had been quite ill for some days, and they knew not what to do for it. One of their neighbors advised them to bring the child to our place, saying that there was a lady there that could tell them what to do. They came with their baby, and Sara told them what she thought would relieve the child, promising that the next morning we would call and see how the treatment acted. It was while we were at this place that our neighbor came for her to come and see his little grandson.

She found the baby much better, and the mother told her that it had slept will all night. As soon as we got home, she had to go and see the boy who had stepped in the glass and cut his foot. A few days after bringing the boy to our house, she was called to attend a sister who gave birth to a son. The husband had to leave his wife to go after a lady who attends such cases, and in his absence, Sara remained with his wife. The brother was disappointed in not finding the lady at home, and before he could go to the place where she was and bring her to his house, the child was born, and Sara had to act the part of the physician. Notwithstanding she was all alone with the case, she got through all right, and both the child and the mother are getting along nicely.

Just after she was through with the confinement case, the parents who had brought their child before came with it again. It had had an ill turn, and they did not know what to do, so in their distress they came back to see what she could tell them further. But with the two other cases, her time was so fully occupied that she could not give this baby the attention that it must have. After their first visit, it had improved so much that they thought it was quite well again and carelessly exposed it, so that it came down worse than it was before. Sister Robb was at our place, and as she had had some considerable experience in looking after the sick, Sara turned the case over to her. She went home with the people, and is still at the place caring for the baby. It is very much improved, but she dare not leave it with them alone until it is quite well again, because they know so little how to care for their sick that she fears they will again do something that will make the child worse.

Some two months ago one of our brethren from Dora Creek, a place about three miles off, came running to our house to solicit Sara to visit a man who was sick with inflammation of the lungs. She went as speedily as possible, and found the man unconscious. His every breath was a groan, and he was in a high fever. The room in which he lay was very small, with one window and a door opening into another room. There was a grown family of at least eight children all young men and women, and they felt so anxious about the sick brother that they, including the father and mother, would all crowd into this little room, for they thought he was dying. When Sara got there and saw the condition that the man was in, she went to his parents, and told them that he must have fresh, pure air or he could not breathe much longer. The father said, Anything you want us to do will be done. She then asked them to put a bed into the large room that had two outside doors and one window. This they did. Then she went to work to give the man some treatment to relieve his head and allay the fever. After she got through with the treatment, the man came to his right mind, and went to sleep. They let him sleep a few minutes, and when the room was all prepared, they carried him into it. She then continued the treatment, giving cool compresses and sponge baths until his temperature was very much better. He recognized his parents and brothers, and told them that he felt very much relieved.

Sara stayed with them several hours, and showed them how to keep his temperature down. He had quite a rest during the time that she was with them.

Previous to their sending for her, they had sent to Newcastle, about twenty miles off, for a physician, but on account of the train, he could not get there until about eight o'clock in the evening. When Sara left the place, about three o'clock, the man was rational, and was resting very easily, so that when the doctor came, he saw that a great change had taken place. [He] said, when they told him that she had been there and what she had done, that it was exactly the thing he needed, and that he was very much better, and also that they should continue to follow out the treatment that she had ordered. Then one of the family asked the doctor what he thought about giving the sick man spirits to keep up his strength, and he told them that they might give him some spirits if they chose to. It seems that after the doctor had gone, other members of the family got the bottle and began to drink, and also gave it to the sick man to drink. In a very short time, the man was delirious, and it took four men to hold him on the bed.

A neighbor lady, who had had some experience in caring for the sick, was with them, and had been following the treatment that Sara suggested. When they began to give the man spirits, she told them that she could not remain and see him treated in that way, because she saw that it would soon end his life. So she went home, and left them to do with him as they chose. All the men folks, except the youngest son, who was very much opposed to giving his brother liquor, got drunk, and made the sick man drunk; and about midnight, he died in a drunken fit. I suppose if Sara could have stayed with them and continued the treatment, and controlled the case, the man would have been alive today.

Thus, you see, we are getting into the medical missionary work. We shall continue to take every case that comes, if we have to make a hospital of our own home in order to give them treatment. We will do all we can, and leave the result with God.

There is work to be done in this section of the country. We are far from the city, but we are in God's world, and there are the poor, the sick, the afflicted, and the sorrowful that need comforting. We must clothe the poor. This will be the best gospel sermon that we can give them. We shall have to put up a building in which we can treat the sick, because cases are being brought to us every week that must have attention.

Ms 98, 1897

School Matters

Sunnyside, Cooranbong, Australia

September 13, 1897

I have written many things for our youth. I am wholly decided that the school established in Cooranbong will, if we have those who have discretion and experience to manage it, be a success. We have had evidence that four or five years of study in the schools in America has brought our youth back to Australia without an all-round experience. Some, who have spent the longest time in America, we have to begin to educate in regard to the first principles of the necessities of our school. How much trial, how

much sorrow, do we feel in keeping right the hearts and minds that have been educated in wrong lines. Because they have gone over a line of study, and have some knowledge, they cannot bring their minds to the proper methods of study. They feel that they do not want leading strings, and would snap, within them, the educating influence of the Holy Spirit that would be their Guide. They do not understand that they lack the very education that would be their blessing, and would secure to them in the future immortal life the benediction, "Well done, good and faithful servant." [Matthew 25:23.]

I am deeply in earnest in bearing my testimony as I stand before the people. The dangers of the individuals whom I address weigh down my soul. I fear that some of the poor souls before me, while professing godliness, do not know the A.B.C. of what it means to do God service, that they have not been converted. My soul cries out in such anguish and pain that I dread to stand before a congregation. I feel deep sorrow as I see their defects, their failure to realize their true position before God, for this means that they will never see Jesus, never live with Him in glory.

Then there are hours when I lie awake in prayer to God, asking Him what can be done for these clever, apparently good, but unconverted souls. They study earnestly to know God's will that they may do Him service, for they do not know what service to God is. Indolent, slothful souls! What can we do for them, is my prayer.

I think I understand the meaning of those seasons when Christ, a little distance from His disciples, sought His Father with strong crying and tears. It was the indifference of even His disciples and those who followed Him, to understand what it means to walk in the light of the Lord.

The students catch a few beams of the rays of light, but not enough to show them the narrow path in which they must walk. Darkness and uncertainty encompass their footsteps. But a trivial life of cheapness and folly, of hilarity and glee, can only be overcome by much prayer and diligent searching of the Scriptures, with a purpose to practice the truth therein revealed.

In this country I see the sin of not educating young lads and girls to labor, educating them in habits of industry. The talents entrusted of God are a sacred treasure, and should be put to practical use. Useful work constitutes proper education. If one must be neglected, let it be the study of books, and let the student take up the real practical duties of life. The youth who have been educated to consider the best schemes and plans for doing good at home will extend their work to the neighborhood, the church, and to any line of missionary work. The idea of anyone professing to be a Christian, and yet being well satisfied if they can only live to take care of themselves and please themselves.

The mind of every child who is born into the world needs training. An ample supply of worthy ideas should be given with which to furnish the minds of children and youth with a profitable train of thought—ideas that will produce occupation that is profitable not only for self, but to teach others development and progress in the value of thought and labor that will be for the present and eternal good of themselves and those with whom they are brought into contact.

Education in book knowledge alone prepares the way for superficial, shallow thoughts. Each separate action derives its quality from the motive which leads to action, and if the motives are not high and pure

and unselfish, the mind and character will never become well balanced. Those who come from their scholastic life without having educated the muscles proportionately with the brain, will seldom recover the harm they receive in their one-sided education. On the part of such there is seldom a deep, earnest conviction that leads to deep, earnest action in useful employment. They are not fit to train other minds, because their own has never been trained. They are fitful in their movements. They cannot reason from cause to effect. They will speak when it would be eloquence for them to keep silent, and will be silent on important themes that should occupy the heart and mind, and regulate the life.

Every student, man and woman, in our schools, should begin their character building upon the Word of God—if they have arrived at manhood or womanhood a slave to their own ignorance in the proper cultivation of their physical and mental powers. On the part of every student who has neglected the training of the muscles proportionately with his mental powers, there should be another kind of education. He should seek to catch up the dropped stitches as early as possible. He should set out in the work to obtain an all-round education. If he feels it beneath his dignity to take hold of the unlearned parts and catch up the science of true education, then he is unfitted to take hold of the work od educating the youth. He never need think himself qualified to act as a teacher, for his very teaching will be superficial and one-sided.

God calls upon us all to halt, and render obedience to the principles our Creator has given us in the work He gave to Adam in Eden. There will be employment in Eden restored. Our dear young students who have not been trained at home by their parents need to have an education that will counteract their home education. They cannot be trusted as teachers of the youth unless they learn the first principles of proper education. They are to engage in a career involving consequences of deep and earnest influence, with settled purposes, high principles, and holy aims. If they do not learn anew, they will bring into their religious life a superficial work which will disqualify them to properly teach the Word of God. They have grasped some surface truths, which have become mingled with erroneous ideas which to them are new. Their minds grasp at ideas that lead to errors. Capricious fancies may for a time supply the place of truth, but the thoughts grasped have no foundation in truth. Their minds do not penetrate deep enough to see the outcome of assertions that will counterwork the work of God.

We cannot, in this day of peril, accept teachers because they have been in school two, three, four, or five years. The question is, With all their acquisition of knowledge, have they obtained a knowledge of what is truth? Have they searched for truth as for hidden treasure? Or have they seized the surface rubbish in the place of pure truth thoroughly winnowed? We cannot consent at this period of time to expose our youth to haphazard chances of learning a mixture of truth that may be linked up with error. The youth who come from school without feeling the importance of making the Word of God the first study, the main study, above every science in educational lines, are not qualified to be accepted as teachers.

Who that believes the truth, that realizes the importance of knowing the truth that is to make us wise unto salvation, will trust their children to the schools where error is believed and taught? Who will expose their children's precious interests of the soul to a conflict of chances, where the highest interests of the souls are not made the first consideration? That course of study that is not dictated by the Holy

Spirit, that does not make the high, holy principles of God's Word an earnest study to learn the lessons the great Teacher has left for the enlightenment of the world, will open before the student a course unmarked by the stamp and credentials of heaven. It will leave gaps [and] mistakes and misunderstanding of the Word, all along the road he travels, and some one must follow after him to repair the errors suggested. Those who will not put themselves to the trouble of subjecting themselves to a deep, earnest, prayerful search of the Scriptures will catch hold of ideas that will counteract the impressions, the true principles, that should control the life.

Ms 99, 1897

The Truth Revealed in Jesus

September 14, 1897

When prophets stood in defense of the truth, it was the Word of God that was given to them. They understood the work of salvation to be accomplished by the Messiah to come. But after Christ came, after He died as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed more clearly. In Christ, the representative of the Father, a wonderful truth was revealed to the world. The light from the cross of Calvary, reflected back upon the Jewish age, gives character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth.

What a truth is presented as we gaze upon Jesus in connection with the cross of Calvary, as we see this Wonderful, Counsellor, this mysterious victim, stooping beneath the amazing burden of our race! That the transgressor might have another trial, that men might be brought into favor with God the Father, the eternal Son of God interposed Himself to bear the punishment of transgression. One clothed with humanity, yet one with the Deity, was our ransom. The very earth shook and reeled at the spectacle of God's dear Son suffering the wrath of God for man's transgression. The heavens were clothed in sackcloth to hide the sight of the divine sufferer.

It was the transgression of the law of God that made this suffering necessary. And yet men harbor the thought, and give expression to the suggestions of Satan through those who trample upon the law of God, that all this suffering was to make that law of none effect. Deceived and blinded by the great transgressor, they tell the people that there is no law, or that, if they keep the commandments of God in this dispensation, they have fallen from grace. What a delusion is this that Satan has fastened upon human minds.

When the theory that the law of Jehovah is not binding upon the human family is adopted and taught, man is blinded to his terrible ruin. He cannot discern it. Then God has no moral standard by which to measure character and govern the heavenly universe, the worlds unfallen, and this fallen world. Could God have abolished the law in order to meet man in his fallen condition, and yet have maintained His honor as Governor of the universe, Christ need not have died. But the death of Christ is the convincing, everlasting argument that the law of God is as unchanging as His throne. In the place of the great

sacrifice abating one jot or one tittle of the Father's law, that sacrifice exalts the law; it proclaims to worlds unfallen and to the fallen race that God's law is changeless, and that He will maintain His authority and sustain His law.

Were the law understood apart from Christ, it would have a crushing power upon sinful men, blotting the sinner out of existence. But by understanding the law in connection with Christ, receiving Him by faith as his substitute and surety, man sees himself as a prisoner of hope. The truth as it is in Jesus is an acquaintance with the holy, just, and good law of God, as [this law is] elevated, and its immutability demonstrated, in Christ. He magnified the law, expanded its every precept, and in His obedience left man an example, that he also may meet its demands.

Then why will men be so deceived and rush on in transgression, breaking God's law and teaching others to do the same, rushing on the thick bosses of Jehovah's buckler? Why will they make trial for themselves? Why will they test the justice of God, whether He will venture to deal out to man, unsparingly and unflinchingly, the portion that is expressly declared in the Scriptures for all transgressors of the law? The agonies of the garden of Gethsemane, the insult, the mockery, the abuse, heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes, does the work thoroughly. The fact that His own Son, the Surety for man, was not spared, is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that He will not excuse the transgressor of His law.

God is love. He has shown that love in the gift of his only begotten Son. Yet the love of God does not excuse sin. God did not excuse sin in Satan, in Adam, or in Cain, nor will He excuse sin in any of the children of men. The perverted nature of man may distort the love of God into an attribute of weakness; but light is shining from the cross of Calvary, that man may have correct views, and hold theories that are not perverted.

God has given His law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his act be the lightest and the most secret, that escapes the denunciation of that law. The whole work of the father of lies is recorded in the statute books of heaven; and those who lend themselves to the service of Satan, to present to men his lies by precept and practice, will receive according to their deeds. Every offense against God, however minute, is set down in the reckoning. And when the sword of justice is taken in hand, it will do the work that was done to the divine Sufferer. Justice will strike, for God's hatred of sin is intense and overwhelming.

The truth as it is in Jesus will teach most important lessons. It will show that the love of God is broad and deep, that it is infinite, and that in awarding the penalty to the disobedient, those who have made void God's law, it will be uncompromising. This is the love and the justice of God combined. It reaches to the very depth of human woe and degradation, to lift up the fallen and oppressed who lay hold of the truth by repentance and faith in Jesus. And God works for the good of the universe, for the good of the rebellious sinner, by causing the sinner to suffer the penalty of his sin.

The plan of salvation is but dimly comprehended by the Christian world. Man, as now taught by men who claim to have a knowledge of the Scriptures, can never know the extent of his fallen, degraded

condition; but the mission of Christ will reveal the truth as it is in Jesus. Man can know the depths to which he has sunk only by beholding the wondrous chain of redemption employed to draw him up. The extent of our ruin can be discerned only in the light of the law of God exhibited in the cross of Calvary. The wonderful plan of redemption must be discerned in the death of Christ.

The world by its own wisdom cannot acquire a correct knowledge of the true and living God. When Christ came to this world, clothing His divinity with humanity, the treatment He received, from the highest authorities of a nation that professed to know God, made fully manifest the strength of human wisdom and reason. Their reason could not form a correct idea of God through His way and His works.

Only through faith in Christ is it possible for man to live the law. Man is not able to save himself, but the Son of God fights his battles for him, and places him on vantage ground by giving him His divine attributes. And as man accepts the righteousness of Christ, he is a partaker of the divine nature. He may keep the commandments of God, and live. Says Peter: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called you to glory and virtue: whereby are given unto us exceeding great and precious promises, that by them ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:3, 4.]

The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification which will not search the Scriptures, but trusts to good feeling and impulses rather than to the seeking for truth as for hidden treasure. Bible sanctification will lead its possessors to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God's commandments. It is worth lifelong, persevering, untiring effort.

Satan is on your right hand and on your left; he is before you and behind. He supplies his falsehoods to every soul who is not cherishing the truth as it is in Jesus. He, the destroyer, is upon you to palsy your every effort. But there is a crown of life to be won, a life that measures with the life of God. And those who do not close their hearts and minds to conviction will learn what the love of a holy and righteous God is; for it is an amazing principle, which works in a mysterious and wonderful manner to secure the salvation of the race.

Ms 100, 1897

The Arrest of Christ

September 15, 1897

The arrest of Christ was altogether too important a matter to the plotters of His death to be trusted to any but the wily, scheming priests and their officials. Some of the chief priests and elders joined the leaders of the temple police, in their satanic inspiration, to be led by Judas to Gethsemane. What a scene those dignitaries of the temple mingled with—a mob that was wild to be in any excitement, and armed with all kinds of implements as if in pursuit of a wild animal.

Christ was in the hands of the mob, and turning to these dignitaries of which association they ought to have been ashamed, He fixed upon them His searching glance, and spoke words to them that they would never forget as long as life should last. They were as the sharp arrows of the Almighty. “Be ye come out,” He said, “as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hand against me; but this is your hour, and the power of darkness.” [Luke 22:52, 53.]

It was in the power of Christ to deliver Himself. When He spoke the words, “I am he,” immediately angels surrounded Him, and that throng had all the evidence they could or would have that Christ was the power of God. [John 18:6.] When that murderous throng was sent reeling, catching the air as for support, and falling heavily to the ground, it would have been an easy matter for Christ to have kept them helpless and prostrate, and pass out of their midst unharmed. By the flashing forth of His brightness and glory He could have extinguished them. Judas expected this, for many a time Christ had escaped; and he said to His enemies, “Whomsoever I shall kiss, that same is he; take him, and hold him fast.” [Matthew 26:48.]

It is not a marvel that Judas even then should hold on to his hatred and his purpose to the last. If then he had repented, if he had confessed at this last moment, if his traitor’s heart had broken, he would have received pardon. But satanic resistance increases in proportion to the light given and resisted. The appeals, the warnings of dangers and perils to come, did not change the purpose of Judas, because his heart was unchanged. In the face of light and evidence he determined to follow his own course, and do his own will. The longsuffering of Christ, the reproof kindly given, come to him at last from the divine lips, does not break his stubborn heart. He hardens his heart by his long resistance. He sees where his footsteps are tending, but satanic agencies are all around him, and he has no power to save himself from their snare. The human attributes so long held, the refusal to yield to the light, now makes him blind to all consequences.

Judas is not the only man who has passed over this ground, notwithstanding his case has been given as a warning that others may not follow in his steps. His example is set before our churches, that we may not take the first step in the road where we shall be driven on by Satan’s temptations to the bitter end. Yet this very same influence is at work today. Having yielded to satanic impulses, the entreaties, the appeals, the warnings, the reproofs given to hedge up the way to ruin are in vain. Every word and action is magnified into a grave offense.

Judas was not, in speech, in conduct, or appearance, a specimen of great wickedness. But he is a specimen of what man will become under the ambitious love of money. Avarice, or any species of selfishness, will lead a man whither he knows not. Judas was a man who possessed valuable qualities. But he was not teachable. He cherished passion because his parsimonious spirit was not exalted as wisdom. His ideas were often presented so as to bring the disciples to consider that a saving was the great evidence of godliness. This spirit of avarice grew as it was indulged until he appropriated to himself the very treasure entrusted to him to defray the expenses of the church.

Faults that seems small at first, just a little deviation to satisfy selfish greed, grow as they are indulged. How vexed was Judas to see the box of spikenard, which he said might have been sold for three hundred pence, poured upon the head and feet of Christ. It seemed to him an unnecessary waste. And when his Master rebuked the disciples for their condemnation of the woman, Judas was vexed.

When one has had connection with those who bear the message from heaven, and hears but does not practice the truth, that truth is brought down to mean nothing worthy of attention to them. Thus it was with Judas.

Man must believe the truth; he must change his own course of action, coming into harmony with the light shining upon him, or he will refuse to be acted upon by the Holy Spirit. His love of money will become all-absorbing. Step by step the attributes of the one who will not be transformed by the grace of Christ strengthen into habits firm as steel. Those who use their faculties, as did Judas, to increase their own financial prospects, will so manage their buying and their selling to profit themselves that the commandment, “Thou shalt love thy neighbor as thyself,” has no weight with them. [Leviticus 19:18.] There will be dishonest trading. They will allow a man to cheat himself, to make bargains that are not for his own interest. The greedy, avaricious man pursues a course of action to lead him to do this.

Of some whom the Lord has warned, petty dishonesty and increasing pilfering from their neighbors have become a part of their very being. They have educated their perceptive faculties, until their love for truth, their powers of being, seem chained to the one purpose. And when a crisis comes, they act their part in word and deportment. They brace themselves as did Judas to go through at all hazards, rather than break the destroying habits that are binding them in chains they will have no power to break. When the time of temptation comes, it is found that they will not change. Their predetermined habits carry them along. While to all intents and purposes they salute Jesus with a kiss, they will betray their Lord as they have betrayed the trusts reposed in them.