Ellen G. White Manuscripts 101-193

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The True High Priest

September 26, 1897

With Caiaphas the Jewish high priesthood ended. This proud, overbearing, wicked man proved his unworthiness ever to have worn the garments of the high priest. He had neither capacity, nor authority from heaven, for doing the work. He had not one ray of light from heaven to show him what the work of the priest was, or for what the office had been instituted. Such ministration could make nothing perfect, for in itself it was utterly corrupt. The priests were tyrannous and deceptive, and full of ambitious schemes. The grace of God had nought to do with this.

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. With the other priests he instructed the people to choose Barabbas instead of Christ. They cried out for the crucifixion of Christ, and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying, "We have no king but Caesar." [John 19:15.] When they said this, they unchurched themselves.

It is righteousness that exalts a nation. A disregard for the law of God will be the ruin of the religious world in the last days of this earth's history. Everything is becoming unsettled, but God's Word is changeless and sure. It is His voice, speaking to us in admonitions, entreaties, and warnings. Nothing can separate a living Christian from a living God.

Caiaphas was filling the end of the priestly service, for the priesthood had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. The last order of priests was so entirely perverted that the last work of the officiating high priest was to rend his robes in pretendedly pious horror, and in his perverted priestly authority, accuse the Holy One of Israel of blasphemy.

The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to falsehood, that Jesus might be condemned. But on this occasion, truth came to the help of Christ. Pilate declared Him to be without fault. How significant was the oft-repeated statement, "I find no fault in him at all." [John 18:38.] Thus it was shown that the testimonies borne against Him were false, that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God's design that the men who delivered Jesus should hear the testimony of His innocence. "I find no fault in him," Pilate declared. [John 19:4.] And Judas, throwing at the feet of the priests the money he had received for betraying Christ, bore testimony, "I have sinned, in that I have betrayed innocent blood." [Matthew 27:4.]

Previously when the Sanhedrin had been called together, to lay plans for waylaying Christ, and putting Him to death, Caiaphas said, Cannot ye see that the world is gone after him? The voices of some members of the council were heard, pleading with the others to check their passion and hatred against Christ. They wished to save Him from being put to death. In reply to them, Caiaphas said, "Ye know nothing at all, nor consider that it is expedient for us (he might have said, a corrupted

priesthood) that one man should die for the people, and that the whole nation perish not." [John 11:49, 50.]

These words were uttered by one who knew not their significance. His ideas were demoralized. He had lost the sense of the sacredness of the Jewish system of sacrifices. He was condemning One whose death would end the need for types and shadows, whose death was prefigured in every sacrifice made. But the high priest's words meant more than he, or those who were combined with him, knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was indeed uttering words that closed the order of the priesthood. He was showing that Christ was to fulfill the object of the foundation of the Jewish economy.

"This," added the evangelist, "spake he not of himself, but being high priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." [Verses 51, 52.]

Caiaphas was the one that was to be in office when types and shadow were to meet the reality, when the true High Priest was to come into office. Each actor in history stands in his lot and place, for God's great work after His own plan will be carried out by men who have prepared themselves to fill position for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But their course of action is unforced. They need not have become instruments of unrighteousness any more than need Cain. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." [Genesis 4:7.] Cain would not hear the voice of God, and as a result, he killed his brother.

Men of all characters, righteous and unrighteous, will stand in their positions. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, men will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses, to confirm truth which they do not themselves comprehend. All will co-operate in accomplishing the purposes of God, as did Annas, Caiaphas, Pilate, and Herod.

Heaven and earth will pass away, but not one jot or tittle of the Word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal to God, wicked or righteous, are fitting themselves to do their work in the closing scenes of the day of the Lord. They will trample down each other as they act out their natural attributes and fulfill their purposes; but they will carry out the purpose of God. The priests thought that they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." [Daniel 2:22.]

If the Bible student learns from the great Teacher who inspired Bible history, he will know the truth. The Word is light, and to those who search its pages diligently, it is illuminated by the bright beams of the Sun of Righteousness.

Christ, the foundation of the whole Jewish economy, stood at the bar of Pilate, but it was virtually at the judgment seat of the Jewish rulers, to be condemned by His own nation. With His divinity clothed with humanity, He stood to be judged by the beings He had made. His garment, which was

His human flesh, was to be torn from Him. He could have flashed the light of His glory upon His enemies, and consumed them, but He bore patiently their humiliating abuse.

“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. ... 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.” [John 1:1-4, 9-11.]

In Christ the shadow reached its substance, the type its antitype. Well might Caiaphas rend his clothes in horror for himself and for the nation, for they were separating themselves from God, and were fast becoming a people unchurched by Jehovah. Surely the candlestick was being removed out of its place.

It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the Holy from the Most Holy Place. It was the hand of God. When Christ cried out, “It is finished” [John 19:30], the Holy Watcher that was an unseen guest at Belshazzar’s feast pronounced the Jewish nation to be a nation unchurched. The same hand that traced on the wall the characters that recorded Belshazzar’s doom and the end of the Babylonian kingdom, rent the veil of the Temple from top to bottom, opening a new and living way for all, high and low, rich and poor, Jew and Gentile. From henceforth people might come to God without priest or ruler.

Caiaphas, well may you rend your official robes, which signify that you claim to be a representative of the great High Priest, for no longer have they any meaning for you or for the people. “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?” [Hebrews 9:13, 14.]

How vastly different was the true high priest from the false and corrupted Caiaphas. In comparison with Caiaphas, Christ stands out pure and undefiled, without a taint of sin. “By one offering he hath perfected forever them that are sanctified.” [Hebrews 10:14.] This enabled Him to proclaim on the cross with a clear and triumphant voice, “It is finished.” [John 19:30.] “For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must be often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” [Hebrews 9:24-26.]

“This man after he had offered one sacrifice for sins forever, sat down on the right hand of God.” Christ entered in once into the holy place, “having obtained eternal redemption for us.” [Hebrews 10:12; 9:12.] “Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” [Hebrews 7:25.]

Christ glorified not Himself in being made High Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified himself to be, not only

the representative of the race, but their Advocate, so that every soul if he will may say, I have a friend at court. He is a High Priest that can be touched with the feelings of our infirmities.

Our Redeemer humbled Himself, fully identifying His interest with humanity. Look at Him girding Himself, and washing the feet of His disciples. Mark how tenderly He performs this act of ministry, to give them a lesson in humility. He who was one with God, who thought it not robbery to be equal with God, humbled Himself, and took upon Him the form of a servant. But who was tender and compassionate to Him? During His trial, what friend had He that dared to say even as did the heathen Pilate, "I find no fault in him at all"? [John 18:38.] Christ's humanity so completely veiled His glory that it was difficult for even His disciples to believe in Him, and when He died on the cross, they felt that their hopes had perished. As Christ told them the things He must suffer at the hands of wicked men, He said, "If they do these things in a green tree, what shall be done in the dry?" [Luke 23:31.] If they do these wicked acts to your divine Lord, what will they do to those that bear the testimony that He came from God, that He was God in human flesh?

After Adam fell, Jesus entered upon the work of redeeming men. In every part His sacrifice was perfect. He could make an atonement for sin. Though He was one with God; yet He made Himself of no reputation. He took human nature upon Him. "Lo I come," was the cheerful announcement of the clothing of His divinity with humanity. "I delight to do thy will, O my God." [Psalm 40:7, 8.]

"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.] Christ mourned for the transgression of every human being. He bore even the guiltiness of the high priest Caiaphas, knowing the hypocrisy that dwelt in his sinful soul, while for pretence he rent his robe in vehement passion. That priest might truthfully have said in regard to himself, By our law I ought to die.

Christ was one with the Father. He loved His church, and gave Himself for it. "Therefore doth my Father love me," He said to the cavilling scribes and Pharisees, "because I lay down my life that I might take it again." [John 10:17.] "He saved others; himself he cannot save," was the mocking taunt hurled at Him during the agonies of His death on the cross. [Matthew 27:42.] At any moment He could have saved Himself, and come down from the cross, but had He done this, the world would have been given over to the control of the great apostate.

As Christ hung on the cross, bearing the taunts and revilings of His persecutors, He might appropriately have asked, Which of you convicteth me of sin? It was a marvel to the angelic beings that He did not seal the lips of the scoffers and paralyze the hand that smote Him. It was a mystery to them that He did not flash forth His righteous indignation upon the hardened and corrupt soldiers, as they mocked Him and forced a crown of thorns on His head.

But the Son of God knew that the greatest guilt and heaviest responsibility belonged to those who stood in the highest places in the nation, the repositories of sacred trusts that they were basely betraying. Pilate, Herod, the ignorant soldiers, were comparatively ignorant of Jesus. They knew not that this man was the Sent of God. They thought to please the priests and rulers by abusing Him. They had not the light that the Jewish nation had so abundantly received. They were unacquainted with Old Testament history. Had the light been given to the soldiers, they would not have treated Christ as cruelly as they did.

Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. He was equal with God, infinite and omnipotent. He was above all finite requirements. He was Himself the law in character. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience. They are the appointed messengers of Him who is Commander of all heaven.

No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. He is the eternal, self-existent Son, on whom no yoke had come. When God asked, "Whom shall I send, and who will go for Us?" Christ alone of the angelic host could reply, "Here am I; send Me." [Isaiah 6:8.] He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say—"I have power over my own life. I have power to lay it down, and I have power to take it again." [John 10:18.]

Christ did not come to this earth merely to live the law, and so reveal the character of God in His spotless life that the one who condemned Him said of Him, "I find no fault in him." [John 19:4.] Christ's work must be deep and thorough. Without shedding of blood there is no remission for sin. He must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt.

At the time of the Passover, the Jews and their adherents were drawn to the Hebrew capital. At this time universal attention in the plan of redemption must be awakened. Matters of eternal interest must now become the theme of conversation. The Old Testament must be searched as never before for evidence of the work and character of the Messiah so long looked for. Minds must be convicted, and led to ask, Is not this the Christ? Every transaction in Christ's life, His trial, His condemnation, His crucifixion, and His resurrection would become matters of the deepest interest.

As Christ hung upon the cross, nature sympathized with her dying Author. The heavens shrouded in the deepest darkness, the rent rocks, the convulsed earth, struck terror to the hearts of those who have been actors in His mock trial.

Twice, at the baptism and at the transfiguration, the voice of God had been heard proclaiming Christ as His Son. The third time, just before Christ's betrayal, the Father had spoken, witnessing to His Son. But now the voice from heaven was silent. No testimony in Christ's favor was heard. Alone He suffered abuse and mockery at the hands of wicked men.

Adam and Eve were banished from Eden for transgressing the law of God. Christ was to suffer without the boundaries of the holy place. He died outside the camp, where felons and murderers were executed. There He trod the winepress alone, suffering the penalty, that should have rested on the sinner, to rest on Him. Oh, how deep and full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us." [Galatians 3:13.] He went forth without the camp, thus showing that He gave His life, not only for the Jewish nation, but for the whole world. The hand of the Lord was in the inscription "Jesus of Nazareth, the King of the Jews," that was written out in Hebrew, Greek, and Latin, and placed above the cross. [John 19:19.] Thus Christ proclaimed to all kindreds, tongues, and people, "I gave my life for you. Look unto me, and be ye saved, all the ends of the earth." [See Isaiah 45:22.]

Christ fulfilled still another feature of the type. “His visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations.” [Isaiah 52:14, 15.] In the temple service, when the animal brought as a sacrifice was slain, the high priest, clothed in white robes, caught in his hand the blood that gushed forth, and cast it in the direction of the tabernacle or Temple. This was done seven times, as an expression of perfection. So Christ, the great antitype, Himself both High Priest and Victim, clothed with His own spotless robes of righteousness, after giving His life for the world, cast the virtue of His offering, a crimson current, in the direction of the Holy Place, reconciling man to God through the blood of the cross.

Christ might have continued to abide in the heavenly courts, clothed in garments whiter than the whitest white, and sitting as a Prince at God’s right hand. He was not compelled to step down from the throne, to lay aside His royal robe and kingly crown, and come to this earth to receive hatred, abuse, rejection, scourging, and a crown of thorns. The humiliation that He endured, He endured voluntarily, to save a world from eternal ruin.

Christ rent not His robe as did Caiaphas. He gave up His body to be rent, to be bruised, to be wounded for the transgression of the world. As by His own choice He died in the presence of an assembled nation of worshipers, type met antitype. Priest and victim combined, He entered the temple as a place of sacrifice. Christ our Passover was sacrificed for us. He was the Lamb slain for the foundation of the world. He is a true High Priest, for after enduring humiliation, shame, and reproach, after being crucified and buried, He was raised from the grave, triumphing over death. He is a priest forever, after the order of Melchizedek.

When Christ died on the cross, Satan triumphed, but his triumph was short. The prophecy was made in Eden, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [Genesis 3:15.] Christ was nailed to the cross, but thus He gained His victory. Through death He destroyed him that had the power of death. By becoming the Sin-bearer, He lifted from the human race the penalty of transgression. In His own body He paid the penalty of that on which the power of Satan over the human race is founded, even transgression.

Not that sin might become righteousness and transgression of the law a virtue, did Christ die. He died that sin might be made to appear exceeding sinful, the hateful thing it is. By His death He became the possessor of the keys of hell and of death. Satan could no longer reign without a rival and be reverenced as a god. Temples had been erected to him, and human sacrifices offered on his altars. “They sacrificed to devils.” [1 Corinthians 10:20.]

The emancipation papers of the race were signed by the blood of the Son of God, and a way was opened for the message of hope and mercy to be carried to the ends of the earth. Now, whoever will may reach forth and take hold of God’s hand, and make peace with Him, and they shall make peace. The heathen are no longer to be wrapped in midnight superstition. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome. The truth of the words have been proved: “I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.” [Isaiah 65:1.]

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” [Isaiah 63:1-3.] “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” [Isaiah 60:1-3.]

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Caiaphas

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“And the chief priests and the council sought for witness to put Jesus to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. But neither did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it that these witness against thee? But he held his peace and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?” [Mark 14:55-61.] “I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” [Matthew 26:63, 64.]

“The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies [thy] footstool.” [Matthew 22:44.] “And there was given unto him dominion and glory and a kingdom, that all people, nations, and languages should serve and obey him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” [Daniel 7:14.] “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.” [Matthew 24:31.]

At that day Christ, then standing before His judges, will be the Judge. Every secret thing will be set in the light of God’s countenance. Sinners will see their sins without a shadow to veil or soften their hideousness. So awful will be the sight that they will desire to be hidden under the everlasting mountains or in the depths of the ocean, if only they can escape the wrath of the Lamb.

What a contrast will there then be between the cases of those who have refused Christ and those who have received Him as their personal Saviour. “As many as received him, to them gave he power to become the sons of God, even to them that believed on his name.” [John 1:12.] What a testimony will be borne in their behalf. They can say, “I believed in Him who was condemned at Pilate’s bar, and given up to the priests and rulers to be crucified. Look not upon me, a sinner, but look upon my Advocate. There is nothing in me worthy of the love He manifested for me; but He gave His life for

me. Behold me in Jesus. He became sin for me that I might become the righteousness of God in Him."

The time was to come when Christ's words would be repeated again and again and again, and communicated to others. But the idea that there was to be a resurrection of the dead, when all would stand at the bar of God, to be awarded according to their works, was not a pleasant thought to Caiaphas. He did not wish to think that in future he would receive sentence according to his works. If there was to be no resurrection, he could flatter himself with the thought, How securely I can keep my counsel. But if there was, what a revelation would be made of his dark deeds. There rushed before his mind as a panorama the scenes of the final judgment. For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were hidden forever. For a moment he felt as though he were standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead.

The scene passed from the priest's vision. Christ's words cut him, the Sadducee, to the quick. He was maddened by satanic furry. Was this man, a prisoner before him, to assail his most cherished theories? Rending his robe, that the people might see his pretended horror, he demanded that without further preliminaries, the prisoner be condemned for blasphemy. "The high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" [Matthew 26:65, 66.] And they all condemned Him.

The act of the high priest in tearing his robe meant more than many can see or understand, for their eyes are blinded. Many read the record without taking in the meaning of this act, any more than did Caiaphas. The high priest was not to rend his garment. By the Levitical law, this was prohibited under penalty of death. Under no circumstances, on no occasion, was the high priest to rend his garment. Express command was given by Christ to Moses, that this should not be done.

It was the general custom for the garments to be rent at the death of friends. The only exception to this was in the case of the high priest. Even Aaron, when he lost his two sons because they did not glorify God as had been specified, was forbidden to show sorrow and mourning by rending his garments. The prohibition was positive. "And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." [Leviticus 10:6.]

This law was made because everything worn by the high priest was to be whole and without blemish. By these beautiful official garments was represented the character of the great antitype, Jesus Christ. The pattern of the priestly robes was made known to Moses in the mount. Every article that the high priest was to wear, and how it should be made, was specified. These garments were consecrated to a most solemn purpose. They covered the priest with glory and beauty, and striking the people with awe, made the dignity of the office appear. When clothed with these garments, the high priest was fitted for his holy official work. Then he presented himself as a representative character, representing the nation of Israel, and showing by his garments the glory that Israel should reveal to the world as the chosen people of God.

The high priest who dared to appear in holy office with a rent robe, and engage in the service of the sanctuary with a rent robe, was looked upon as having severed himself from God. By rending his garment, he cut himself off from being a representative character. Virtually, he was no longer accepted by God as an officiating priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection.

By rending his garment, Caiaphas made of none effect the law of God to follow the tradition of men. A man-made law provided that, in case of blasphemy, a priest might rend his garments in horror at the sin, and be guiltless. Thus the law of God was made void by the laws of men.

Each action of the high priest was watched with interest by many; and Caiaphas thought for effect to whom his great outward piety. But by his very act he was committing blasphemy against God. He desired to show his great zeal and obedience; and by displaying a horror that caused him to rend his beautiful and supposedly sanctified garments, he gained a fanatical admiration. But he transgressed the law of God as virtually as did Adam when he ate of the fruit of the tree forbidden by God. It is disobedience to God's commands that creates every phase of sin.

This pretended horror for sin has been acted out over and over again in matters connected with church history. The passions of a vile heart have been expressed by like deeds. And by exaggerated religious zeal and pretended piety men will again deceive and delude their fellow men.

Thus Caiaphas did. But in so doing, he was acting blasphemously against the Son of God. He showed that he did not believe the Old Testament Scriptures, which contained the foundation principles that his official position represented, and that he was appointed to proclaim. By his skepticism he was countermining all that God had established to keep in view the world unseen and the grand spiritual truth that there are angelic agencies who minister to the inhabitants of the earth, co-operating with those who choose truth, eternal truth, in regard to the resurrection of the dead and the future eternal life.

For thus rending his garment in pretended zeal, the high priest might have been arraigned before the Sanhedrin. He had done the very thing that the Lord had commanded should not be done. Standing under the condemnation of God, he pronounced sentence on Christ as a blasphemer. He performed all his actions toward Christ as a priestly judge, as an officiating high priest, but he was not this by the appointment of God. The priestly robe he rent in order to impress the people with his horror of the sin of blasphemy covered a heart full of wickedness. He was acting under the inspiration of Satan. Under a gorgeous priestly dress, he was fulfilling the work of the enemy of God. This has been done again and again by priests and rulers.

The rent garment ended Caiaphas' priesthood. By his own action he disqualified himself for the priestly office. After the condemnation of Christ, he was unable to act without showing the most unreasonable passion. His tortured conscience scourged him, but he did not feel that sorrow that leads to repentance.

The religion of those that crucified Christ was a pretense. The supposed holy vestments of the priests covered hearts that were full of corruption, malignity, and crime. They interpreted gain to be godliness. The priests were appointed, not by God, but by an unbelieving government. The position of priest was bought and sold like goods of merchandise. Thus it as that Caiaphas obtained the

office. He was not a priest after the order of Melchizedek, but God's appointment. He was bought and sold to work wickedness. He never knew what it was to be obedient to God. He had the form of godliness, and this gave him the power to oppress.

When Caiaphas rent his garment, his action was significant of the place that the Jewish nation as a nation would in future occupy toward God. As a whole, the Jewish nation had apostatized. The once favored people of God had become divorced from Him. Christ came to them with His message, but it was despised. As He stood on the crest of Olivet just prior to hid crucifixion, He wept over Jerusalem, and lamented the fall of her people, saying, "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. For the days shall come upon thee that thine enemies shall cast a trench about thee, and keep thee on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave one stone upon another; because thou knewest not the time of thy visitation." [Luke 19:42-44.]

The most solemn period of responsibility for the Jewish nation was when Christ was in their midst, working the works of God. It was that generation that rejected the Messiah. Christ addressed them as the most guilty, because they had the Word of God. "It is not only delegates, servants, and prophets to whom you have refused to listen," He declared, "but your Redeemer. Ye would none of my counsel, ye despised all my reproof. Have I been so long time with you, and yet hast thou not known me? If thou art destroyed, O Jerusalem, thyself alone wilt be responsible. Ye will not come unto me that ye might have life." [See Proverbs 1:30; John 14:9; 5:40.]

Christ wept in an agony of tears, not for Himself, but for the doomed thousands in the devoted city. He was not flattered by the hollow shouts of the multitude. He foresaw the retribution coming upon Jerusalem, which the deluded, selfish, proud nation, disloyal to God, could not, would not, see.

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Prophecy Fulfilled in Christ

September 19, 1897

The crowd that followed the Saviour to Calvary taunted and reviled Him because He could nor carry the wooden cross. They all saw the weak and staggering steps of Christ, but compassion did not reveal itself in the hearts of those who had advanced from one step to another in the their abuse and torture of the Son of God. Again they lay the burden of the cross upon His bruised and mangled shoulders, and again Christ falls fainting beneath the burden; but none of the cruel mob that follows Him will stoop in the low office of lifting that cross.

A stranger, Simon, a Cyrenian, coming to the city from the country, hears the crowd pass the taunts and ribaldry; he hears the contemptuous repetition, "Make way for the King of the Jews." He stops in astonishment at the scene, and as he expresses his compassion in words and deeds, they seize him and compel him to lift the cross which is too heavy for Christ to bear.

This was the work of the hardened, depraved soldiery, and a haughty, overbearing priesthood. But that wooden cross borne by him to Calvary was the means of Simon taking upon himself the cross of Christ from choice, to ever cheerfully stand beneath its burden. His compulsory companionship with Christ in bearing His cross to Calvary, in beholding the sad and dreadful work and the spectators

beneath the cross, was the means of drawing his heart to Jesus. Every word from the lips of Christ was graven upon his soul. He heard the prayer, “Father, forgive them, for they know not what they do.” [Luke 23:34.] He heard the words of Christ to John and His mother, and the heart of Simon believed.

Not a few women were in that crowd to behold the Uncondemned suffer the most cruel death. Their attention seems drawn to Jesus. Some of them have seen Him before, and have carried to Him their sick and suffering ones. Some have themselves been healed. The story of the scenes that have taken place is related. They wonder how it is that the crowd is so full of malice and hatred toward the One for whom they feel their hearts melting and ready to break. And notwithstanding the hateful, angry actions of the maddened crowd, irrespective of the scowling priests and rulers who were expressing in words and looks their triumph, these women gave expression to their sympathy. They broke forth into loud lamentations.

This was the only thing that attracted the attention of Christ. Although full of suffering, while bearing the sins of the world, He was not indifferent to the expression of grief. Whatever may be the depth or character of the grief, He does not rebuke it. He might have said, “Behold, is there any sorrow like unto my sorrow?” [Lamentations 1:12.] But no cry of pain escaped His lips. That which Christ was to suffer was constantly before His eyes. He looked beyond the present, and His heart was drawn out in pity and remorse for the men who, while professing to be the repositories of sacred truth for their nation, so unfeeling, haughty, and pompous, were crucifying the Truth. The world’s Redeemer was suffering and dying for the very people who were treating Him as the worst of criminals. As our substitute and surety He stood at the head of the human race. All His suffering would the sinner bear who continued in sin. All the impenitent and unbelieving would know and understand a sorrow and misery that language would fail to express because deserving.

Christ stopped and, turning to the weeping, mourning women, said, “Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.” [Luke 23:28.] When Jesus spoke these words He beheld the fearful doom pronounced by God upon the city of Jerusalem. This doom the priests and rulers were bringing upon themselves. Their own impenitence, their own course of stubborn resistance of the light of truth, brought the sure result. The day that His crowning miracle was wrought in raising Lazarus from the grave, the last evidence of His Messiahship rejected, left the Jews in determined warfare against God. From that time Christ could not any more walk openly among the Jews. To such lengths will religious bigotry carry its deluded followers.

There are those who have had evidence and light, and yet have not been made tender by it. They read of the great sacrifice made for them as they would read a novel—to shed sensational tears over the facts to be easily brushed away. What shall be done to those who bear the invitation of mercy and reject it? “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.] If God spared not His own Son, but gave Him to humiliation, suffering, and death to save man from his sins, will He spare those who continue in sin, who reject and despise His love and compassion? Will the Lord spare them in their determined rebellion?

Joseph and Nicodemus watched every development at the condemnation and crucifixion of Christ. Not an action escaped them. These men were diligent searchers of the Scriptures, and they were deeply indignant as they saw this Man, whom the judges had pronounced to be entirely without

fault, placed in the center of two thieves, “on either side one, and Jesus in the midst.” [John 19:18.] This instruction had been given by the chief priests and rulers, that by His position all might judge that Christ was the most notorious of the three.

And they that passed by railed on Him, wagging their heads in ridicule. This, prophecy had foretold. Speaking through David Christ had declared, “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.” [Psalm 22:7, 8.]

Among the revilers about the cross, the priests and rulers were the boldest and most presumptuous in blaspheming the Saviour. They were acting out the inspiration of their leader. Who was he? Christ said to them, “Ye are of your father the devil, and the lusts of your father ye will do.” [John 8:44.] “Likewise also the chief priests mocking him, with the scribes and elders said, He saved others; himself he cannot save. If he be king of Israel, let him now come down from the cross, and we will believe him.” [Matthew 27:41, 42.]

The angels heard this challenge, and with one word of permission, they would speedily have answered the taunting priests. But no sign was given them to do this. If Christ had come down from the cross, would this have made any difference to the blasphemers? The raising of Lazarus was the strongest evidence that could be given them, but had no weight with them. Not only did they plan the death of the Saviour, but they “consulted that they might put Lazarus also to death, because that by reason of him, many of the Jews went away, believed on Jesus.” [John 12:10, 11.] They had resisted evidence upon evidence. They had fought against the impressions of the Holy Spirit till they brought upon themselves eternal night. By their hatred and envy they showed that they were not one with God, that they did not know Him whom to know aright is life and peace and assurance forever.

“Ah, thou destroyest the temple, and buildest it again in three days, save thyself, and come down from the cross.” [Mark 15:29, 30.] When Christ had made reference to destroying the temple, He had referred not to the temple at Jerusalem, but to the temple of His body. His words were perverted. He was the one to be destroyed. He had said, “Destroy this temple, and in three days I will raise it up again.” [John 2:19.]

These sayings excited the mirth of the bystanders. Awful and terrible will be the retribution of those who, while claiming to be the repositories of sacred truth, presented the world’s Redeemer for a laughing stock and a reproach. And what a testimony were these leaders bearing! “He trusted in God.” [Matthew 27:43.] Lips never uttered a truer sentiment. But had they known the influence these words were to have on the minds of many who had come up to Jerusalem to celebrate the passover, they would never have spoken them, even in derision. They knew not that all their words were making impressions which all their philosophy and traditions and customs could never efface.

There were many who had not identified themselves with Christ whose hearts were groaning with agony as they witnessed the behavior of the priests and rulers about the cross; and the words of Isaiah were brought to their minds: “Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had

not heard shall they consider." [Isaiah 52:13-15.] This prophecy was fulfilled to the letter. How many looked upon Christ as He was passing through that mock trial, and the scourging, while wearing the crown of thorns that caused the blood to flow from the wounds. With His hands bound, He could not wipe the blood away, but no friendly hand in all that company offered Him one act of kindness or sympathy. All this was imprinted on the minds of many who had searched the Scriptures and were familiar with its teachings.

Through His servant Christ had foretold the treatment He was to receive at His crucifixion. He said, "For dogs have compassed me: the assembly of the wicked have enclosed me, they pierced my hands and my feet. I may tell all my bones, they look and stare upon me. They part my garments among them, and cast lots upon my vesture." [Psalm 22:16-18.]

This was carried out to the letter by a party of heathen military, without any counsel or interference from the friends or enemies of the crucified One. Christ heard the men's contentions as they parted His garments among them. His tunic was woven throughout without seam, and they said, "Let us not rend it, but cast lots for it whose it shall be." [John 19:24.]

Every incident is related, for each is essential. Christ had spoken words of comfort to the daughters of Jerusalem. He prayed for His murderers on the cross. There were no threats or maledictions, but instead the prayer, "Father, forgive them, for they know not what they do." [Luke 23:34.]

Simon heard the centurions and others repeat the words, "Surely this was the Son of God." [Matthew 27:54.] All these proofs Simon witnessed, and he bore his testimony concerning them after the death of Christ. When the executioner came to Christ and found Him already dead, a soldier pierced His side, and blood and water flowed forth. Thus was given unmistakable evidence of the death of Christ, making the truth if His resurrection a certainty.

Joseph and Nicodemus, who had not acknowledged their faith in Christ as the Messiah, now, in the darkest period of the Christian church, were prepared to act their part. When their help was most needed, these wealthy and influential men came to the front and solicited of Pilate the body of Jesus. That bruised and marred body was very precious to these men. They had been searching the Scriptures diligently for themselves, and they saw in the transactions that had taken place every specification given in prophetic history. They tenderly wrapped the body in spices to prevent decay. But this precaution was wholly unnecessary, for His body was not to see corruption. Their work for the body of Jesus was done without delay; and He was laid in a sepulcher—a new sepulcher in which man had never lain. This sepulcher was distinct from all others that there might be clearest evidence. Thus did Christ lay with the rich in His death.

Ms 104, 1897

Condemned By the Jews

September, 1897

"Then the band and the captain and the officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people." [John 18:12-14.] See John 11:47-53.

“The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, 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, what I have said unto them; behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus [in the face] with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?” John 18:19-23.

The followers of Christ should bear in mind that all the evil speeches made against Christ, all the abuse that He received, they must, as His followers, endure for His name’s sake. The piety of the church may professedly be of a high order; but when the truth of the Word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that they may keep in friendship with the majority, they place themselves—that humanity which might be sanctified, refined, purified, ennobled, by obedience to the commandments of God—as rejecters of truth and light on the side of the enemy. Satan stirs them up by a power from beneath, with an intensity that reveals his enmity to God and His laws. They enact human laws that are oppressive and galling.

“If the world hate you,” said Christ, “ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works that none other man did, they had not had sin: but now have they both seen and hateth both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in the law, They hated me without a cause.” [John 15:18-25.]

“These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh when whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father nor me. But there things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.” [John 16:1-4.]

The truth of these words of Christ has become a reality in the experience of those who have been loyal and true to the God of heaven, according to the light received. “If they have persecuted me,” He said, “they will also persecute you; if they have kept my sayings, they will keep yours also.” [John 15:20.] “All who will live [not merely profess] godly in Christ Jesus, shall suffer persecution.” [2 Timothy 3:12.] “And these things will they do unto you, because they have not known [by experimental knowledge] the Father nor me.” [John 16:3.]

As Christ was hated without cause, so will His people be hated without cause, merely because they are obedient to the commandments of God and do His works in the place of working directly contrary to them. If He who was pure, holy, and undefiled, who did good and only good in our world, was treated as a base criminal, and condemned to death without a vestige of evidence against Him, what can His disciples expect but similar treatment, however faultless may be their life and blameless their character? Human enactments, laws manufactured by satanic agencies under a plea

of goodness and restriction of evil, will be exalted, while God's holy enactments are despised and trampled under foot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God, but have made stringent laws inspired by him whose attributes were manifested at the trial of Christ. "We have a law," these men said, "and by our law he ought to die." [John 19:7.]

"Then led they Jesus from Caiaphas unto the hall of judgment, and it was early." [John 18:28.] The night was the most appropriate hour for their works of darkness. In these religious zealots we have a sample of what humanity will do when they have the Word that lighted every man that cometh into the world, and work directly contrary to it, irrespective of the consequence, the future retribution upon their neighbors or themselves. "We have a law," they say, "and by that law, he ought to die." [John 19:7.]

But these priests, scribes, and rulers were so exact in regard to their own maxims and traditions that they would not enter the judgment hall, lest they should be defiled, [so] they might [not] eat the passover. The passover was a ceremony instituted by Christ Himself before His incarnation, but He who was the foundation of the whole Jewish economy was in their midst, His divinity clothed with humanity. Type was meeting antitype. And they had done unto Him as Satan had worked upon their deceived, deluded, hardened hearts to do.

The kingdom of darkness is extending over the world, and is embracing every sphere of action of men. There are evil spirits working effectually upon every mind that can be led into apostasy through any cause whatever. The spirit of evil energizes the children of rebellion. These evil agencies were at work with Cain when he slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." "And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Hebrews 11:4; 12:24, 25.

The same spirit that was moving the priests and rulers had moved the heart and mind of Cain to slay his brother. It is the apostasy from truth that worketh in the children of disobedience to silence the voice of those who are calling them to obedience, and provoke the loyal to become disloyal as Cain tried to provoke Abel. A demoniacal spirit takes possession of men in our world. They combine the perverted animal life with the perverted human animal, intelligence making them human demons, detestable in the sight of God in proportion as they manifest the attributes of the satanic. Demon intelligence, by culture, will rend and destroy man formed in the divine similitude because he [man] cannot control the conscience of his brother and make him disloyal to God's holy law, because he himself is unrighteous like Cain, who was disobedient.

Satan was not a rough specimen of humanity. He had been one of the highest angels next to Christ. All his beauty and intelligence and excellence was derived from God. But he misapplied his powers, broke his connection with God, and apostatized. And by practice he has an ever increasing knowledge of transgression. He has an ever increasing energy in using that acquired knowledge. Thought is poisoned, and the force of wickedness, the abuse of his powers to hurt and destroy God's heritage, will measure the daring of humanity, and their cruel satanic treatment of man against his

fellow man. The more pain they can cause, the more complete is their work in destroying God's heritage, and the more joy they give to the fallen apostate.

The world is represented in the apostate churches who are trampling upon the Word of God, transgressing His holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. They are hastening forward, deceived, deluded, blind, to the first and second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of man, to cause oppression and suffering to human beings. They have exalted phantoms, and eternal realities are naught to them.

But He who came to our world to seek and to save that which was lost has pledged His own life that men might have a second probation. He has pity and compassion and love that are without a parallel; and He has made every provision in behalf of men that none need perish. The divine Son of God came into our world, its Light and Life, to encompass the whole world and to attract and unite to Himself every human being who is under Satan's discipline and rule. He invites them, "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." [Matthew 11:28, 29.] Thus He unites with Himself by a new inspiration of grace all who will come unto Him. He puts upon them His seal, His sign of obedience and loyalty to His holy Sabbath.

The wicked rulers, the apostate churches, have been converted to the world, and they show just exactly what they would do in this age of the world if they dared. If Christ were on the earth today they would have no more desire for Him than had the Jewish nation at His first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because He tells them the truth. They are educating up to this point. Rulers and teachers who have caused souls to stumble over their perverted teachings, statesmen, senators, governors, all people who might have understood the prophecies, but who did not read and search to see if they were applicable for this time and concerned their individual selves, will be taken in the snare. They will reap eternal loss. They will suddenly be destroyed, and that without remedy.

The close study of Daniel's visions and warnings is essential. The first words of the Revelation mean, not a book closed, but a book opened. Where did John get his light? Did it originate with the aged disciple? No. "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." [Revelation 1:1-3.]

Simon Peter had followed Jesus, and so had another disciple, "that disciple [John] was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." [John 18:15, 16.]

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. She was one of the servants of Caiaphas' household, and was curious to know.

She said to Peter, “Art thou not also one of this man’s disciples?” [Verse 17.] Peter was startled and confused; the eyes of the company instantly fastened upon him.

He pretended not to understand her, but she was persistent, and said to those around her that this man was with Jesus. Peter felt compelled to answer, and said angrily, “Woman, I know him not.” [Luke 22:57.] This was the first denial, and immediately the cock crew. O Peter! so soon ashamed of thy Master! so soon to cowardly deny thy Lord! The Saviour is dishonored and deserted in His humiliation by one of His most zealous disciples.

Peter had confidently asserted, “Though all men should forsake thee, yet will not I.” “I will go with thee to prison and to death.” [Mark 14:29; Luke 22:33.] Where now was the confidence of this self-assured disciple? Where his loyalty to his Master? O Peter, this was the time when thou shouldest have confessed thy Lord, and that without shame and unwillingness! But another opportunity was given him. The palace of the high priest was surrounded by a piazza or open court, into which the soldiers and chief priests and multitude had gathered. And Peter took a place among the multitude. But attention was called to him the second time, and he was again charged with being a follower of Jesus. “This fellow was also with Jesus,” said one. [Matthew 26:71.] He now denied the accusation with an oath. The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed. One of the servants of the high priest, being a near kinsman to the man whose ear Peter had cut off, asked him, “Did I not see thee in the garden with him?” “Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto.” [John 18:26; Mark 14:70.]

At this Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. And immediately the cock crew the third time. Peter heard it then, and he remembered the words of Jesus, “Before the cock crow thou shalt deny me thrice.” [Matthew 26:75.] Christ was weary and faint from fasting when the denial of Peter reached Him; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned His face from the frowning judges and looked full upon His poor disciple.

At the same time Peter’s eyes were involuntary fixed upon his Master. He read in that gentle countenance deep pity and sorrow; but there was no anger there. That face with suffering, those quivering lips, seemed to speak to Peter. “Not know Me, Peter?” The look was blended with pity, compassion, and forgiveness for the unfaithful one; and it pierced Peter’s heart like an arrow. He fled from the now crowded courts, he cared not where. At last he found himself in the garden of Gethsemane and in the very spot where Jesus had poured out His soul in agony to His Father. He fell on his face stricken and wounded, and so overwhelmed with what he had done that he wished he could die there.

“And 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.]

Here we see how professedly righteous men can act out the spirit of Satan to carry their wicked purposes through envy and jealousy and religious bigotry. That enmity was spoken of in the first gospel sermon in Eden. “And I will put enmity between thee and the woman; between thy seed and

her seed; it shall bruise thy head, and thou shalt bruise his heel." [Genesis 3:15.] This enmity was revealed as soon as men transgressed God's holy law. His nature was changed. It became evil. He was in harmony with the prince of darkness, and there was a confederacy formed. There is no warfare between Satan and the sinner, between fallen angels and fallen men. Both possess the same attributes, both are evil through apostasy and sin. Then let all who read these words understand for a surety that wheresoever transgression against God's holy law exists, there will always be a league against good. Fallen angels and fallen men will unite in desperate companionship. Satan inspires the disloyal elements to work in harmony with his spirit.

The prediction given in Eden refers in a special manner to Christ, and to all who accept and confess Him as the only begotten Son of God. Christ has pledged Himself to engage in the conflict with the prince and power of darkness and [to] bruise the serpent's head, and all who are the sons of God are His chosen ones, His soldiers, to war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is an unwearied conflict of which there is to be no end, until Christ shall come the second time without sin unto salvation to destroy him who has destroyed so many souls through his masterly deceiving power.

"And as soon as it was day, the elders of the people, and the chief priest and the scribes came together, and led him unto their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall ye see the Son of man on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth." Luke 22:66-71.

"And the whole multitude of them arose, and led him unto Pilate." Luke 23:1.

Ms 105, 1897

The Penitent Thief

September 28, 1897

That which is of great interest to us all is, that Christ, although dying an ignominious death upon the cross, died as One who had endured the test and proving of God. He had lost none of His divine power as a Sin-pardoning Saviour. When the thief crucified on the cross said, "Lord, remember me when thou comest into thy kingdom," Jesus gave evidence of His divine attributes. The repentant sinner need not wait unto Christ shall receive His coronation. Before the spectators about the cross, He will reveal that He even in His suffering humanity He hath power to forgive transgression and sin. His hands, though nailed to the cross are not shortened or weakened that He cannot save. His ear is not heavy that it cannot hear. Divinity flashes through humanity. From those pale and quivering lips the words are distinctly heard, by the dying penitent and by all surrounding the cross, "Verily I say unto thee today, Shalt thou be with me in paradise." [Luke 23:42, 43.]

All were looking upon Christ as a deceiver, a fraud, for which He was suffering this ignominious death. But it was only by thus giving His life as a sacrifice, that the sinner could hear the pardoning words of Jesus, "Verily I say unto thee today, Shalt thou be with me in paradise." [Verse 43.]

These words were words of power, words by which Christ's divinity is demonstrated, through the veil of suffering humanity breaking forth as the beams of the Sun of Righteousness to that poor, sinful, repentant soul. The dark cloud that veiled His divinity was rent away, and mercy, love, and pardon, His power to save unto the uttermost all that come unto Him was made manifest.

This was a rebuke to His crucifiers and the apparently heedless mob, who were taking up the words of mockery of the priests and rulers. While in the power of deceived religious zealots, who were closing the door of hope, of paradise, to themselves, He, the Sin-pardoner, opens the door for the entrance of the thief when he shall arise from the dead with those who believe on Him who is the resurrection and the life.

At the very time when Satan and all his synagogue unite with priests and rulers to humiliate Him who made the world and all that is therein, He reveals His Godhead, His redeeming power, and bestows the most precious gift that can come to mortal man. He speaks the life-giving words of pardon at the very time when principalities and powers and the rulers of the darkness of this world think that they have laid His claim to the King of the Jews in the dust. His divinity, His kingly power, is not exercised in coming down from the cross to give proof that He is the Son of God; but He will show that in His death is life-giving power for all who shall believe in Him. He exerts His divine prerogatives, and assures the poor sinner, "Verily I say unto you today, Shalt thou be with me in paradise." [Verse 43.]

The stubborn priests and rulers may taunt Him and ridicule His claims of being the Son of God. They may mock Him while in His dying agony, and forever close to themselves the door of Paradise, notwithstanding their claims to pity and knowledge; but the thief who has received Him, who has believed on Him in His humiliation, shall have life with Christ in the paradise of God.

Ms 106, 1897

Christ and the Law

September 22, 1897

By the crucifixion of Christ the immutability of the law of God was forever established. He was the Son of God, and had it been possible, God would have changed the law to meet man in his fallen state. But the law of God is unalterable, and the only way that man could be saved was for a Substitute to be provided, who would bear the penalty of transgression, and thus give man an opportunity to return to his loyalty.

Behold the spectators who reviled Christ while He hung on the cross. Were they the abandoned class, the heathen, who knew not God? "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. 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 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." [Matthew 27:39-43.]

The principalities and powers of darkness were assembled round about the throne, engaged in casting the hellish shadow of unbelief into mind and heart. This was the work in which they were

engaged. When the Lord created these beings to stand before His throne, they were beautiful and glorious. Their loveliness and holiness were equal to their exalted station. They were enriched with the wisdom of God, and girded with the panoply of heaven. They were Jehovah's ministers. But who could recognize in the fallen angels the glorious seraphims that once ministered in the heavenly courts.

The arch apostate, who still retained his lofty stature, led the apostate host, who were leagued with human beings in the strife against God. Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. But the priests and rulers failed to realize that in Christ divinity was enthroned in humanity. The humanity of Christ could not be separated from His divinity.

Hanging on the cross, the Son of God bore the insults of Satan and his agencies. Those that Christ had declared were whited sepulchers, who deceived the people by an outward appearance of sanctity, were now reviling One who came from heaven to save a perishing world, and in whose heart a zeal for right and justice and for the glory of God was the highest object. Those who chose Barabbas, thus yoking up with Satan, gave evidence that a profession of piety and of love for God, and a claim to know the Scriptures, neither made them the sons of God nor led them to represent His character. [To] those who had true religion, and there were such among the spectators, it must indeed have appeared as if Satan were linked up with the men triumphantly shouting in blasphemy against One who was Commander of all heaven.

Heavenly angels were not far away. They heard the mocking taunts, and saw the wagging of heads. Gladly would they have broken their ranks and gone to the Son of God in His humiliation and bodily anguish, but this they were not permitted to do. It must be demonstrated before the universe what men will do when under the control of Satan. "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.]

Obedience to every word that proceeds from the mouth of God is required. Had Christ conceded one jot or tittle of this, the hostility of Satan and his army would not have burst upon Him with irrepressible fury. He was able to perform marvelous works, and had He but allowed some license to sin, had He permitted evil passions to go unrebuked, men would have given Him their homage. But He rebuked all sin and hypocrisy, and they said, He is an imposter. Satan and his angels united with the priests and rulers in mocking and deriding the Son of God. Thus were the words fulfilled, "Thou shalt bruise his heel." [Genesis 3:15.]

By those who mocked Christ as He hung on the cross, Satan and his angels were personified. He filled them with vile and loathsome speeches. He inspired their taunts. But by all this he gained nothing. He was permitted to bruise Christ's heel, but Christ was bruising his head. By working through the priests against Christ, Satan was affecting his own discomfiture and downfall.

Could one sin have been found in Christ, the world would have been plunged into blackness and ruin. If Satan could have so bruised Christ's heel that He would have yielded to the physical torture, his triumph would have been complete. He could have shouted victory. The world would have been his kingdom. But Satan could only cause pain. He could not touch Christ's head unless Christ proved false to God.

As the prince of darkness inspired the priests to join the rebellion against the will of God, so he will again inspire men. He will persuade them to apostatize from the service of God, and make their religion as a weapon with which to fight against God. They may profess great zeal in God's service, but, poor souls, they are serving the prince of darkness, and as their general, Satan leads them.

"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?" [Mark 15:34.] The wrath of God fell upon Christ. This was the hiding of the Father's countenance. Though innocent, Christ was treated as a sinner, that through His merits sinners, though guilty, might be treated as the loyal and obedient children of God. Christ died with the sins of the world imputed to Him, that His righteousness might be imputed to the sinner. When the sense of the loss of His Father's favor was withdrawn, Christ had drained the last dregs in the cup of bitterness.

"Now there was a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, He said, It is finished." [John 19:29, 30.] There was a shriek, shrill and agonizing, and the Son of God expired. He died of a broken heart. When the spear was thrust into His side, there flowed forth blood and water. His heart was broken by His mental agony. The hearts of those who seek the Lord and find Him will be broken as they see the result of sin.

What great and wonderful effects have come from the crucifixion of Christ! What a view of the character of God His sacrifice has opened to the universe. His love for man, far surpassing all human love, has lifted the law of God to its own eternal dignity. The attributes of God have been revealed, and the holy requirements of His law have been vindicated. The effects of the sacrifice on the cross are still felt; but all who would be saved must themselves have an interest in the crucified One.

In His great suffering, Christ felt no pang of bitterness against [His Father]. He felt no remorse for His own sins, but for the sins of the fallen race. Those who refuse the gift of Christ will one day feel the sting of remorse. Entire obedience to the law of God is the condition of salvation. Those who refuse this, who refuse to accept Christ will become embittered against God. When punished for transgression, they will feel remorse, despair, and hatred. This will be the experience of all who do not enter into Christ's sufferings. It is the sure consequence of sin.

We read of chains of darkness for the transgressor of God's law. We read of the worm that dieth not and of the fire that is not quenched. Thus is represented the experience of everyone that has permitted himself to be grafted into the stalk of Satan, who has cherished sinful attributes. When too late he will see that sin is the transgression of God's law. He will realize that because of transgression, his soul is cut off from God, and that God's wrath abides upon him. This is a fire unquenchable. Thus the soul and body of every unrepentant sinner will be destroyed. Satan, the first transgressor, strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins and receive forgiveness and grace unto salvation, will suffer the result of his course.

Charged with an embassage of mercy, love, and pardon, Christ came to His own, but His own received Him not. He was buffeted by temptation, and bruised and lacerated by the cruel lash. He was crowned with thorns, and His hands and feet were pierced by nails. In His dying agony on the cross He was scorned by the people who claimed to be waiting for the Messiah, but who by their actions showed the value of their spirituality. Surely Christ has borne our griefs and carried our

sorrows. Surely He was wounded for our transgressions and bruised for our iniquities. But did Satan understand that while he was bruising the heel of the Son of God, the Son of God was bruising his head?

By dying on the cross Christ gave His life as an offering for sin, that through His power man might turn from his sins, become converted, and be a laborer together with God. Greater love than this can never be shown. More could not be done than has been done to demonstrate the immutability of the law of God. Christ did not die to abolish the law or to detract in the slightest degree from its influence or power. He died to exalt the law and make it honorable. Full of goodness, compassion, and love, He hated only one thing—sin, "the transgression of the law." [1 John 3:4.] In the very act of dying to save that which was lost, Christ reached the perfect standard of obedience as our Substitute and Surety. His death exemplified the curse of sin.

"The law of the Lord is perfect, converting the soul." [Psalm 19:7.] Obedience to this law is required, for it is the transcript of the character of God. Obedience is the proof of love. "If ye love me," Christ said, "keep my commandments." [John 14:15.] In order to escape from obedience to the moral law, the teachers of today deceive poor bewildered souls by saying that Christ's commandments and the precepts of the moral law are not the same thing. But this is not so. "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.] This is the truth in regard to the plan of salvation. No other foundation can be laid than that which is laid.

While enduring the contradiction of sinners against Himself, Christ bore insult, abuse, and mockery. This was part of the great plan. The result of Satan's working through professedly pious men must be shown. No pang of anguish that Christ endured was in vain. Thus the ransom was paid for all who accept Christ as their personal Saviour. From the Word of God they receive their title to freedom. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:10, 11.]

If we obey the commandments of God, we receive our emancipation from sin. "Whatsoever we ask of Him, we receive, because we keep His commandments, and do those things that are pleasing in His sight. And this is his commandment, That we 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 3:22-24.]

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"If Christ be not raised," wrote the apostle Paul, "then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up,if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also

which are fallen asleep in Christ are perished." [1 Corinthians 15:14-18.] "And with great power gave the apostles witness of the resurrection of the Lord Jesus." [Acts 4:33.]

The Roman guard saw the resurrection of Christ, and testified to it.

John's testimony in regard to the life, crucifixion, resurrection, and ascension of Christ is clear and forcible. After Christ had ascended, John's testimony concerning Christ disturbed those in power. With power he bore witness that Christ was a risen Saviour. To please the Jews, the Romans had crucified Christ, and now they sought still further to please them by placing John where his voice would not be heard by Jew or Gentile. He was banished to the Isle of Patmos.

Apparently the Lord permitted His enemies to triumph, as far as outward appearance was concerned. But God's hand was moving unseen in the darkness. God permitted His faithful servant to be placed where Christ could give him a more wonderful revelation of Himself to give to the world. The Lord was preparing John to endure hatred and scorn for the sake of the Word of God and the testimony of Jesus. He was hidden as it were on a desert island, and here Christ visited him, giving him a most wonderful view of His glory, and making known to him what was to come upon the earth. The man who exiled John was not released from his responsibility. He was the instrument used by Jehovah to carry out His eternal purpose, and the very effort to extinguish the light, placed the truth in bold relief.

John was deprived of the society of his brethren and of the pleasure of association. But no man could deprive him of the light and revelation of Christ. A great light was to shine from Christ to His servant. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of Him and feasting on His words. His head had often rested on his Saviour's bosom. But he must see Him also in Patmos. On the holy Sabbath day, the risen Saviour made His presence known to John; and the testimony then given him is given also to us. God would have us search the Scriptures, that we may know what will be in the last days of this earth's history.

"John to the seven churches which are in Asia: Grace be unto you and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father; to him be glory and dominion forever and ever. Amen. 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 1:4-7.]

"I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seeth write in a book. ... And I turned to see the voice which spake with me. And being turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. ... And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death." [Verses 10-13, 17, 18.]

This is a most powerful testimony, but its true significance is but dimly discerned. Let the student of Scripture carefully ponder every word in the first chapter of Revelation, for every sentence and every word is of weight and consequence.

The appearance of Christ to John should be to all, believers and unbelievers, an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as though oppression and persecution would extinguish them. But at such times the most instructive lessons are given. As in the darkest night the stars shines the brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the more clear and impressive are the beams of the Sun of Righteousness, the risen Saviour. Christ often enters prisons, and reveals Himself to His chosen ones. He is in the fire with them at the stake.

The Lord has wonderful truth to make known through human instrumentalities. He permits those who turn from light and despise His warnings to show on which side they stand by oppressing His people. This will not destroy God's servants if they will hold fast to their faith. It will keep them contrite and humble, preventing them from being exalted above measure by the abundance of light given them.

Ms 107, 1897

"Search the Scriptures"

September 15, 1897

In the plan of God, it is designed that old and young shall study His Word. This is necessary for the development of the intellect. God would have all realize that the truth is capable of expanding and increasing in grace and power. The student of God's Word finds that an effort to comprehend truth calls forth all his powers. The truth is deep and broad and high. Were it other than this, it would not be the truth. But its clearness is proportionate to its depth. Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, enabling them to reach the standard of perfection.

But much ignorance of Scripture prevails, even among those that preach the Word. Well-educated, intelligent men preach at the Word, and around the Word, but they do not touch the inner meaning of the Word. They do not present truth in its genuine simplicity. These men, considering themselves authority, tell their hearers that they cannot understand either Daniel or Revelation. Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it—"Revelation"—is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events, that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, this showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.

Many in the professed Christian world are too well satisfied with the surface truths of revelation. Precious gems of truth are passed by because their value is not discerned. But we are not to be satisfied with a thimbleful of truth. Let the Bible student put his mind to the tax as he studies God's

Word, for the meaning often lies beneath the surface. The knowledge thus received will be like heavenly seeds planted by the divine Sower.

Christ's words have a value far beyond that which a casual reading reveals. His sayings are worthy of the closest study. "The words that I speak unto you," He declared, "they are spirit and they are life." [John 6:63.] These words, falling from the lips of Christ with divine authority, were to the disciples as a new revelation. They were not new, but it seemed so to the disciples, because their eyes were opened to behold wonderful things in the Scriptures.

Christ reproached His disciples with the slowness of their comprehension. They were influenced by maxims and traditionary lore, so that the truths that fell from the lips of the greatest Teacher the world has ever seen were often lost truths to them. Christ led them to realize that He had put in their possession truths of which they little suspected the value. After His resurrection, as He was walking to Emmaus with two of the disciples, He opened their understanding that they might understand the Scriptures. His exposition of the Old Testament unfolded to them a meaning the depth of which the writers themselves had not realized.

Christ's words are represented as being bread from heaven, that will quicken and nourish spiritual life. As the disciples ate the words of Christ, their understanding was quickened. As they diligently sought for the truth as for hidden treasure, they understood better the value of the grace and righteousness of Christ. They were enabled to realize the worth of His teachings. In their understanding of the words of their Lord, they stepped from the obscurity of dawn to the radiance of noon day.

But "Show us a sign" was the cry of the scribes and Pharisees. [Matthew 12:38.] Even after Christ had fed the multitude with five loaves and two fishes, they came to Him with this demand. On this occasion, after the hunger of all had been satisfied, Christ had said, "Gather up the fragments that remain, that nothing be lost." [John 6:12.] And they gathered up twelve baskets. This miracle was sufficient evidence, but the priests had closed their eyes to the light.

What is the matter with those who have Bibles, and who claim to believe them? They do not eat the heavenly manna. Light shines upon them, but it is not appreciated. Many professed Christians refuse to gather up the light sent from heaven, because it does not justify the transgression of the law. There are many teaching the Word of life to others who are themselves dull of comprehension. They do not bring the truth into the inner sanctuary of the soul. It is not a living reality to them, because they do not practice it. It has not been digested and converted into spiritual muscle and sinew. They have closed their eyes, for fear that they will see and be converted.

It is a sad thing to admit, but much ignorance of the Scriptures prevails, even among educated men and women, among those who look upon themselves as authority. Thus it was with the Jewish rabbis. Many teachers of the Word need to become learners before they can truly teach the Scriptures to others. Many accept the position of expositor of the Scriptures that are not fitted for it. Were Christ on earth, We would say to them, Ye teach for doctrines the commandments of men. Ye are both ignorant of the Scriptures and of the power of God. They know little of true moral or religious science, and less of the Word of God.

The professed Christian world have had opportunity to obtain light and knowledge, but they close their eyes lest they shall see. A knowledge of the Scriptures would make them wise unto salvation; but many, though professing, as did the rabbis, to know much, know very little. They stand only on the threshold of knowledge. They have never entered in to obtain a real spiritual understanding. Because of the very simplicity of the truth, they think it necessary to clothe it with their supposedly superior, though far-fetched, explanations. But did they do no more than read the Scriptures, the common people would understand God's Word far better. Because of the way in which the Scriptures are now handled and interpreted, they are [made] intricate. Better would it be for the student to compare scripture with scripture, using one passage to unlock another. Scripture can only be correctly interpreted by Scripture.

The work of no human author is perfect. The depth of human intellect may be measured. The richest mines of human production are not inexhaustible. But the highest, deepest, broadest flight of the imagination cannot find out God. There is an infinity beyond all that we in our own strength cannot comprehend. They Holy Spirit must reveal Him.

Should an angel from heaven come and dwell among us, unfolding to us that wonderful mysteries of science, showing us what constitutes the piety and holiness that heaven requires, bringing the atmosphere of heaven with him, and living as an example to us, how eagerly would we listen to his instruction. What numbers would throng his steps. And if when this heavenly being returned to his home, he left behind him a book recording the purpose of his mission, how it would be prized. Thousands upon thousands from all parts of the world would copy its words. With intense interest they would read and reread its pages. Much more knowledge would be gained from a study of it than from the works of men. The truth of heavenly origin would appear in a new aspect. But after a time, the attraction would cease. Other matters more engaging would occupy men's minds.

Should the angel Gabriel or one of the seraphims be sent to the world to take human nature, and to teach men the mysteries of science and the knowledge of God, how eagerly men would listen to his instruction. Supposing he were able to set us a perfect example of purity and holiness, sympathizing with us in our sorrows, bereavements, and afflictions, and suffering the punishments of our sins, what a following he would have. What exaltation he would receive. How many would desire to place him on the throne of David, and gather the nations under his banner. Should he go from the earth, leaving with its inhabitants a book containing the history of his mission and character, with revelations regarding the future of the world, how eagerly would the seal be broken. How eagerly would men seek a copy of the book containing the solution of mysteries that the brightest of earth's intellects had been unable to search out. Eagerly would thinking men grasp the precious instruction for the benefit of future generations. For a time, every other interest would be subordinated to this.

But One far surpassing all that supposition can present came to this world. Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. ... Lo, I come (in the volume of the book it is written of me) to do thy will, O God." [Hebrews 10:5, 7.]

The prophet Isaiah bears a striking testimony to Christ: "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.]

Of Himself Christ declares, “Before Abraham was, I am.” “I and my Father are one.” “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son.” [John 8:58; 10:30; 5:21, 22.]

John bears testimony of Christ, saying, “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” [1 John 3:8.] In the simplest language John sets before us true practical godliness. This simplicity does not show shallowness; it shows depth. John is speaking to real men and women, and the Holy Spirit directed him to write so that he might bring them in contact with a real, living God. He shows us what God is doing, and what man must do to meet God’s requirements.

John does not present the truth hesitatingly, but in a decided way. He speaks positively. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye may have fellowship with us; and truly, our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” [1 John 1:1-7.]

“For the life was manifested, and we have seen it.” [Verse 2.] Yes, the eternal life that was with the Father was manifested to us. This subject is beyond human reason. Jesus Christ was a divine being, but He clothed His divinity with humanity and became a man of flesh and blood. John talked with Him, learnt of Him, and loved Him with a sincere, pure, undeviating fidelity.

As Paul beheld Christ in His power, he broke out into an exclamation of admiration: “Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [1 Timothy 3:16.] “Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [Philippians 2:5-11.]

“For by him were all things created, that are in heaven and that are in earth, visible or invisible, whether they be thrones or principalities or powers; all things were created by him, and for him. And he is before all things, and by him all things consist. ... For it pleased the Father that in him should all fulness dwell.” [Colossians 1:16, 17, 19.]

Ms 108, 1897

Regarding Matters at Battle Creek

"Sunnyside," Cooranbong, New South Wales, Australia

September 1, 1897

Last night I was troubled and anxious for our brethren in Battle Creek. I heard words spoken that I will try to write out. A spirit was seen in the councils there at variance with the Spirit of God. Words were spoken that revealed a hard, criticizing, condemnatory spirit. One was justifying himself, and others were talking with a spirit that seemed anything but suitable for the occasion. These were trying to fasten many things upon A. R. Henry. Yet these very ones had united with him in the decisions made to deal unjustly with their brethren.

For years this work has been going on. Selfish principles have been woven in, for the purpose of accumulating means in the office. Injustice has been seen. Men have taken every advantage possible when dealing with those of our faith. In grasping for higher wages, they separated from right principles, and showed that they were separating themselves from right feelings and methods.

You thought that because you were working for the cause, your actions were not selfish. But if any should be divested of every tinge of selfishness, it is those who are acting a part in the work and cause of God.

It is not A. R. Henry only that has been weaving selfishness into the Lord's work, but the men who were connected with him, who planned with him, and sustained his methods and plans. You have turned men away from their rights, laying schemes, O how many, to defraud. Your brethren did not know what you were doing. Were you co-operating with God? No; for God always deals righteously, compassionately, tenderly.

The Lord Jesus values man from altogether a different standpoint than do the men who have long been promoted to positions of trust, but in whose sight sacred things have lost their sacredness, and to whom souls are of little worth. It has been presented to me that Christlikeness in dealing with each other has been dropped out of the practice of those who are handling sacred things in the same manner that they would handle common matters. Common fire has been used in the place of the sacred.

I beseech you for Christ's sake to cease your unadvised words. Open the door of your hearts and let the sunlight of Christ's righteousness in. It will be of no use for me to go with minuteness into the things that have taken place in your councils and board meetings. Not only one man but all of you have grieved the Spirit of God and done unrighteously. You have showed dishonesty by misapplying the means brought in by the people to advance the cause of truth and righteousness. You have had matters in your control, and you have used money to make an appearance in Battle Creek, thus crippling the work in other places.

Great partiality has been shown. Warnings have been given, but they have not been heeded. False principles have seemed to have a bewitching power upon human minds. A spirit has been brought in that is entirely incorrect, and that can never bear the signature of heaven. Large and extensive buildings have been erected in Battle Creek, while the warning has been given that if those there believed the truth, they should go into the field and let the light shine to others.

Heavenly blessings have been flowing toward Battle Creek. These blessings have been bestowed upon the people there that they might be filled with the missionary spirit, and go forth to labor in the cities and towns that know not the truth. The money expended in adding building to building should have been used in opening new fields and lifting the standard in every city in the United States.

In order to save money, camp meetings have been held over and over again in the same place. They should have been held in new places, that the standard of truth might be lifted, and the message proclaimed, "The Lord is coming. The end of all things is at hand." [See 1 Peter 4:7.] But unconsecrated hearts and unsanctified councils have been used the means necessary to do this in other directions, to gratify selfish ambition. God is not pleased. There is a dearth of means, and there will be a dearth just as those who are connected with the work of God neglect to humble their hearts before God. They must fall on the Rock and be broken, or that Rock will fall on them and grind them to powder.

"Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the grave the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." [Luke 24:45-49.] "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.]

In the illustration of heaven and spiritual things, life is associated with light. If we have no light from the Sun of Righteousness, we can have no life. If we have not the knowledge of God, we walk blindly, as though stumbling our way, in the dark. Light and life are inseparable. He that has no light from God remains destitute of life.

Just before His crucifixion Christ prayed for His disciples, "Sanctify them through thy truth, thy word is truth." [John 17:7.] What means this prayer? "Make these My disciples holy through knowing Thy word."

Christ, the light of the world, shone in darkness in the world, and the darkness comprehended it not. Thus it has been with the managers at the very heart of God's work. They have not been worked by the Holy Spirit. In the place of welcoming the light that came to irradiate the darkness, they erected barrier after barrier to prevent the Sun of Righteousness from shining in. They did not desire that kind of light. They wanted something that would please and glorify themselves.

"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." [John 1:6-8.] This is the work that the Lord would have every minister gladly and heartily do. The servant of Christ is not to take Christ's place or to arrogate Christ's glory. He is to be simply a witness, pointing the people to the light shining in darkness, and saying, "Behold the Lamb of God which taketh away the sin of the world." [Verse 29.]

Those in responsible places are not to plan and devise to get glory to themselves, but are to point all to the light of the world. They are to witness, not only in one or two places, but in all parts of the earth. If they colonize or crowd into one place, God's displeasure rests upon them, because His workers must witness in cities and towns, and among all classes of people, communicating the light of truth. It is not God's design that so many shall be localized in Battle Creek. The work should cover a larger space in different localities.

God designs that a great work, covering much more ground, shall be done, that the truth may be carried to all parts of the world. But men whose hearts were not sanctified through the truth have been handling the work. They have not discerned that God can win converts to the truth through instruments willing to be worked by the Holy Spirit. God would have the office of publication kept pure and clean by righteous principles. Then He will advance His work through consecrated workers.

I have little hope that I shall be understood. I have thought that Satan helps minds to misconstrue, misinterpret and misjudge everything I say, and I have less hope today of being understood than I have had at any time in my life labor, because men do not seek God and confess their neglect to heed His Word. Determined to follow their own course, they will develop the attributes of Satan in the place of the attributes of God.

Where is seen tenderness? Where is pity? Where is compassion? Where is the appreciation for the souls for whom Christ has died? Through whom is Christ working to reveal His meekness and lowliness? Men that ought to have walked in the light have confederated together to bring in a state of things that God could not endorse. He could not bless them or the work that came from their hands.

The same want of love and Christlikeness is revealed by those who seek to make A. R. Henry's deficiencies apparent, in the place of confessing their own sins, humbling their own hearts, and showing their sorrow by strengthening and sustaining God's work, not seeking to carry forward an order of things that God will permit to be carried out.

This evil has been done in united action. Men do not well, to try now, to shield themselves and fasten their guilt upon one or two. Their hearts must change. Those in connection with the work of God must watch for souls as they that must give an account. Those who are looked upon by the people as counsellors are not to fasten the people to themselves. Turn their sympathies to Jesus Christ. Lift them above poor, erring mortals, until their eyes shall rest upon Christ and Him crucified. Those in the ministry are to let the light shine forth to others, not in botch work, not in selfish actions, but in clear, distinct rays of tenderness, lowliness, and meekness. They are to give a representation of the light that shineth in darkness. It is not numbers that gives strength to all lines of the work. It is the ministration of heavenly intelligences. Constantly God's servants are to say, by precept and example, "Behold the Lamb of God which taketh away the sin of the world." [Verse 29.]

"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." [Verses 9, 10.] O to what depth of darkness men may sink when they degrade all their powers to the service of Satan! Christ came to His own, and His own received Him not. The very people to whom the Lord had committed the sacred oracles refused to receive the Messiah.

What a terrible truth this is! Souls are today hanging in the balance. What work have you done for your own souls? Have you humbled your hearts before God? Have you rent your souls and not your garments? Behold, the Judge standeth at the door.

As the Lord gave up Jerusalem to its fate, because true repentance was not found in it, because the people did not appreciate the salvation brought to them at such an infinite price, so the Lord will scatter from Battle Creek those who have despised His warnings and walked in fraud and wickedness, exercising oppression and speaking loftily.

I address you, my brethren, who are handling sacred things. For your souls' sakes turn to the Lord with an undivided heart. By confessing just a little, and then justifying yourself, you show that you have a divided, unsubdued, unrepentant heart. "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." [Verse 12.] Prayerfully confess your own wrongs, remembering that you are not A. R. Henry's sin-bearer. If you had to bear your own sins, you would surely perish.

Christ is the Sin-bearer. Confess your faults one to another, and rend your hearts and not your garments. My brethren, humbly ask Brother A. R. Henry's forgiveness for helping him into darkness and error by your own lack of principle. You have a work to do that you will never discern until you look away from other's wrongs, and repent and be converted. When you are converted, you may be able to save other souls from death, and hide a multitude of sins.

The Lord can do much for the soul that will receive His grace. When that grace enters your hearts, you will realize that the souls for whom Christ has died are precious. You will then redeem the time. You will find time to pray. You will find time for silent communion with God. You will find time to spend in the house of worship, and you will visit your fellow men, and will cease not to teach and to preach Jesus Christ.

Come together, I beseech you, and if it is a possible thing, let not this matter of A. R. Henry's come to trial. You will far better glorify God by humbling yourself than by braving the matter out. If you are kind and conciliating, you may save a soul from death, and hide a multitude of sins.

The Lord would have every soul afflict itself before Him. He would have you humble your hearts and seek His grace, that this great evil may not come upon His people, for He is to be glorified. But very little of the Spirit of Christ has been manifested. If A. R. Henry carries through his satanic projects, it will be to the denying of the Spirit of God. Brethren, do not let him ruin his soul. Unadvised words, calculated to rouse his combativeness, have been spoken in your councils. Consider how much you have grieved the Spirit of God by your own course of action.

Many subjects will arise that are excellent in themselves. But can A. R. Henry appreciate excellent things? He has an evil spirit, and he is determined to destroy his intellect, and you do not seem to know how to act the Christian. The redemption of the soul is a matter of supreme importance. Must the soul of A. R. Henry be lost? Must he lose eternal life? Christ calls upon you to co-operate with divine agencies.

It is the duty of every professed Christian to use great diligence in carrying out the spirit of the Word of God. By the principles of truth you are bound to love souls as Christ loved them, and to strive to promote His glory. We are to cultivate sympathy for every soul in trouble, helping them out of the

snare of Satan, not pushing them in. Thus we can promote the glory of God by disappointing the enemy.

It was not to the apostles alone that the command was given, “Go ye into all the world, and preach the gospel to every creature.” [Mark 16:15.] The command has a broader meaning. “Let him that heareth say come.” [Revelation 22:17.] When the people of God in Battle Creek shall obey the Word of the Lord, the Holy Spirit will be their guide and counselor.

There is only one way in which souls can be tested and tried and proved. The test of obedience is deeds, brethren, not profession. Deeds mark all God's faithful ones. “If we say we have no sin, ... we make Him a liar.” [1 John 1:8, 10.] God is holy, and it is with Him that we have to deal. Hopeless indeed would be our condition if in His great mercy God had not made known unto us the precious truth. “If we confess our sins, He faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [Verse 9.]

Pardon and healing are offered to us. God has not cast us off. If we walk in the light, not trying to hide ourselves and our sins from God, but honestly confessing our sins, a message of peace comes to us all. The cleansing blood will be our science and our song through eternal ages. Let no self-deception hold us in its snare. Take heed to your way and to your works. “Love as brethren, be pitiful, be courteous.” [1 Peter 3:8.]

Ms 109, 1897

Dependence on God

October 1897

“And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes. And the Lord opened the eyes of the young man; and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

“And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them that they may eat and drink, and go to their master. And he prepared great provision for them, and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Samaria came no more into the land of Israel.” [2 Kings 6:15-23.]

When the people of God are brought into strait places, when apparently there is no escape for them, the Lord alone must be their dependence. There is, you think, a need to meet Picton, If you do meet

him in controversy, to vindicate the truth, be sure that the Lord identifies His interest with you. Nothing should lead you into debate with men who have no honor for God or for man. Always refuse to enter into such a contest. If the honor of God demands that the truth be vindicated in a discussion, put self out of sight, and let Christ alone appear. Nothing can then befall you as a representative of Christ but that will redound to His name's glory. Open the heart in contrition to God. Do not follow your opponent, but cast the seeds of truth, leaving a present Christ to take care of the question.

"How shall we do?" [Verse 15.] Stand upon the platform of eternal truth, and see the salvation of God. Bear in mind that we are praying for you. So not let self manifest a spirit of retaliation. Guard your words, that they may drop as silver and gold. Never for a moment lose the consciousness that you are Christ's ambassador, speaking in Christ's stead.

The object of all ministry is to keep self out of sight, and to let Christ appear. The exaltation of Christ is the great truth that all who labor in word and doctrine are to reveal. At our late meeting men and women have been stirred. Thoughts that are strange and new have taken possession of human minds. Men are musing in their hearts, "Are not these words sensible and true?" Every thought of this kind is the result of the Holy Spirit's working on the human mind.

If the advocates of these new themes and doctrines are sustained by the Word, if their spirit and actions make them witnesses for God, if the truth light shines through them in clear, bright beams, if they reveal a patient, kind, forbearing spirit, the efforts made by the adversaries of truth, as in Christ's day, will be powerless. If these misapply truth, as they surely will, if they misinterpret and wrest the Scriptures in order to sustain error, if they make personal threats, that they may stir your passions to retaliate, as they certainly will do, keep your words pure and calm. Remember that Jesus is by your side to help you to reveal His Spirit and not your own natural temperament.

You are God's delegated messenger. You are to act in His place. Then represent Christ, and not your individual, rash temperament. Angels of God are close beside you, and they will keep you in peace, and will give you words to speak, which will be as a sweet odor. This will show that you have the Spirit of Christ and of the truth. It is not by your show of knowledge or of superior talent or philosophy that you reveal Christ, but by keeping your own soul emptied of your natural self.

"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 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 4:11-14.]

These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart.

Keep Jesus constantly in view, telling of one mightier than yourself. God would have His own people true to principle, servants of great Creator, doing their work as shepherds of the flock of God, ever presenting the greater Shepherd, that the eyes of their hearers may be attracted to the fountain of light, and that Christ our Lord shall be exalted in word, in manner, in spirit, in calm self-possession. Let the watchword be, Behold the Lamb of God, which taketh away to sin of the world.

"Then the angel that talked with me, 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 to Zerubbabel, saying, Not by might, nor by power, but my Spirit, saith the Lord of hosts." [Verses 5, 6.] The work before every soul who has the light of Bible truth is to allow himself to be worked by the Holy Spirit. God's people are appointed to prepare the world for the great event of the coming of our Lord.

Teachers of truth need always to remember that the church militant is not the church triumphant. The servants of God must not strive for the mastery [or] seek to be recognized as great men, but as good men. Envy and jealousy has corrupted many souls to their ruin. God's servants must learn to lean upon no human support.

They are not to be dependent on human praise or deference, or depressed by human censure. Neither are they to look for human recompense. Their record is not kept by human figures, but kept by One on high.

Bear in mind, ye ministers of God, that you must keep your own spirit free and uncontaminated by the alloy of human devising. There is a high and holy standard for you to reach. Let the peace of God calm and soothe your minds and hearts. Then with Paul you can say, "It is a small matter to be judged of you or any man's judgment." [1 Corinthians 4:3.]

My message to you, my brother, is that the great cause of truth is not to be imperilled by wayward human impulse or caprice. Let your shining not be as the meteor flash, to go out in darkness. Let your light be the reflected light of the Sun of Righteousness. Let the bright and morning star appear shining steadily above you in changeless glory.

Often the very best men, those whom God uses to His name's glory, are unrecognized by human wisdom, but not for one moment are they forgotten by God. When John was exiled to the isle of Patmos, there were many who thought him to be past service, an old and broken reed ready to fall at any time. But the Lord saw fit to use him in that lonely island home where His servant was imprisoned. The world and the bigoted priests and rulers rejoiced that they were at last rid of his ever fresh testimony: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." [1 John 1:1-3.]

This whole chapter is full of brave courage, of hope and faith and assurance. It was because of this testimony, so amazing to those who wished to forget Christ, who hated the crucified Redeemer, whom they had rejected, that they wished to get that voice beyond their hearing, that his testimony

might no more be a witness against their wicked deeds in crucifying the Lord of glory. But they could not put him in any place where his Lord and Saviour Jesus Christ could not find him.

Christ's servants who are true and faithful may be unrecognized and unhonored by men who may be united with Seventh-day Adventists; but the Lord will honor them. They will not be forgotten by God. He will honor them by His presence because they have been found true and faithful. Those who have grown old in the cause and work of God have an experience of great value for the church. God honors His servants who have grown old in His service. The most glorious truths concerning the last chapters of this earth's history were given to the aged disciple whom Jesus loved.

How vain are the devices of man against God! Man may propose and plan and devise, but the Lord disposes of all matters to His own name's glory. Let us bear in mind that one of the most painful occurrences connected with religious controversy is the too often ungenerous, unrighteous bearing of self in those who are engaged in it. They speak sharp things which are only reflected back to injure themselves.

All controversies are to be shunned, for they seldom advance the truth. Human passion should never appear in religious controversy. We are not to silence and humiliate, but to convince men of the truth as it is in Jesus. Evil is to be overcome with good.

The Lord will take in hand all who are unreasonable and wicked and deceiving. "Vengeance is mine, and I will repay, saith the Lord." [Romans 12:19.] Let no movement be made that will discourage inquiry or examination, but meet all opposition with meekness of wisdom. Let not one hard stone be thrown to hit an opponent. In the course he pursues he is deciding his own eternal destiny. Hard references, personal applications, charging upon an opponent is not the work given to any mortal who is in Christ's service. We must be true as stool to principle, true to our loyalty to God, all the while considering that he who opposes the truth is opposing the counsel of God against himself. Let your heart melt with pity for the one whose heart is enclosed with the meshes of Satan. While supposing that he is doing God service, he is fighting against the truth. He cannot discern this to be truth, because he will not come to the truth to search for the truth with unprejudiced mind. The love of Christ should be in our hearts.

All who advocate the truth should have that faith that works by love and purifies the soul. There is to be no compromise of the truth. Steadfast principle is to be maintained by Christ's followers who love the truth. They must show what the truth has done for them in transformation of character, making them kind and courteous peace lovers and peace makers. Such shall be called the children of God. We who claim to believe the truth should reveal its fruits in our words and character. We are to be far advanced in a knowledge of Jesus Christ, in the reception of His love for God and for our neighbor, in order to have the sunlight of heaven shining in our daily life. Truth must reach down to the deepest recesses of the soul, and cleanse away everything unlike the spirit of Christ, and the vacuum be supplied by the attributes of His character who was pure and holy and undefiled, that all the springs of the heart may be as flowers, fragrant with perfume, a sweet smelling savor, a savor of life unto life.

Ms 110, 1897

Extracts on the Life of Christ

October 10, 1897

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [Genesis 3:15.]

This prophecy refers to the warfare maintained between Christ and Satan. At the time it was uttered, no human foresight could have seen the manner of its fulfillment; but it has been clearly fulfilled. It has its fulfillment in every conflict between good and evil.

Enmity exists between Christ and His followers and Satan and his followers. The great controversy between the Prince of life and the prince of darkness has been going forward, strengthening with each successive generation. Severe indeed has been the conflict waged between right and wrong, between truth and error, between the kingdom of light and the kingdom of darkness. Truth has fought against error and error against truth. The conflict has existed for thousands of years, developed from age to age, and has increased in intensity through every generation.

The truth as it is in Jesus will gain the victory that the prophecy assures to it; but to all human appearance, error will overwhelm truth. The larger number of the human race will be swept into idolatry, and will lift up that which Christ has not lifted up, and strive to tear down God’s great standard of righteousness. Evil man and seducers shall wax worse and worse, deceiving and being deceived. All except a few will bow to the powers of idolatry. Falsehood will appear to triumph over truth, and in this way an end will be put to all strife.

“He that committeth sin is of the devil; for the devil sinneth from the beginning.” Satan is referred to as the originator of sin. “For this purpose the Son of God was manifested, that he might destroy the works of the devil.” [1 John 3:8.] Satan’s first manifest defeat was his failure to overcome Christ in the wilderness of temptation. Here the Prince of life gained a victory in behalf of the human race, and all heaven rejoiced at the defeat of the enemy.

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“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” [Genesis 49:10.]

This prophecy was uttered by the dying Jacob, and addressed to his sons. But it bore with weight upon future generations. It was fulfilled only when Christ came. He is the Apostle and High Priest of our profession.

The scepter is a rod carried in the hands of chiefs and rulers as a badge of authority. Carried by the head of each tribe, it was a proof of separate governmental authority.

“The scepter shall not depart from Judah.” The ensign of his tribeship shall remain. Judah shall not cease to be a distinct tribe until Shiloh come. “Nor a lawgiver from between his feet.” [Verse 10.] He shall be governed by a ruler from among his own offspring till Shiloh come. And the tribe of Judah did maintain its supremacy through all its adversities till Christ’s first advent. It remained a distinct tribe till Shiloh came.

Nearly seventeen hundred years before the death of Christ the dying Jacob uttered this prophecy. Christ Himself threw back the veil, that with prophetic eye Jacob could trace the history of his

descendants. Signalized before him was Judah, bearing the scepter. He saw a wonderful Counsellor arise in the midst of this tribe. It was the promised Seed, Shiloh, the Sent of God, who was to set up a spiritual kingdom. Jacob saw the time when the scepter would no longer be in the hands of Judah. The nations would be gathered under the banner of Christ.

When the Jews appeared before Pilate to secure Christ, they said, “We have no king but Caesar.” [John 19:15.] By this they confessed that the scepter had indeed departed from Judah.

Ms 111, 1897

Our Substitute and Surety

October 7, 1897

“And the high priest arose, and said unto him, Answerest thou nothing? What is it that these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” [Matthew 26:62, 63.]

According to the Jewish form of administration, Christ was placed on oath by the priest: “I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God.” [Verse 63.] This appeal was made by the first magistrate of the nation. He occupied a position higher than any in earthly courts. But his religion was a cloak that hid the deformities of a hard, cruel heart. He lorded it over the people, making his supposed godliness a source of gain. He was not accepted by God as a typical high priest at any time. His fitness for the priesthood ended with the covering garment, set apart for the use of the priests, which he wore. He was incapable and unworthy.

The priesthood itself had become corrupt. Priest after priest filled his appointment, and performed his religious duties as an actor in a theater. Christ was fully aware of the high priest’s unworthiness to occupy the position that he did. He knew that he had not the character that would enable God to connect with him. But knowing all this, Christ responded. The true High Priest stood before the false priest, to be criticized by one whom the people detested.

Christ might have glorified Himself there and then. He might have shown a power that would have made His judges quail. He knew that He was appointed to His office by God. But a body of flesh had been prepared for Him. He concealed His divinity by a garb of humanity. Being found in fashion as a man, He humbled Himself, that He might be qualified to represent man in the heavenly courts. He took not on the nature even of the angels. The highest of all angels, He girded Himself with a towel, and washed the feet of His disciples. He mourned and wept over the perversity and transgression of men. He did not rend His robe, but His soul was rent. His garment of human flesh was rent as He hung on the cross, the sin-bearer of the human race. By His suffering and death, a new and living way was opened. By this He was to enter upon His priestly office forever. There was no longer a wall of partition between Jew and Gentile. As the High Priest for the whole world, He entered the Holy Place.

To the charge of the high priest, Jesus said, “Thou hast said. Nevertheless, I say unto thee, Hereafter shall ye see the Son of God sitting on the right hand of power, and coming in the clouds of heaven.” [Verse 64.] These words were spoken with dignity and assurance. They fell from the lips of One

whose spirit went with the words. Christ, the only begotten Son of God, was the speaker, and His words came with ease, as if from the depth of a soul possessing the testimony to be given on earth. Divinity flashed through humanity, and like an arrow, the conviction flashed into the hearts of the hearers that this man spake as never man spake.

“Then the high priest rent his robe.” [Verse 65.] Conviction, mingled with passion, caused him to do this. He was furious with himself for believing Christ’s words, and instead of rending his heart, under a deep sense of truth, and confessing that Jesus was the Messiah, he rent his priestly robes in determined resistance. By this act he placed himself under the penalty of death. Under no circumstances were the priests to remove their turbans or rend their robes. He who disregarded this law was to die. Nothing but perfection, in dress and attitude, in word and spirit, could be acceptable to God. He is holy, and His glory and perfection must be represented by the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit. This God would discern. But no rent must be made in the priestly robes, for this would mar the representation of heavenly things.

The Jewish rulers said of Christ, “We have a law, and by our law he ought to die.” [John 19:7.] Christ, who made the laws governing the temple service, might have said to Caiaphas as he rent his robe, You have transgressed the law of the God of heaven.

Every word of Christ’s reply was an arrow aimed by no uncertain hand. The judges rose up and confronted Christ, and with angry vehemence one after another asked Him the question, “Art thou the Son of God?” To all came the answer as to Caiaphas, “I AM.” [Luke 22:70.] Oh, will not the dignity revealed in that pale face bring discernment to these men? Will not His bearing impress them with the truth of His words? On this occasion impressions were made that were never effaced. The actors in the scene went from place to place, hoping to find relief, but never did they gain the peace and quietude they sought.

The rulers did not yield to the conviction, but decided the matter as Satan hoped they would. They condemned Christ as a blasphemer. But Christ was not cowed or intimidated by their anger. With patience and without retaliation, He bore dishonor and shameful abuse. He looked forward to the time when their positions would be reversed, when He would sit on the right hand of God, clothed with power, when all—Pilate, Caiaphas, and those who mocked and derided Him—would stand before Him. When He comes in the clouds of heaven, the whole world will be cited before Him. Those who pierced Him will look upon Him. They will know Him then. Then sentence will be passed on those who have not received Him.

This is one of the times when Christ publicly confessed His claim to be the Messiah, the One for whom the Jews had long looked. Weighted with such great results, it was to Christ one of the most wonderful moments of His life. He realized that all disguise must be swept away. The declaration that He was one with God must be openly made. His judges looked upon Him as only a man, and they thought Him guilty of blasphemous presumption. But He proclaimed Himself as the Son of God. He fully asserted His divine character before the dignitaries who had arraigned Him before their earthly tribunal. His words, spoken calmly, yet with conscious power, showed that He claimed for Himself the prerogatives of the Son of God.

At this time, none of the disciples dared open their lips to acknowledge Christ as the Messiah so long expected. When asked if he was one of the disciples, Peter denied, and when again charged with being Christ's follower, he denied with cursing and swearing. On one occasion Jesus asked His disciples, "Whom say ye that I am?" The light of the Saviour's glory flooded Peter's soul, and with inspired earnestness, he broke out into no prosaic acknowledgment, "Thou art the Christ, the Son of the living God." Christ commended him saying, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." [Matthew 16:15-17.] Is this the same Peter that now denies his Lord with cursing?

These things are too great for me to handle, but I must mention some things, to ease my mind of its burden. Many who claim to be Christians are in danger of rending their garments, making an outward show of remorse and repentance, when their hearts are not softened or contrite. This is the reason why so many continue to make failures in the Christian life. An outward appearance of sorrow is manifested for wrong, but their repentance is not that repentance that needeth not to be repented of. May God grant to His church true contrition for sin. O that we may feel the necessity of revealing true sorrow for wrong doing.

My soul is constantly pained because of the evidence that I have of the superficial conversion of those who claim to be children of God. The question arises in my mind, Do these have any sense of the infinite sacrifice made in their behalf. It was a priceless gift, the sacrifice of One who was the foundation of the Jewish economy. All the offerings that were made pointed to Christ, the one complete Offering for the sins of the world.

From the desert, where single-handed Christ wrestled with the temptation of the enemy, to the cross, Satan was on the Saviour's track. All hell was leagued against Christ. And the people that God had honored by making them the repositories of sacred truth, that they might be lights in the darkness of the world, joined the ranks of the great rebel, and sought to extinguish the light that was to lighten 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." [John 1:10.] Satan had thrown his hellish shadow across their pathway, to intercept the rainbow of promise. Priests and rulers confederated with him to catch Christ in His words, but they failed. At times the temptations were most painful, but step by step Christ advanced in the path of humiliation and self-sacrifice. All Satan's attempts to inspire Him with his own attributes were unsuccessful.

It is a most difficult matter to meet the wily foe, and discern his falsehoods. To do this demands more than the highest intellectual qualities. It is through Christ's, sacrifice that man comes into possession of the power to do this. Throw open the door of the hidden chamber of the mind and heart, that your sins may be set in the light of God's countenance. He takes your trembling hand of faith, and lays it on the head of the atoning sacrifice. Thus every sin may be confessed and pardoned. Having therefore boldness to enter into the holiest by the blood of Jesus, and having a priest over the house of God, let us draw near with a full assurance of faith.

Christ took humanity upon Himself, that as substitute and surety, He might act in behalf of humanity. He came to earth to bear the test that Adam failed to endure. Satan thought that this was his opportunity. United with the religious nation, the apostate strove [to] overcome God in Jesus Christ, to banish pure and undefiled religion from the earth. From the desert to the cross, temptation came to Christ like a tempest. As the fierceness of Satan's efforts to wound the Saviour's

heel with his poisonous fangs increased, the lower Christ stepped down in the path of humiliation, self-denial and self-sacrifice. Satan approached Christ as he approached Adam and Eve in Eden, but he failed in his purpose. Christ declared, “The prince of this world cometh and hath nothing in me.” [John 14:30.]

The religion of error and superstition bore its fruit, bigotry, cruelty, falsehood, murder. These were exercised on the person of the only begotten Son of God. The priests tried in every way to entrap Christ, to find in Him something that they could use against Him. But notwithstanding the fact that they hired the ignorant tools of the enemy to bear a testimony which they had put in their mouths, nothing was found in Christ worthy of condemnation. Three times the judge declared, “I find no fault in him.” [John 18:38; 19:4, 6.] Yet instead of protecting Christ as an innocent man, and thus earning the reputation of being a just and considerate ruler, Pilate gave Him up into the hands of the mob. The only begotten Son of God was placed on trial, but it was a mock trial from beginning to end. It was shown to the world that the religion of the Jewish teachers was a religion of oppression. It proved unable to reform them. Tradition and rites of no value whatever were exalted above the Word of God. Truth indeed had “fallen in the streets, and equity could not enter.” [Isaiah 59:14.]

The religious rulers rejected and condemned Him who was the Light of the world, the One who shone amid the moral darkness, and who in a moment could have struck off His fetters. Christ was obliged to tell them that by their resistance of righteousness they had served their day, and that the vineyard would be given to other husbandmen. Claiming to have the only true religion of the world, they turned from the truth itself, and crucified One who was the truth because He bore witness against their evil works. Light shone amid the darkness, but the darkness comprehended it not. Injustice and fraud lifted themselves in triumph, and Satan was pleased with the success of his plans.

Christ gave the lesson of the blighted fig tree in order to teach an important lesson. For the time, He invested the tree with moral qualities and made it the expositor of truth. Pretentious in appearance, it stood in the orchard flaunting its rich foliage as if fruit in abundance might be found on it. But Christ searched from the topmost bough to the lowest branches, and found nothing but leaves. He pronounced the curse upon it, and the next morning it was found to have withered away under the curse of Him who created it. “Master,” said Peter, “behold the fig tree that thou cursedst is withered away.” [Mark 11:21.]

By the fig tree Christ represented the Jewish nation. Her doom was to be as sudden and certain as that of the fig tree. The second cleansing of the Temple, the dispersion of those who were buying and selling in the courts, desecrating the place set apart for a holy purpose, connected with the blighting of the fig tree, was symbolical of the future punishment of the Jewish nation. It prefigured the righteous anger of God. Standing as the representative men of the nation, the priests were corrupting the people by their false principles. As the fig tree withered, so would they.

Christ’s lamentation over Jerusalem revealed His heart of love: “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 doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate.” [Matthew 23:37, 38.]

Behold the Son of God suffering on the cross for three terrible hours of agony, enduring the penalty of the transgression of the law, that repentant, believing ones may have eternal life. In the darkest

hour, when Christ was enduring the greatest suffering that Satan could bring to torture His humanity, His Father hid from Him His face of love, comfort, and pity. In this trial His heart broke. He cried, “My God, my God, why hast thou forsaken me?” [Matthew 27:46.]

As He hung upon the cross, angels gathered about the divine Sufferer. As they looked upon their loved Commander, and heard His cry, they asked with intense emotion, “Will not the Lord Jehovah save Him? Shall not that soul-piercing cry of God’s only begotten Son prevail?” We ask, What if it had? What if the world had been left to perish with its accumulation of guilt, while the Commander of all heaven again took up His kingly crown and royal robe, leaving an ungrateful, unappreciative people to perish in their sins?

Not long before this, He said, “Now is my soul troubled, and what shall I say? Father, save me from this hour.” What melting, heart-stirring words. “Father, glorify thy Son, that thy Son also may glorify thee.” The Father respond to this request. “There came a voice from heaven, saying, I have both glorified it, and will glorify it again.” [John 12:27, 28; 17:1.]

As the angels beheld the over-mastering anguish of the Son of God, the words were spoken, “The Lord hath sworn, and he will not repent.” [Psalm 110:4.] Father and Son have clasped their hands, and are mutually pledged to fulfill the terms of the everlasting covenant, to give fallen man another chance.

“Jesus, knowing that all things were [now] accomplished,” cried out with a loud voice, “It is finished.” The work that Thou gavest Me is accomplished. [John 19:28, 30; Mark 15:37.] Thus He gave His dying testimony to men and angels that the work He came to earth to do was to save a perishing world by His death.

When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfillment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands they entered into the solemn pledge that Christ would become the substitute and surety for the human race if they were overcome by Satan’s sophistry. The compact was now being fully consummated. The climax was reached. Christ had the consciousness that He had fulfilled to the letter the pledge He had made. In death He was more than conqueror. The redemption price has been paid. His right hand and His glorious holy arm have gotten Him the victory.

When he uttered the cry, “It is finished,” Christ knew that the battle was won. [John 19:30.] As a moral conqueror, He planted His banner on the eternal heights. Was there not joy among the angels? Not a son, not a daughter of Adam, but could now lay hold on the merits of the spotless Son of God, and say, Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed.

The darkness rolled away from the Saviour and from the cross. Christ bowed His head and died. In His incarnation He had reached the prescribed limit as a sacrifice, but not as a Redeemer. The controversy in regard to the rebellion was answered. The human race have an open door set before them. “These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth.” [Revelation 3:7.]

When Christ cried, “It is finished,” God’s unseen hand rent the strong fabric composing the veil of the Temple from top to bottom. [Matthew 27:50, 51.] The way into the holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all should believe on Christ. He looked upon the victim expiring on the cross, and said, “It is finished. The human race shall have another trial.” The redemption price was paid, and Satan fell like lightning from heaven.

Look at the superscription written above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all, Jew and Gentile, barbarian and Scythian, bond and free, hopeless, helpless, and perishing, to come. Christ has made of none effect the power of Satan. He laid hold of the pillars of Satan’s kingdom, passed through the conflict, destroying him that had the power of death. A way was now opened whereby mercy and truth could meet together, and righteousness and peace kiss each other. By His death Christ perfected forever them that are sanctified. This enabled Him to proclaim with a triumphant voice on the cross of Calvary, “It is finished.” [John 19:30.]

Christ’s heel was to be bruised by Satan. The whole energies of apostasy gathered together in an effort to destroy Him who was the Light of the world, the Truth which makes men wise unto salvation. But no advantage was gained by this confederacy. They knew not what they were doing. Satan bruised Christ’s heel, but Christ bruised Satan’s head. He was indeed enduring the contradiction of sinners against Himself. But every pang of suffering that He endured tore away the foundation of the enemy. With every advance move Satan made, he was effecting his own eternal ruin.

Satan bruised the heel of the seed of the woman, but he could not touch the head of our Mediator. Through death Christ destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished, for Christ’s death brought life and immortality to light through the gospel. Never was the Son of God more beloved by His Father, by the heavenly family, and by the worlds unfallen than when He humbled Himself to bear disgrace, humiliation, shame, and abuse.

When Christ bowed His head and died, He bore the pillars of Satan’s kingdom with Him to the earth. He vanquished Satan in our human nature. The nature by which the enemy was overcome is the same nature over which in Eden he obtained an easy victory. He sustained a humiliating defeat. He was overcome by the human nature of Christ. The power of the Saviour’s godhead was hidden. He must overcome in human nature, relying upon God for His power. This is the privilege of all who accept Jesus Christ. In proportion to their faith will be their victory.

Christ was crucified. The Prince of life had been taken by wicked hands and slain. In His spotless purity, the Son of the infinite God had been killed as a disturber of the peace and customs of the people. He was lying in Joseph’s new tomb. Christ descended into the grave as our Sin-bearer, opening a grave for the sins of all who will accept Him as their personal Saviour.

The night following the crucifixion was the darkest night that the church had ever known. But the redemption price for a fallen world had been paid. The sacrifice for sin had been offered. All heaven was triumphant.

The ceremonies of the Passover moved on with the usual routine. But the imposing dress of the high priest covered a heart that needed the molding of the Spirit of God, but that would never receive it. The ostentatious and ceremonious rites of their religion were mingled with selfishness, fraud, discontent, and unholy passions. The rulers had chosen Barabbas, and Barabbas they would have as long as life should last. They cried out against Christ, "Crucify him, crucify him." [Verse 6.] "His blood be on us and on our children." [Matthew 27:25.] The blood thus invoked upon themselves would indeed be upon them. The characters they had chosen would ever be their characters. By their life and character they contradicted their grand ceremonies. The words, "His blood be on us and on our children," would never cease to torture the hearts of the speakers. The blight of God's curse was upon them. Jesus never spurned the true penitent, but He hated hypocrisy cloaked by a garment of religion.

All heaven heard the challenge, "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." [Verse 42.] Never in outward appearance could humanity descend lower than this. But Satan saw that his disguise was torn away, that the character he had tried to fasten on Christ was fastened on himself. It was as if he had the second time fallen from heaven. He had acted out his own attributes. After the crucifixion, he saw that he had over-reached himself. The charges he had made against Christ were made against God Himself. All heaven saw the cruel work done to Christ. In the dreadful scenes transacted in the judgment hall, God showed to the heavenly universe the spirit that would be manifested by those that are unwilling to yield obedience to His law. God then presented the once hidden principles of Satan's power. All heaven saw them as they were. The sympathies of the heavenly angels were with Christ, and Satan was uprooted.

The principle of rebellion is incurable. Satan revealed his true sentiments through the actions of the priests, who had been blessed with evidence upon evidence, but who would be hardened, not convinced by mere evidence. By the spirit manifested by Christ all through His trial, Satan's power as an accuser of the brethren was proved to be powerful but false. Satan is an accuser, a thief, and a murderer. He instigated men, not only to put to death innocent human beings, but the incarnate God. If he could, he would have held Christ locked in the tomb. In his treatment of the Son of God, Satan showed what he would do if he had the nation wholly under his control. He would murder the innocent and save the wicked, represented by Barabbas. Barabbas represents the class that under Satan's dictation do the works of their father the devil.

Satan will be judged by his own ideas of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise.

The scenes of persecution enacted during Christ's life will be enacted by false religionists till the close of time. Men think that they have a right to take into their charge the consciences of men, and work out their theories of apostasy and transgression. History will be repeated. Christ declared that prior to His second coming the world would be as it was in the days of Noah, when men reached such a pass in following their own sinful imagination that God destroyed them by a flood. [Luke 17:26.] Every power that has been exercised since the betrayal of Christ to force the consciences of men, every court that has taken upon itself to decide man's destiny by its measurement of what constitutes religion, has revealed satanic attributes. Men have betrayed and persecuted God's

chosen ones. They have taken the life that God alone can give. They have done that which they will wish they had never done when they are asked, Who gave you this authority? Who required this at your hands? Who authorized you to put God's children to death?

A large company beheld the events of this day and the day following. Some regard the publicity of Christ's death only as shame and defeat. But this God had appointed. He was betrayed by Judas, forsaken and denied by His disciples. He was scorned as a deceiver, and hunted down as one unfit for human sympathy. He was betrayed in the garden of Gethsemane, and He underwent a mock trial in the judgment hall. He was condemned by Pilate. The governor declared, "I find no fault in him." [John 19:4.] Yet he condemned to death an innocent man, a God disguised by humanity.

Christ was crowned with thorns. His hands and feet pierced by nails. Every step onward in the shameful scene was one of intense suffering. But it was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. It was appointed that these events should take place on the occasion of the Passover.

He who came from the heavenly courts on an embassage of love, mercy, and truth, to save from sin the people that had been made the repositories of sacred truth, and to enlighten the world by the knowledge of God, was crucified. The One to whom the Jewish sacrifices pointed clothed His divinity with humanity, that humanity might become a teacher of humanity. He revealed Himself as the Sent of God, the hope of Israel. He was the foundation of the whole Jewish economy. "I find no fault in him," was the testimony of an irreligious heathen judge. [Verse 6.] But Satan and his synagogue was leagued against divinity. Christ was rejected and dishonored as far as humanity and satanic agencies combined could do the shameful work. They chose a robber and heathen king in the place of the Prince of life. "We have no king but Caesar," they shouted. [Verse 15.] Thus they withdrew from the divine theocracy, choosing a heathen ruler.

He who left the heavenly courts and clothed His divinity with humanity that He might secure the salvation of Israel, and that through them the light might shine to the world, was stigmatized by the highest authorities of the Jewish nation. Heathen rulers confederated with them to put the Redeemer to death. But Christ's word to them is plain and irrevocable, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of glory." [Matthew 26:64.]

In His life Christ fulfilled every specification of the law. Did He do this that from henceforth the law might be made void? and that sinful beings might be given what Satan claimed to be their privilege, a freedom from the law? Has the enemy of God obtained in the world what he was refused in heaven? No; Christ declared, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil." [Matthew 5:17.] Righteousness was leagued with truth to make unrighteousness appear.

By Christ becoming man's substitute, the luster of an abundant vindication is shed on the faithful, obedient child of God. Through entirely innocent, Christ submitted to be punished for man's disobedience. In His own body He offered the antitypical sacrifice, thus paying the penalty and bearing the curse, that no one who believes in Him should perish, but have everlasting life. The rainbow of promise encircles the throne.

In stooping to take the habiliments of a man, Christ did not cease to be God. The human did not become divine, nor the divine human. Christ lived the law of God, showing <all> men and women that through His grace they can do the same. By faith, in His humanity Christ saw what we are permitted to see by faith—the atoning sacrifice connected with the Lord upon the mercy seat. The golden censer is waved, and the incense, the representation of the purity and righteousness of Christ, ascends, bearing the prayers of every soul that receives and believes on Christ to the altar which is before the throne of God. And Jesus is in the midst.

Entire justice was done in the atonement. Christ was the object of that justice. In the place of the sinner, the spotless Son of God received the penalty, and the sinner goes free as long as he receives and holds Christ as his personal Saviour. Though guilty, he is looked upon as innocent. The character of God was shown to the world by the obedience and death of the Son of God. By His own merits Christ covered everything that the justice of God demanded. God's character as a God of holiness, a God of goodness, compassion, and love combined, was expressed in His Son. In the cross of Christ God gave the mightiest pledge of justice and love. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from works to serve the living God?" [Hebrews 9:13, 14.]

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When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. The lamb prefiguring Christ—for to Him all sacrificial offerings pointed—had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people look on. But the earth trembled and quakes, for the Lord Himself draws near. With a rending noise, the veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt. Here God had once manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle. He entered in once a year to make an atonement for the sin of the people. But lo, this veil is rent in twain. No longer is there any secrecy there.

All is terror and confusion. The priest is about to plunge his knife to the heart of the victim, but the knife drops from his nerveless hand, and the lamb, no longer fettered, escapes. At the moment that the expiring Saviour exclaimed, "It is finished," an unseen hand rent the veil of the Temple from the top to the bottom. [John 19:30; Matthew 27:50, 51.] Thus God said, "I can no longer reveal my presence in the Most Holy Place."

Type had met antitype in the death of God's Son. The Lamb of God, slain from the foundation of the world, is dead. The way into the Holiest of all is laid opened. A new and living way, which has no veil between, is offered to all. From henceforth all may walk in this way. No longer need sinful, sorrowing humanity await the coming of the high priest. It was as if a living voice had spoken to the worshipers: "There is now an end to all sacrifices and offerings. The Son of God has come according to His Word, Lo I come (in the volume of the book it is written of me) to do thy will O God." "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

At the setting of the sun on the evening of the preparation, trumpets sounded signifying that the Sabbath of rest had begun. The next day the courts of the Temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White turbaned priests, in their officiating dress, full of busy activity, were preparing to perform their duties. But some present were not at rest, as they offered the blood of bulls and goats for the sin of Israel. They were not conscious that type had met antitype, that an infinite sacrifice had been offered for the sin of the world.

But never had the services been performed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual, but the sense of strangeness pervaded everything. One after another inquired about the strange event that had taken place. Hitherto the Most Holy place had always been most sacredly guarded from intrusion. It was left in sacred solitude. Only once a year was it entered, and then by the high priest. But now a curious horror is seen on many countenances, for this apartment was open to all eyes. At the very moment that Christ has expired, the heavy veil of tapestry, made of pure linen, and beautifully wrought with scarlet and purple, had been rent from top to bottom. The place where Jehovah had met with the priest, to communicate His glory, the place that had been God's sacred audience chamber, lay open to every eye—a place no longer recognized by the Lord.

Many who at that time united in the services of the Passover never again took part in them. Light was to shine into their hearts. The disciples were to communicate to them the knowledge that the great Teacher had come.

According to their practice, the people brought their sick and suffering to the temple courts, inquiring, Who can tell us of Jesus of Nazareth, the Healer? Some had come from far to see and hear Him who had healed the sick and raised the dead. With persistent earnestness they asked for Him. They would not be turned away. But they were driven from the temple courts, and the people of Jerusalem could not fail to see the contrast between this scene and the scenes of Christ's life.

On every side was heard the cry, We want Christ, the Healer. A world without a Christ was blackness and darkness, not only to the disciples and to the sick and suffering, but to the priests and rulers. The Jewish leaders, and even the Roman authorities, found it harder to deal with a dead Christ than with a living Christ. The people learned that Jesus had been put to death by the priests. Inquires were made regarding His death. The particulars of His trial were kept as private as possible, but during the time that He was in the grave, His name was on thousands of lips, and reports of His mock trial, and of the inhumanity of the priests and rulers were circulated everywhere.

By men of intellect the priests were called upon to explain the prophecies of the Old Testament concerning the Messiah, and while trying to frame some falsehood in reply, the priests became like men insane. Upon many minds the conviction rested that the Scriptures had been fulfilled.

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and just, (the same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews, who also himself waited for the kingdom of God. This man went unto Pilate and begged the body of Jesus." [Luke 23:50-52.]

Joseph was a disciple of Christ, but in the past he had not identified himself with Him for fear of the Jews. He now went boldly to Pilate, and asked [for] the body of Jesus. He was a rich man, and this gave him influence with the governor. Had he delayed, the body of the Saviour would have been placed with the bodies of the thieves in a dishonored grave.

Nicodemus, a chief ruler and a rabbi, was also a disciple of Christ. He had come to the Saviour by night, as if afraid to have known that his heart was troubled. That night he listened to the most important discourse that ever fell from the lips of man. The words he heard had penetrated his soul. He had been enlightened by them, but still he had not identified himself with Christ. He had been among the number spoken of by John. "Among the chief rulers many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." [John 12:42.] But Nicodemus had endeavored, as far as he could, to defend Christ. On one occasion he had asked the priests, "Doth our law judge any man before it hear him, and know what he doeth?" "Art thou also of Galilee?" was the retort. "Search, and look; for out of Galilee ariseth no prophet." [John 7:50-52.]

After the crucifixion Nicodemus came to the cross, bringing a mixture of myrrh and aloes to embalm Christ's body. He had witnessed the cruel treatment of the priests. He had marked Christ's patience and Godlike bearing, even in His humiliation. He now saw more clearly the real character of the high priest, and he came boldly to take the bruised body of his Saviour, looked upon as the body of a malefactor. Thus he identified himself with Christ in His shame and death.

With the death of Christ the hopes of the disciples had perished. Often they repeated the words, "We trusted that it should have been he that should have redeemed Israel." Lonely and sick at heart, they remembered Christ's words, "If they do these things in a green tree, what shall be done in a dry?" [Luke 24:21; 23:31.] They met together in the upper chamber, and closed and fastened the doors, knowing that the fate of their beloved Teacher might at any time be theirs.

"And that was the preparation day, and the Sabbath drew on. The women also which came with him from Galilee followed after, and beheld the sepulcher, and how his body was laid. And they returned and prepared spices and ointment, and rested the Sabbath day, according to the commandment." [Verses 54-56.]

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was a great earthquake, and the angel of the Lord descended from heaven, and came and rolled back the stone and sat upon it." [Matthew 28:1, 2.]

Mary saw that her Lord was not in the tomb. "Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved and saith unto them, They have taken away the Lord out of the sepulcher, and I know not where they have laid him." [John 20:2.] While Mary was hastening to the abode of Peter and John, other women came to the tomb from another direction, wondering how they would roll away the stone. But they found the stone rolled away, and entering the sepulcher, they saw that the body of their Lord was not there.

“And, behold, there was a great earthquake, and the angel of the Lord descended from heaven.” [Matthew 28:2.] Clothed with the panoply of heaven this angel left the heavenly courts. The bright beams of God’s glory went before him, and illuminated his pathway.

“His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men.” [Verses 3, 4.] Now, priests and rulers, where is the power of your guard?

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamities, 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 shall they 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 reproofs. Therefore they shall eat of the fruit of their own ways, and be filled with their own devices.” [Proverbs 1:24-31.]

“He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree. The Lord has said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel. Be wise therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way, when his wrath is kindled but a little.” [Psalm 2:4-12.]

How impotent on this occasion was the power of the kings and rulers. They could not act their will on Him who was slain for the sins of the world. Had it been possible, the prince of darkness with his apostate army, would have kept forever sealed the tomb that held the Son of God. But a heavenly host guarded the sepulcher. With majestic and terrible tread, the God of heaven, followed by the angels, walked around the tomb of Christ. They had been unseen witnesses of all that had taken place in the mock trial in the judgment hall. Every action was noted; every taunt recorded.

The hour of Christ’s triumph has come. The Lord has broken His bonds in sunder. Christ came forth from the tomb proclaiming, “I am the resurrection and the life.” [John 11:25.] The Saviour’s words to His disciples were fulfilled. “A little while and ye shall not see me, and again a little while and ye shall see me .... Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. ... Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” [John 16:16, 20, 22.]

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Before Pilate and Herod

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“And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ a King.” [Luke 23:1, 2.]

Before the judgment seat Christ stands bound as a prisoner. The judge looks upon Him with suspicion and severity. The people are fast gathering, and spectators are on every side as the charges against Him are read:

“He says he is the King of the Jews.” “He refuses to pay tribute to Caesar.” “He makes himself equal with God.”

“And Pilate asked him saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man.” [Verses 3, 4.]

Pilate was convinced that no evidence of the guilt of Christ could be substantiated, notwithstanding the priests and rulers had declared that He had spoken blasphemy. But the Jews were under the inspiration of Satan as was Cain and other murderers who have determined to destroy life rather than to save it. “And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.” [Verse 5.]

Here Pilate thought he saw a chance how he might rid himself of the whole matter of the trial of Christ. He perceived clearly that the Jews had delivered Christ up from envy. When therefore he “heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself was at Jerusalem at that time.” [Verses 6, 7.]

This was the Herod whose hands were stained with the blood of John. “And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing.” [Verses 8, 9.]

The work and mission of Christ in this world was not to gratify the idle curiosity of princes, rulers, scribes, priests, or peasants. He came to heal the brokenhearted. These hard-hearted, depraved soldiers could no more understand the pure, elevated words of Christ than could the brute creation. Could Christ have spoken any word to heal the bruises of sin-sick souls, He would not have kept silent. But the precious gems of truth, He had instructed His disciples, were not to be cast before swine. And Christ’s deportment and silence before Herod made His silence eloquent.

The Jewish people had brought their long-looked-for Messiah for condemnation to the power to which they themselves were in bondage. They sought to obtain the condemnation of the Prince of life—the only One who could deliver them from their bondage. They had so long been walking away from the light of God’s Word and walking away from God, that they could not recognize Christ in the light of prophecy. They misinterpreted, and misapplied, the Scriptures which testified of Christ and of His mission to the world.

A death chill was upon the Jewish nation. She was passing over a ground that at every advance step was making her ruin certain. She knew not the time of her visitation. She knew not that divine light

had departed from her, that honor, uprightness, sincerity, and truth were lost unto her when she refused the Son of God. As a people their lives were no more to be lives of peace and hope. The temple of the human soul was wrecked for eternity. The truth was spoken by Him who had given His life to save the world that would not be saved: “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.] For a little time they would have a name to live; but they had no vital connection with God, and must die a spiritual death.

And past history will be repeated. A determined conflict is to be waged in the Christian world. Men who are disloyal to the commandments of the living God will, in their supposed self-importance, be inspired by Satan to war against those who follow the Lamb of God which taketh away the sin of the world. And with separation from God’s favor, because of transgression of His law, will come departure from the principles, the spirit, and work of Christ. The result will be that men will become inhuman in their actions toward their fellow men. They suppose that they can have no relief while there is a people presenting before the world the commandments of God which they ignore, while they exalt their human laws and make them more stringent to cover up their transgression of God’s law.

Christ has said, “Beside me there is no Saviour.” [Isaiah 43:11.] It is the gospel, the truth as it is in Jesus, that has brought salvation and life to light. If the professed Christian world would learn their lesson from the Jews’ treatment of Christ, and resolve in God never themselves to tread over the same ground, they would not make themselves responsible for the death of Christ in the person of His saints.

A large company of the priests and elders accompanied Christ to Herod. And when Christ was brought before Herod, these priests and rulers and scribes were all speaking excitedly, bringing in their accusations against Him. But the Tetrarch paid little regard to the charges brought against Christ. He found Him to be innocent of all crime.

The Roman soldiers knew that they would please the low, coarse, hardened rabble and the priests and rulers if they should show Christ all the contempt that a wicked corrupt soldiery could instigate. And they were helped on by the suggestions of Jewish dignitaries themselves. They seemed to treat Christ as they would act a play in a theater. They set the majesty of heaven, the King of Glory, before them as a pretender, and treated Him as an object of derision.

They made the King of glory appear in as ridiculous a light as possible. They clothed Him with an old, purple, kingly robe, which had done service to some king. They placed in His hands an old reed, and on His divine head a crown of cruel thorns, which pierced the holy temples, and sent the blood trickling down His face and beard. The most contemptuous speeches were made before Him. But Christ did not cast upon them one reproachful look. They covered His face with an old garment, and struck Him in the face, saying, “Prophesy who it is that smote thee.” [Luke 22:64.] Then snatching the garment rudely away, they spat in His face, and smote Him with the reed with all the brutal force of a corrupt soldiery. The most grotesque attitudes, the most vile language, were used, while in mock humility they bowed before Him.

But although they tried their utmost, they could not degrade Christ. Infinitely pure, stainless as the spotless lily, was the attitude and character of Christ. Satan and his synagogue of evil angels were

present when those filthy rags were placed upon the Son of God. The Jews had desired evidence of His divinity by working a miracle; but here they had far greater evidence than any miracle that could have been wrought. They had no more perceptive power to discern the Son of God than had the brute creation. God had spoken from heaven, “This is my beloved Son” [Matthew 3:17], but nothing less than the decided judgment of God upon them would have the least effect upon their coarse, debased minds. Spiritual things are spiritually discerned.

The only hope of man was this submission of Christ to all that He should endure from the hands and hearts of men. Stirred by a power from Satan they did a work that seemed as if all humanity had been cut away from their character. “And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.” [Luke 23:11, 12.]

When Christ shall come in His own glory, and the glory of the Father, escorted by the armies of heaven, a crown within a crown upon His sacred head, His searching eye as a flame of fire burns into the very souls of those who are His enemies. He is clothed in a garment of the whitest white, such as no fuller on earth can white it, and girded about the breasts with a golden girdle, then the men who have acted out all this farce and debasing mockery will see Him as He is. They will understand what is comprehended in the wrath of the Lamb. This very scene they have enacted will stand out in all its degrading particulars in living, speaking symbols. Then they will have a knowledge of the value of the human soul, and the virtue of character, the Christlikeness they might have obtained and did not.

The tree of knowledge of evil, withheld from them for their good, they have greedily plucked of, and eaten, and continued to eat until unlawful deeds poisoned their thoughts and degraded their aspirations for healthful piety and eternal good. They have separated from God and united with their disobedience, boldness and cunning and cruelty. They see it all, their entrusted capabilities tainted, corrupted, degraded. They sense then what they have done. They see then that the power of their entrusted capacities they might have employed for good, and not for evil. The whole work of their lives fills them with abhorrence of themselves. And as they view the hopelessness of their case, they cry out in awful agony and horror, “Rocks and mountains, fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?” [Revelation 6:16, 17.]

The prophet Isaiah, speaking of Christ, declared, “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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment and who shall declare his generation? for he was cut off out of the land of the living: and for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, because he hath done no violence, neither was any deceit in his mouth.” [Isaiah 53:4-9.]

“Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for they shall bear his iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong (the overcomers); because he hath poured out his soul with death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” [Verses 10-12.]

Herod was convicted. The last rays of His merciful light were shining into his sin-hardened heart. He felt that this was no common man, for divinity had flashed through humanity. At the very time that Christ was encompassed with mockers, adulterers, and murderers, of fathers and mothers, brothers and sisters, Herod felt that he was beholding a God upon His throne. He was the Commander of the heavenly hosts, His abode had been with adoring angels, who had joined the anthems of praise with the celestial choir.

But hard-hearted Herod was untouched by the similitude of God expressed in the countenance of Jesus Christ, who was suffering in consequence of sin. Christ heard the coarse epithets given Him, and the blasphemous accusations poured upon Him from vile, corrupt lips that represented Him as vile as themselves. They tried to measure His character by their own; but altogether another figure, another symbol, back of all the present appearance intruded itself, and they could not efface the scene which they will one day see in all its glory.

O, what shame, what humiliation was put upon our Lord. But all this degradation, this taint and vileness heaped upon Christ, did not detract one jot from His real dignity. His humiliation was not for Himself; He was saving others from eternal ruin. He was the sacrificial offering; but in the offering of beasts no such cruelty was manifested. He had human nature upon Him—the sensitive shrinking from the degrading position He was in. How weak is humanity alone in the hands of men in whose hearts humanity has become extinct through satanic agencies. But all this was permitted to come upon the Sin-bearer in the behalf of man, and to forever settle the question in the minds of the heavenly universe as to the policy and attributes of Satan. By the submission of Christ, His endurance, and in yielding up His life in the most excruciating suffering, the Only Begotten of the Father was to reveal the aggravating character of sin. It is hard to consider, but in this sacrificial offering is evidenced the value that the Lord places upon man.

The warm, loving, sensitive nature of Christ was ever touched with human woe, and His infinite pity makes Him, to all, Christ our brother. There is One who knoweth our frame, whose strength and sympathy and love may be measured by His humiliation in humanity, His suffering and death upon the cross. His strength to endure for our sakes will be made perfect in our weakness if we will suffer for His sake. When one word from Christ would have extinguished every heartless, cruel corrupted tormentor, it made the suffering, the disgrace, the humiliation, as severe as possible. And will man complain at self-denial and self-sacrifice for Christ’s sake when he has by his side One who can sustain him and arm him with His mind, guide with His counsel, and impart His holy will?

After Herod had done his satanic work, he sent Christ, without having pronounced judgment upon Him, back to Pilate, a man convinced, a man convicted of the truth, but unwilling to yield. Pilate seemed wrought upon by unseen influences to acknowledge his convictions in regard to the Holy One of Israel. His wavering mind was compelled to acknowledge that Christ was no pretender, that

not a single trace of deception could be found in His words or deportment. Before all Christ's accusers, he was compelled by his convictions to confess, "I find in him no fault at all." [John 18:38.] His last effort was in behalf of Christ. Before that satanic, maddened throng, he pled for the scourge in the place of the cross.

The determined priests and rulers designed that the scourge should not be left out, but nothing short of the cross would they consent to be His punishment. This is human nature today when under the control of Satan. In this generation this same wily, cruel foe goeth about, seeking whom he may devour. His nature is the same; he is constantly working to destroy every trace of the image of God in man under pretense of piety and religious zeal.

While seeking to set Christ free, Pilate asked Him the question, Art thou the king of the Jews? Jesus replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Again Pilate questioned, "What is truth?" [Verses 33, 37, 38.] But before waiting to receive an answer to so important a question, he descended from the judgment seat and went out into the portico, and said to the chief priests, "Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law and by our law he ought to die, because he hath made himself the Son of God." [John 19:6, 7.] We have no power to put any man to death; therefore, as He is guilty of a capital crime, we have brought Him to you.

Pilate was unwilling to condemn Christ, and he thought he could, irrespective of the rulers, make an appeal to the sympathy of the human side of the character of the mob. He knew he had nothing to hope for in this line from the priests and rulers. He made a short speech declaring that he found no fault in Christ at all. He confirmed the testimony of Herod that the witnesses against Christ were worthless; they did not agree. "I will chastise Christ," he said, "and let him go." [Luke 23:22.] O Pilate, if there is, as you declare, no fault in Him, why will you cause that weary, suffering One to be scourged? Your conscience will ever more be scourged after this day's transaction. This first faltering on the part of Pilate, after he had before all the people pronounced Christ innocent of all crime, that no fault even could be found in him, was the most cruel inhumanity. To gratify the satanic attributes of priests and rulers, he caused His human body great pain.

Pilate was moving against light and overwhelming evidence and conviction. The priests and rulers saw that they could obtain all that they desired. Pilate had evidence and justice on his side, and if he had taken his stand firmly on the ground of Christ's innocence, he would have saved himself the after remorse and despair of a man who had sacrificed innocence to the deadly enmity and hatred of an envious, professedly religious people. Jesus was scourged.

A message from God warned Pilate from the deed he was about to commit. Pilate could have stood guiltless of the crime of delivering Jesus into the hands of deceived religious zealots, who exalted customs and traditions and man-made commandments above the true commandments of God. While Pilate was examining the prisoner, his wife was visited by an angel from heaven, and in a vision of the night, she beheld Jesus and conversed with Him. She at once knew that she was in the presence of Jesus. His personal appearance was such that she had no doubt of His character and mission. Her eyes beheld Jesus and were riveted upon Him. She dreamed that she was looking into the face of God; Jesus looked upon her, and she knew Him to be the Prince of God.

She saw the hands tightly bound as the hands of [a] criminal. She saw Herod and his soldiers doing their dreadful work. She heard the Jewish priests and rulers, filled with envy and malice, madly accusing. She heard the words, "We have a law, and by our law he ought to die." She saw Pilate give Jesus to the scourging, after he had declared, "I find no fault in him." She heard the condemnation of Pilate, and saw him give Christ up to His murderers. She awoke with a cry of horror. Calling for pen and paper she wrote him words of warning. Now in his dilemma, a messenger makes his way to Pilate, with the message from his wife, "Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." [Matthew 27:19.]

One other course suggested itself to Pilate whereby he might save Him whom he dare not give up to that maddened power, knowing that for envy they had brought Jesus to the judgment hall. Pagan invention, without one particle of justice in it, had made a custom that at the great national festival there should be set at liberty one prisoner who had been condemned to death. Could the convicted Pilate make use of this subterfuge, and bring about that which he desired—save an innocent man, whose power, even while bound and under accusation, he knew to be the power of no common man, but of God? His soul was in terrible conflict. He would present the true and innocent Christ side by side with the notable Barabbas, and he flattered himself that the contrast between innocence and guilt would be so convincing that Jesus of Nazareth would be their choice.

Barabbas had pretended to be Christ, and had done great wickedness. Under satanic delusion he claimed that whatever he could obtain by theft and robbery and murder was his own. A most striking contrast was presented between the two. Barabbas was a notorious character having done wonderful things through satanic agencies. He claimed to have religious power, a right to establish a different order of things. He claimed to be Christ, and his work was to set the world right.

This false Christ was claiming what Satan claimed in heaven—a right to all things. Christ in His humiliation was possessor of all things. In Him was no darkness at all. In the words of Simeon, He was, "A light to lighten the Gentiles, and the glory of my people Israel." [Luke 2:32.] The light of the sanctuary was to be kept burning before God. It was never to burn dim or go out. God was a light so effulgent, that Lucifer occupied the position of covering cherub, so that the universe could at all times look upon His glory. The light was not needed to give light to the heavenly sanctuary; it was to represent His church, to give light to the world. His chosen Israel was to be the light of the world. That light was never to become extinct.

The words of Daniel mean much. "Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." [Daniel 2:19-22.] Israel was to be the representation of the great light.

Barabbas and Christ stood side by side, and the whole heavenly universe beheld them. The people looked upon the two. Where now were the voices that a few days before were loud in proclaiming the wonderful works that Christ had done? This sudden revolution was the hour and the power of darkness. Then the fickle multitude had been imbued with the enthusiasm of heavenly impulse to pour forth in sacred song their praise and hosannas as Christ rode into Jerusalem. Now the choice

was given them. Pilate asks, “Whom shall we release unto you, Barabbas, or Christ the King of the Jews?” [Matthew 27:17; Mark 15:9.] Will their choice be Christ or Barabbas?

In anticipation of this ordeal Christ had prayed in the garden of Gethsemane, “What shall I say then? Father, save me from this hour?” He Himself answers the question, “But for this cause came I unto this hour.” [John 12:27.] And when accosted by Pilate He said, “For this cause was I born (for this cause I came in human form) and to this end came I into the world, that I might bear witness to the truth.” [John 18:37.] In anticipation He had borne the present crisis all His life. Who can take in or even make an approach to, the sacrifice made by Christ in the change from the heavenly world to the world that was marred and seared by the curse of sin. The suffering of Christ was a lifetime of protracted anticipation.

And now He is to endure the most terrible humiliation from the world He came to save. There arose to heaven a cry of tremendous significance to all the world. All heaven heard that cry in which all seemed to join with a zeal and desperation born of their choice. “Not this man,” they said pointing to Jesus, “but Barabbas.” [Verse 40.] The cry, “Barabbas,” rose like the bellowing of wild beasts. The world’s Redeemer was rejected, the guilty murderer spared.

Who was leader in that throng? He who once knew the peace, the joy, the glory of heaven, he who was once the covering cherub, he who had led the heavenly choir in songs of praise, of glory and of thanksgiving to God. Satan and his angels in human form composed that lawless throng. Here we see what humanity can be and do under the inspiration of satanic agencies. The priests and rulers had persuaded the people to cry with decided energy that Barabbas be released in the place of Christ. God was refused and rejected and put to open shame in His Son. Henceforth Barabbas was to be the choice of the Jews; Barabbas they should have. As a nation they would act out his dictation, and at the very name of Christ they would be filled with madness. Christ had plainly declared, “Ye are of your father the devil;” “he was a murderer from the beginning and abode not in the truth.” [John 8:44.] Satan was personified in Barabbas. The children acted as the father. His works, Christ declared, they would do.

Today Satan’s deception of the churches is more marked and determined. With a power from beneath he is stirring them up with an intensity which they do not discern. He is working to oppress and control the consciences of those who would be loyal to God and keep His commandments. He is working to destroy moral responsibility, to make men who love God worship idols and thus secure them under the black banner of the power of darkness.

While Moses, surrounded by the presence of God and the armies of heaven, talked with Christ in the mount, a most disgraceful scene was being enacted in the camp of Israel. One of the chosen leaders of Israel, appointed of God to stand at the side of Moses, was afraid to take his stand nobly for God and for His name’s glory, and rebuke the first suggestion of the people to commit idolatry. Aaron united with them, supposing he could help them. But the inquiry arises, In what way? It is impossible to conjecture. Aaron made the thing they asked for, a molten calf, and they ate and drank, and had a wonderful festival after the licentious practices of the heathen. Proclamation was made throughout the encampment whom they would serve.

And here the priests and rulers rejected Jesus—the One whom their elders had conversed with face to face. They had been permitted to see the glory of God—Jesus Christ standing in the paved walk of

sapphire stone. They had been in wonderful glory. But look, and see the human beings shouting madly over a senseless brazen calf of their own invention: “These be thy gods, O Israel, which brought thee out of the land of Egypt.” [Exodus 32:4.] In the days of Samuel they rejected their invisible Leader and Counsellor for an earthly king who would lead their hosts and reign over them. Thus they were constantly rejecting the true and only begotten Son of God, and for what? And now, again, their choice is made. Barabbas is to be spared, and Christ sacrificed.

And thus it will be in these last days. Christ who came to magnify the law and make it honorable will be rejected, antichrist will be accepted. False laws, the commandments of men, will be rigorously enjoined. False issues will be created and the consciences of men be brought under the control of human beings who are not under the control of God. Men in power will bind up with the power of darkness, and make void the immutable law of Jehovah. The followers of Christ will suffer persecution and death for the truth’s sake. [File copy ends here.]

[The White Estate file copy ends here, as does another typewritten original. A third typewritten copy contains the following five additional paragraphs. For a discussion of these questionable paragraphs see: https://whiteestate.org/legacy/issues-scapegoat-asp/.]

O what delusions are already captivating the religious world! It is well for us to consider the deepening humiliations of the Son of God as He is presented before the world for their choice or rejection. The Son of the living God and the father of lies is being represented to every individual. Which will you choose, Christ, or the apostate who was a liar from the beginning, and the father of lies?

Some apply the solemn type, the scapegoat, to Satan. This is not correct. He cannot bear his own sins. At the choosing of Barabbas, Pilate washed his hands. He cannot be represented as the scapegoat. The awful cry, uttered with a hasty, awful recklessness, by the Satan-inspired multitude, swelling louder and louder, reaches up to the throne of God, “His blood be upon us and upon our children.” [Matthew 27:25.] Christ was the Scapegoat, which the type represents. He alone can be represented by the goat borne into wilderness. He alone, over whom death had not power, was able to bear our sins. [See comment above.]

Behold in the destruction of Jerusalem the doom which the Jewish nation pronounced upon themselves in the words, “His blood be upon us and upon our children.” [Verse 25.] Their prayer was heard. The blood of the Son of God was upon their children and their children’s children in a living, perpetual curse. The children of Israel who chose Barabbas in the place of Christ will feel the cruelty of Barabbas as long as time shall last. How was a national sin and a nation's ruin due to the religious rulers!

The question has been asked, Will religious bigotry and fanaticism ever induce religionists of this age to do as did the Jewish nation? It seems impossible that we shall ever reject Christ and accept Barabbas. Shall we be guilty of a sin similar to the Jews, and cry out, “Not this man, but Barabbas”? [John 18:40.] It seems an impossibility. Men may say, Never, I can never reject my Saviour, disown Christ. But they are to do this very thing. Priests and rulers will bring about just such an issue, and history will be repeated. The development of sin, which is the transgression of the law, will be continually strengthening its tendencies to become more sinful, to multiply by rejecting light and warnings and truth, and propagate a whole harvest of sin.

Every sin leaves its trace behind. Action will create a repetition of that action. And after the foundation of sin has been laid, he can never be converted to a regular bias. His choice is made, his destiny certain. The choice of Barabbas is the sure result of a gradual separation from God in character. This is the sure development of sin. Decisions are made for time and for eternity.

Ms 113, 1897

The Walk to Emmaus

October 14, 1897

On the first day of the week after Christ's crucifixion, the disciples had everything to fill their hearts with rejoicing. But this day was not to all a day of joy. To some it was a day of uncertainty, confusion, and perplexity. The apparent unbelief of the disciples in the testimony of the women gives evidence of how low their faith had sunk. The women brought tidings that a vision of angels had appeared to them, and had positively affirmed that Christ had risen from the dead, and that they themselves had seen Jesus alive in the garden.

But still the disciples seemed unbelieving. Their hopes had died with Christ. And when the news of His resurrection was brought to them, it was so different from what they had anticipated, that they could not believe it. It was too good to be true, they thought. They had heard so much of the doctrines and the so-called scientific theories of the Sadducees that the impression made on their minds in regard to the resurrection was vague. They scarcely knew what the resurrection of the dead could mean. They were unable to take in the great subject.

From eye witnesses, some of the disciples had obtained quite a full account of the events of Friday. Others beheld the scenes of the crucifixion with their own eyes. In the afternoon of the first day of the week, two of the disciples, restless and unhappy, decided to return to their home in Emmaus, a village about eight miles from Jerusalem. Sad, discouraged, and hopeless they pursued their evening walk, talking over the scenes of the trial and the crucifixion. Their voices were full of mournful weeping. Never had they been so utterly discouraged. Hopeless and faithless, they were walking in the shadow of the cross. They were filled with gloomy forebodings for the future.

They had not advanced far on their journey when they were joined by a stranger. But they were so absorbed in their gloom and disappointment that they did not observe Him closely. They continued their conversation, expressing the thoughts of their hearts. They were reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend. As they talked of the events that had taken place, Jesus longed to comfort them. He had seen their grief, and understood the conflicting, perplexing ideas that brought to their minds the thought, Can this man, who suffered Himself to be so humiliated and so cruelly treated be the Christ? Their grief could not be restrained, and they wept. Jesus knew that their hearts were bound up with Him in love, and He longed to take them in His arms and wipe away their tears, and put joy and gladness in their hearts. But He must first give them lessons that they would never forget.

"He said unto them, What manner of communications are these that ye have with one another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering said unto him, Art thou a stranger in Jerusalem, and hast not known the things which are come to pass in these days?" They told Him of their disappointment in regard to their Master, "how the chief priests and our rulers

delivered him to be condemned to death, and have crucified him." With hearts sore with disappointment, and with quivering lips, they said, "We trusted that it had been he which should have redeemed Israel, and besides all this, today is the third day since these things were done." [Luke 24:17, 18, 20, 21.]

Why did not the disciples remember Christ's words, and realize that events were to be as they had been. Why did not they realize that the last part of His disclosure would be just as verily fulfilled as the first part, that the third day He would rise again? This was the part they should have remembered. The priests and rulers did not forget this. The day that followed the day of preparation, "the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." [Matthew 27:62, 63.] Why did not the disciples remember these words?

"Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" [Luke 24:25, 26.] The disciples wondered what this stranger could know that He should penetrate to their very souls and speak with such earnestness, tenderness, sympathy, and with such hopefulness. For the first time since Christ's betrayal in the garden, they began to feel hopeful. Often they looked earnestly at their companion, and thought that His words were just the words that Christ would have spoken. They were filled with amazement, and their hearts began to throb with expectation, hope, and joy.

Beginning at Moses, the very Alpha of history concerning Himself, Christ "expounded unto them in all the Scriptures the things concerning himself." [Verse 27.] There are many who discount Old Testament history. They advocate the idea that the New Testament takes the place of the Old, and that therefore the Old Testament is no longer of any use. But Christ's first work with His disciples was to begin at the Alpha of the Old Testament to prove that He was to come to this world and pass through the experiences that had taken place in His incarnation. The rejection of the Son of God was plainly seen by the prophets.

Christ gave His disciples a correct idea of what He was to be in humanity. The idea of a Messiah that was to take His throne and kingly power, in accordance with the ideas of men, had been misleading, and would interfere with a correct apprehension of His descent from the highest to the lowest position that could be occupied. Christ would have the ideas of His disciples pure and true in every specification. They must understand, as far as possible, in regard to the cup of suffering that was apportioned to Him. He showed them that the awful conflict that they could not yet understand, but that they should understand, was the fulfillment of the covenant made before the foundation of the world was laid. Christ must die as every transgressor of the law will die if he continues in sin. All this should be, but it would not end in defeat, but in glorious, eternal victory. He told them that every effort must be made to save a world from sin. His followers must live as He lived, and work as He worked, with intense, persevering effort.

Thus Christ discoursed with His disciples, opening their minds that they might discern the Scriptures. The disciples were weary, but the conversation did not flag. Words of life and assurance fell from the Saviour's lips. But still their eyes were holden. As He told them of the overthrow of Jerusalem, they looked upon the doomed city with weeping. But little did they know what was to come upon that impenitent city. They did not suspect who their travelling companion was. They did not think that the subject of their conversation was walking by their side, for Christ referred to Himself as thou He

were another person. They thought that He was one of those who had been in attendance at the great feast, and who was now returning to His home. Thus they proceeded, making their way over the rough places in the road, while the One who was soon to take His position at the right hand of God, and who could say, “All power is given unto me in heaven and in earth,” walked beside them. [Matthew 28:18.]

During the journey the sun had gone down, and before the travellers reached their place of rest, the laborers in the fields had left their work. As the disciples were about to enter their house, the Stranger appeared as though He would continue His journey. But the disciples felt drawn to Him. Their souls hungered to hear more from Him. “Abide with us,” they said, “for it is toward evening, and the day is far spent.” Christ responded to the invitation without making any excuses. “He went in to tarry with them.” [Luke 24:29.]

Had the disciples failed on this occasion to press their invitation, they would not have known that their travelling Companion was no other than the risen Lord. Christ never forces His company upon any one. He interests Himself in those who He knows need Him. But if they pass along, indifferent and careless, never thinking of the heavenly Guest, or asking Him to abide with them, He passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked and talked with them by the way.

The simple evening meal of bread is prepared. It is placed before the Guest, and He puts forth His hands to bless the food. Why do the disciples start back in astonishment? Their Companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of nails. Both exclaim at once, It is the Lord Jesus. He has risen from the dead.

They rise to cast themselves at His feet and worship Him. But He has vanished out of their sight. They look at the space which had been occupied by One whose body had lately lain in the grave, and say to each other, “Did not our hearts burn within us while he talked with us by the way, and opened to us the Scriptures?” [Verse 32.]

But with this great news to communicate, they cannot sit and talk. Their weariness and hunger have gone, and full of joy, they immediately set out again on the same path by which they came, hurrying to tell the tidings to His disciples in the city. The moon has set, but the Sun of Righteousness has shone upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Saviour. They no longer mourn over Him as dead, but rejoice over a living Redeemer. “Christ is risen,” they repeat over and over again. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Emmaus. They must tell Who had joined them by the way. They carried the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and eternity hang. Christ has risen from the dead. He who is the antitype of the sheaf of the first fruits, which was waved before the Lord, has come forth from the dead.

In some parts the road was not safe or secure, but they climbed over the steep places, slipping on the smooth rocks. They did not know, they did not see that they had the protection of Him who has just travelled the road with them. With their pilgrim’s staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Sometimes running, sometimes stumbling, they urge their way forward, their unseen Companion close beside them.

Entering Jerusalem, they go to the upper chamber where Christ spent the hours of the last evening before His death instructing His disciples. It is late, but they know that the disciples will not sleep till they know for a certainty what has become of the body of their Lord. They find the door of the chamber securely barred. They knock for admission, but no answer comes. All is still. Then they give their names. The door is carefully unbarred, but as soon as they have entered, it is again fastened, to keep out spies.

The travellers find all in surprised excitement. The voices of those in the room break out into thanksgiving and praise, saying, "The Lord is risen indeed, and hath appeared unto Simon." [Verse 34.] Then the travellers, panting with the haste with which they have made their journey, tell the wondrous story of how, as they were journeying along full of discouragement and hopelessness, they were joined by a Stranger. With wonder and hope, they relate how He opened the Scriptures to them, and how they invited Him to abide with them. They tell how they prepared the evening meal, and when, as their Guest had extended His hands to bless the food, they recognize Him. Their eyes were indeed opened. They saw the marks of the nails, and rose up to worship Him, but He vanished out of their sight.

They have just finished their story, and some are saying that they could not believe it, for it is too good to be true, when behold, another person stands before them. Every eye is fastened upon the Stranger. No one has knocked for entrance. No footstep had been heard. The disciples are startled, and wonder what it means. Then they hear a voice which is no other than the familiar voice of their Master. Clear and distinct the words fall from His lips, "Peace be unto you." [Verse 36.]

"Then" John states, "were the disciples glad, when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." [John 20:20-23.]

No one is to venture presumptuously into the work of God. He is not to go unless the Holy Spirit is evidently upon him. Only under the supervision of the Holy Spirit can Christ's followers work as He worked.

That evening Christ showed His disciples His hands and His feet, that no doubt that he was the Christ might exist in their minds. "Behold my hands and my feet," He said, "That it is I myself; handle me, and see; for a spirit hath not flesh and blood as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of a broiled fish, and an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words that I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." [Luke 24:39-48.]

Ms 113a, 1897

The Walk to Emmaus

December 29, 1897 [typed]

From Ms 113, 1897.

On the day of Christ's resurrection the disciples had everything to fill their hearts with rejoicing. But this day was not to all a day of rejoicing. To some it was a day of confusion, uncertainty, and perplexity. The women brought tidings that angels had appeared to them assuring them that Christ had risen from the dead. They affirmed that they themselves had seen Jesus alive. But still the disciples doubted. Their apparent unbelief in the testimony of the women shows how low their faith had sunk. Their hopes had died with Christ; and when the news of his resurrection was brought to them, it was so different from anything they had anticipated, that they could not believe it. It was too good to be true, they thought. They had heard so much of the doctrines and the so-called scientific theories of the Sadducees that their belief in the resurrection was vague. They scarcely knew what the resurrection from the dead could mean.

From eye-witnesses some of the disciples had obtained an account of the events of Friday. Others beheld with their own eyes the scenes of the crucifixion. In the afternoon of the first day of the week, two of the disciples, restless and unhappy, decided to return to their home in Emmaus, a village about eight miles from Jerusalem. Sad, discouraged, and hopeless, they pursued their evening walk, talking over the scenes of the trial and crucifixion. Their voices were full of mournful weeping. Never had they been so utterly discouraged. Hopeless and faithless, filled with gloomy forebodings for the future, they were walking in the shadow of the cross.

They had not advanced far on their journey when they were joined by a stranger. But so absorbed were they in their gloom and disappointment that they did not observe him closely. They were reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend, and they continued their conversation, expressing the thoughts of their hearts. As they talked of the events that had lately taken place, their grief could not be restrained, and they wept. Jesus longed to comfort them. He saw their grief, and understood the conflicting, perplexing ideas that brought to their minds the thought, Can this man, who suffered himself to be so humiliated and so cruelly treated, be the Christ? He knew that their hearts were bound up with his love, and he longed to take them in his arms and wipe away their tears, filling them with joy and gladness. But first he must give them a lesson they would never forget.

"What manner of communications are these that ye have one to another, as ye walk, and are sad?" he asked. "And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" They told him of their disappointment in regard to their Master, "how the chief priests and our rulers delivered him to be condemned to death, and have crucified him." With hearts sore with disappointment, and with quivering lips, they said, "We trusted that it had been he which should have redeemed Israel, and besides all this, today is the third day since these things were done." [Luke 24:17-21.]

Why did not the disciples remember Christ's words, and realize that events were to be as they had been? Why did they not believe that the last part of his disclosure would be as verily fulfilled as the

first part—that on the third day he would rise again? This was what they should have remembered. The priests and rulers did not forget this. On the day after Christ's crucifixion they went to Pilate, saying, "Sir, we remember that this deceiver said, while he was yet alive, After three days I will rise again." [Matthew 27:63.] Why did not the disciples remember these words?

"Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ have suffered these things, and to enter into his glory?" [Luke 24:25, 26.] The disciples wondered what this stranger could know, that he should speak with such earnestness, tenderness, sympathy, and hopefulness, and why his words should penetrate to their very souls. For the first time since the betrayal in the garden, they began to feel hopeful. They looked earnestly at their companion, and thought that his words were just the words that Christ would have spoken. They were filled with amazement, and their hearts began to throb with expectation, hope, and joy.

Beginning with Moses, the very Alpha of history concerning himself, Christ expounded unto them in all the Scriptures the things regarding his life and death. Many today discount Old Testament history. They advocate the idea that the New Testament takes the place of the Old, and that therefore the Old Testament is no longer of any use. But Christ's first work was to begin with the Old Testament to prove that he was to come to this world, and pass through the experiences that had taken place in his incarnation.

Christ gave his disciples a correct idea of what he was to be in humanity. The expectation cherished by the priests, of a Messiah that was to take the throne and exercise kingly power in accordance with man's ideas, had misled the disciples, and Christ saw that it would interfere with a correct apprehension of his descent from the highest to the lowest position that could be occupied. Christ desired the ideas of his disciples to be pure and true in every specification. They must understand as far as possible in regard to the cup of suffering that had been apportioned to him. He showed them that the awful conflict which they could not understand, but which they would one day understand, was the fulfillment of the covenant made before the foundation of the world was laid. Christ must die as every transgressor of the law, if he continues in sin, will die. All this should be; but it would not end in defeat, but in glorious, eternal victory. The Saviour told his disciples that every effort must be made to save the world from sin. His followers must live as he lived, and work as he worked, with intense persevering effort.

Thus Christ talked with the two disciples, opening their minds that they might understand the Scriptures. The disciples were weary, but the conversation did not flag. Words of life and assurance fell from the Saviour's lips. But still the eyes of his hearers were holden. They did not suspect who their companion was. They did not think that the subject of their conversation was walking by their side; for Christ referred to himself as though he were another person. They thought that he was one of those who had been in attendance at the great feast and was now returning to his home.

Thus the travelers proceeded, making their way over the rough places in the road, while the One who was soon to take his position at the right hand of God, and who could now say, "All power is given unto me in heaven and in earth," walked beside them. [Matthew 28:18.] During the journey the sun had gone down, and before the disciples reached their place of rest, the laborers in the fields had left their work. As they were about to enter their house, the stranger appeared as though he would continue his journey. But the disciples felt drawn to him. Their souls hungered to hear more from him. "Abide with us," they said; "for it is toward evening, and the day is far spent."

Without making any excuse Christ responded to the invitation. “He went in to tarry with them.” [Luke 24:29.]

Had the disciples failed on this occasion to press their invitation, they would not have known that their travelling companion was no other than the risen Lord. Christ never forces his company upon any one. He interests himself in those who he knows need him. But if they pass along, indifferent and careless, never thinking of the heavenly guests, or asking him to abide with them, he too passes on. Thus many meet with great loss. They do not know Christ any more than did the disciples as he walked and talked with them by the way.

The disciples and their guest enter the house, and the simple evening meal is prepared. It is placed before the guest, and he stretches forth his hands to bless the food. Why do the disciples start back in astonishment? Their companion spreads forth his hands in exactly the same way as their Master used to do. They look again, and lo, they see in his hands the print of nails. Both exclaim at once, It is the Lord Jesus. He has risen from the dead. They rise to cast themselves at his feet and worship him. But he has vanished out of their sight. They look at the space which has been occupied by One whose body has lately lain in the grave, and say to each other, “Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?” [Verse 32.]

But with this great news to communicate, they cannot sit and talk. Their weariness and hunger are gone, and full of joy they immediately set out again on the same path by which they came, hurrying to tell the tidings to the disciples in the city. The moon has set, but the Sun of Righteousness is shining upon them. Their hearts leap for joy. In some parts the road is not safe or secure, but they climb over the steep places, slipping on the smooth rocks. They do not know, they do not see, that they have the protection of Him who has just travelled the road with them. With their pilgrim’s staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Thus sometimes running, sometimes stumbling, they urge their way forward, their unseen companion close beside them.

The disciples feel as though they are in a new world. Christ is a living Saviour. They no longer mourn over him as dead. Christ is risen, Christ is risen, they repeat over and over again. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Emmaus. They must tell them who joined them by the way. They carry the greatest message ever given to the world—a message of glad tidings upon which the hopes of the human family for time and for eternity depend. Christ has risen from the dead. He who is the antitype of the sheaf of the first fruits, has come forth from the grave.

Entering Jerusalem the disciples go to the upper chamber where Christ spent the hours of the last evening before his death instructing his disciples. It is late, but they know that the disciples will not sleep until they know for a certainty what has become of the body of their Lord. They find the door of the chamber securely barred. They knock for admission, but no answer comes. All is still. Then they give their names. The door is carefully unbarred, but as soon as they have entered, it is fastened, to guard against spies.

The two travelers find all in surprised excitement. The voices of those in the room break out into thanksgiving and praise, saying, “The Lord is risen indeed, and hath appeared unto Simon.” [Verse 34.] Then the travelers, panting with the haste with which they made their journey, tell the

wondrous story of how as they were journeying along full of hopelessness and discouragement, they were joined by a stranger. With wonder and hope filling their hearts, they relate how he opened the Scriptures to them, and how they invited him to abide with them. They tell how as their guest extended his hands to bless the food placed before him, they recognized him. Their eyes were indeed opened. They saw the marks of the nails, and rose up to worship their risen Lord, but he vanished out of their sight.

They have just finished their story, and some are saying that they cannot believe it; for it is too good to be true, when, behold, another person stands before them. Every eye is fastened upon the stranger. No one has knocked for entrance. No footstep has been heard. The disciples are startled, and wonder what it can mean. Then they hear a voice that is no other than the familiar voice of their Master. Clear and distinct the words fall from his lips, "Peace be unto you." [Verse 36.]

"Then," John writes, "were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so I send you. And when he has said this, he breathed on them, and said unto them, Receive ye the Holy Ghost." [John 20:20-22.]

Ms 114, 1897

To the Faithful in Christ Jesus

"Sunnyside," Cooranbong, New South Wales, Australia

October 7, 1897

I attended meeting, and spoke in the upper chamber where we assemble to worship on the Sabbath. The room was full of our people. I spoke from Ephesians: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." [Ephesians 1:1, 2.]

This letter is addressed to the faithful in Christ Jesus. Precious words! We will hope that all were worthy of the confidence and love that Paul had for those brethren whom he addressed.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." [Verse 3.] We should appreciate the words of the apostle. How far from narrowness is his statement. He gives praise to God because of the great spiritual blessings in heavenly places in Christ, "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." [Verse 4.]

This work was wrought out by the Father and the Son for the benefit of the whole world. If men whom God created should be seduced by the apostate who fell from heaven, Christ pledged Himself to become his substitute and surety, giving man a second trial. When man transgressed even the smallest precept of Jehovah, it was disobedience just the same as though the test were larger. But how is the grace, mercy, and love provided! The divinity of Christ undertook to bear the sins of the transgressor. This ransom is on solid ground; this pledged peace is for the heart that receives Jesus Christ. And in receiving Him by faith we are blessed with all spiritual blessings in heavenly places in Christ.

How could the language be more explicit and full? “He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” [Verses 4, 5.] Here is the ground of our faith. You dare not risk the “suppose so,” the haphazard religion of this age, that knows so little of self-denial and self-sacrifice. This is a fashionable, convenient, self-indulgent religion. If we would be saved, we must be obedient subjects of the kingdom of God. The law of Jehovah will allow no license for transgression. He has pledged to save man from his sins, but not in his sins. We may repent, we may receive pardon, we may fix our eyes on the matchless ransom paid by Jesus Christ on the cross. “The Lord hath laid on him the iniquity of us all,” the whole world. [Isaiah 53:6.] Christ bore the weight of our sins, a weight sufficient to crush a world.

Sin and transgression is a fearful element. Legions of angels in the heavenly courts, which excel in strength, abused their precious privileges, and joined the ranks of Satan against God. They fell from their high estate to the lowest apostasy, and were exiled from heaven. And so every soul will choose sides. No one will gain an entrance into heaven with their sins unconfessed and unforgiven. But all who come to Christ for pardon, He will in no wise cast out. They may be converted, and remain converted, if they will accept the grace of God through Jesus Christ, and become adopted as children through His merits. And living in that grace, they will become obedient children because of the ransom paid on the cross. The Lord God is wholly reconciled to the humbled transgressor who becomes loyal to God, and keeps His commandments.

The times in which we now live call for whole-souled helpers. The practical character of the doctrines which we profess will make an impression upon hearts, for heavenly messengers co-operate with the worker whose faith and works are combined. He who has a vital connection with Jesus Christ will have a testimony to bear as a witness for the Master. “Ye are my friends,” said Christ, “if ye do whatsoever I command you.” [John 15:14.] All who in truth are friends of Christ will do the works of Christ. We are so inclined to bring unsanctified, unconverted, traits of character into our family government and into the church; and these make our words, our manner, and our spirit not only an offense in the home, but also to the church and to the whole heavenly universe. God calls it a perverse spirit.

If all could see how God regards the selfish, pettish disposition, they would thoroughly despise themselves, and would make decided efforts to cut away from them every disagreeable action. The idea that men can unite with the family of God with all their disagreeable traits of character unchanged in this life is the greatest deception and delusion. The power to overcome depends, not on circumstances, not on any man living, however learned he may be, but on the ever present help which God supplies. The truth is not something to be kept bottled up for private occasions. If the truth is in the heart the receiver will reveal that faith that works by love, and purifies the soul. Its abiding principles in the heart will be manifested at all times and on all occasions.

Paul, in addressing his epistle to the saints which are at Ephesus, and to the faithful in Christ Jesus, says, “Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.” [Ephesians 1:2.] These words are not spoken to the souls out of Christ. All our success, all our efficiency, is in Christ. We must continually look above earthly help, higher than the greatest human power, higher than the apostles. We must fasten our faith directly upon Christ Himself. He has declared, “Without

me ye can do nothing." "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 15:4, 5.]

He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. What will these do? What true evidence will they give of their calling? How will they reveal that they are the chosen of God? In the influence and character of the work that they do, the object of which is the perfecting of the saints in the work of the ministry, the edifying of the body, the church, of Christ.

The apostle could never forget his conversion from a persecutor of all who believe on Christ, to a believer in Him. What a bearing this conversion had on all his after life! What an encouragement it was as he worked on the side of Him whom he once ridiculed and despised. He could never forget the assurance conveyed to him in the first part of his ministry. He could speak intelligently because he had an experience, a personal knowledge, of the Lord Jesus Christ. He had a living, abiding faith, for he cultivated a sense of the presence of Christ in all his works. He received strength in prayer, and as a faithful soldier of Christ he ever looked to his Captain for orders. No amount of obstacles piled up before him could cause him to regard the work as an impossibility, for he realized that "all things are possible to them that believe." [Mark 9:23.]

The battle cry of victory under all circumstances comes sounding down the line to our time, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." [Ephesians 1:4-6.]

Ms 115, 1897

The Risen Saviour.

October 14, 1897

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone at the door of the sepulchre? And when they looked they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said to you." [Mark 16:1-7.]

Luke relates some things more definitely. The angels inquired, "Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful man, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulcher, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene and Joanna, and Mary the

mother of James, and others that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not." [Luke 24:5-11.]

The Sabbath was past, and Mary Magdalene came early in the morning when it was yet dark unto the sepulcher. Other women were to meet her there, but Mary was the first at the sepulcher. They had prepared the sweet spices to anoint the body of their Lord. The women were greatly terrified, and buried their faces in the earth, for the sight of the angels was more than they could endure. The angels were compelled to hide their glory yet more decidedly before they could converse with the women. The women trembled with awe. The angels said, "Fear not ye: for I know 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." [Matthew 28:5, 6.]

When Mary found the stone rolled away from the door of the tomb, "she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and came to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in that other disciple also, which came first to the sepulcher, and he saw and believed. For as yet they knew not the scripture, ..." [John 20:2, 3, 5-9.] "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption." [Psalm 16:10.] "But God will redeem my soul from the power of the grave; for he shall receive me." [Psalm 49:15.]

"Then the disciples went away again to their own home. But Mary stood without at the sepulcher weeping: and as she wept she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus has lain. And they said unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she has thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? ... She, supposing him to be the gardener, saith to him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and said unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I have not yet ascended unto my Father, but go to my brethren, and say unto them, I ascend to my Father, and your Father, and to my God, and your God." [John 20:10-17.]

Jesus first appeared "to Mary Magdalene, out of whom he had cast seven devils, and she went and told them that had been with him, as they mourned." There was no more weeping for Mary. Her heart was filled with joy and rejoicing. "But they, when they had heard that he was alive, and had been seen of her, believed not." [Mark 16:9-11.]

While Mary was absent, He appeared to the women who had come to the sepulcher from another direction. The message was given to the women by the angel, "Go quickly and tell his disciples, Behold he goeth before you into Galilee. There shall ye see him." [Matthew 28:7.] As yet there had been no revelation of Christ to the eleven, and the women went to tell the disciples the wondrous news. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my

brethren that they go into Galilee, and there shall they see me." [Verses 9, 10.] Thus Christ made an appointment for a public meeting with His brethren in Galilee. Who was it that reminded the women who were seeking Christ in the tomb of what the Saviour had said to them previously? It was Christ who had risen, as He had told them He would.

In this connection Mark gives a most precious statement, that must not be overlooked. The angel said to the women, "Go your way, tell his disciples and Peter that he goeth before you into Galilee." [Mark 16:7.] What a comforting message was thus given to the women to give Peter. The last look Jesus had given Peter was after the disciple's thrice repeated denial. Peter was not forgotten by Christ, and this mention of his name signified to him that he was forgiven.

Said the angel, "Why seek ye the living among the dead? He is not here: he is risen; remember how he spake unto you when he was yet in Galilee." [Luke 24:5, 6.] The wonderful instruction that Christ had given His disciples was never to lose its force, but they had to be reminded of the lessons that Christ had repeatedly given them while He was yet with them. "Remember," said the angel, "how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." [Verses 6, 7.] The disciples were surprised that they had not thought of these things before. Why had His words been forgotten?

Christ had spoken to them in regard to His future. "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes and be killed." If he had left the matter there, there would have indeed been cause for the disciples to be hopeless. But He continued, "And be raised the third day." [Matthew 16:21.] But instead of listening to every word spoken by the divine Teacher, Peter allowed his feelings to be stirred at the thought at such a chapter in the Saviour's history. He took him, and began to rebuke him, saying, "Be it far from thee, Lord; this shall not be unto thee." [Verse 22.] The disciples had not yet given up the idea so long cherished that Christ would reign on David's throne as a temporal prince, but Christ said, "Get thee behind me, Satan:" for it was Satan, "for thou savorest not the things that be of God, but those that be of men." [Verse 23.] He would have Peter understand that Satan originated his speech, and that he rebuked Satan. "Get thee behind me." No longer interpose between Me and My disciple.

"And Jesus going up to Jerusalem, took the twelve disciples apart by the way, and said unto them, Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." [Matthew 20:17-19.]

He had declared, "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen, I will go before you into Galilee." [Matthew 26:31, 32.]

How many things the Lord had told His disciples in regard to His sufferings and death and resurrection. Why then did the disciples look on the dark side, and feel so wholly discouraged. Had not Christ anticipated their disappointment? Had He not given them the precious instruction in John 14, 15, 16? "Let not your heart be troubled," He had said, "Ye believe in God: believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that

where I am there ye may be also. ... Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe." [John 14:1-3, 27-29.]

Christ had said everything encouraging that He could, in order that their faith might not die when He died upon the cross. If, after His crucifixion and burial, in the place of giving way to their sorrow, the disciples had carefully reviewed what Christ had told them to prepare them for this time, they would have seen light amid the darkness. They need not have been in such apparently hopeless discouragement.

Before any one had reached the sepulcher, there was a great earthquake. The mightiest angel from heaven, he who held the position from which Satan fell, received his commission from the Father, and clothed with the panoply of heaven, he parted the darkness from his track. His face was like the lightning, and his garments white as snow. As soon as his feet touched the ground it quaked beneath his tread. The Roman guards were keeping their weary watch when this wonderful scene took place, and they were enabled to endure the sight, for they had a message to bear as witnesses of the resurrection of Christ.

The angel approached the grave, and rolled away the stone as though it had been a pebble, and sat upon it. The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angels. Then his voice was heard, "Thy Father calls thee; come forth." And Jesus came forth from the grave with the step of a mighty Conqueror. There was a burst of triumph, for the heavenly family were waiting to receive Him, and the mighty angel, followed by the army of heaven, bowed in adoration before Him as He, the Monarch of heaven, proclaimed over the rent tomb of Joseph, "I am the resurrection and the life." [John 11:25.]

When Christ upon the cross cried out, "It is finished," there was a mighty earthquake, that rent open the graves of many who had been faithful and loyal, bearing their testimony against every evil work, and magnifying the Lord God of hosts. [John 19:30; Matthew 27:50-52.] Now as the Lifegiver came forth from the sepulcher, proclaiming, "I am the resurrection and the life," He summoned from the grave these saints. When alive, at the cost of their lives, they had borne their testimony unflinchingly for the truth. Now they were to be witnesses of Him who had raised them from the dead. These, said Christ, are no longer the captives of Satan. I have redeemed them; I have brought them from the grave as the first fruits of My power, to be with Me where I am, never more to see death or experience sorrow.

During His ministry Jesus raised the dead to life. He raised the son of the widow of Nain and Jairus' daughter and Lazarus. But these were not clothed with immortality. After they were raised they continued to be subject to death and decay. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They were the multitude of captives who ascended with Him as trophies of His victory over death and the grave. They were indeed quickened by the Lifegiver. They came forth as trophies of His victory over death and the grave.

These went into the city, and appeared unto many, declaring, "Christ has risen from the dead, and we be risen with him." Some were terrified at the sight. They bore the most undeniable evidence not

only of their own resurrection, but of the resurrection of the crucified Redeemer. After His resurrection, Christ did not show Himself to any save His followers, but testimony in regard to His resurrection was not wanting. It came from various sources, from the five hundred who assembled in Galilee to see their risen Lord. This testimony could not be quenched. The sacred facts of Christ's resurrection were immortalized.

Those who had been raised were presented as trophies to the heavenly universe, as samples of the resurrection of all who receive and believe in Jesus Christ as their personal Saviour. They were a symbol of the final resurrection of the righteous. That same power that has raised Christ from the dead will raise His church and glorify it, with Christ, as His bride, above all principalities, above all powers, above every name that is named, not only in this world, but in the heavenly courts, the world above.

But where were the Roman guards? They had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ. The angels now sang the song of redeeming love. All united in the song, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways thou king of saints. Thou only art holy. Thy judgments are made manifest." [See Revelation 15:3, 4.] "Who for the joy that was set before him, endured the cross, despising the shame." [Hebrews 12:2.]

The Roman guards fainted and became as dead men under the wonderful, amazing scene which they were permitted to behold. When the heavenly train was hidden from their sight, they arose to their feet and made their way as quickly as their tottering limbs would carry them to the gate of the garden. As they came up staggering like blind or drunken men, their faces pale as the dead, they told to those they met of the wonderful scenes they had witnessed. Messengers preceeded them quickly to the chief priests and rulers, declaring, as best they could, the incidents that had taken place. The guards were making their way first to Pilate, but the priests and rulers sent word for them to be brought into their presence. The hardened soldiers presented a strange appearance, as they bore testimony both to the resurrection of Christ and also of the multitude whom He brought forth with Him as the One who holds life-giving power.

While the women were making known their message as witnesses of the risen Saviour, and while Jesus was preparing a place where He could reveal Himself to a large number of His followers, another scene was being enacted. The watch appointed to guard the sepulcher came into the city. They appeared like men that had been greatly frightened. Their faces were colorless. Going to the chief priests and rulers, they told them what they had seen at the sepulcher. They had not time to think or speak anything but the truth. They thought their story would at once commend itself to the supposedly righteous men who had employed them. But the rulers were not pleased by the report. Joseph and Nicodemus were not with them at this time. Gamaliel was not with them, for the report of the recent transactions had reached him.

The soldiers were bribed to report a falsehood, and the priests guaranteed that if the matter came to Pilate's ears, as it most assuredly would, they would be responsible for the actions of the soldiers. They bribed Pilate to silence. They did more. By special messengers they sent the report they had prepared to every part of the country. They knew that great publicity had been given to the trial of Christ by holding it at the time of the Passover. They knew that the wonderful events that had taken place, the supernatural darkness, the mighty earthquake, could not be without its effect.

Many had believed on Jesus as they saw the terrible sights that took place. They remembered the voice that was heard at the foot of the cross amid the noise and confusion. “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.] As Christ cried out, “It is finished,” the cloud of blackness rolled back from the cross. The light seemed more bright in contrast with the darkness. Then the words of confession were heard, not in whispered tones, but as a witness, “Truly this was the Son of God.” All eyes were turned to the place from whence came the voice. Who had spoken? It was the centurion and the Roman soldiers, heathen and idolaters. Thus was the evidence given that soon our Redeemer would see of the travail of His soul.

What so enlightened and convinced these men that they could not refrain from confessing their faith in Jesus? It was the sermon that was given in every action of Christ and in His silence under cruel abuse. At His trial one seemed to vie with the other in making His humiliation as degrading as possible. But His silence was eloquence. In that lacerated, bruised, broken body hanging on the cross, the Centurion recognized the form of the Son of God.

The priests and rulers were afraid to walk the streets of Jerusalem for fear of meeting Christ. They were anxious to keep within walls, thinking that this would protect them.

The Priest and Sacrifice were now taken hold of by God in order. The One who was obedient unto death is now taken into eternal unison both as God and man. The Father says to Him, “Thou art a priest forever after the order of Melchizedek.” [Psalm 110:4.] When by faith we see Christ in His human and divine nature, it is because God has revealed Him. The hidden wisdom which no man ever can or will explain to the sense of men, “God ordained before the world unto our glory, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory.” See 1 Corinthians 2:2-11.

It was to the glory of God that the Prince of life should be the first fruits, the antitype of the typical wave-sheaf. “For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren.” “He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?” [Romans 8:29, 32.]

Christ was the first fruits of them that slept. This very scene, the resurrection of Christ from the dead, was observed in type by the Jews at one of their sacred feasts, called the feast of the Jews. They came up to the temple when the first fruits had been gathered in, and held a feast of thanksgiving. The first fruits of the harvest crop was sacredly dedicated to the Lord. That crop was not to be appropriated for the benefit of man. The first ripe fruit was dedicated as a thank offering to God. He was acknowledged as the Lord of the harvest. When the first heads of grain ripened in the field, they were carefully gathered, and when the people went up to Jerusalem, they were presented to the Lord, waving the ripened sheaf before Him as a thank offering. After this ceremony the sickle could be put to the wheat, and it could be gathered into sheaves.

As Christ ascends while in the act of blessing His disciples, an army of angels encircle Him as a cloud. Christ takes with Him the multitude of captives as His trophy. He will Himself bring to the Father the first fruits of them that slept to present to God as an assurance that He is conqueror over death and the grave.

“Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.” [Psalm 24:7-10.]

There is the throne and around it the rainbow of promise. There are seraphim and cherubim. The angels circle round Him, but He waves them back. He enters into the presence of His Father. He points to His triumph in this antitype of Himself, the wave sheaf, those raised with Him, the symbol of the captive dead who shall come forth from their graves when the last trump shall sound. He approaches the Father, and if there is joy in heaven over one sinner that repenteth, if the Father rejoices over them with singing, let the imagination take in this scene. Christ says, “Father, it is finished. I have done thy will, O my God. I have completed the work of redemption. If thy justice is satisfied, I will that those whom thou hast given me be with me where I am.” [See John 17:24.] The voice of God is heard. Justice is satisfied. Satan is vanquished. Mercy and truth have met together; righteousness and peace have kissed each other. The arms of the Father encircle His Son, and His voice is heard, saying, “And let all the angels of God worship him.” [Hebrews 1:6.]

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When Christ wept over Jerusalem, with quivering lips He said, “O that thou hadst known, even thou in this thy day, the things that belong unto thy peace—but now they are hid from thine eyes.” [Luke 19:42.] Never will they see the things they might have seen had they believed in Jesus Christ as the One sent from God.

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Thomas was not with the twelve when Jesus appeared to them. “The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my fingers into the prints of his nails, and thrust my hand into his side, I will not believe.” [John 20:25.]

Ms 115a, 1897

A Plea for Brotherly Unity

October 27, 1897

I have been listening to the words of my Guide in regard to Elder Corliss, and the substance of them was this:

The blood being attracted to the weakest point, there is a wearing of the channel through which the blood flows. This condition of things is making his condition a critical one, and his brethren will need to exercise great caution, that they may not excite by any course of action. Unless this human agent shall change his course of action in continuous labor, and submit to have the peace of God rule in his heart, there will be a rush of blood to the brain, which will disqualify him for labor. He will counteract his own work. The Lord will not, cannot, help His servant, unless he will co-operate with God, unless he will stop worrying and trust in the Lord.

When the enemy stirs up his mind to dwell upon subjects which will lead him to speak unadvisedly, he speaks many things which he supposes to be truth, but which are not true. He is led on and on to great lengths in evil, criticizing in a most unsparing manner. If he would consider Christ, if he would learn in the school of Christ His meekness and lowliness, if he would realize that of himself he is nothing, the Lord Jesus would be his Pattern, and his efficiency to reach that Pattern, and make him to sit together in heavenly places with Christ Jesus. He would absorb and manifest the spirit of Christ.

All the grace of God is given to every individual who teaches the truth, if he himself will be a learner in the school of Christ. That meekness and lowliness which is revealed in the character of Christ is the most important lesson he can daily and hourly learn. It is the Spirit itself that teaches and enlightens. The most powerful preaching of the Word, the reading of the Scriptures, will not be able to transform the character and save souls unless the Spirit works with and through the human agents. The planning and devising must not be of a character to draw attention to self. The Word is a power, a sword, in the hands of the human agent, but the Holy Spirit in its power is the efficiency to impress the mind. “They shall be all taught of God.” [John 6:45.] It is God that causes the light to shine into hearts. Will all my ministering brethren remember this? It is essential that God be recognized as the source of our strength, as a Comforter. The reason why God can do so little for us is that we forget that living virtue in the Holy Spirit is to combine with the human agent.

Elder Corliss, look away from yourself. Trust not in yourself. Have faith in God. Through your strong feelings, the blood veins are filled with blood, and you are in serious danger of losing your life. Therefore you need to place yourself in a position where you will not have upon you a pressure of the necessity of continuous labor, and where you must have the guidance and control of others. Your impetuosity must be under the control of higher powers, else you will make great trouble for yourself and for those who are associated with you. Wherever you may be you will utter words of accusation against the brethren.

When Moses spoke unadvisedly, it caused the displeasure of God. Moses represented God before the people, and in this instance gave great occasion for others to quote him and God to be dishonored in His representative man. Satan obtained vantage ground. Satan is watching his chance to make impressions upon the minds of others, and these impressions will be just as he designs them to be. But God would have every soul yoke up with Him, and not pull their own way, which is sometimes decidedly counter to the way and will of God; and on any occasion when this is done, Satan means to use it to unsettle the faith of these. Men will be blessed in drawing evenly with Christ, elevating in Christ’s ways, and blessing others. Abraham and Lot in their tents could not agree. Strife arose between the herdsmen because the grazing ground for their cattle was not sufficient for their large herds and flocks. Abraham was always seeking for peace. He would make any sacrifice if he could glorify God in so doing. And the Lord was pleased with Abraham.

The Lord will lead and guide the human agent if he will only be guided. But there is constant danger of man placing himself in God’s place, and feeling all sufficient in himself. The Lord will continue to work through the human instrumentality if he will be molded by the Holy Spirit of God, for then he will represent the character of Christ and the truth will maintain its divine power. Fresh manna will be given to the hungry sheep of the Lord’s flock.

Some are much more inclined than others to mingle self with their work. Human wisdom leads away from holiness. The words that are spoken unadvisedly, in expressions of doubt and in accusing of the brethren, are as seed sown which will spring up and bear fruit, when circumstances shall be favorable, producing a harvest of unbelief and apostasy. Elder Corliss must be converted every day, else his words are liable to do great injury to minds and hearts of those whom Satan shall tempt.

I was shown that we must carefully guard every moment. O how little the brethren understand the workings of Satan, his vigilance, his unceasing efforts to overcome the human mind. Why do we not awake? Why not arouse? Why not cling to God?

The case of Moses should ever be a lesson to our ministering brethren. The Lord sees the human temperament, and He knows our every danger. The case of Moses is placed on record that we shall not do as Moses did—speak unadvisedly with his lips and give Satan an opportunity to triumph over the people of God. If the eyes of our ministering brethren could be opened, they would see that the Lord requires of them a most thorough transformation of character. They are not vessels emptied of self. The course pursued by Elder Daniells on the Ashfield campground was not a right course. He excluded from his confidence and counsel his brother ministers. He linked up with Brother Rousseau, and both were on the wrong boat. The two gave little heed to the instruction of the Spirit of God, and would leave the encampment and remain away for hours in the city of Sydney, without giving their brethren any reason for their absence. Was God in this? Not at all. This is the danger of Brother Daniells. He has not keen perception to reason from cause to effect concerning his own course of action.

The movements of these brethren caused us a great deal of trouble. Elder Daniells and Rousseau have placed W. C. White and myself in very unpleasant circumstances. Brethren McCullagh and Corliss felt very much annoyed. They left the grounds, giving no counsel as to what they should do. These ministers needed to counsel together in reference to many things. A spirit of disaffection came in. W. C. White would not participate in the murmuring and complaints of Elder Daniells. He tried to quiet their minds, and because he did not unite with these men, they accused him of being two-sided. They knew that he must see the inconsistency of the course of Elders Daniells and Rousseau. From that time Brother McCullagh talked his doubts, and declared that he would not link up with Brother Daniells, saying that he was not designing in this movements. This brought these men no nearer to each other. W. C. White would not increase the fever of disaffection, and urged me to say everything possible to show them that it was wrong to give expression to their feelings. Where this thing will end we know not.

O why cannot men be wise, and true and God-fearing? Abraham would do anything to save contention. He was always seeking for peace. He would make any sacrifice rather than have contention. He gave Lot, who was the younger, the choice of the country, and advised a separation without strife. In the simplicity and the greatness of his soul he said, “If thou wilt go to the left, I will go to the right. If thou wilt take the right hand, I will go to the left.” [Genesis 13:9.]

This is the spirit that should prevail in our association with one another. If there is to be a constant distrust of brethren in the ministry one with another, let them take one the right hand and the other the left. Let not God be dishonored with dissension, jealousy, and strife. But, Brother Corliss, you will take the same body, the same spirit, with you wherever you go. The Lord can and will work in your behalf if you will let Him. But if you take yourself out of the hand of God, you will mar the interest in

every place that you go. By your impetuous, restless self becoming mixed in the truth, you will spoil its effect.

You are to be careful not to set aside the wisdom of God. Truth and righteousness will always prevail. Others, Elder Corliss, as well as yourself have a dispensation of the gospel committed to them. What attributes are the most prized and most sought for in man by our Redeemer—He who was crucified to save and uplift mankind?—charity, purity, and fidelity. "Everyone that loveth is born of God, and knoweth God. ... If we love one another God dwelleth in us, and his love is perfected in us. ... God is love, and he that dwelleth in love dwelleth in God and God in him." [1 John 4:7, 12, 16.]

Be careful, Elder Corliss, be careful. The gospel demands that man shall love God with all the heart, and his neighbor as himself. Upon these two principles hangs the entire law and the prophets. This is glory to God in the highest, and peace on earth, goodwill toward men. The Holy Spirit and the Word agree, and the Word is to be acted out. In all hearts from age to age there is to be the divine unity expressed in the universal infinity and brotherhood. Then there will be order and harmony in the church.

Brother Corliss, when you change your course of thought, your actions will change. The Lord says to you, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul." [Matthew 11:29.] This will fit you up. This will have a controlling influence upon your impetuosity. This will make you one with Christ. But I have a word from the Lord to you. Enter into no controversy with any opposer of the truth. It is calculated to awaken in you a retaliating spirit. Keep your own soul in love and peace and quietude with God. Then the Lord will be your mouthpiece. You are not to be ever thirsting after a fairer range and wider sphere in which to exercise your powers. Take them you will, but your restless spirit becomes disappointed, and the responsibilities are your own. You can never get beyond the domain of God, but too often you revolt against His authority and control.

This morning I awake at one o'clock. I try to sleep, but cannot, and I must relieve my soul of its burden. Elder Corliss, we were talking yesterday of the dangers that threaten the conference under the administration of Elder Daniells. Last night I was in a solemn meeting, and from the light given me in that counsel, there is great danger on your part. While I see the danger of Elder Daniells thinking that he constitutes the conference, and that his mind and judgment is to be the controlling power, you are in danger of acting a similar part. Were you in Elder Daniells's place, you would not do as well as he has done. You may not realize this, therefore be sparing in your words of censure and condemnation of his course of action. You and Brother McCullagh are in positive danger. You would exalt self, and become a power to rule.

Therefore be chaste in your words, and let not the leaven of disaffection work in you, and out of you to others. The servants of God must not strive. By patient continuance in well-doing you will receive the approval of God. The praise of any man is not of much value, because he may often make a mistake, and flatter where he should admonish. The Lord is waiting to do more for His people, much more through human agencies, if they will consent to be worked [by], and not want to work, the Holy Spirit. The Lord will be constantly unfolding the precious truths revealed in His Word. But there should be a constant striving for unity in judgment, in spirit, of those who minister in the Word.

The Holy Spirit is not imparted alone to one man or to the ministry alone. The Holy Spirit has been given to the church, that through her individual members she may be a light burning in the world. If she will not take the glory to herself, the Lord will be her constant guide. For this reason there must not be one man who will consider himself so perfect in judgment that he needs no instruction. We are not to lead the people to look to any human being to be told their duty, but to depend upon God, and then freely to counsel together in the spirit of kindness. Amid a multitude of counsellors there is safety. If these men will look for instruction from God, they will have something to present which God has given them. The truths, which have been lost sight of and buried up by error, will be made to appear and shine as precious jewels amid the moral darkness. The Holy Spirit is to be our enlightener. It is needed by every agent.

There is danger of ministers and presidents of conferences assuming to know too much themselves, and manifesting little genuine love for, and confidence in, our people. The people are to be educated to search the Scriptures for themselves. The Holy Spirit is to work, molding every man after the similitude of Christ, but they are to be subject one to another. The great mistake of those who minister in Word and doctrine has been in failing to consider that God works in His church as well as with the preacher. They must see in the individual members those whom God has selected as His chosen ones, to do a work in well-matured, thoughtful labor for the saving of the souls of those who are in the darkness of error.

The ministers must give ample encouragement. Then there will be less contention, less striving for the mastery to secure the highest places where they will become leaders. The Holy Spirit has much more to teach the church, when its members will become attentive hearers. Then there will be a setting forth of divine truths, precious and glorious. The Lord would have the teachers lead the church upward, and in no case give the impression that it need not be shouldered by responsibilities, for if the church members will walk humbly with God, the Spirit of God can and will reveal to them with power the divine truth from His Word.

The Lord honors and gives wisdom to the men who are content to receive instruction at the hands of God. His voice is heard in His Word. Their meekness, their submission to God, their love for the brethren is the credentials they bear to the world that God has sent Christ His Son into the world. The truth is adapted to the soul's pressing needs and to the demands of a perishing world. But, my brother, you must realize that in order to retain the Christian confidence of your brethren, you must put the bridle on the spirit, the tongue will not utter perverse things. The Lord would have you act a prominent part in this holy warfare of error against truth, and you be permitted to shine as a living stone that compiles the temple of God. God has a work for you to do just as your life shall be linked up with Christ, and you are meek and lowly in heart. Will you allow your heart to be distrusting God? You do this when you utter words of fault-finding with your brethren.

Put away your feelings against Elder Daniells right here on the ground. You are to be in unity, not because he is perfect; he makes mistakes. He is making mistakes on this ground. But the Lord's eye is upon him; he is beloved of God. And if you do not cling closely to God, you will make much graver mistakes than he has made. The Lord pities and loves you, and wants that you should bear the banner of truth to the very close of the warfare. The Lord loves Elder Daniells, and He will reprove and instruct you both when you err. It is not best for you to pull apart from Elder Daniells. Come close together in brotherly unity. Be sure that God has a right to interfere with your plans and his

plans if they do not honor His holy name. Neither of you are any too good or too wise to be under the control of God. Will you seek to empty your soul of everything like accusing?

“Ye are laborers together with God.” [1 Corinthians 3:9.] Both yourself and Brother Daniells are highly favored in being called the sons of God. Brother Corliss, you are to be an ensample to the flock. Your hasty, unadvised words are harmful, and are giving to the world and to your brethren an education which they do not need. They close the hearts of others to divine influences. They foster a spirit of self-esteem, and contradict the instruction you have given to the people in regard to practical godliness. While proclaiming the allegiance of the people to the law of God, you are departing from its holy precepts by bearing false witness against your brethren. You are leavening the minds of others with distrust, and weakening their faith in God’s instrumentalities as they behold your strength and understanding in opening the Scriptures, while you do not come under the discipline of the Word yourself. If your mind is not changed, the result will be that the experience of Korah, Dathan, and Abiram will be realized in our very midst.

It is this that has weakened the confidence of your American brethren in you, and the same will be the result in Australia. You know not what will be the result of your course of action. I lift the danger signal, for you need to be warned. Unless a decided change shall take place in you, you will have no rest in spirit. Wherever you may be called to labor, and you still cherish this spirit of criticism and faultfinding, and allow your feelings to run riot, you cannot have the right influence upon the workers. A teachable, expectant spirit must be encouraged, that the truth can be revealed in the power of the Spirit. Your words are calculated to undermine the faith of some you do not dream of by creating suspicion and lack of confidence in men whom God is teaching and leading and guiding, and you will not find it an easy matter to take out of the mind that which you have planted of questioning and of doubt.

There are individuals who will find as much cause to question you as you have found to question and criticize in others. Your life and work will testify that you are under the Holy Spirit’s guidance, else you will give Satan every advantage to create distrust and envy and evil surmisings, and they will make shipwreck of their faith. It is the leading of the Spirit that is essential for every individual. It becomes you to submit to the molding of the Holy Spirit. You are to close your own mind to the suggestions of Satan. It is for this very reason that you are so fitful in feeling, so impulsive, so rash and reckless in your words—that you would not be a safe man for a president of any conference.

If men and women would follow the minister only as he shall follow Christ, then great evils would not follow the impulsive movements of the minister. God has given you large opportunities; he has given you understanding of His Word; but some whom you might bless and strengthen by association with you, lose their confidence in you because of your feelings against your brethren finding expression. You may recover from the evil; some never will.

This subject is one of deep importance to you. The Lord will work in you, with you and through you if you will prepare the way for Him. The church needs from you a correct example. In renewed faith open your heart to Jesus, and He will continue to open your heart to the truth. In the consistent life of a believer in the truth, a teacher of the truth, you will grow in intensity. As you surrender to the truth, you will reproduce the truth—a living epistle, known and read of all men.

All unseen a warfare is going on continually between the believer in Jesus Christ and satanic agencies. The prince of the world is working with all his unseen agencies to lessen our faith. We may do this effectually when we dishonor ourselves and dishonor God by a hasty, passionate spirit that whirls us away into a hasty torrent of speech, that only awakens the worst passions in those we are connected with. When Christ comes into the soul, He brings the calmness of heaven. We have a great work given us to do, and it may be a terrible failure to us and to the souls whom, through Christ's help and efficiency, we might have been instrumental in saving. Shall self rule in our hearts? "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself. Look not every man on his own things, but every man also on the things of others." [Philippians 2:3, 4.]

Ms 116, 1897

The Building of the Lord's House.

October 3, 1897

My attention has been called to the last books of the Old Testament. I was directed to bid the people of God take heed how they hear and what they do. These Scriptures make special reference to the last days, when Bible history will be unfolded. There are brought to our notice those who are not walking in the way of the Lord, but are following deceptive leadings. From the Word, we are to learn the will of God, for the guidance of our own course of action in these last days. Let your minds take in the subject. Read and consider and be instructed.

Light was given me in regard to this time. Reproof came because places of worship had been accepted that discredited our work, in the place of magnifying it. The Lord has resources. His hand in on the machinery. When the time came for His Temple to be rebuilt, he moved upon Cyrus as His agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And more, Cyrus furnished them the necessary facilities for re-building the Temple of the Lord. This work began under Cyrus, and his successor carried on the work begun.

"Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; ... that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shalt be laid." [Isaiah 44:24, 28.]

The Samaritans tried to hinder this work. By their false reports they aroused suspicion in minds easily stirred up to suspect; and because of this discouragement, the Jews became unbelieving and indifferent in regard to the work that the Lord had signified he would have done. They were opposed by Smerdis the Usurper. "Then ceased the work of the house of God which is at Jerusalem. So it ceased until the second year of the reign of Darius king of Persia." [Ezra 4:24.]

When Darius came to the throne, he set aside the work and prohibition of the usurper. But even then the people that should have been the most interested continued to be indifferent. They misapplied the prophecy given by inspiration. They misinterpreted the Word of God, and declared that the time to build had not yet come, and that until the days were fully accomplished, they would not undertake the work. But while they left the building of the house of the Lord, the Temple in

which they could worship God, until the end of the time specified as the captivity of the Jews had fully come, they built mansions for themselves.

This was not the mind and will of God. Haggai and Zechariah received communications from God. Read carefully the Word of God in reference to the work for that time. Reproof was given to God's appointed messengers because of their apathy and delay in allowing the Temple to remain in ruins, opening before them the fact that the want of success in their enterprises was the result of their neglect to consider God's interest first. By honoring God and showing Him due respect and due courtesy by building His house, they would have invited His presence.

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say." [Haggai 1:1, 2.] They do not act like the people whom the Lord has chosen and led and guided to glorify His name in the world. God calls them "This people," not, My people. "This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet saying, Is it time, O ye, to dwell in your ceiled houses, and this house lie waste?

"Now therefore thus saith the Lord of hosts: Consider your ways." [Verses 2-5.] Why have you been so passive? Why have you done so little? Why did you feel concern for your own buildings and unconcern for the Lord's building? What have you gained by serving self at the sacrifice of the best interests, which should create a burning zeal for the Lord? Nothing has prospered with you while you have neglected your duty to the Lord. The thought to escape poverty by not building has brought upon you that which you feared. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink; but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." [Verse 6.]

The Lord calls upon them to make careful consideration. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." [Matthew 6:19-21.]

"Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." [Haggai 1:7-11.]

What was the result of this message? "Then Zerubbabel the son of Shealtiel and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people,

saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua, the son of Josedech, the high priest, and they came and did work in the house of the Lord their God." [Verses 12-14.]

When the foundation of the house was laid, there was great rejoicing. Praise and thanksgiving was offered to God. "When the builders laid the foundation of the house of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." [Ezra 3:10, 11.] This praise and thanksgiving, we have no need to say, was entirely appropriate. The house upon which their eyes rested was of sufficient consequence for the Lord to send His word again and again to encourage the builders. The Lord gives His servants words to speak; and this gratitude all should have felt and all should have expressed when they saw that the foundation of the house of the Lord was laid.

But there came another difficulty. Lamentation and weeping and mourning was heard because the Temple was not outwardly so glorious as the first. There were those who used their conversational powers to talk of the inferiority of the building to the one built by Solomon. Mingled with music and singing, with rejoicing and praise to God, was an inharmonious sound, not of joy or praise or thanksgiving, but of dissatisfaction. "Many of the priests and the Levites and chief of the fathers, who were ancient men, that had seen the first house when the foundation of this house was laid before their eyes, wept with a loud voice." [Verse 12.]

They saw enough to make them praise God. They saw that the Lord had visited them after He had scattered them for their ingratitude and disloyalty to His commandments. He had moved upon the heart of Cyrus to aid those who were appointed to re-build His house. But those who were easily discouraged did not walk by faith. They entertained discouraging sentiments, that were not a savor of life unto good works.

The Lord looks upon all. He sees all our works. Nothing passes His notice. He saw the spirit of murmuring and complaining and of making comparisons. These demonstrations had their influence. The expressions of doubt and discouragement made by these aged men weakened the hands of the workers. The workmen doubted whether they should proceed with a building that at its foundation was criticized and that caused such lamentation.

But all did not look upon the lesser glory of the Temple as compared with the first temple with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." [Verses 12, 13.]

Even if there was an inferiority in outward display and splendor, the people need not have been discouraged because the temple was so much less expensive than the former temple. This should not have been the cause of sorrow and lamentation. The Lord expresses the truth always. Haggai explained to the priests and rulers wherein the superior glory of the house they were now building was to exceed the former house in its magnificence. It was because of the divine presence of Him who is the Desire of nations. "In the seventh month, in the one and twentieth day of the month,

came the word of the Lord by the prophet Haggai, saying, Speak now unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do you see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the Lord, saith the Lord, and work; for I am with you, saith the Lord of hosts. According to the word that covenanted with you, when ye came out of Egypt, so my spirit remaineth among you; fear ye not.

"For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, and in this place will I give peace, saith the Lord of hosts." [Haggai 2:1-9.]

From the time the material had been collected, and the workmen began to put it together, the Lord had given His blessing. The outward glory of the Temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the Temple. It was to place before the people in a proper light their past error in depending upon outward forms and ceremonies. It was to remove the reproach of their disloyalty. They were to be cleansed from the sin of disobedience that led them away from God, and kept them, through the opinions of others, from promptly heeding the word given them to "Arise and build." [Nehemiah 2:20.]

The people were not spiritually sharpsighted. They saw many things that they desired to do for themselves in improving their buildings and advancing their interests in other lines. Haggai strengthened himself in the Lord of hosts, and presented his message, not only to the religious leaders, but to the civil rulers as representatives of the people, that they might associate with him in giving a "Thus saith the Lord" to the people, that they might co-operate with him in doing the work of the Lord. Haggai felt that they must hinder no longer, but obey implicitly.

But the people were sluggish and selfish. The Lord did not call them "My people," because they had not shown themselves willing in the day of their opportunity. They had not obeyed promptly the word of the Lord. They made pleas for delay. They tried to present a reason why they should delay. They were ingenious in framing excuses. They had begun, but they were broken off in their work because of the hindrance of their enemies. This, they reasoned, proved that it was not the proper time to build. They declared that the Lord had interposed difficulties to reprove their hot haste. But they had no real excuse for leaving the work.

When the heaviest objections were raised, this was the time to build. Their real motive was a selfish dislike to go to extra trouble and expense and encounter danger by arousing the opposition of their enemies. They did not possess that faith that is the substance of things hoped for, the evidence of things unseen. They did not want to move by faith, but to walk out by sight, and no further. Therefore they were easily turned aside from the work.

This history will be repeated. There will be religious failures because men have not faith. When they look at the things that are seen, impossibilities present themselves, but God knows nothing of impossibilities. The great work of God will advance only by the push of faith.

“Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophet, which were in the days that the foundation of the house of the Lord was laid, that the temple might be built. For before those days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction; for I set all men every one against his neighbor. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of the people to possess all these things.” [Zechariah 8:9-12.]

What blessed assurance is here given. Outward glory, while the soul temple is corrupted, is not of the highest value in God's sight. “So again have I thought in these days to do well unto Jerusalem and to the house of Judah; fear ye not.” [Verse 15.] The cleansing of the soul temple is essential if we would have peace and joy in the Lord. The Lord specifies the things that are to beautify the soul temple and represent His sacred attributes in good works. “These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates.” [Verse 16.] Those among God's professed people who practice selfishness and double dealing, will be rewarded according to their works. There may be peace, and there should be peace. Contention and dissension are not of God but are the fruit borne by the wild olive tree. “And let none of you imagine evil in his heart against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord.” [Verse 17.]

These are the sins for which the Jewish nation lost their freedom. The Lord could not protect them, as He was longing to do, while they walked aside from the righteous performance of His will.

What perfect harmony with this statement is there in the words of the apostle Paul when writing to the Ephesians. Read the fourth chapter of Ephesians carefully, with a heart to understand the words God has spoken by His apostles and prophets. The very testimonies given in the Old Testament are given in the New. Mark how the words of the apostle Paul bring before the mind loyalty to the law of God, which He enjoins upon all to keep if they would live in them, and have the blessings which comes to all that are obedient.

In neglecting the Temple, which is the mirror of My presence, God says, ye dishonor Me. By sacredly regarding God’s house, not as did the Jews in the days of Christ, because of its magnificent, but because God has promised that He will be there, the Lord is honored. If those who assemble to worship God will put away sin, and all unrighteousness, the pure, believing hearts of the worshipers will not be like those represented in Zechariah.

“They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by former prophecies: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them that no man passed through nor returned; for they laid the pleasant land desolate.” [Zechariah 7:11-14.]

These words are very impressive. The Lord calls upon dew and rain and the varied agencies of nature, and they obey His call, to be used either in blessings or in judgments. They are under His

control. Inanimate nature is represented as being shocked at man's disregard for God's Word. God calls for famine and plague and pestilence, for calamities by sea and by land to punish the inhabitants of the earth for their iniquity. The things of nature spring in response to the Word of God to do His bidding either in wasting or destruction or in mercies and blessings.

How striking is the contrast between the things of nature, the material agencies, and the tardy inattention and slothful disobedience of men, those for whom Christ has died. Saith the Lord, Ye have let my house lie waste, and I will send on all that is yours a wasting drought. This reaches not only the first of the ground, but the living creatures. The cattle must suffer because of the sins of men.

All the fruits of the land, the vineyards, the corn, the gardens, God sent to the remnant people, according to all that He had commanded Zechariah to speak.

It was after Haggai's second message that the people felt that the Lord was in earnest with them. They dared not disregard the repeated warning that their prosperity and the blessing of God was dependent upon their entire obedience to the instruction given them. As soon as they decided that they would do the words of the Lord, His message of reproof changed to words of encouragement. O how merciful a God we have. He says, "I am with you." [Haggai 1:12, 13.] The Lord God omnipotent reigneth. He assured the people that if they were obedient, they would place themselves in a position where He could bless them for His own name's glory. If God's people will only rely upon Him, and believe in Him, He will bless them. He will be a present help to all who will serve Him in preference to serving themselves. When the Lord sees that there is a heart to do His will, His people will know of the doctrine. He will be with them. The presence of God includes everything. We have a sure refuge, a never failing Friend.

From the destruction of the first Temple, which the Lord could not bless because the people had corrupted their ways, till the second was built, there was a space of seventy years. Though some murmured over the inferiority of the second temple, the Lord declared it to be superior, because it was to be connected in a special sense with the Messiah. "I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts." [Haggai 2:7.] "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be." [Genesis 49:10.] "Be strong, saith the Lord, for I am with you." [Haggai 2:4.]

Shall our Churches be Weighed Down With Debt?

It is dishonoring to God for our churches to be burdened with debt. This state of things need not exist. It shows wrong management from beginning to end, and it is a dishonor to the God of heaven. Read and study prayerfully the fourth chapter of Zechariah. Then read the first chapter of Haggai, and see if this representation does not apply to you. While you have thought much of your own selves, of your own selfish interests, you have either neglected to arise and build, or have built on hired money, and have not made donations to free the church buildings from debt. Will you consider what it is your duty to do? Year after year passes by, and very little sacrifice is made to lessen the debt. The interest swallows up the means that should be used to pay off the principal.

“Slothful servants” is the charge that God makes of those in the churches. [Matthew 25:26.] His will is not done when sacred things are left to remain in a withered, neglected condition. Self-sacrifice, self-denial, in every church would change the order of things. “The silver is mine and the gold is mine, saith the Lord of hosts.” [Haggai 2:8.] When that gold and silver is used for selfish purposes, to gratify ambition or pride or selfish indulgence, as has been done, God is dishonored. Can those who are representative men be so sound asleep that they do not comprehend that the state of things that exists is a result of neglect on their part. When the people chosen by God embellish their own houses, and invest God’s money in bicycles and various things for selfish gratification, knowing that the very means thus used should be used to keep the house of God in the very best condition, that no means may be taken from the treasury to defray running expenses, they cannot be blessed.

I have a message from the Lord. The churches must awaken from their torpor and think of these things. “The silver is mine, and the gold is mine, saith the Lord of hosts.” [Verse 8.] Are we, as families, appropriating the Lord’s silver and gold to selfish purposes, and doing nothing to lighten the debt on His house? The churches are burdened with debt, not because it is impossible for them to be freed, but because of selfish indulgence on the part of the members. By this neglect God is dishonored, and if he binds about your resources, be not blind as to the cause.

When you place the Lord first, and realize that the Lord’s house is dishonored by debt, God will bless you. Every debt upon every house of worship might now have been paid if the members had not been in a state of torpor, unable to devise and plan with the most earnest, zealous efforts to cancel the debt. When this is done, re-dedicate the church, without a debt upon it, to God as His house.

“Now therefore, saith the Lord of hosts, consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe ye, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. ... Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house. Therefore the heavens over you is stayed from dew, and the earth is stayed from her fruit.” [Haggai 1:5, 6, 9, 10.]

Let those that have work bringing the highest wages come forward and act a part proportionate to the wages they receive. Let the men who have limited wages have an interest in this matter also. Do what you can, and lay aside something besides your tithe money. Have you a box for this purpose? Explain to your children that it is the self-denial box, in which you lay aside every penny, every shilling, that you can obtain, and do not need to spend for actual necessities. It is for the Lord’s house. It is sacred, self-denial money; it is a gift to the Lord, to lift the God-dishonoring debt from the meeting house. Doing this, every member of the family will be blessed.

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Witnessing

Adam’s Center, New York

October 11, 1890

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.” [Acts 1:8.]

This commission Christ gave to His disciples just before, in His risen and glorified body, He ascended to His Father. This charge He gives to every one who has an intelligent knowledge of the plan of salvation. It is the privilege of His followers to reveal Christ and the Father to the world.

The work of Christ in the world was to reveal the Father, and when praying to the Father for His disciples, He said, “As thou hast sent me into the world, even so have I sent them into the world.” [John 17:18.] “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 which I had with thee 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 have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” [Verses 3-8.]

The sinner can be accepted by a holy God only through the righteousness of Christ. Through His blood we have redemption. This is the knowledge that every true witness will have. Upon this Rock will he stand. His faith in Christ as the Son of the infinite God, the mighty Counsellor, the everlasting Father, the Prince of peace, will give him assurance. And resting his faith in Christ he will become one with the Father. He will have an experimental knowledge of what Christ is to the believer. He will realize that no member of the human family can of himself meet the claims of God’s law or satisfy His justice, but that Christ is the justifier of him that believeth.

The followers of Christ are to represent Him to the world. By precept and example they are to teach the works of Christ. They are to do the work that will represent His attributes. They are to entreat their fellow men for whose salvation they labor, that they may not, by providing for themselves only an earthly portion, deprive themselves of eternal happiness. “Lay not up for yourselves treasures upon earth,” says Christ, “where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also.” [Matthew 6:19-21.] He who secures his treasure beside the eternal throne becomes a partaker of the heavenly attributes. Divine attributes and temporal blessings are appreciated and enjoyed in a sense that the worldling cannot understand.

When the Lord asked Solomon what he should give him, Solomon said, “Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness and in uprightness of heart with thee, and thou hast kept for him this great kindness that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my Father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

“And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life: neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among all the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.” [1 Kings 3:5-14.]

Here is a lesson for us. Our petitions to God should not proceed from hearts that are filled with selfish aspirations. God exhorts us to choose those gifts that will redound to the glory of God. He would have us choose the heavenly in place of the earthly. He throws open before us the possibilities and advantages of a heavenly commerce. He would give encouragement to our loftiest aims, security to our choicest treasure. When the earthly is swept away, the believer will rejoice in his heavenly treasure, the riches that cannot be lost in any earthly disaster. Then let your property go before you to heaven. By our works here below we may lay up for ourselves a good foundation against the time to come.

“Charge them that are rich in this world,” says the apostle, “that they be not high-minded, and trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold upon eternal life.” [1 Timothy 6:17-19.]

We have an infinite Redeemer, and how precious are the gems of truth that testify to this in God’s Word. But these precious jewels have been buried beneath a mass of rubbish, of tradition, and heresies, which Satan himself has originated. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in Him. The enemy of God and man has cast a spell over those who profess to be the followers of Christ until of many it can be said, They know not the time of their visitation.

Says the true Witness, “I have somewhat against thee, because thou hast left thy first love.” [Revelation 2:4.] In the ardor of the first love, what testimonies were poured forth for Christ, what entreaties were made from souls overflowing with love. What joyous gratitude filled the heart and flowed forth from the soul when the believer first became conscious of the love of Jesus. With tears and prayers he offered his petitions to God, he entreated his friends to accept of Jesus; his yearning sympathy was revealed in the love he manifested for the souls for whom Christ had died. But he met with coldness; minds seemed unimpressed.

Sinners will not always respond to the heaven born pity revealed in the laborer in his first love. But the example of Christ is placed before us, that we may not fail nor be discouraged. Faith, living, active faith must work through apparent discomfiture, defeat, and contempt. The love of Christ in the heart must not be quenched, but show itself invincible through God. In seeking wisdom from God in the work of saving souls there must be manifested a faith that is unwavering.

How many in our churches have lost their first love! With many it is almost extinct. Shall the Christian graces be brought back? The Lord expects His steward to be faithful, educating and training all his powers, that when the Lord comes to scrutinize his talents, he may return His own with usury. Unless Christlike humility is brought into the life, the believer will grow away from the simplicity of the work. He will bring in spiritual pride and self-sufficiency to supply the vacuum that should be filled with the love of Jesus. Bungling work will be done, because the worker is not disposed to act a self-denying, self-sacrificing part. This he leaves for someone else to do. The love of Christ is scarcely mentioned. The minister whose heart is unsubdued by the grace of Christ cannot give his attention to the people. He has not the Christ-love in his own soul, and therefore it cannot flow out in rich currents to others.

In the sacrifice of Christ for our world, His mediation is made visible. This is the evidence of things unseen and makes faith the gift of God. “For it pleased the Father that in him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven.” [Colossians 1:19, 20.]

It was by this means that Christ acquired the power to lay under tribute to Himself man’s entrusted talents, influence, and wealth to carry forward this great work in the world. It is contrary to the Lord’s plans for one soul to withhold from Him his ability, his means, or influence. Every soul to whom the Lord has given a knowledge of the truth is a thread in the great web of humanity. He is to fill his position, to act his part, holding himself under the orders of the Captain of his salvation. Each is to bear in mind that he is to act a part in the work of saving souls, that there may be no hindrance to the work of the upbuilding of the kingdom of God.

The Lord’s Spirit is grieved when any of His servants, be they ministers or laymen, withhold their tribute of service. When this is done, additional burdens fall on those who are willing to labor. To all who are converted to God, who through faith become partakers of the divine nature, are entrusted talents to be employed in the salvation of souls. Each is commanded, “Go work today in my vineyard.” [Matthew 21:28.] And in working as a co-laborer with Christ, man is educated for the work. As a faithful servant looks to his master, and a handmaid to her mistress, so the servant of God will look in earnest prayer to Christ. He will be a doer of the Word. He will obey orders. If the Christian is to be the light of the world, he must shine; he must be a faithful worker for Christ, holding forth the Word of Life, lifting Jesus up before the people and repeating His lessons.

The Lord makes every effort to reclaim the delinquent—those who place themselves out of the rank of workers, as though they were not responsible for the salvation of their own souls or for the souls of others. But if these men continue in this position, Christ cannot become responsible for their salvation, for they hide their Lord’s talents and bind themselves to the side of the enemy. “He that is not for me,” says Christ, “is against me; and he that gathereth not with me, scattereth abroad.” [Matthew 12:30.]

Why are so many who profess to be children of God devoting their God-entrusted capabilities to selfish purposes? Are they not stewards of the grace of Christ? Are they not to lift up Jesus? Are they not to talk of Christ? His praise should be upon their lips because the Sun of Righteousness is shining in their hearts. His holy name should be exalted in the earth. Many, many become the subjects of Satan’s temptations because they do not engage in Christ’s work disinterestedly and energetically,

but take their position in opposition to the great Worker. The names of such cannot be registered in the books of heaven as laborers together with God. They are numbered with the idlers.

Have the church members any real sense of what this means? Do you feel yourselves under no obligations to be a strength in the world, acting a part in the church, and according to your baptismal vows becoming dead to the world and having your life hid with Christ in God? Says the apostle, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” [Colossians 3:1.]

In the work of redemption for the fallen race, all heaven is constantly employed. Angels are enlisted in the work. They are actively engaged in executing God’s plans to bring men back from their rebellion to reconciliation with God. With intense earnestness they are co-operating with God to bring to men moral efficiency, that in <and through> Christ he may be more than conqueror. Jesus left the heavenly courts and came to our world, bringing with Him the sympathies of the angels who lost not their first estate. He advanced from the manger to Calvary with all the heavenly intelligences in His train. On Calvary, in the dying victim, mercy answered the claims of justice with a full compensation.

All who are partakers in this great salvation wrought out by Jesus Christ are under obligation to work as laborers together with God. In the heavenly courts the roll is called, on which every name is registered, and the heavenly agencies respond to the call. The service which is being done by every human being <upon earth> is there recorded. If negligent, it is recorded; if diligent, the same is reported; if idlers, the fact stands against their names. Not one of all the great mass of humanity is lost. Then let every one be ready to answer the call, saying, “Here, Lord, ready for action.”

The world has claims upon you. If you fail to shine as lights in the world, some will rise in the judgment and charge upon you the blood of their souls. It will be seen that you are an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is richly and abundantly provided for all who in faith make demands upon it.

If man turns away, and does not act his part, he not only suffers loss himself and imperils his own soul, but deprives those who are in darkness of the light he could bring to them. Man must watch constantly for opportunities to do good. Then he will co-operate with the heavenly agencies. The spirit of Christianity will lead men to impart their treasure of the knowledge of the love of Christ to others. Those who become Christ’s disciples will communicate to others the light given them of God. Truth in the heart longs for diffusion. In proportion to the greatness of the sacred trust which has been committed to them, so will be their desire to impart it to others.

Ms 118, 1897

Adopting Infant Children

December 16, 1896

From time to time, persons have asked my counsel in regard to the advisability of adopting infant children. Among these were several wives of ministers. Before answering these questions, I have

tried, as far as possible, to learn all the circumstances of the case. And I have not dared to give counsel unless I knew that the Lord was leading me.

There are some who have no little ones of their own, who may do good by adopting children. Those who have not the sacred responsibility of proclaiming the Word and laboring directly for the salvation of souls, have duties in other lines of work. If they are consecrated to God, and are qualified to mold and fashion human minds, the Lord will bless them in caring for the children of others. But let the children of believers have our first consideration.

There are among Sabbathkeepers very many large families of children that are not properly cared for. Many parents give evidence that they have not learned of Christ the lessons that would make them safe guardians of children. Their children do not receive proper training. And there are among us many children whom death has deprived of the parent's care. There are those who might take some of these children, and seek to mould and fashion their characters according to Bible principles.

My husband and I, though called to arduous labor in the ministry, felt it our privilege to gather into our home children who needed care, and helped them to form characters for heaven. We could not adopt infants, for this would have engrossed our time and attention, and would have robbed the Lord of the service He required of us in bringing many sons and daughters to Him. But we felt that the Lord's instruction in (Isaiah 58) was for us, and that His blessing would attend us in obedience to His Word to His Word. All can do something for the needy little ones by helping to please them in homes where they can be cared for.

But I dare not counsel our ministers and missionaries, who are continually moving from place to place, to encumber themselves by adopting children, especially helpless infants. Those who have children of their own must share the responsibility of training them to do service for God. It is the wife's duty to care for her children and her husband. The Lord will give her strength to do this work if she will put her trust in Him and obey the laws of life and health. And husband and wife are to unite in the work of bringing up their children in the love and fear of God. A well-ordered, well-disciplined family will have a powerful influence for good. But if you have no children of your own, it may be that the Lord has a wise purpose in withholding from you this blessing. It should not be taken as evidence that it is your duty to adopt a child. In some cases this might be advisable. If the Lord bids you take an infant to bring up, then the duty is too plain to be misunderstood. But as a rule, it would not be wise for a minister's wife to encumber herself with such a responsibility.

The work of God demands most earnest labor. And the Lord would have ministers and their wives closely united in this work. The husband and wife can so blend in labor that the wife shall be the complement of the husband. The Lord desires them unitedly to watch for His voice, to draw closer and still closer unto Him, feeding upon His Word, and receiving light and blessing to impart to others. They should be as free as possible to attend camp meetings and other general gatherings. And the wife may continually be a great help to her husband in visiting and other personal labor.

If the companion of a minister is united with her husband in the work of saving souls, it is the highest work she can do. But the care of a little child would absorb her attention, so that she could not attend meetings and labor successfully in visiting and personal effort. Even if she accompanies her husband, the child is too often the burden of thought and conversation, and the visit is made of no

effect. Those whom God has called to be co-laborers with Him are to have no idols to absorb and affection that He would have directed in other lines.

The wives of many of the Lord's servants have united heartily with their husbands in the work of saving souls. Through her unselfish interest to advance the cause of God, the wife has made her husband's work much more complete. But with some it is a hard lesson to learn to bring their will into harmony with the will of God.

The experience of one sister, as she related it to me some years ago, is full of instruction. She inquired of me: "Do you think I am assuming too great responsibility in seeking to understand the reasons of our faith, so that I can do missionary work with my husband? I greatly desire to grow into a self-sacrificing worker with him. Am I out of my place in trying, as far as possible, to keep pace with him in understanding the Word of God and the various lines of the work? He has sometimes asked me questions which made me feel that I ought to be able to help him see some things in a clearer light. Am I wrong in this earnest desire? I pray much that I may make no mistake. But it seems to me that the relation of husband and wife is most sacred and solemn. If I thought I was bound in marriage ties merely to be petted, and treated as a child, that I was to amuse my husband and he to amuse me, I should be most unhappy. God has given me reason, capabilities, talents, which I must increase by using. I feel that they are a sacred trust, which I must employ to the glory of God.

"We once had two dear children, and I allowed my mind to be almost wholly absorbed with them, notwithstanding my husband was often burdened with the cares of his labor, and wanted counsel. I allowed the care of my children to occupy too much of my time, and I gave him so little. He did not complain; but I was blind, O so blind. Even with the care of my children, I could have united with him in searching the Scriptures, and two of one heart can work more successfully than one. I might have learned to copy his letter, and might have assisted him in keeping his accounts. But when I thought of this, I excused myself by saying, He knows I have my hands full. I was proud of my children, and bought many little needless things to dress them, and spent time needlessly in preparing their clothing to excite admiration. I now know that my children were my idols. I loved them before the Lord. I allowed them to absorb my interest, so that I had little to give to my husband, or to qualify myself to help souls.

"When my little ones were removed from me by death, I murmured and wept as if I were hardly dealt with. I would not be consoled for my loss. I would not admit that my husband loved the children fully as much as I did. I made his heart sad by my rebellious grief. But my eyes were opened, and I saw my error. I saw that he realized the value of the souls of his children, because he was a physician of souls, and he placed a higher estimate upon his loved ones than I did.

"My selfish sorrow nearly killed me, and crippled my husband in his labors. But the Lord had mercy upon us, and he let me see the selfishness of my heart. Now I am as one who has awakened out of a deep sleep. I am not in the world to amuse myself, to seek to be amused or petted, or to work for my own selfish interests. I am here to do my duty. I try to show that I respect and honor my husband by being interested in his work in the various lines of the cause of God. I no longer make myself miserable over things I cannot help, but try to adapt myself to circumstances. If the Lord sees fit to give me another child, I shall hold it, not as a plaything, but as a sacred, entrusted charge; not as an idol, but a soul that I am to train for the courts above.

“I am trying to help my husband bear his burdens. I do most of his copying. The work was not pleasant to me at first, but I have overcome my dislike for it. I no longer feel that sentimentalism must be woven through all our experience in the married life. As God’s workmen, we should be seeking to do Him service, to honor His name, keeping the eye fixed upon Jesus, and encouraging each other to work the works of Christ. My husband says he can rest, and I can encourage him now, because we are both interested in seeking to save souls who are out of Christ. I have for a time to study hard and pray much to overcome my weakness of character, and become, in some degree, what a woman should be, a true helpmeet. I desire not to lead into sin, as did Eve, but with a firm hold upon Jesus I would lead away from sin and pride and love of show, into the quiet paths of meekness and lowliness of heart.”

Then she said that she had been advised to take an infant to bring up. She asked if I thought it her duty to do this. I advised her to take this question to God. I told her that she should be closely united with her husband in his work. She should keep his respect and love as a true woman whom God was teaching and leading. “You can,” I said, “cultivate an aptitude to work for the children. You can reach their hearts, and win them to Christ. These children you may bring to the gates of the city of God with your own little ones, saying, Here are we, father, mother, children, and a large number whom thou hast given us as sheaves for Christ.”

We need carefully to search our hearts and study our motives. Selfishness may prompt the desire to do what appears to be an unselfish and praiseworthy act. The reason that many urge for desiring to adopt a child, the longing for something on which to center their affection, reveals the fact that their heart is not centered upon Christ; it is not absorbed in His work.

When I have heard a wife mourning that her husband did not show her all the affection she thought he should, I have sent a silent petition to God that this soul might be refreshed with the Word. From the light God had given me, I knew that she needed to drink deep of the cool waters of Lebanon instead of the turbid streams of the valley. When women will feed upon the words of Christ, when their thirsty souls shall drink of the water of life, they will have far less sentimentalism, and far greater spirituality. They will purify their souls by obeying the truth.

If a woman’s life is connected with one whom God has chosen to be a laborer together with God, let her consider that she can make her husband’s heart tired, and his soul sad by her unconsecrated course of action. If self clamors for attention, and unless great devotion is shown to her, she becomes unhappy, and she may greatly hinder him in his work. She needs to learn of Christ, who lived not to please Himself. He is our example in all things.

If the wife is a co-laborer with Christ in the work of saving souls, she will keep abreast of her husband in cultivating mind and heart. She will endeavor to stand equal with him in knowledge of the Word of God, and in obedience to all its requirements. She will keep her own soul refreshed by eating the Word, and drinking the waters from the wellsprings of life. Then the words she speaks will not be prompted by envy or jealousy; they will proceed from a sanctified heart that has been daily learning lessons at the feet of Jesus. Thus instead of making herself a helpless burden, to be the object of his solicitude, and to demand a large share of his attention, the wife may strengthen her husband to do the highest service for God.

The light which God has given me in regard to ministers' wives is, If their life is kept in close consecration to God, as is the duty of all who are laborers together with Him, they will find so many souls to minister unto, that they will have no opportunity to be lonesome, or to cultivate selfishness in any line. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:29, 30.] Those who heed this invitation will have no thought of repining, no thought of loneliness. Their work is to do the will of Christ. As they do this, they will have sweet peace and rest of soul.

The question of adopting a child, especially an infant, involves most serious responsibilities. It should not be lightly regarded. One who has herself taken a baby to bring up, may feel that unless other ministers' wives shall follow her example, they are remiss in their duty, but this is an error. Our duty is not decided by what others may plan for us. The question for each to settle is, in doing this, shall I be merely gratifying my own wishes, or is it a duty the Lord has appointed for me? Is this His way, or a way of my own choosing? All are to be workers for God. Not one is excused. Your talents are not your own, to employ as you shall fancy. Inquire, What would the Lord have me do with His entrusted talents? Shall I labor for the saving of many souls? Shall I follow the directions of Isaiah 58:6-11?

There are deep, earnest lessons for us to learn, else self will be our center, the controlling power of our lives. The duty is of the present is vigilant working, and earnest, solemn waiting in view of the solemn event of our Lord's second appearing, working, watching, praying—these constitute the ideal of Christian duty and responsibility, making the perfect man in Christ Jesus. Our life is not to be all waiting, not all bustle and activity and excitement, to the neglect of personal piety. The door of the heart must be always open to Jesus, that we may always hear His voice of invitation, "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." [Revelation 3:20.] We are to be "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.]

There is always danger of taking upon ourselves a work that the Lord has not placed in our hands, and neglecting that which He has given us to do, and which would better honor His name. That which to human eyes may appear praiseworthy, may not be the very thing God has chosen for us to do. Then let us individually consider the many branches of the work. There are various kinds of missionary work to do. Consider prayerfully what work would best tell for the advancement of the cause of God. If there is a humble, unselfish heart and a contrite spirit in seeking to know the Lord's will, He will lead each of us in the path where He would have us walk.

Let no one feel condemned because she does not take a child to care for. The Lord may have greater work for you to do in teaching those who know not God now to do His will. "Thus saith the Lord, ... Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." [Isaiah 56:1, 3-5.]

I have written these things, that Satan may not allure any of my brother ministers or their companions into positions where they will be prevented from doing the very work that the Lord has assigned to them. We must watch, we must pray, and when the Lord says, Whom shall I send to do

this errand for Me, we should be ready to respond, “Here am I; send me.” [Isaiah 6:8.] Serious work is to be done. It has been waiting for unselfish, consecrated workers. Brethren and sisters, open your hearts to the Holy Spirit of God, and devote your God-given capabilities to working as for your lives to pull souls out of the fire. Keep in the channel of light, for there is to be more direct communication from heaven to earth. We have not a moment to lose. There is a heaven to win and a hell to shun.

I call upon my brethren to come to the help of the Lord against the mighty. I call upon my sisters to stand by their side and help them in the work. “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.]

Ms 119, 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 120, 1897

Judas

October 27, 1897

On the second night before the Passover, Judas had renewed his contract with the priests to deliver Jesus into their hands. Then it was arranged that the Saviour should be taken in one of His resorts for prayer and meditation. Since the feast at the house of Simon, Judas had had opportunity to reflect upon the deed which he had covenanted to perform, but his purpose was unchanged. For thirty pieces of silver—the price of a slave—he sold the Lord of glory to ignominy and death.

Judas had naturally a strong love for money; but he had not always been wicked and corrupt enough to do such a deed as this. He had fostered the evil spirit of avarice until it had become the ruling motive of his life. The love of mammon overbalanced his love for Christ. Through becoming the slave of one vice, he gave himself to Satan, to be driven to any lengths in sin.

Judas had joined the disciples when multitudes were following Christ. The Saviour’s teachings moved their hearts as they hung entranced upon [His] words, spoken in the synagogue, by the seaside, upon the mount. Judas watched every movement. He saw the sick, the lame, the blind, flock to Jesus from the towns and cities. He saw the dying laid at His feet. He witnessed the Saviour’s mighty works in healing the sick, casting out devils, and raising the dead. He felt in his own person the evidence of Christ’s divine power. But Judas did not come to the point of surrendering himself fully to Christ. He did not give up his worldly ambition or his love of money. While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his individual judgment and opinion, and he cultivated a disposition to condemn and accuse others.

In his office of trust, as treasurer for the disciples, Judas had opportunity to see his own weakness of character, and to correct it. But in the very presence of Christ, while listening daily to His lessons and witnessing His unselfish life, Judas indulged his covetous spirit. The small sums that came into his hands, to be spent for the poor and in supplying the needs of Christ and His disciples, were a continual temptation to Judas. Often when he did a little service for Christ, or devoted time to religious services, he paid himself out of this meager fund. These pretexts served to excuse his actions in his own eyes; but in God’s sight he was a thief.

The oft-repeated statement of Christ, that His kingdom was not of this world, created thoughts of disaffection in the mind of Judas. He had marked out a line upon which he expected Christ to work.

He had planned that John the Baptist should be delivered from prison. But lo, John was left to be beheaded, and Jesus withdrew Himself and His disciples into a country place, instead of avenging the death of John.

Judas wanted more aggressive warfare. He thought that if Jesus would not hold the disciples back from carrying out their schemes, the work would be more successful. He marked the increasing enmity of the Jewish leaders, and saw their challenge unheeded when they demanded from Christ a sign from heaven. His heart was opened to unbelief, and the enemy supplied thoughts of questioning and rebellion. Why did Christ dwell so much upon that which was discouraging? Why did He portray His own trials and persecutions, and point to the trial and persecution of His disciples? The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. Were his hopes to be disappointed? Judas had not decided that Jesus was not the Son of God; he had not made up his mind that Jesus performed miracles through the agency of Satan; but he was questioning, and seeking to find some explanation of His mighty works.

Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. He heard the words, "Except ye eat my flesh and drink my blood, ye have no life in you." [John 6:53, 54.] He saw that Christ was offering spiritual rather than worldly good. His own expectations of a worldly kingdom would not be realized. At this time he made shipwreck of faith. After this he permitted doubt, envy, and hatred to be his guests. His jealousy was aroused when he was not included with the three chosen to witness the transfiguration of Christ upon the mount. When the disciples disputed by the way as to whom should be greatest, his voice was often heard.

In all that Christ said to the disciples there was something with which, in heart, Judas disagreed. Under his influence the leaven of this disaffection was fast developing. Yet he made no open opposition, nor seemed to question the importance of the Saviour's lessons. He made no outward murmur until the time of the feast in Simon's house. When Mary anointed the Saviour's feet with the precious ointment, Judas manifested his covetous disposition. At the reproof from Jesus, his very spirit seemed turned to gall. The greed so long indulged now held him in control, and overpowered every other characteristic of his nature. This will be the experience of every man who persists in tampering with sin. The elements of depravity that are not resisted and overcome respond to Satan's temptations, and the soul is led captive at his will.

But Judas was not yet wholly hardened. Even after he had twice covenanted to betray the Saviour, there was opportunity for repentance. But at the Passover supper Jesus proved His own divinity by revealing the traitor's purpose. He tenderly included Judas in His ministry to the disciples. But the last appeal of love was made, only to be rejected. Then the case of Judas was decided. The feet that Christ had washed, went forth to the betrayer's work, and Satan took control of heart and mind.

Judas reasoned that if Christ was to be crucified, the event must come to pass. His own act in betraying the Saviour would not change the result. If Jesus was not to die, it would only force Him to deliver Himself from His enemies. At all events, Judas would gain something by his treachery. He counted that he had made a sharp bargain in betraying his Lord.

Judas did not, however, believe that Christ would permit Himself to be taken by His enemies. He thought that the priests would be cheated of their bribe, he would secure the pieces of silver, and Jesus would have a new opportunity of displaying His divine power.

In the garden, Judas was filled with amazement as Jesus suffered Himself to be bound and led away. He anxiously followed the Saviour to the place of trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them in the character of the Son of God, setting at naught all their plots and power. But when he saw Him meekly submitting to their abuse, suffering Himself to be tried and condemned, his heart smote him. He realized that he had sold his divine Master to shame and death. He remembered the tenderness of Jesus toward him, and he was filled with remorse and anguish. He now despised the covetousness which Jesus had reproved, and which had tempted him to sell the Saviour for a few pieces of silver.

As the trial drew to a close, Judas could no longer endure the torture of his guilty conscience. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to the hearts of all present: Spare him, O Caiaphas! He has done nothing worthy of death.

The tall form of Judas was now seen pressing through the startled crowd. His face was pale and haggard, and large drops of sweat stood upon his forehead. Rushing to the throne of judgment, he threw down before the high priests the pieces of silver that had been the price of his Lord's betrayal. He eagerly grasped the robe of Caiaphas, and implored him to release Jesus, declaring that He was innocent of all crime. Caiaphas angrily shook him off, but was confused and knew not what to say. The perfidy of the priests was revealed before the people. It was evident to all that Judas had been bribed to deliver Jesus into the hands of those who sought His life.

Judas continued his entreaties, exclaiming, "I have sinned, in that I have betrayed the innocent blood." But the high priest, having recovered his self-possession, answered with willing scorn, "What is that to us? See thou to that." [Matthew 27:4.] The priests had been ready to make Judas their tool. They had taken advantage of his covetousness and hatred. Yet they despised his baseness. When he turned to them with a confession of his guilt, they spurned him, and left him to perish in his sins.

Finding that his prayers were in vain, Judas fell at the feet of Jesus, acknowledging Him to be the Son of God, begging forgiveness of his sins, and imploring Him to exercise His Godlike power, and deliver Himself from His enemies. The Saviour did not reproach His betrayer either by look or word. He knew that he was suffering the bitterest remorse. He gazed compassionately upon Judas, and declared, that for this hour He had come into the world.

A murmur of surprise ran through the assembly at the heavenly forbearance of the Saviour. Again a conviction swept over them that this man was more than mortal. But the question arose, if He was the Son of God, why did He not free Himself from His bonds, and rise triumphant above His accusers?

Judas perceived that his entreaties for the life of Jesus were in vain. In despair he rushed from the hall, exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in any agony of remorse, he went out and hanged himself.

Later that same day, on the road from Pilate's judgment hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting scene. His weight had broken the cord by which he had hanged himself to the tree. In

falling, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the fearful thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus.

Judas the betrayer of Christ bore testimony to His innocence. More than this, his very act in betraying the Saviour bore witness to His divine character, for it was in direct fulfillment of a prophecy of Him. In prophetic vision the prophet Zechariah had looked down the ages and seen the trial of God's dear Son. The act of Judas is thus described: "And I said unto them, If ye think good, give me my price; and if not forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." [Zechariah 11:12, 13.]

Ms 122, 1897

Daniel

March 10, 1897

The time of Daniel's work, as a chosen vessel of honor for God, was six hundred years before Christ. In this book we find many miracles, and marked, positive evidences that the Lord God of heaven ruled. The Jewish nation were in captivity, scattered as the Lord declared they would be if they did not, as His peculiar people, honor and glorify God. They departed from God; they did not fear and honor His holy name, and the Temple in which they gloried was destroyed. Their sacred rites, their sacrifices and ceremonies, ceased. The sacred order of the Levitical priesthood was no longer maintained. Their form of religious service, which the Lord had given them as a blessing whereby they might have a pure and understanding faith, and through the sacrificial offerings see Christ as the one who would take away the sin of the world, became a ceremonious transaction. The outward ceremonies took the place of the inward work of the heart. The splendid dress of the priests covered hearts that were not renewed by the spirit of the Lord. The outward signs of their religious service were broken up, and the Word of the Lord was fulfilled.

Through His servants God had declared that this would be:

"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 distill 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 generation. 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? Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee." [Deuteronomy 32:1-7.]

"They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with them which are not my people; I will provoke them to anger with a foolish nation. ... The sword without and terror within, shall destroy both the young man and the virgin, the suckling also with the man of grey hairs. I said, I would scatter them

into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. Oh that they were wise, that they understood this, that they should 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." [Verses 21, 25-31.]

"Therefore shall ye lay up these 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, and when thou liest down, and when thou risest up; and thou shalt write them upon the door posts 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." [Deuteronomy 11:18-21.]

"And the Lord will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers. If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in the book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off: it is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

"See, I have set before thee this day life and death, and good and evil; in that this day I command thee to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them: I denounce unto you this day, that thou shalt surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to possess it.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, and to Isaac, and to Jacob, to give them." [Deuteronomy 30:9-20.]

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they and they shall cleave unto thee; also every sickness, and every

plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

“And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

“And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shall have none assurance of thy life. In the morning thou shalt say, would God it were even! and at even thou say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof he spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen and no man shall buy you.” [Deuteronomy 28:58-68.]

“Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware. Moses therefore wrote this song the same day, and taught it the children of Israel.” [Deuteronomy 31:17-22.]

Even the best of men, if left to themselves, will make grave blunders. The more responsibilities placed upon the human agent, the higher his position to dictate and control, the more mischief he is sure to do in perverting minds and hearts if he does not carefully follow the way of the Lord. At Antioch Peter failed in the principles of integrity. Paul had to withstand his subverting influence face to face. This is recorded that others may profit by it, and that the lesson may be a solemn warning to the men in high places, that they may not fail in integrity, but keep close to principle.

After all the failures of Peter, after his fall and restoration, his long course of service, his intimate acquaintance with Christ, his knowledge of Christ’s pure, straightforward practice of principle; after all the instruction he had received, all the gifts and knowledge and great influence in preaching and teaching the Word, is it not strange that he should dissemble and evade the principles of the gospel, for fear of man, or in order to gain his esteem? Is it not strange that he should waver, and be two-sided in his position? May God give every man a sense of his own personal helplessness to steer his

own vessel straight and safely into the harbor. The grace of Christ is essential every day. His matchless grace alone can save our feet from falling.

Israel trusted in the ark of God and worshipped it instead of the God which the ark represented. And the Lord removed from His people the symbol of His presence, the assurance to them of the presence and power of God. Then the Jewish nation no longer stood as a chosen generation, a royal priesthood. They had forgotten their God, and were scattered into all parts of the world. Those who were loyal and steadfast and true in obedience to His commandments, the Lord favored. He manifested Himself to them in order to keep up the light of His presence, the beams of the Sun of Righteousness. In the absence of the ceremonial ordinances, the outward display and glory of God was removed from the Jewish nation for such a time as God determined; but the inner glory of representative men was to shine forth. Even in the land of their captivity was the Lord God revealed. For all who were faithful, wherever they were, the way was left open to approach God through prayer and supplication and heavenly communion.

“When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication to thee in this house, then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. ...

“If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shalt pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall think themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies which carried them away captives, and pray unto thee in toward land which thou gave unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

“Then hear thou their prayer in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them that have carried them captive, that they may have compassion on them: for they be thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as they spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.” [1 Kings 8:33-34, 44-53.]

This prayer of Solomon upon that great occasion was not made to God while standing upon his feet. The king bent upon his knees in the humble position of a petitioner. “And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out to heaven. And he stood and blessed all the congregation of Israel with a loud voice, saying, Blessed be the Lord that

hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

"The Lord our God be with us as he was with our fathers: let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day." [Verses 54-61.]

"And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

"But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one that passeth by shall be astonished, and shall hiss, and shall say, Why hath the Lord done thus unto this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them; therefore hath the Lord brought upon them all this evil." [1 Kings 9:1-9.]

The promise of the Lord is given to Solomon and to all Israel. God declared to him, "I have heard thy prayer and thy supplication that thou hast made before me." [Verse 3.] But the Lord is not confined to temples made with hands. He has revealed that He will visit the isolated ones on the times of their captivity and distress. He will cheer them by special manifestations of His glory.

Daniel was but a youth when carried away captive into Babylon. He was about fifteen or sixteen years old, for he is called a child, which means that he was in his youth. Why did Daniel refuse to eat at the king's luxurious table? Why did he refuse the use of wine as his beverage, when it was at the king's command that it was placed before him? He knew that by use wine would become to him a pleasant thing, and would be preferred before water.

Daniel could have argued that at the royal table and at the king's command, there was no other course for him to pursue. But he and his fellows had a council together. They canvassed the entire subject as to how they would improve their physical and mental powers by the use of wine. They studied this subject most diligently. The wine of itself, they decided, was a snare. They were

acquainted with the history which had come to them in parchments of Nadab and Abihu. In these men the use of wine had encouraged their love for it. They drank wine before their sacred service in the sanctuary. Their senses were confused. They could not distinguish the difference between the sacred and the common fire. In their brain-benumbed state they did that which the Lord had charged all who served in holy office not to do. They put the common fire upon their censers, when they had been expressly charged to use only the sacred fire of the Lord's own kindling, that never went out.

The instruction given to the people was carefully treasured up, and often composed into song, and taught to their children, that through song they might become familiar with the truths. Daniel and his companions had been educated in regard to Nadab and Abihu and also Abel, Seth, Enoch, and Noah. They cherished the truth that had been given them from human lips passing down the line from one generation to another. The image of God was engraved upon the heart.

A second consideration of these youthful captives was that the king always asked a blessing before his meals, and addressed his idols as Deity. He set apart a portion of his food to be presented to the idol gods whom he worshipped, and also a portion of the wine. This act, according to their religious instruction, consecrated the whole to the heathen god. To sit at the table where such idolatry was practiced, Daniel and his three brethren deemed, would be a dishonor to the God of heaven. These four children decided that they could not sit at the king's table, to eat of the food placed there, or to partake of the wine, all of which had been dedicated to an idol god. This would indeed implicate them with heathenism, and dishonor the principles of their national religion and their God.

There was much involved in this decision. They were regarded as slaves, but were particularly favored because of their apparent intelligence and comeliness of person. But they decided that any pretense, even to sit at the table of the king and eat of the food or accept of the wine, even if they did not drink it, would be a denial of their religious faith. There was no presumption with those youth, but a firm love for truth and righteousness. They did not choose to be singular, but they must be else they would corrupt their ways in the courts of Babylon, and be exposed to every king of temptation in eating and drinking. The corrupting influences would remove their safeguard, and they would dishonor God, and ruin their own characters.

The education which these four youth had received was not after the order of the worldly schools, but according to the plan and design of God. The school in which they were educated was not after the order of the schools before the destruction of the old world with a flood because of their sharp intelligence of so-called science, and where nature was acknowledged and worshiped above the God of nature, where infidel sentiments prevailed, and the ideas of God were cloudy and obscure. It was not after the education of Sodom and Gomorrah, to the exclusion of all true religion. These youth were not educated after a worldly standard. They were brought up in homes where there fathers and mothers taught them the fear of the Lord.

And this early education was to these four children the means of their preservation. The lessons learned in their earliest years were the means of their remaining uncorrupted in the courts of Babylon. The truth was truth to them. Its principles were stamped upon their hearts. It was understood by them that with the heart man believeth unto righteousness, and with the lips confession is made unto salvation. The first and great commandment, "Thou shalt love the Lord thy

God with all thy heart, and with all thy mind, and with all thy strength," was truth to them; and it must be obeyed. [Deuteronomy 6:5.]

This lay at the foundation of all true education in the schools of the prophets. Enoch was a representative character amid the moral corruption of a degenerate age, when the words that proceeded from God to man were not heeded but disowned and rejected for human philosophy. Men in consequence drank up iniquity as water, while the words of warning were sounding in their ears. First in Abel whom Cain killed, and in Enoch, Seth, Methuselah, Noah, and many others, the Lord had just men, men who kept the fear of the Lord before their generation. They had received the words of instruction from Adam, and this was repeated to their children, and their children's children. Their memories were not treacherous, feeble, and forgetful in that age. And all who chose to follow the Lord were specially blessed.

Ms 123, 1897

Christ's Commission

November 17, 1897 [typed]

The Lord has given His church a special work of personal service to do. God could have sent angels to work for the reformation of man, but He did not do this. Humanity must touch humanity. The church is the Lord's instrumentality. He works through those that are willing to be worked. If the church had cherished a sense of her accountability, fervent, earnest messengers would have carried the truth to countries far and near. God's living Word would have been preached in every corner of the earth.

What was Christ's last commission to His disciples before He left them? Lifting up His hands, He blessed them, and said, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] This command has not been fully obeyed by the professed followers of Christ our salvation depends on our obedience. It is left with each one to say whether he will qualify himself to do the work God has appointed him to do, or whether he will bury his talent in the earth.

Christ's commission is to be received and acted upon. We are to go forth in faith, with earnest prayer for the presence of One who has said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] With the promise of such companionship, we are guilty of great unbelief and disobedience if we refuse to take up the cross of self-denial and self-sacrifice.

The words, "Go ye into all the world, and preach the gospel to every creature," are spoken to every individual. [Mark 16:15.] We may be adapted for different branches of the work, but while we do our part unselfishly, we are obeying the command. Do we search the precious Word of God interestedly, that we may say, "The entrance of thy words giveth light, it giveth understanding to the simple" [Psalm 119:130]—not men and women of weak intellect, but to those who cherish simplicity of heart and mind, who are willing to be taught by the Holy Spirit, that they may know how to open the Word of life to others? As we communicate the light that has found entrance to our souls, the Holy Spirit gives increased light, and our hearts are filled with the precious joy of the Lord.

Christ did not go to heaven directly after His death. It is claimed by some that when He died, although His body was laid in the grave, His spirit went to heaven. But after His resurrection He said <to Mary,> "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 you Father, to my God and your God." [John 20:17.] If after He bowed His head and died, He directly went to heaven, certainly He did ascend to His Father.

Christ remained in the grave the allotted period of time, and then He took up His life again. In the hearing of the people He had said, "Destroy this temple, and in three days I will raise it up again," referring to His body. [John 2:19.] He came forth from the grave a conqueror, proclaiming over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.]

We have a crucified, risen Saviour to present to the people. All who have come to Jesus for pardon have found Him ever ready to take their sins, and to impute His righteousness to them.

He who has come to Christ and has been truly converted will have a longing to save the souls that are out of Christ. He who loves God supremely and his neighbor as himself cannot rest content with doing nothing. He goes forth proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] As he comes to Christ himself, his whole soul breathes out for Christ. He receives the light and knowledge that the Lord gives to every true seeker to impart to others. After the Holy Spirit has molded the heart of the true believer, the light that enters heart and mind cannot be shut in. It must shine forth <outwardly> to others.

God will use humble men as His instruments. Even though they have but one talent, if they trade upon it, it will increase. The great fault in the church is that the work of saving souls is so limited that the advancement of the kingdom of God is slow. A backslidden church is the sure result of a selfish church, a church that does not use her talents in the work of co-operating with Jesus to restore the moral image of God in man. We are to minister to every creature. A responsibility is laid upon us to work for all, our friends, our acquaintances, those that are bound up with the world and alienated from God. The apparently amiable and agreeable are to come into the sphere of our labors. The truth is for them as much and for us, and we must say, "Come."

God has entrusted the knowledge of the truth of redemption to every converted soul. This knowledge they are to give to others. With a tender, sympathetic heart tell them of the great truth of redemption. If we are in earnest, we can and will so speak <the truth> that all will see that we have the love of the truth in our hearts. The frivolity and love of amusement that we encounter may chill our soul, but it will not silence the message we bear as Christ's witnesses. And each soul saved will save other souls, for those who are truly converted will realize that they are the depositaries of sacred trusts. What rich blessings will follow pure, consecrated effort, the worker depending on God to give the increase.

It is a most fatal mistake to suppose that the work of saving souls depends <alone> on ordained ministers. All who are ordained unto the life of Christ are ordained to work for the salvation of the souls of their fellow men. "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 22:17.] It is by the Spirit's power that souls that are dead in trespasses and sins are quickened to hear the words of life.

There are heathen at our doors; there is infidelity in the church that palsies the working element with unbelief. The command to work unselfishly and earnestly, wearing Christ's yoke and bearing His burdens, rests upon every soul. Wherever his work, whatever his business, his first interest is to seek

the kingdom of God and His righteousness, and by precept and example, in word, spirit, and action, show his earnest zeal for Christ.

Ms 124, 1897

Go, Preach the Gospel

November 17, 1897 [typed]

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” [Colossians 1:16-20.]

Before leaving His disciples, Christ gave them their commission. Standing but one step from the throne, His last instruction to them was, “Go ye therefore and teach all nations.” “Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world.” [Matthew 28:18-20.]

“Go ye into all the world, and preach the gospel to every creature.” [Mark 16:15.] Again and again the words are repeated, that they may not lose their significance. Upon all creatures under heaven, high and low, rich and poor, was the light of heaven to shine in clear strong rays. The disciples were to be co-laborers with Him, their Redeemer, in the work of saving the world. Christ assured them “all power is given unto me in heaven and earth.” [Matthew 28:18.] They were to go forth in His name, and He promised them the ministry of His Spirit. He did not lay before them a plain and easy path. They were to be partakers of His sufferings. But He told them of the legacy they would receive. If they united with each other and with Him, His righteousness would shine upon them, and from them to a world constantly increasing in wickedness.

The disciples were to catch the radiance of the light from the Saviour’s presence, and were to let that light shine upon those walking in the shadow of death. They were commissioned to begin their work in Jerusalem. They were to bear witness to Christ in the city which had been the scene of His greatest humiliation. Here they were to give evidence of their strength and efficiency by lifting Christ up before those that had resisted His mercy and His love. Under the inspiration of satanic agencies, those whom God had made the depositaries of sacred truth had denied and crucified their Messiah. To them the wondrous power of God was to be revealed. But the work of the disciples was not to commence and end in Jerusalem. They were to carry the truth to all nations.

Christ carried the minds of His disciples to an eminence, and showed them the vast confederacy arrayed again Him who came as the light and life of men. He told them that they were to fight not merely against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminded them that they were engaged in a warfare on which eternal results depended. In view of the heavenly universe they were

warring against principalities and powers. But they were not left to depend on human wisdom or human facilities. They were to work as seeing Him who is invisible.

In His name the warfare of truth against error was to be carried forward, subverting the strongholds of idolatry and sin. People were to be stirred to carry the truth to all tongues and nations, giving the trumpet a certain sound, and rousing the slumbering nations from spiritual apathy and death.

The disciples were to be His witnesses. Their every action was to fasten attention on His name, as possessing that vital power by which men may be brought into oneness with Him who is the source of all power and efficiency. They were to center their faith in Him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in His name, and then their prayers would be answered. They were to baptize in the name of the Father, of the Son, and of the Holy Ghost. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription.

In order that His disciples might engage in this great work and fulfil their commission, Christ declared that they would have power as God's peculiar people. "Ye shall have power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." [Acts 1:8.]

Christ read the minds of His disciples, and He saw that they were awake to the peculiar dangers that would assail them. He assured them that if they would go forward in faith to fulfil their commission, they would move under the shield of Omnipotence. He made every provision for the success of their mission. He took the responsibility of the work upon Himself.

This was His last instruction to His disciples. He had told them His will concerning their work. He had opened their understanding that they might comprehend the Scriptures. He had plainly assured them that they were to begin their work in Jerusalem, the very hardest field they could enter, and were to preach the remission of sins to all nations. "Ye are witnesses of these things"—His trial, His rejection, His crucifixion, His rising from the dead, and being on earth for forty days. "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." [Luke 24:48, 49.]

"And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven." [Verses 50, 51.] While the Saviour's hands were still outstretched in blessing, He was taken from them, and as they stood gazing upward, to catch a last glimpse of their ascending Lord, the sound of the voices of the angels that escorted Him were wafted down to them. "While they looked steadfastly toward heaven as he went up, behold, two men stood by in white apparel; which also said, Ye men of Galilee, Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Acts 1:10, 11.] "And they ... returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." [Luke 24:52.]

"And when they were come in, they went up into an upper chamber, where abode both Peter, and John, and James, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of

Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication." [Acts 1:13, 14.]

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance." [Acts 2:1-4.]

By the power of the Holy Spirit the disciples were fitted to act out the impression that had been left upon their minds by Christ's words, that they held in trust the most sacred truths ever committed to mortals. The church was fitted for the work of representing Christ. The messengers of God spoke as the Spirit gave them utterance. In accordance with the directions given, they prayed in the name of Jesus. So were the words of Christ fulfilled, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. ... 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." [John 14:13, 26, 27.]

Shortly before His ascension Christ had prayed, "For their sakes I sanctify myself." [John 17:19.] I have given myself wholly to the work of human redemption. Charged with this exalted office, Christ stood as the head of humanity, the visible representative of an invisible God. "He that hath seen me," He declared, "hath seen the Father;" and again, "I and my Father are one." [John 14:9; 10:30.] And having embodied in Himself the love of God, Christ has imparted it to those who believe on His name, that the copies of His character may be multiplied.

"As thou hast sent me into the world, even so have I sent them into the world." [John 17:18.] They are a part of the great firm in the science of salvation, which is to work the works of Christ. "And for their sakes I sanctify myself, that they also may be sanctified through the truth." [Verse 19.]

To us as well as to the disciples Christ has given the work of carrying the truth to the world. But before engaging in this great and aggressive warfare, upon which eternal results depend, Christ invites all to count the cost. He assures them that if they take hold of the work with undivided hearts, giving themselves as light-bearers to the world, if they will take hold of His strength, they will make peace with Him, and obtain supernatural assistance that will enable them in their weakness to do the deeds of Omnipotence. If they go forward with faith in divinity, they will not fail nor become discouraged, but will have the assurance of infallible success.

The hour came for the lifting up of the Son of God on the cross, and the hour has now come for Him to be lifted up from the earth. Impelled and stimulated by the love of Christ, as God's people advance in the work marked out for them, they will conquer through faith. By faith they may behold even more than angels in their ranks, for the abundant aid of the General of armies is ready for them in every emergency. He leads them on from victory to victory, proclaiming at every step, "I have overcome the world." [John 16:33.] Your Leader goeth forth, conquering and to conquer. Never forget that you are fighting the battle of the Lord of hosts, in full view of the invisible world.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth. ... Break forth into joy, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.” [Isaiah 52:7, 9, 10.]

“Incline your ear, and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.” [Isaiah 55:3-5.]

This work is given to all who have had Christ set forth crucified among them. By the baptism of the Holy Spirit God’s people are to do, through the instrumentality of their Master, the work that Christ did. They are to represent the benevolence of God to our world. Partakers of the divine nature, they are not only to save their own soul, through faith in Jesus, but Christ says of them, Ye are laborers together with God. [1 Corinthians 3:9.] As His witnesses, He has given to each his work. As His representatives they are to bear to the world the message of invitation and mercy.

Christ enjoins upon His disciples to lift up the world’s Redeemer. They are to have a sense of their obligation to devote their entrusted capabilities to the work of winning souls to the gospel of Him who has made so full a sacrifice for the enlightenment and recovery of the world.

The utmost eloquence cannot describe the love of God. So vast was the conception of the divine Teacher of the love of God that the measure could not be expressed. “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 scales then can weigh the tremendous guilt of professed believers in Christ, who for the sake of gain give their powers of persuasion to matters earthly and common, losing sight of Christ, losing all knowledge of Him. If we taxed our intellect and spiritual power more to comprehend this love in a fuller sense than we do now, we would put to the tax every capability, every power, to seek and save souls that are perishing out of Christ. Christlike work would be done.

Christ travailed in soul for the salvation of perishing sinners. “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.] He commissioned His disciples to be unceasing in their efforts to save the world. He Himself appointed the Christian ministry and the various means of grace, as channels through which His grace and light and truth might be communicated to every creature that is in need. Abundant provision is in readiness to give spiritual power, and to set the grace of Christ flowing through channels that are cleansed and ready to receive the heavenly gift.

In accepting Christ the individual members of the church take the responsibility of doing the work He has appointed them. By faith they pledge themselves to wear the yoke of Christ and bear His burdens. If they refuse to practice self-denial and fail to place themselves in the channel where the Lord by His Spirit can work through them, they are not registered as Christians in the books of heaven. The more deeply the church feels the need of multiplying channels, the more thoroughly will the riches of the grace of Christ adorn the doctrines of the gospel of salvation.

In every age of the world the gift of the Holy Spirit is the great promise for the church. “Ask and ye shall receive.” [John 16:24.] There are supplies for all. “I will pour out my Spirit upon all flesh.” [Joel 2:28.] The promise of the Holy Spirit to accomplish the work is repeated in every soul that is converted to the truth. Every one newly added to the church is to be educated in regard to the work he is to do for the Master in winning souls to Christ.

The Lord requires all who profess to be Christians to be filled with the Holy Spirit, and then to consecrate their means and powers to His work. They will then have a lofty estimate of that which is due the world’s Redeemer. They are to realize that they are to use every jot and tittle of their influence to help each other to appreciate the heavenly endowment. The absence of the means or influence of one whose name is registered in the church books means robbery to God. All are to wear the yoke of Christ and lift His burdens by watching for souls as they that must give account. To every man is given his work; no one is excused.

The promised influence of the Holy Spirit, which molds and fashions the worker, enables him to cooperate with heavenly intelligences. Such a worker will be God’s living, working agency, through whom He can manifest Himself. But those who are not daily converted to the Master’s use dishonor their profession of faith. They dishonor the Holy Spirit, who is appointed to aid God’s people in the great and grand work of watching for souls as they that must give account.

“Looking unto Jesus, the author and finisher of our faith.” [Hebrews 12:2.] The Lord Jesus allied Himself to us that we might appreciate the high privilege of being partakers of the divine nature, having escaped the corruption that is in the world through lust. Satan seeks to pervert Christianity by filling the hearts of church members with his attributes. The law of God is the expressed character of God, but Satan has worked against it, until by a large number of those who claim to open the Word of God to others, the law is declared to be abrogated. But this law is the standard of the character they must attain in order to be among God’s family in the heavenly courts.

The Christian church is to endure the seeing of Him who is invisible. The members of the body of Christ are to reach the highest attainments in mental, physical, and spiritual soundness, because the church is the instrumentality by which Christ enlightens those that sit in darkness. God calls upon His lightbearers to put away all selfishness, all that confuses them, and distracts them from their work. As did Daniel, they are to bring self-culture into their lives.

Look to the source of all strength for perfection of understanding. “All power is given unto me in heaven and earth,” said Christ. [Matthew 28:18.] If God withheld not His only begotten Son, but gave Him up to death that man might be restored to the image of the Creator, how much more will He not, with Him, freely give us all things?

We may expect that the Holy Spirit will impress the hearts and minds of the workers. He takes the youth with fresh talent, energy, courage, and ready susceptibilities, and brings them into harmony with divine agencies, which give no doubtful precepts, and do not lead those desiring to know the Lord to take one false step. The Lord requires all who enter His service to be consecrated and converted daily, as vessels unto honor. Simplicity will be their true eloquence.

The heart that is under the molding of the Spirit of truth is full of pure, holy sentiments. It possesses the meekness and lowliness of Christ, and a veneration for the pure, the merciful, the upright, who

possess sterling integrity combined with the most tender sympathy for humanity. Such a one places true goodness before greatness. He has a mental culture that is in harmony with the character of Christ. Such a man will possess eloquence that is of a superior order.

“Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength; and thy neighbor as thyself.” [Mark 12:30; Luke 10:27.] Obedience to this command is the mainspring of the highest eloquence. Those who obey these principles practice true godliness. The soul is purified from selfishness and sensuality and from every phase of sin. It chooses those things that are lovely and of good report, and is a vessel unto honor.

There is altogether too little account made of the Holy Spirit’s power to work upon mind and character. Those who reject the Holy Spirit, thinking that the human being can struggle singlehanded with principalities and powers and spiritual wickedness in high places, will find themselves overmatched.

Christ calls upon His church to come into harmony with His character. As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased. He who loves God with all his heart and his neighbor as himself attains this position through the working of the Holy Spirit upon mind and heart. The Lord will qualify him to be a co-laborer with Jesus in the greatest work ever given to mortals.

By the Word coming from God we are instructed to educate, educate, educate young men and young women to understand the living oracles of God. This knowledge will be of the greatest possible value to them as they labor for God. God requires that minds shall not be dwarfed by a connection with the church, but strengthened, elevated, enriched, ennobled, made fit for the most sacred work ever committed to mortals. The Lord will have a well-trained army, ready to be called into action at a word. These will be well-disciplined men and women and youth, who have placed themselves under educating influences that have made them vessels unto honor.

The Holy Spirit is the molding power. “Without me,” said Christ, “ye can do nothing.” [John 15:5.] But let the Holy Spirit take hold of heart and character, and all who will heed its voice will be lights in the world. Experimental Bible religion is a leavening power wherever it is introduced.

The young men and young women who join the church should have a special education in the work they are adapted for. But if one continues to choose a low, common train of conversation, receive him not as a worker. He will do more than can be counteracted to spoil the other workers. Be sure that this class is not chosen to do the work that is so sacred. The words, the spirit, the attitude, determine the scale of usefulness. Let not the work of God be cheapened by those who show that they do not appreciate the elevated character of the work.

The highest interests demand the close attention and energy that is too often given to lower and comparatively insignificant things. Under the molding, educating influence of the greatest Teacher the world has ever known, capabilities and powers will be brought into the church. These are not to be hidden, but are to be used in lines outside of the church to augment the power and efficiency of the church. Those who possess these powers are to proclaim the gospel of Christ to all nations, tongues and people.

Those who are truly converted are born again. “A new heart also will I give thee,” God says. [Ezekiel 36:26.] By God Himself provision is made for every soul that turns to the Lord to receive God’s immediate co-operation. The Holy Spirit becomes his efficiency. Faith in Christ is our only hope of salvation. The work of every true Christian is to set forth Christ and Him crucified. “Ye are the light of the world,” Christ said. [Matthew 5:14.] What constitute God’s people lights in the world? Abiding in Christ. Doing this, they can cooperate with Him in the grand work of winning souls from darkness to light.

Ms 125, 1897

Work for Common People

November 12, 1897

We are living amid the perils of the last days, and how can we reach the common people? Christ tried to work with the highest dignitaries of the nation. But they would not receive Him, because He told them the truth. They had exalted ideas of their own piety. They would not be instructed. They thought their work was to instruct others, not to be instructed themselves. But of the poor the Scriptures testify, “The common people heard him gladly.” [Mark 12:37.] “Thou, O God, hast preserved thy goodness for the poor.” “The Lord gave the word; great was the company of them that published it.” [Psalm 68:10, 11.]

In Nazareth Christ announced His mission. “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 that 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.” [Luke 4:16-19.] This was Christ’s work, and this is our work.

“Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing.” [Verses 1, 2.] During this time Christ was severely tempted, but he did not depart from the word, “It is written.” [Verses 4, 8.] He was abundantly armed to meet logic with logic, eloquence with eloquence. But “It is written” was the only argument he used to resist the powerful, specious temptations of Satan.

“And when the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him throughout all the region round about.” [Verses 13, 14.] “And leaving Nazareth he came and dwelt in Capernaum, which is upon the sea coast in the borders of Zebulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” [Matthew 4:13-17.]

Ms 126, 1897

The Training of Children

November 15, 1897

There are two kinds of education going on in our world. Parents love their children, but their love is not always accompanied by that faith that works by love and purifies the soul. In too many cases the parents are only grown up children. They are no intelligent teachers. They do not sense the responsibilities that rest upon them.

In the ignorance of the wants of their infants, many parents think that they can be fed upon those things which they themselves eat. These parents have no knowledge of what constitutes a proper diet. Many mothers have come to me, saying, “My baby does not thrive. What is the matter with it? It is poor and fretful, and sick.” “What do you give your child to eat?” I have questioned. “The same food that we eat ourselves, a little bit of everything, a little tea, and coffee, and potatoes, a little beer and meat.”

This variety of food is unwholesome for the parents, and how much more so for the child. The child has but a small stomach, and should have its regular periods of eating, and then not eating too largely. This crowds the stomach, and distress is the result. This “stuffing” process has placed many a little child in its narrow bed, just because of the ignorance of the parents in managing them. And they serve their own bodies in the same way. They have not an intelligent knowledge of how to eat properly themselves. The simplest preparation for the table is always the most wholesome and healthful.

Parents, it is impossible for you to give your children a proper training unless you first give yourselves to God, learning of the great Teacher the most precious lessons of obedience to His will. The mother should feel her great need of the Holy Spirit’s guidance, that she may herself have a genuine experience in submission to the way and will of the Lord. Then, through the grace of Christ, you can be a wise, gentle, loving teacher of your children.

Parents, never prevaricate; never tell an untruth in precept or in example. If you want your child to be truthful, be truthful yourself. Be straight and undeviating. Even a slight prevarication should not be allowed. Because mothers are accustomed to prevaricate and be untruthful, the child follows her example. She will deceive her parents, while her mother will say of her, “She never told me an untruth.” Thus the statement to which the child has just listened, she knows to be a falsehood.

In some families, the wishes of the child is law. Everything he desires is given him. Everything he dislikes, he is encouraged to dislike. These indulgences are supposed to make the child happy, but it is these very things that make him restless, discontented, and satisfied with nothing. Indulgence has spoiled his appetite for plain healthful food, for the plain healthful use of his time; gratification has done the work of unsettling that character for time and for eternity. Let the child dress simply, eat of the most plain, wholesome food. Let him not be indulged, and tempted to eat more than he should. This will ruin the digestive organs before the child or youth can become intelligent upon the important subjects of how to eat, how to dress, how to exercise in order to retain health.

Fathers and mothers are responsible for the health, the constitution, the development of the character of their children. No one else should be left to see to this work. In becoming the parents of children, it devolves upon you to co-operate with the Lord in educating them in sound principles,

keeping their minds open and impressible by the inculcation of sound principles. This will develop strong characters.

A child's truest graces consist of modesty and obedience—they will have attentive ears to hear the words of direction, in willing feet and hands to walk and work in the path of duty and obedience. And a child's true goodness will bring its own reward even in this life.

The happiness of every child may be secured by strong, even discipline. In the years of childhood and youth is the time for the training process, not only to be the most serviceable and full of grace and truth in this life, but to secure the place prepared in the home above for all who are true and obedient to the oracles of God. The children are God's precious heritage to be disciplined, educated, and trained to consider that duties rest upon them because they are part of the family firm. They should be educated to lift the burdens in their early years. These should be light at first. They should be carefully educated to do their part, that they may understand how to do their work with willing aptitude.

Practice makes perfect. All slow motions may be overcome by proper training. The youth who are trained to do their work with dispatch will have no slow, moderate, lazy habits of working. It is a great neglect on the part of parents to allow their children to occupy two hours in the work that could be performed in one. It is all the result of the education and training which the child has had.

On every hand we see parental failure in the instruction and training of their children to engage in useful labor. The children are allowed to grow up in ignorance of how to do simple and necessary things. Such children, who are so unfortunate in their training, must awake and take the burden of the matter upon themselves, and if they ever expect to have success, find incentives to honest employment of their God-given powers. Their own enlightened understanding must lead them to engage in useful work. Without this kind of education, this principle of action will not be established. Their work will be fitful, and their efforts in any line feeble.

There are home domestic duties calling for a helping hand; in every place there are things needing to be done, requiring stern impulses, energetic, persevering, well-skilled activity, which ready, experienced hands know how to undertake. The laws of necessity require that our missionaries become wise in methods and plans, in the fulfillment of the duties of common practical life. Young men and young women who have been so unfortunate as to have the idea impressed upon their minds that work is degrading to ladies and gentlemen will in the end lose the credit of being ladies and gentlemen.

The long, protracted efforts made to obtain an education in books is a mistake. There is danger of this arousing a love for pleasure and recreation. This gives the youth an education that is deleterious and unprofitable, and which God cannot bless, for it divorces the thoughts and corrupts the soul. This class is wavering, irresolute in disciplining themselves and others. They crave those things that are not essential for this life or the future eternal life. They are full of conceit and self-importance. These will never learn to understand and know the truth.

All are students in this life. We are to improve our faculties to do the best kind of service for Jesus Christ, who has given His life to redeem us. We are to think soberly, and consecrate ourselves to God day by day. Then we shall consider every hour precious, and shall purify our souls with stern

resolutions. Our opportunities and privileges are golden. We have a high standard to reach. We are to do missionary work for the Master, co-operating with Christ in restoring the moral image of God in man.

The glory of God is to be kept before the mind's eye. This should be the one aim and purpose of parents in life. Everything that would hinder in this consecrated service is to be left. We are to separate ourselves from whatever position we have placed ourselves in that would fetter us to cheap habits, common words, or littleness of purpose.

Work is constantly being done in heaven. There are no idlers there. "My Father worketh hitherto," said Christ, "and I work." [John 5:17.] We cannot suppose that when the final triumph shall come, and we have the mansions prepared for us, that idleness will be our portion, that we shall rest in a blissful do-nothing state. We have a great work in many lines to do in this our day to prepare the way for the King of kings, and Lord of lords. Be sure that He finds us at the occupation He has given us. To every man He has given his work, a fitting occupation, to prepare a people to stand in the great day of the Lord.

Children's Will

The work of "breaking the will," is a mistake. It is not the proper thing to do. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it a proper direction. The parents are to take that will wisely and tenderly, as a sacred treasure. They are not to hammer it to pieces, but by precept, by true example and love, wisely fashion and mold it until the child comes to years of understanding. Then guide them still will your counsel, bringing them up in the nurture and admonition of the Lord.

A great mistake is made when the lines of control are placed in the child's hands, and he is allowed to bear sway and control in the home. This is giving undue direction to that wonderful thing, the will power. But this has been done, and will continue to be done because fathers and mothers are blind in their discernment and calculation. Every child that is not carefully and prayerfully disciplined will be unhappy in this their probationary time, and will form such unlovely traits of character that the Lord cannot unite them with His family in heaven. There is a very great burden to be carried all through the life of a spoiled child. In trial, in disappointment, in temptation, he will follow his undisciplined misdirected will.

Children who have never learned to obey will have weak and impulsive characters, and will reveal great weakness when assailed by the enemy. They may profess to be Christians, but how sad is their experience through the neglect of parents in letting their children have their own way in their own strength. They rule, but have not learned to submit.

What sin can be greater than that of allowing the child to be spoiled by mismanagement? When they have families of their own, they carry their defects with them, and thus the neglect of parents to deal faithfully with their children carries the deformity from generation to generation. Thus the world is deprived of the moral power of rectitude and integrity which it should have. The marred half-educated children are enervated, without the moral strength to overcome their own defective tempers and habits of work and uncontrolled wills. When their wills are crossed, they are roused to

anger. The evil work begun in their homes in babyhood and childhood shall be perpetuated to the third and fourth generation.

That mother who, knowing what is best for the spiritual and physical help of her child, yields to his tears and importunity, will, through her own training, be pierced through with many sorrows. We have proved in the training of our own children, and in the training of children of others, that they never love parents and guardians less for restraining them from doing evil.

God will bless a just and correct discipline. But "without me," says Christ, "ye can do nothing." [John 15:5.] The heavenly intelligences cannot co-operate with fathers and mothers who are neglecting to train their children, who are allowing Satan to handle that little piece of infant machinery, that youthful mind, as an instrument through whom he can work to counteract the working of the Holy Spirit. They may profess to be converted, but the character will reveal if the neglected work of the parents has been overruled for good.

The future of society is indicated in the education and training that the youth are receiving in our day. Parents, a solemn work is resting upon you. The greatest power, the efficient gospel, has its effect in the well-ordered and well-disciplined family. The children are not to be treated as dolls, made to be dressed and undressed, [or] idols, to have affections and indulgence lavished upon them, and parental self-sacrifice cater to their impulses. The children are to learn to obey in the family government. They are to form a symmetrical character that God can approve, maintaining law in the home life. Christian parents are to educate their children to obey the law of God. They are not to forget that their children are to be trained to be their helpers. Parents are not to be slaves to their children, doing all the sacrificing, while the children are permitted to grow up careless and unconcerned, letting all the burdens rest upon their parents. They are to be educated to share in the burdens of the home.

Make your beginning right, parents. It is your duty to educate and train your children to do service for Him whose they are by creation and by redemption. Your children are God's property, bought with a price. Be very particular, O fathers and mothers, to treat them in a Christlike manner. The mother often allows herself to become irritable and nervous. Often she snatches at the child, and speaks in a harsh manner. But if a child is treated in a quiet, kindly manner it will do much to preserve it in a pleasant temper. The most grand and noble work that parents have to do for their Master is to bring into their government Bible discipline. All mothers, all teachers of the youth, all guardians of children, be careful how you blame. Let love and tenderness, patience and self-control, at all times be the law of your speech.

God requires obedience of every human being. Our eternal future hangs here. In obedience to the law of God we shall form a beautiful character. "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] The children should be taught respect for every word that proceedeth out of the mouth of God. Parents are ever to magnify the precepts of the law of the Lord before their children, by showing obedience to that law, by living themselves under the control of God. If a sense of the sacredness of the law gets hold of the parents it will surely transform the character by converting the soul.

The reasons for this obedience and respect for the law of God may be impressed upon the children as soon as they can understand its nature, so that they will be ready to know what they should do, and what they should abstain from doing.

Parents, be cheerful, not common and cheap, but be thankful and obedient and submissive to your heavenly Father. You are not at liberty to act our your feelings if things should arise that irritate. Winning love is to be like deep waters, ever flowing forth in the management of your children. They are the lambs of the flock of God. Bring your little ones to Christ. If parents would educate their children to be pleasant, they should never speak in a scolding manner to them. Educate yourself to carry a pleasant countenance, and bring all the sweetness and melody possible into your voice. The angels of God are ever near your little ones, and your harsh, loud tones of fretfulness are not pleasant to their ears. Bear in mind the words of One who knows:

“And Jesus called a little child to 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 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.” [Matthew 18:2-5.]

If the Lord could present a little child in its simplicity as an object lesson, then be careful how you treat the precious little ones, the lambs of the flock. There need be no harsh tones of voice, no hard, painful strokes upon the little form, if you will in the fear and love of God so do your duty that you yourselves, father and mother, may not deserve the pain you cause your child to suffer because of your masterly spirit that is so easily provoked. We would be much happier if we would manifest the gentleness of Christ in dealing with the little ones who have everything to learn from the lips and the manifest character of the parents. It is a pleasant thing for God and the angels above to behold this work carried on in the families on earth in a Christlike manner, the parents fully appreciating the value of the souls of the precious little ones committed to their care.

If parents will have a sense of their responsibility, they will heed the words of Christ, “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of their Father which is in heaven.” [Verse 10.]

What a thought! These words are not alone spoken for the benefit of the little ones in years, but it embraces them. These words embrace all who are newly come to the faith, who are little children in experience, born again into the kingdom of God. The disciples were contending as to which should be the greatest, which should have the highest place in the kingdom of heaven. Our Lord would have them see and understand that such a spirit cherished was not praiseworthy, that in seeking to be greatest they were bringing in attributes of character which would not give to the little ones a correct example. They would hurt the souls of the very ones whom Jesus was receiving as subjects of His kingdom.

Christians are to be Christlike. Change of location will not change the heart. All who sincerely believe that the living oracles of God mean just what they say will act that faith. The youth are not perseveringly educated by their parents to respect the laws of their own being, therefore they easily turn aside from the laws which God has ordained for their spiritual life. In the education of their children, parents should begin early to establish them in correct methods and habits. Every action is

liable to be repeated. Every course of action has a twofold character and importance. It is virtuous or vicious, right or wrong, according to the motive which prompts it.

A wrong action, by frequent repetition, leaves a permanent impression upon the mind of the actor and also in the mind of those who are connected with him in any relation, spiritual or temporal. The parents or teachers who give no attention to the small actions that are not right, establish that habit in the performer of it.

The education that is general in the schools is not that which should be recognized as education. The educators of youth should be Christians, who are themselves under the discipline of God. Then they will have a sense of their responsibility to themselves, which they will maintain as Christians under all circumstances and provocations, never displaying passions or an arbitrary spirit. They will reveal sound principles, unswerving integrity, pure sentiments revealed in pure words. These are the high thoughts that will draw the youth to the higher education. An atmosphere of purity will surround the soul.

A conscience void of offense toward God and man is a wonderful acquirement. The love of God and our fellow men proceed from God who is the storehouse of all power. Let every man and woman, in the training of their children, inculcate in them ideas of right. Principle must be firmly held by the parents and teachers of the youth. They must reverence the principles of God's holy Word, and let their own life reveal that they are pure and noble and heavenly. Nothing can excuse parents from the responsibility toward their children in their influence, in the home discipline and education. Low, cheap, common talk should find no place in the family. When the heart is pure there will flow from the heart rich treasures of wisdom. The inward parts are as a holy temple of God, and any entrance of corrupt principles reveals itself in words and actions that divorce them from God and extinguish moral and spiritual power.

God will not trust His Holy Spirit to those who would work contrary to its deep inward, earnest working. Young men who will indulge in intemperate habits, in smoking and tampering with the wine cup, will so corrupt the principles of the soul, that these objectionable things become one with their nature, a part of themselves, not only to demoralize themselves, but others. Low gratifications indulged, and indulged continuously, degrade the entire being. The taste for evil and love of coarseness becomes natural. Stain after stain gathers like leprosy upon the soul, until they are suddenly destroyed, and that without remedy. The sinner may repent, and Jesus may accept his contrition, and will pardon his transgression, but the influence of that time of evil doing upon others can never be entirely counteracted.

Ms 127, 1897

God's Forbearance

Stanmore, Sydney, Australia

November 22, 1897

Here we are at Stanmore. We were all packed, expecting to leave for Cooranbong waiting Sara's return from Sydney, but she came a few minutes too late. We hoped to reach our home tonight, but we must wait until morning, and take the morning train.

I was unable to sleep after half past one o'clock. I commenced writing. I was told that last night's meeting was a success. The Lord gave me freedom in the afternoon. We had the tent nearly full. The Lord strengthened me to speak to the people assembled. All listened with the deepest interest. In the evening extra seats had been made, and all the seats were packed. About a dozen seats were placed outside the tents, and these were full. There were large numbers standing.

All listened with the most intense interest to the words spoken by Brother Haskell. He thought it time to make remarks in regard to erecting a church. Those newly come to the faith are twenty-five in number. One and another had been talking of their having a church, and before any request was made, one man and his wife pledged £5 each. This first £10 came from the new converts, and they said that they would do more than that if necessary.

The subject of building was introduced by me in the afternoon. Elder Haskell spoke under the influence of the Spirit of God on Christ as the Rock. After he had closed his discourse, he said that he purposed to tell them in regard to a meeting house. The subject was placed before them and an invitation given for them to help if they could do this willingly, and render back to the Lord His own.

We need more to be shut in the audience with God. There is need of guarding our own thoughts. We are surely living amid the perils of the last days. We must walk before God meekly, with deep humility, for it is only such that will be exalted.

O how little man can comprehend the perfection of God, His Omnipresence united with His almighty power. A human artist receives his intelligence from God. He can only fashion his work in any line to perfection from materials already prepared for his work. In his finite power he could not create and make his materials to serve his purpose if the Great Designer had not been before him, giving him the very improvements first in his imagination.

The Lord God commands things into being. He was the first Designer. He is not dependent on man, but graciously invites man's attention, and co-operates with him in progressive and higher designs. Then man takes all the glory to himself, and is extolled by his fellow men as a very remarkable genius. He looks no higher than man. The one first cause is forgotten. This explains why the Lord cannot do much more for man in a variety of ways; man would use his communicated intelligence as did the inhabitants of the old world; and the very things proceeding from God would be made to militate against the purposes and will of God. Selfish workings come in. Dependence is placed on self, as though finite man were some wonderful prodigy. Then the Lord lets man work out his supposed capability, and there is defeat and failure.

When will Christians know and have a better understanding of God? God says, "I AM THAT I AM," the high and lofty One that inhabiteth eternity. [Exodus 3:14; Isaiah 57:15.] "Before the mountains were brought forth, or ever thou hadst formed the earth, even from everlasting to everlasting, thou art God." [Psalm 90:2.] "I am the Lord, I change not." [Malachi 3:6.] With Him is no variableness neither shadow of turning.

The Lord God with whom we have to do expects those for whom He has done so much to search for His way, and pray to know His will. He desires that they shall be faithful to the light that He gives in His Word, and regulate their spirit and disposition and character after the infallible standard of His

declared will. Through high and exalted waiting and watching, ever looking to the One infinite in wisdom, man may render effectual enlightenment to the understanding.

Every one who will have perfect trust in God will do this. God inspires the desire, the devotion, the fervor, of the soul to cry out after the revealing of Himself, that man may behold just as far as finite beings can, the unveiling of His power and glory in the perfection of His character. This will inspire them to say, “Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints; who shall not fear thee, O Lord, and glorify thy name.” [Revelation 15:3, 4.]

As our knowledge of God increases, we shall have a more perfect estimate of self. We shall realize the weakness and ignorance of humanity, and will long with intense longing to overcome every defect in our characters, that sin may not dwell in our mortal bodies. Then there will be an intense hungering and thirsting after righteousness and true holiness of heart. This is how Enoch walked with God. He studied the character of God to a purpose. He did not set up his own finite will to carry things his way, but he studied to assimilate himself to the divine likeness.

The attributes of God are spirit, understanding, will, consciousness, and activity. These are His working agencies, and these the Lord is waiting to impart to every one who will co-operate with Him. His righteousness and glory, He declares, He will not give to another. Shall we not seek to comprehend this? It is because of the little glory that man gives back to God that He is kept in a state where he can receive less and less of the glory of God. Why do not the voice and lips praise God? Why are they so silent? Why is the tongue so dumb? Why does not man see God in all His created works? Why cannot we grasp the privilege and grace and salvation, the truth and righteousness, provided in rich fulness, which God is longing to bestow? If these treasures are received, will we see the human agent appropriating the Holy Spirit as something that belongs to him, which he had not before received?

O what deficiencies there are in our conversation. How little we talk of God in sanctified, holy strains. How we mingle the common and earthly and sensual with the sacred. God does not receive the pure incense of praise and thanksgiving from the lips and voices entrusted to man for His name’s glory. The fragrance of heaven is not manifested in words or deportment or actions as it should be. God is a spirit, and they that worship Him must worship Him in spirit and in truth and in the beauty of holiness.

The Lord calls upon us. Shall we hear what He says? “For who hath stood in the counsel of the Lord, and hath perceived and heard His word? who hath marked his word, and heard it? ... But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil ways, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.” [Jeremiah 23:18, 22-24.] [Read] Psalm 139.

I am afraid we have altogether too cheap and common ideas. “Behold the heaven of heavens cannot contain thee.” [1 Kings 8:27.] Let not any one venture to limit the power of the Holy One of Israel. There are conjectures and questions in regard to God’s work. Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Yes, angels are the ministers of God upon the earth, doing His will.

In the formation of our world, God was not beholden to pre-existent substance of matter. “For the things that are seen were not made of the things which do appear.” [Hebrews 11:3.] On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand. They came into existence by the breath of His mouth.

The Lord had given evidence that by His power He could in one short hour dissolve the whole frame of nature. He can turn things upside down, and destroy the things that man has built up in his most firm and substantial manner. “He removeth the mountains; he overturneth them in his anger, he sweepeth the earth out of its place, and the billows thereof tremble. The pillars of heaven tremble and are astonished at his reproof: the mountains quake at him, and the hills melt, and the earth is burned at his presence.” [Job 9:5, 6; 26:11; Nahum 1:5.]

The Lord gives warnings to the inhabitants of the earth, as in the Chicago fire and the fires in Melbourne, London, and the city of New York. When God’s restraining hand is removed, the destroyer begins his work. Then in our cities the greatest calamities will come. Is this because people do not keep Sunday? No; but because men have trampled upon the law of Jehovah. The Lord is slow to anger. This should inspire the heart with gratitude. “The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.” [Verse 3.]

The Lord puts constraint upon His own attributes. Omnipotence is exerted over Omnipotence Himself. Notwithstanding the perversity of men who are cumberers of the ground, the Lord Jehovah bears with them because there are some in the wicked cities who are within the possibility of forgiveness and acceptance with God. It is something that makes my heart sore and sad and at times in an agony, that those who have great light and knowledge should abuse the mercies of God. His longsuffering and forbearance are scarcely thought of.

Ere long there will be a sudden change in God’s dealings. The Lord is preparing to visit the earth, for the iniquity of men is swelling to terrible proportions. “Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.” [Ecclesiastes 8:11.] The Sabbath of the Bible is transgressed, and an idol sabbath framed to take its place. The common takes the place of the sacred. God’s memorial of creation is torn down, and trampled under unholy feet. “Will I not judge for these things, saith the Lord.” [Jeremiah 5:9.] The false has been placed where the true Sabbath should be, and those who have accepted this institution of Papacy with religious frenzy act as did those who thought they had Christ in their power. The priests and rulers crucified the Lord of glory because He would not accept and honor their traditions.

The Lord is teaching men that there are limits to His forbearance. In fires, in floods, in earthquakes, in the fury of the great deep, in calamities by sea and by land, the warning is given that God’s Spirit will not always strive with men. The times in which we live are times of great depravity and crime of every degree. Why?—-Because men whom God has blessed and favored have reduced His holy law to a dead letter, making void the law of God by the traditions and inventions of the man of sin. A more than common contempt is put upon the commandments of God, while the representative men of the Colonies have exalted the first day of the week to be observed by all men. They would have men bow down and worship it, as did Nebuchadnezzar when he exalted the golden image in the

plains of Dura. When wickedness comes to this pass, it is fast reaching its height. Well may the prayer go forth from the people of God, calling for His interference, “It is time for thee, O Lord, to work; for they have made void thy law.” [Psalm 119:126.]

Will any be tempted by the universal scorn which they see thrown upon God’s law to think slightingly of it, to cease to respect it and give it less reverence? All false Christians in this age of the world will be distinguished from the true. In the words of David, the followers of Christ will say, “Therefore love I thy commandments above gold; yea, above fine gold.” “Thy testimonies are wonderful; therefore doth my soul keep them.” “The entrance of thy word giveth light; it giveth understanding to the simple.” [Verses 127, 129, 130.]

“I opened my mouth and panted: for I longed for thy commandments.” [Verse 131.] “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 in the honey comb. Moreover by them is thy servant warned, and in keeping of them there is great reward.” [Psalm 19:7-11.]

In proportion as the commandments of God are despised and set aside for the commandments of men, which bear not the least sanctity the appreciation of those who have come out from the world, and have separated from it is strikingly developed. On the other side, Satan through his masterly power will seek to obtain the supremacy. It is the last of the great controversy, and will end in his destruction. There is a point in the iniquity of men when it is necessary that God shall interfere, and this point is being reached; and those who are loyal to God’s commandments are more than ever bound to prize and love the law of God.

It is a terrible thing for a nation to wear out the patience of God. Each century of profligacy has treasured up wrath for its iniquity against the day of wrath. Christ is now bidding the abandoned of our day to fill up the measure of their fathers in their iniquity. When that time shall come, and their cup of iniquity is filled up, it will be demonstrated that to wear out the patience of God brings tremendous consequences to the disobedient. The nations of earth will act upon a shortsighted policy. Through their own course of action the priests and rulers will restore the lost ascendancy of the man of sin. Today there is ascending to heaven the blood of the martyrs that were slain beneath the altar for their adherence to the Word of God and the testimony of Jesus Christ.

I can pursue this subject no further now. I call upon the people of God to awaken. I call upon all to search the Scriptures for in them they will find the truth for themselves.

Ms 128, 1897

The Only True Mediator

November 28, 1897 [typed]

“And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [1 Timothy 3:16.]

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes? The unfallen worlds, the heavenly universe, God the Father, Satan and his angels. What scenes they were for the disciples. Wonderful events took place in the betrayal of Christ. During His mock trial in the judgment hall, His accusers found nothing by which they could prove Him guilty. Three times Pilate declared, "I find no fault in him at all." [John 18:38; 19:4, 6.] But nevertheless he ordered him to be scourged, and then delivered Him up to suffer the most cruel death that could be devised.

Christ's death on the cross was the cause of the bitterest disappointment to the disciples. But He rose from the dead, and revealed Himself to them. For forty days He remained with them, instructing them preparatory to His departure from them. "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." [Luke 24:49-53.]

"Go ye therefore," was Christ's command, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." [Matthew 28:19, 20.]

The more we consider this subject, the greater depths we find, and yet there are depths that we do not reach as we study the Redeemer's glory. It is the glory of the Prince of life, and the mightiest powers of man cannot reach it. The angels themselves desire to look into this mysterious and wonderful theme, the redemption of the human race.

Writing by the inspiration of the Spirit of God the apostle Peter says, "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 to you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." [1 Peter 1:8-12.]

Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.

When the high priest entered the holy place, representing the place where our High Priest is now pleading, and offered sacrifice on the altar, no propitiatory sacrifices were offered without. While the high priest was interceding within, every heart was to be bowed in contrition before God, pleading for the pardon of transgression. Type met antitype in the death of Christ, the Lamb slain for

the sins of the world. The great High Priest has made the only sacrifice that will be of any value. The incense that is offered now by men, the masses that are said for the deliverance of souls from purgatory, are not of the least avail with God. All the altars and sacrifices, the traditions and inventions whereby men hope to earn salvation are fallacies. No sacrifices are to be offered without; for the great High Priest is performing His work in the holy place. No prince or monarch dare venture within the holy enclosure.

In His intercession as our Advocate Christ needs no man's virtue, no man's intercession. Christ is the only Sin-bearer, the only Sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the holy place. Christ has declared, "If any man sin we have an advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us. This makes of no avail the offering of mass, one of the falsehoods of Romanism.

The so-called intercession of the saints is the greatest falsehood that can be invented. Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon transgression and sin. They themselves are sinners. They are only human. One day they will see that their deceptive doctrines have led to crimes of every stripe and type, to adultery, robbery, falsehood. They are responsible for many terrible wrongs which men have perpetrated upon their fellow men. For all this the Judge of the whole earth will call them to account at His bar.

The case of every soul that has been imprisoned, every human being that has been tortured, has been noted. The recording angel has sustained the martyrs who would not worship idols, or allow their minds and consciences to become the instruments of men who were instigated by Satan to perform wicked deeds. These things are done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God, and taking upon himself the prerogatives of God, that he may carry out his own schemes.

The mightiest human being, whatever may be his claim, is not infinite. He cannot understand infinity. Christ plainly stated, "No man knoweth the Son but the Father." [Matthew 11:27.] A teacher was once endeavoring to present the exaltation of God, when a voice was heard, saying, "We cannot as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God."

"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 through confessionals or priests or popes, but through Me, your Saviour. "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." [John 6:45-47.] This is the absolute Godhead. The mightiest created intellect cannot comprehend Him; words from the most eloquent tongue fail to describe Him. Silence is eloquence.

Christ represented His Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen me hath seen the Father." "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." [John 14:9; Matthew 11:27.] No priest, no religionist, can reveal the Father to any son or daughter of Adam. Men have only one Advocate, one Intercessor, who is able to pardon

transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love the Father has manifested in our behalf, the love that He has expressed for us. We cannot measure this love. Measurement there is none. We can only point to Calvary, to the Lamb slain from the foundation of the world. It is an infinite sacrifice. Can we comprehend and measure infinity?

“For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned: ... therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” [Romans 5:10-12, 18, 19.] Here is the mystery of faith and the righteousness of Christ.

“And for their sakes,” Christ prayed, “I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe in me through their word; that they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me ... Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.” [John 17:19-21, 24-26.]

Here we see the great Intercessor presenting His petition to His Father. No middle man comes between the sinner and Christ. No dead prophet, no buried saint is seen. Christ Himself is our Advocate. All that the Father is to His Son, He is to those whom His Son in His humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly appreciating the value of every human being for whom He suffered and died.

The promise of the Father was pledged that if Christ clothed His divinity with humanity, if He endured the test and trial that Adam failed to endure, His obedience would be counted as righteousness to His people. He would conquer in their behalf, and place them on vantage ground. Thus they would be given a probation in which they might return to their loyalty by keeping God’s law. In this Christ would see of the travail of His soul, and be satisfied.

The race might be wiped out from the universe, another creation might populate the earth; but the throne of Justice must be eternally and forever made secure. In making His infinite sacrifice, Christ would exalt and honor the law. He would make known to the fallen race the exalted character of the law of God’s government, which could not be in any way changed to meet man in his sinful condition. Christ alone could restore honor to God’s government before the worlds unfallen and the heavenly universe. By the sacrifice He was about to make all doubts would be forever settled, and the human family would be saved if they would return to their allegiance. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by the satanic agencies, by the fallen race, and every mouth would be stopped.

Christ suffered in man's stead, giving His life for the life of the world. All who repent and turn to Him as to a personal Saviour are His heritage. Christ's death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and exalted attributes of God.

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. It pleased God to bruise His only begotten Son, to suffer temptation to come to Him, to permit Satan to develop his attributes and the principles of his government. The enmity of the apostate against the Commander of all heaven must be seen and realized. It must be shown that Satan's mercy is cruelty. What a battle was this, between Christ and Satan. It was waged up to the very time of the resurrection, yes, up to the time of the ascension. Then the conflict was transferred to Christ's followers. Satan wars against Christ's representatives.

"It pleased the Lord to bruise him; he hath put him to grief; when thou shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was more marred than any man, and his form more than the sons of men; so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." [Isaiah 53:10; 52:13-15.]

Thus it was. Not only did those who witnessed the crucifixion of Christ never lose the impression made upon their minds; but this terrible scene revealed what humanity will do when under the control of Satan's government. It was shown what the outcome of Satan's methods and counsels would be if he were to control the world. Those under his influence would make void the law of God. If left to themselves, men would bring in the principles of Satan's government. Those who heard the reports of Christ's death, even from those that were against him, were convicted. They commenced searching the Scriptures. Those that were converted to Christ told many others of the awful scene, and thus were fulfilled the words, "So shall he sprinkle many nations." [Verse 15.]

"Thus saith the Lord God, I will also take of the highest branch of the young cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." [Ezekiel 17:22, 23.]

Christ was this branch, the highest branch of the highest cedar. He was the plant of the Lord's setting. "As the apple tree among the trees of the wood so is my beloved among sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." [Song of Solomon 2:3.]

Christ's every act was acceptable to the Father. God loved His Son in His humiliation. He loved Him most when the penalty the transgressors of the law fell on Him. In that terrible working out of Satan's enmity, the apostate was joined by the professed worshipers of God, for whom Christ had done so much. These departed from the principles of the law of Jehovah, making void His law by their traditions. Christ said to them, Ye teach for doctrines the commandments of men. [Matthew

15:9.] Christ was the Majesty of heaven. He was the Commander of the heavenly hosts. But He put off His crown, and divested Himself of His royal robe to take human nature upon Himself, that humanity might become familiar with humanity. As the world's Redeemer He understands all the experiences that humanity must pass through. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth, to enlighten every man that cometh into the world.

Christ longed for careworn, oppressed, weary human beings to come to Him, that He might give them the light and life and joy and peace that is to be found no where else. The veriest sinners were the objects of His deep, earnest interest, pity, and love. But when in the greatest need of human sympathy, in the hour of His greatest trial and heaviest temptation, the most promising of His disciples left Him. He was indeed compelled to tread the winepress alone, and of the people there was none with Him. An atmosphere of apostasy surrounded Him. On every side could be heard sounds of mockery, taunting, and blasphemy. What then was the outlook for His disciples, left in a world that would not tolerate the Son of the living God? Satanic agencies full of animosity strove to inspire the human family to deadly enmity against the law of Jehovah.

Christ's spirit was grieved because the men of His own nation looked upon him as a root out of dry ground, without form or comeliness that they should desire Him. The Lord of hosts suffered with His Son, but He did not abate one jot of the penalty. The world's Redeemer heard the people taking the oath of allegiance to a rival sovereign. He heard them divorcing themselves from God, refusing to obey His rule, saying, "We have no king but Caesar." [John 19:15.] As He hung on the cross, they said of Him, "He trusted in God: let him deliver him now if ye will have him; for he said, I am the Son of God." [Matthew 27:43.]

The Lord permitted men to go a certain length, and then as in the destruction of the old world, He rose and punished the inhabitants of the world for their iniquity. The earth will disclose her blood, and shall no more cover her slain.

In His prayer to His Father Christ said, "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 thine own self with the glory which I had with thee before the world was." [John 17:4, 5.] Christ's work was finished when He expired on the cross, crying with a loud voice, "It is finished." [John 19:30.] The way was laid open, the veil was rent in twain. Man could approach God without sacrificial offerings, without the service of priest. Christ Himself was a priest forever after the order of Melchizedek. Heaven was His home. He came to this world to reveal the Father. His work on the field of His humiliation and conflict was now done. He ascended up into the heavens, and is forever set down on the right hand of God.

How carefully Christ Himself folded up the garment which had clothed His mortal body. He laid them away as one would fold up garments which were never again to be used. In Joseph's tomb He wrapped Himself in the garment of immortality, and then waited in the world for a sufficient length of time to put beyond doubt the evidence that He was indeed risen from the dead.

Christ's life on this earth had been a life of toil, a busy, earnest life. He rose from the dead to become familiar with His disciples preparatory to His ascension, when He should be glorified before the heavenly universe. He was ready for the leavetaking. He had authenticated the fact that He was

a living Saviour; His disciples need no longer associate Him with the tomb of Joseph. They could think of Him as glorified amid the heavenly host. “Let not your hearts by 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.]

All heaven waited with eager earnestness for the end of the tarrying of the Son of God in a world all seared and marred with the curse of transgression. He ascended from the mount of Olives in a cloud of angels, who triumphantly escorted Him to the City of God. Not in His own individual interest did He go, but as the covenant Redeemer of His believing sons and daughters, who are made thus through faith in His name. The plea He makes is, “Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.” [John 17:24.] What is the Father’s answer? “And let all the angels of God worship him.” [Hebrews 1:6.] The pledge made before the foundation of the world is renewed; Christ’s relation to His Father embraces all who receive Him by faith as their personal Saviour.

The time had come for the universe of heaven to accept their king. Angels and archangel, cherubim and seraphim, would now stand in view of the cross. The Father bows his head in recognition of the One of whom the priests and rulers had said, “He trusted in God; let him deliver him now if he will have him.” [Matthew 27:43.] The Father accepted His Son. No words could convey the language of heaven, or God’s expression of satisfaction and delight in His only begotten Son, as He saw the completion of the Atonement. Christ’s sacrifice was in every way satisfactory. In Him mercy and truth met together; righteousness and peace kissed each other. The Father embraced His Son, and this includes all who receive Him. “To them gave he power to become the sons of God.” [John 1:12.] They are His chosen ones, joint-heirs with Christ in the great firm of heaven. They overcome as He overcame.

What a contrast was Christ’s reception on His return to heaven to His reception on this earth. In heaven all was loyalty. There was no sorrow, no suffering, to meet Him at every turn. There were no scowling priests to exercise their ingenuity in finding some word of His which they could misinterpret, and thus gain opportunity to harass, abuse, insult, and deride Him. They were given opportunity to acknowledge Him, but they chose Barabbas rather than Christ.

In proportion to Christ’s humiliation and suffering is His exaltation. He could have become the Saviour, the Redeemer, only by <first> being the Sacrifice. What a mystery there is in the godliness of Christ. Having magnified the law and made it honorable by accepting its conditions in saving a world from ruin, Christ hastened to heaven to perfect His <work,> and to accomplish His mission by sending the Holy Spirit to His disciples. Thus He would assure His believing ones that He had not forgotten them, though now in the presence of God, where there is fulness of joy forevermore.

The Holy Spirit was to descend on those in this world who loved Christ. By this they would be qualified, in and through the glorification of their head, to receive every endowment necessary for the fulfilling of their mission. The Lifegiver held in His hands not only the keys of death but a whole heaven of rich blessings. All power in heaven and earth was given to Him, and having taken His place in the heavenly courts, He could dispense these blessings to all who receive Him.

Christ has said to His disciples, “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.” [John 16:7.] This was the gift of gifts. The Holy Spirit was sent as the most priceless treasure man could receive. The church was baptized with the Spirit’s power. The disciples were fitted to go forth and proclaim Christ, first in Jerusalem, where the shameful work of dishonoring the rightful king had been done, and then to the uttermost parts of the earth. The evidence of the enthronement of Christ in His mediatorial kingdom was given. God testified to the great work of Christ in reconciling the world to God, by giving the true understanding of the kingdom which He was establishing upon the earth, the foundation of which His own hand had laid.

The Father gave all honor to His Son, seating Him at His right hand, far above all principalities and powers. He expressed His great joy and delight in receiving the crucified One, and crowning Him with glory and honor. And all the favors He has shown to His Son in His acceptance of the great atonement, are shown to His people. Those who have united their interests in love with Christ are accepted in the Beloved. They suffered with Christ in His deepest humiliation, and His glorification is of great interest to them, because they are accepted in Him. God loves them as He loves His Son. Christ, Emmanuel, stands between God and the believer, revealing the glory of God to his chosen ones, and covering their defects and transgressions with the garments of His own spotless righteousness.

How full and free are the blessings to be bestowed on all who come to God in the name of His Son. If they will observe the conditions laid down in His Word, He will open to them the windows of heaven, and pour them down a blessing that there will not be room enough to receive it. It is because of unbelief that Jesus cannot do many mighty works by converting hearts, and restoring the sick to health. The Father and the Son are equally interested in securing man’s salvation. With joy the Lord will give from the overflowing fountain of His love to those who uplift the standard of Jehovah. God’s law is the foundation of His government in heaven and earth. If God’s people will sanctify themselves by obedience to His precepts, the Lord will work in their midst. He will renew humble, contrite souls, making their characters pure and holy.

Ms 129, 1897

Condemnation of Christ.

1897

Outside the judgment hall the multitude were heaving and pressing like the billows of the sea, some crying one thing, some another. Herod commanded silence. He wished to interrogate Christ Himself. Herod had slain the holy prophet of God, and for a time had felt the keenest remorse. But now he hoped to efface entirely from his mind the memory of that bloody head brought to him on a charger. He also desired to have his curiosity gratified, and thought that Christ would do anything he asked of Him, if he was given any prospect of release.

Herod ordered that the fetters of Christ should be unloosed at the same time charging his enemies with roughly treating Him. He looked with compassion into the serene face of the world’s Redeemer, and read in it only innocence and noble purity. He as well as Pilate knew that Christ had been brought there through malice and envy.

Herod questioned Christ in many words, but throughout Christ maintained a profound silence. He might have caused the heart of the king to tremble with terror; but He gave no look, no word. In reality this was the severest rebuke that Christ could have given to the wicked king. Some word of rebuke would have been considered a mercy in comparison with this utter silence. But not a word has the Majesty of heaven for him. Christ stood before the king in silence, yet in calm, dignified majesty.

Then at the command of the king the decrepit and maimed were called into the presence of Christ, and He was ordered to prove His claims by demonstrating His power before them. If thou canst work miracles for other, he said, work them now for thine own good, and it will serve thee a good purpose. But Christ was as one who heard and saw not. Still Herod continued to urge Him, "Men say thou canst save the sick," he said, "I am anxious to see that thy wide-spread fame has not been belied. Then work a miracle." [See Luke 23:8, 9.]

Jesus did not respond. Herod felt that he was mocked, and over and over again he repeated in the ears of Christ as if to intimidate Him, the exalted position he held, and how one of the prophets like Himself had been treated at his hands. But no sign from Jesus gave evidence that He heard a word. Herod became excited, and again commanded Christ to work a miracle. Show us a sign, he said, that thou hast the power with which rumor hath accredited thee. But Jesus preserved alike His silence and His Godlike majesty. That ear that had ever been open to human woe, had no room for Herod's words. Those eyes that had ever rested upon the penitent sinner in pitying, forgiving love, had no look to bestow upon Herod. Those lips that had uttered the most impressive truths, that had ever pled in tones of tenderest entreaty, that had been ever ready to speak pardon to the most hardened sinner, were closed to him.

Herod then promised Christ if He would perform some miracle in his presence, he would release Him. Christ's accusers had seen with their own eyes the mighty works wrought by His power. Their ears had heard Him command the grave to give up its dead. They had beheld the grave hear His voice, the dead obey His command; and fear seized His enemies lest He should work a miracle and thus defeat their purposes. The priests and rulers, in great anxiety, came with their accusations. Raising their voices they declared, He is a traitor, a blasphemer. He works His miracles through Beelzebub, the prince of the devils. He claims to be the Son of God, the King of Israel. The hall was one scene of confusion, some crying one thing and some another.

Herod interpreted the silence of Christ as an insult to himself, a contempt for his power. Turning to Him he said, If you will not work a miracle, if you will give no sign of your claims, I will deliver you up to the soldiers and the people. They may succeed in making you speak. If you are an imposter, death at their hands is only what you merit; if you are the Son of God, save yourself.

No sooner were these words spoken, than a rush was made for Christ. Like wild beasts they darted upon their prey, and Christ was left by the wicked king to the mercies of the mob and the soldiers, who were intoxicated with fury. He was mocked and dragged this way and that, Herod joining the mob, and making suggestions how they could best humiliate the Son of God. A crown of thorns was plaited, and derisively placed upon His sacred head. At his suggestion an old kingly purple robe was brought, and put upon His noble form. Then they seated the world's Redeemer upon a large block, mockingly terming it His throne. An old reed was placed in His hand, they mockingly bowed before

Him. Coarse and satanic laughter, jeering and mocking, cursing and swearing, was heard on every side.

All this mockery—this clothing with purple and crowning with thorns, this saluting and bowing in mock worship—was enacted in the presence of the priests and rulers, and gave them the highest pleasure. Occasionally some murderous hand struck the crown upon his brow, forcing the cruel thorns into His temples, and sending the blood trickling down His face and beard. And all this against a man who had been pronounced faultless. No accusation could be brought against Him. He was the victim of the malice, the envy, and jealousy of the people who had been the chosen of God.

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Though he had pronounced Christ entirely innocent, Pilate decided to give Him over to the will of the infuriated mob, led by the priests who were inspired by Satan. Yet he was not willing that the responsibility of this act should rest upon his shoulders. In an imposing manner he took water, and washed his hands before the people, saying "I am innocent of the blood of this just man." And the cry of the priests and scribes and rulers was, "His blood be upon us and upon our children." [Matthew 27:24, 25.]

Ms 130, 1897

The Truth As It Is In Jesus

November 23, 1897

This morning, October 3, 1897, I am unable to sleep past two o'clock. I am anxious to relieve my mind by writing. I would speak of those in whom the Word of God has wrought decided reformation in life and character, in accordance with the divine precepts. These have obtained a personal experience in the knowledge that they will carry with them into the future immortal life.

The Word of God is to be our food. "I am the bread of life," Christ said; "he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [John 6:35.] The world is perishing for want of truth, pure, unadulterated truth. Christ is the truth. His words are truth, and they have a greater value and a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. By being anointed with the sacred salve, the eye of the mind can detect the precious gems of truth, though they may be buried treasure.

How needful for all who are workers in the cause of God to ponder these things, that they may guard against self-sufficiency. If men are self-sufficient, the Lord leaves them to their own human wisdom. We are not to trust in self, or make a god of self. I must speak to our people. Pride, selfishness, and all desire for self-exaltation places human agents in a position where the Holy Spirit cannot work with them. In no case can the Holy Spirit cooperate with the methods and plans of self-sufficient men. It is not for any to seek to be great speakers or preachers, wonderful evangelists. All who realize the dignity and elevated character of the message they bear will hide in Christ. Their security and efficiency comes from God.

All, high or low, if they are unconverted to Christ, are on one common platform. Men may work themselves into the grave by abusing the human machinery. They may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words "A new heart will I give thee." [Ezekiel 36:26.] Accepting new theories alone does not bring any new life into the soul, even though the church with which they unite may be founded on the true foundation. A connection with the church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed.

This question is a serious one, and it should be fully entered into and its meaning realized. Men may be members of a church. Apparently they may work religiously, performing a round of prescribed duties from year to year, and still remain unconverted. There are those who write in regard to religious matters. But although they delight to do this work in defense of Christianity, they may yet be unconverted. A man may preach pleasing, entertaining sermons, but he may be far from Christ as regards genuine experience. He may be self-sufficient, and exalted to the pinnacle of greatness, yet never have experienced the inward work of grace that should form the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have gone no deeper. The truth has not been brought into the inner sanctuary of the soul.

By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart in its pride and ambition would not surrender. An opposition was maintained against the light of truth, which they had decided to resist and deny. When the truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, the truth only agitates the mind. But when the truth is received as truth by the heart, it has passed through the conscience and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who [molds] its beauty to the mind that its transforming power may be seen in the character.

Unless a man is renewed in the spirit of his mind by the transforming power of the Holy Spirit, he will become restless and dissatisfied because he has not died [to] self. "Come unto me," said Christ, "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 of heart, and ye shall find rest unto your souls; For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Again Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Without me ye can do nothing correctly, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the profession of faith without works?

No one who believes the truth will live a selfish, self-pleasing life; for the truth is everlasting, refining, and sanctifying in its influence. The true minister of the gospel will not stand before the people to speak smooth words, to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, and decided, as though he fully believed the words spoken to be a savor of life unto life or of death unto death. If he knows that he has the spirit and power of God, his words will awaken the consciences of his hearers.

The lessons given by the greatest teacher the world ever knew were given in plain, simple language. Christ's words were explicit and direct. His lessons were given line upon line and precept upon

precept. This should be our example. While cheerfulness, hope, and faith in and through Jesus should be expressed, nothing should be said to create mirth.

Make a practical application of the truth. Urge the truth home with directness, and present the high standard that God sets before His people. Truth must become truth to the receiver to all intents and purposes. It must be stamped on the heart. “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” [Romans 10:10.] “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.” [Mark 12:30.] This is the service God receives. Nothing short of this is pure and undefiled religion. The heart is the citadel of the being, and until that is wholly on the Lord’s side, the enemy will gain constant victories over us through his subtle temptations.

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Especially should our words be guarded. Writing to Timothy Paul says, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us.” [2 Timothy 1:13, 14.]

“All that will live godly in Christ Jesus shall suffer persecutions,” He says again. [2 Timothy 3:12.] But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? From whence can peace come to the soul if not from the Prince of peace? To what source can we look for help but to Him who can give us light in the midst of darkness?

Christ has promised to send us the Comforter, whose work it is to establish the kingdom of God in the soul. Amid the abundant provisions of mercy, grace, and peace which have been made, why do human beings act as though they entertained the idea that the truth is a yoke of bondage? It is because the heart has never tasted and seen that the Lord is good. The soul that cherishes the love of Christ is full of freedom, light, and joy in Christ. In such a soul there are no divided thoughts. The whole man yearns after God. He goes not to men for counsel, to know what is duty, but to the Lord Jesus, the source of all wisdom. He searches the Word of God, that he may find out what standard has been set up.

Can we ever find a surer guide than the Lord Jesus? True religion is embodied in the Word of God, and consists in being under the guidance of the Holy One in thought, word, and deed. He who is the way, the Truth, and the Life takes the humble, earnest, whole-hearted seeker and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this way for us at great cost to Himself. We are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, I am the way. And all who decide to follow the Lord fully will be led in the royal path, yea more, the divine path cast up for the ransomed of the Lord to walk in.

Men in this age of the world act as if they were at liberty to question the words of the Infinite, to review His decisions and statutes, endorsing, revising, re-shaping, and annulling at their pleasure. If they cannot misconstrue, misinterpret, and alter God’s plain decision, or bend and manipulate it to please the multitude and themselves, they break it. We are never safe while we are guided by human opinions, but we are safe when we are guided by a “Thus saith the Lord.” We cannot trust the salvation of our soul to any lower standard than the decision of an infallible Judge.

Those who make God their guide and His Word their counsellor, behold the lamp of life. God's living oracles guide their feet and the feet of all who are willing to be led, in straight paths. Those who are thus led do not dare to judge the Word of God, but ever hold that His Word judges them. They get their faith and religion from the Word of the living God. It is the guide and counsellor that directs their path. This Word is indeed a light to their feet and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all His works makes the path of the just as a shining light, which shineth more and more unto the perfect day.

The teacher of truth must practice the truth he communicates to the people, else his labor will be in vain. Converted messengers of the Most High are needed, to voice the Word of God to the people. Those who support the Word of truth, not only by argument, but by living the truth, range themselves on the side of righteousness. By a converted life they give evidence that they bear the solemn message of warning, which is a savor of life unto life or death unto death. When men are really converted, controversy and debate will be ended. The plain standing truth will be proclaimed by lips that have been touched with a live coal from the altar of God.

God gives to every man His Word, and with the imparted commission He gives to His messengers a measure of power proportionate to their faith. He is constantly unfolding to the heart the riches of His grace. Light will shine forth in clear, bright rays from those who receive light from the Word of God.

God calls upon His people to reveal Him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we place upon this precious foundation, that there may no longer be antagonism but unity in the church? What shall we build? Shall worthless material be laid upon this precious foundation? Shall we bring to it wood, hay, stubble? Shall we not rather bring the most precious material, gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the practical life? Shall we not strive to discern the divinity and atonement of Christ?

We have the truth. Shall we not practice its living principles? We must practice the truth in our daily lives. Selfishness is the great evil that makes of none effect the preaching of the cross of Christ. Preach the Word, not anecdotes. For Christ's sake do not drown the voice of Christ by your own interpretation of the Scriptures. Do not make the Word of God mean what He never meant it to.

The Holy Spirit must work on the hearts of the teachers of God's Word that they may give the truth to the people in that clear pure way that Christ Himself gave the truth. He revealed it, not only in His words, but in His practice. If God's messengers realize the necessity of the Holy Spirit's working, this Spirit will speak through them to the hearers. They will understand the meaning of the truth spoken. Lie low my brethren, lie low, if you would appreciate the Holy Spirit's working upon mind and heart.

Christ reproached His disciples with their slowness of comprehension. Why did they not understand His lessons? Because His words did not agree with what they had been taught in the past, or with their hopes and expectations. The priests and rulers taught for doctrines the commandments of

men. Christ tried to impress His disciples that He had left in their possession truths of which they did not comprehend the value. After His resurrection He said to them, “These are the things which I spake unto you, while I was yet with you. ... Then opened he their understanding, that they might understand the Scriptures.” [Luke 24:44, 45.]

Brethren, we are living in perilous times. In the fear of God I tell you that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When heart and mind are worked by the Holy Spirit, when self is dead, the truth is capable of constant expansion and new development. When the truth as it is in Jesus molds our characters, it will be seen to be truth indeed. As it is contemplated by the true believer, it will grow brighter, shining in its original beauty. As we behold it, it will increase in value, brightening in its own natural loveliness, quickening and vivifying the mind, and subduing our selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness.

We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures, for from the pillar of cloud Christ Himself presented the duty of man to his fellow men. In Christ’s words to His appointed agencies, both in the Old Testament and in the New, the Christian virtues are plainly brought out. Christ scattered the precious grains of truth through all His teaching. All will find them to be as precious pearls, rich in value, if they will practice the principles plainly laid down. The Old Testament is the ground where practical godliness was first sown. This was repeated in Christ’s words to His disciples.

Our lack of faith, the absence of the love and respect that is due to all the children of God, detracts from our influence and makes our labors of none effect. When the power of the Holy Spirit is appreciated and felt in the heart, far less of self will be exhibited, and far more of the feeling of human brotherhood revealed that is seen in the tenderness of Christ. Our work is not to exhibit self, but to let the Holy Spirit work in us. Thus self-deceived men and women may be rescued from their delusion.

I cannot forbear to tell you in the name of the Lord that you are not on safe ground unless the truth with its living principles teaches you your danger, bringing you every day closer to Christ in character. Many supposed conversions are talked of and published, which cannot stand the stress of trial and temptation. Under difficulty, the test of God’s Word reveals them to be faithless, envious, jealous, full of evil surmisings. Many, many are [stony] ground hearers. They have no depth of spiritual experience. They do not apply the truth to their hearts and consciences. Self in its unsanctified elements is alive, revealing attributes which strengthen evil in the place of repressing it. Self is not crucified. There is a lack of pure-toned piety, and this lack makes them weaklings in the army of the Lord, when they might be giants if they were willing to be converted to the truth. True conversion is divine, and yieldeth the peaceable fruits of righteousness.

I am afraid for our churches. I tremble before God on their account. We have light on the Scriptures, and we shall be held accountable for the light that is not cherished. The works of men do not harmonize with the truth they have received. There is far too much of the human element in our methods and plans. We do not depend on the Spirit of God to work with its transforming energy upon the life. We are deficient in faith, which is invincible and mysterious. The efficacy of the simple truth is weakened by the course of those who do not purify their souls by obeying the truth.

The secrets of the Lord are with them that fear Him and keep His covenant. We need faith in God, that under the sanctifying power of God's Word, the principles of human brotherhood may be manifested. We need the Holy Spirit's guidance. Its power upon minds and hearts will bring pure truth from the Holy Word. And sound doctrines brought into actual contact with human souls will result in sound and elevating practices. We need the working of the Holy Spirit upon mind and character. The truth as it is in Jesus must be cherished. Then Christians will not be Christians in name only. The love of Christ will pervade all their actions.

I know and am afraid as I realize that with hundreds religion is a cold, formal thing. Many professed Christians will lose eternal life that is within the reach of all. Every provision has been made for them, but they have no hungering or thirsting after righteousness. There is no room in the soul either for the Spirit of God or for the Word of God.

Truth is delicate, refined, elevated. When it molds the character, the soul grows under its divine atmosphere. The truth is to be partaken of every day. Thus we eat the words of Christ, which He declares are spirit and life. [John 6:63.] The acceptance of the truth will make every receiver a child of God, an heir of heaven. Truth that is in the heart is not a cold, dead letter. The Spirit of God is truth. The Lord is dishonored when those who profess to serve [Him] reveal a character that is a denial of their faith.

There is fulness of joy in the truth. There is a nobleness in the life of the human agent who lives and works under the vivifying influence of the truth. Truth is sacred and divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. When it is cherished in the heart, the love of Christ is preferred to the love of any human being. This is Christianity. Thus truth, pure, unadulterated truth, occupies the citadel of the being. This is the life of God in the soul. "A new heart also will I give you, and a new spirit will I put within you." [Ezekiel 36:26.]

I address my brethren. Do not anchor where you now are; for you are far from the place where the anchor will hold. The truth of the Word of God is regarded by some as a fetter from which the human soul tries to break. But the truth is what makes men free. "If the truth therefore shall make you free," writes Paul [John], "ye shall be free indeed." [John 8:32, 36.] The truth as it is in Jesus separates man from his sins, from his hereditary and cultivated tendencies to wrong. Many poor souls are puffed up with pride and self-importance. If they do not change their position, they will be tempted still more strongly to display their supposed qualifications of power.

O that all who shall read these lines would search their hearts as with a lighted candle, and define, if they can, what true conversion is. The Lord never created man to lord it over his fellow men. This lording propensity has been indulged to the ruin and wreck of humanity. The souls of those that have indulged this propensity are cast in a mold that Satan himself has made to fashion their characters. Every soul carries his credentials with him. By his actions he shows whether or not he is under the power of the Holy Spirit, or whether he is striving to climb over his fellow men to rule or to ruin.

With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power, we would, become living channels of light. We could then approach the mercy seat, and seeing the bow of promise, kneel with contrite hearts and seek the kingdom of heaven with a

spiritual violence that would bring its own reward. We would take it by force as did Jacob. Then the message we bore would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need, and we would not be denied. The truth would be expressed by life and character, and by lips touched by the living coal from God's altar. When this experience is ours, we shall be lifted out of our poor cheap selves, which we have cherished so tenderly. We shall empty our hearts of the corroding power of self, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Jesus Christ. He will reveal his power by making us as sharp sickles in the harvest field.

The usefulness of workers in any lines depends on whether they have an abiding Christ. "Without me," said Christ, "ye can do nothing." [John 15:5.] Workers for God should be filled with His spirit. The real usefulness of the workman will be manifested by his spiritual discernment, which will testify that he has been taught of God, that his eyes are not blinded to the interests of the cause and work of God or to the elements of true Christianity. By their faith and their labor of love true Christians give evidence unquestioned that their work is wrought in God.

"Our gospel came not unto you in word only," writes Paul, "but also in power and in the Holy Ghost, and in much assurance, as ye know what manner of men there were among you; for your sake." [1 Thessalonians 1:5.] Paul lived the gospel that he preached, and if our ministering brethren will live the truth, they will be loving, kind, tender, lowly in heart, unpretending, earnest, and devoted. Their works will be their credentials. There would be one hundredfold more conversions than the record shows today if God's workmen were what they should be. God demands truth in the inward parts. The spirit of those in the ministry must correspond with the truth preached.

Will the workers in the various lines of God's work ponder these things? A large share of the shallowness of the work is the result of the shallowness of the workers. When the Spirit of God works, something will be done, and in a much larger degree than we have yet seen. Where is the power of the workers? Where is the demonstration of the Spirit? Where is the assurance of faith? There is a sad deficiency, a great lack, in the preaching of God's Word. Much fluent talking may be done.

Much cleverness may be shown in the presentation of different points of truth. All this has been seen. Ears are gratified, a present commotion is excited; but where are the souls? Where is the Holy unction, the living earnestness, the deep moving of the Spirit of God? Where are those who expound the truth by upholding staunch, correct principles? O that God would impress His ministers with the need of being thoroughly converted, and led to look away from themselves. O that He would impress them with the need of an abiding Christ. Then there would be a revival of the Holy Spirit.

The power of the Holy Spirit is needed to chase away our unbelief and our unchristlike attributes. We must see our need of a physician. We are sick and do not know it. May the Lord convert the hearts of his workmen. When there is a converted ministry, then look for results.

You cannot convert your own hearts. This work can only be wrought by the Holy Spirit. In every stage of the work let the educators advance. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." [Zechariah 4:6.]

The question has been asked, What kind of vessels does the Spirit ordinarily use? What does Christ say? “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.] When the workers in any branch of the work labor in self, they put upon themselves a yoke which Christ does not co-operate with them in carrying.

What kind of vessels are meet for the Master’s use? Empty vessels. When we empty the soul from every defilement, we are clean vessels. Are we emptied of self? Are we cured of selfish planning? Whereby we are to be given every favorable chance, while others get along as best they can? O for less self-occupation. May the Lord purify and cleanse His people, teachers, and churches. The Lord has given a rule for the guidance of all. From this standard there can be no careless deaprture. But there has been and still is a swerving from righteous principles. How long shall this condition of things exist? How can the Master use us as vessels for holy service until we empty ourselves, and make room for the Spirit of God to work?

Ms 131, 1897

“I Am the Resurrection and the Life.”

1897

When the voice of the angel was heard saying, “Thy Father calls thee,” He who had said, “I lay down my life that I may take it again,” “Destroy this temple, and in three days I will raise it up again,” came forth from the grave to life that was in Himself. [John 10:17; 2:19.] Deity did not die. Humanity died, but Christ now proclaims over the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] In His divinity Christ possessed the power to break the bonds of death. He declares that He had life in Himself to quicken whom He will.

“I am the resurrection, and the life.” [Verse 25.] This language can be used only by the Deity. All created things live by the will and power of God. They are dependent recipients of the life of the Son of God. However able and talented, however large their capabilities, they are replenished with life from the Source of all life. Only He who alone hath immortality, dwelling in light and life, could say, “I have power to lay down my life, and I have power to take it again.” [John 10:18.] All the human beings in our world take their life from Him. He is the spring, the fountain of life.

Lifting Himself up in His supreme dignity, Christ declared, “I am the resurrection and the life.” [John 11:25.] His words were distinctly heard by the Roman guard. The whole army of Satan heard them, and we understand them when we hear. Christ had come to give His life a ransom for many. As the Good Shepherd He proposed to lay down His life for the sheep. Death was the punishment of the transgressor of His law. It was the righteousness of God to maintain His law by inflicting the penalty. This was the only way by which the law could be maintained, and pronounced holy, just, and good, by which sin could appear exceeding sinful and the honor and majesty of Divine Authority be maintained.

The law of God’s government was to be magnified by the death of God’s only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the death and incarnation of the Son of God. By voluntarily divesting Himself of His glory, assuming human nature that could

suffer and be looked upon by the whole of the heavenly universe, He could suffer, sustained by divinity. He could endure, because He was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of the punishment. He secured eternal life to men while He exalted the law and made it honorable.

Christ was invested with the right to give immortality. The life which He had laid down in humanity He now takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." [John 10:10.] "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." [John 6:54.] "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." [John 4:14.]

All who are one with Christ through faith in Him, by the agency of His Holy Spirit, He carries through the science of that experience, which is life unto eternal life. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." "He dwelleth in me, and I in him." "I will raise him up at the last day." [John 6:57, 56, 54.] "Because I live, ye shall live also." [John 14:19.]

Christ became one in flesh with humanity, that humanity might become one in spirit and life with Him. By virtue of this union in obedience to the Word of Christ, His life in raising them from the dead becomes their life. He says to the penitent, "I am the resurrection and the life." [John 11:25.] He says to the impenitent, "I am the resurrection."

Death is a small matter to the believer in God. Christ speaks of it as though it were of little moment. "Whosoever believeth in me," He says, "shall never die." [Verse 26.] "If a man keep my sayings, he shall never taste of death. Neither shall he see death." [John 8:51, 52.] Death is looked upon by Christ as sleep—silence, darkness, sleep. To the believing one, to die is to sleep. "All that sleep in Jesus will God bring with him." [1 Thessalonians 4:14.] Who can take hold of this great truth? Our life is hid with Christ in God.

The victory of the sleeping saints will be glorious on the morning of the resurrection. Satan's triumph will end, while Christ will triumph with glory and honor. The Lifegiver will crown with immortality all who come forth from the grave.

Ms 132, 1897

Holiday Presents

The holidays are approaching. In view of this fact, it will be well to consider how much money is expended yearly in making presents to those who have no need of them. The habits of custom are so strong that to withhold gifts from our friends on these occasions would seem to us almost a neglect of them. But let us remember that our kind heavenly Benefactor has claims upon us far superior to those of any earthly friend. Shall we not during the coming holidays, present our offerings to God? Even the children may participate in this work. Clothing and other useful articles may be given to the worthy poor, and thus a work may be done for the Master.

Let us remember that Christmas is supposed to be celebrated in commemoration of the birth of the world's Redeemer. This day is generally spent in feasting and gluttony. Large sums of money are

spent in needless self-indulgence. The appetite and selfish pleasures are indulged at the expense of the physical, mental, and moral power. Yet this has become a habit. Pride, fashion, and gratification of the palate have swallowed up immense sums of money that have really benefited no one, but have encouraged a prodigality of means that is displeasing to God. These days are spent in glorifying self rather than God. Health has been sacrificed, money worse than thrown away, many have lost their lives through over-eating or through demoralizing dissipation, and souls have been lost through this means.

God would be glorified by His children should they enjoy a plain, simple diet, and use the means entrusted to them in bringing to His treasury offerings, small and great, to be used in sending the light of truth to souls that are in the darkness of error. The hearts of the widow and fatherless may be made to rejoice because of the gifts which will add to their comfort and satisfy their hunger.

Let all who profess to believe the present truth calculate how much they spend yearly and especially upon the recurrence of the annual holidays, for the gratification of selfish and unholy desires, how much in the indulgence of appetite, and how much to complete with others in unchristian display. Sum up the means thus spent all needlessly, and then estimate how much might be saved as consecrated gifts to God's cause without injury to soul or body. Mites and more liberal gifts may be brought in, according to the ability of the giver, to aid in lifting debts from churches which have been dedicated to God. Then there are missionaries to be sent into new fields, and others to be supported in their respective fields of labor. These missionaries have to practice the strictest economy, even denying themselves the very things many enjoy daily, and which you consider the necessaries of life. They enjoy few luxuries.

If after prayerful consideration of this matter you are not moved to prompt and zealous action, we shall know that you have forgotten your first love, that you have lost sight of the sacrifice Jesus has made for you that you might be blessed with the gift of eternal life. Said Christ, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] Self-denial is a mark of Christianity. To offer to God gifts that have cost something, a sacrifice that we shall ask him to use to advance his cause in the earth, will be pleasing to Him. The Saviour will accept the freewill offerings of every one, from the oldest to the youngest. Even small children may participate in this work, and enjoy the privilege of bringing their little offerings. While we have been mindful of our earthly friends from year to year, have we not neglected our heavenly Friend? In bestowing our gifts liberally upon our friends, have we not forgotten God, and passed Him by?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, ye are cursed with a cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." [Malachi 3:8-10.]

Heavy debts are upon several of our churches. Let us consider from this time how we may economize in expending our means, and help to remove these encumbrances. As Christians, we should follow the directions of the inspired apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet

spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves." [1 Peter 3:3-5.]

The apostle Paul gave directions to Timothy similar to the instructions given by Peter: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [1 Timothy 2:8-10.]

It would be well pleasing to God if extra ornaments so explicitly forbidden in the Word of God, were laid off. Now is a favorable opportunity to present them to God. They may be sold for something, and the money thus received may be used to advance the precious cause of truth. Let the wearing of useless trimmings and adornings be discarded. Extravagance should never be indulged to gratify our pride. Our dress may be of good quality, made up with plainness and simplicity, for durability rather than display.

Our appetites must also be brought into subjection, and not gratified to our injury. The question should come home to every heart, "How much owest thou unto my Lord?" [Luke 16:5.] He has granted us privileges and blessings without number; we are dependent upon Him for every earthly favor; and now should not the bands of selfishness be broken and removed from us, and the just claims of God and humanity be met?

Missionaries are planting the standard of truth in foreign lands. Publications must be multiplied, and scattered like the leaves of autumn. These silent messengers are enlightening and molding the minds of thousands in every country and in every clime. As a people, we come far short of moving forward as fast as the providence of God opens the way. He has given us the command, "Go forward." [Exodus 14:15.] Thousands are thirsting for living truth. The Macedonian cry is coming to us from every direction, "Come over and help us." [Acts 16:9.] We look about us, and inquire, "Who will go?" One and another may respond, "Here am I, Lord, send me, I long to do something for my Master." [See Isaiah 6:8.] But to do this requires money.

Time and again I have had presented before me a vision of people, across the broad ocean, standing in perplexity, and pale with anxiety, earnestly inquiring, "What is truth?" [John 18:38.] Say they, "We want the bread of life. Our churches are backslidden from God. They have become proud, selfish, and worldly. We want to find the old paths. We want to come back to the simplicity of gospel religion." Our tears will flow as we see this picture, like a reality, rising vividly before us. The voice from heaven pleads, "Go ye therefore into all the world, and preach the gospel to every creature." [Mark 16:15.] While so great work remains to be done, shall not we, as Christ's followers, rouse to a sense of our God-given responsibilities, and be active in doing our part?

The lands that have never heard the truth are yet to hear it. They are to become vocal with the praise of God, and to lift their voices in proclaiming the last note of warning. If the church of Christ will now use all her talents of means and of influence, according to God's order, the great work may be carried forward gloriously. We need men who are adapted to the work. Money is also needed to carry it forward. Let the church show that she is in earnest. A steady flow of means from each member will keep the treasury supplied with funds. "Bring ye," says God, "all the tithes into the storehouse, that there may be meat in mine house." [Malachi 3:10.] If all the sin-offerings and

peace-offerings and thank-offerings are brought into the treasury we shall see that souls will not be so dark and backslidden from God. They will show by their works that they have a lively interest in the success of the truth and the advancement of the glory of God in the earth. That which costs little, we have no special interest in; but that in which we have invested our means, claims our interest and attention, and we will labor to make it a success.

We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing. Such an example makes an impression upon the minds of the youth. They notice that lotteries and games are sanctioned by the church, and they think there is something fascinating in this way of obtaining means. A youth is surrounded by temptations. He enters the bowling alley, the gaming saloon, to see the sport. He sees the money taken by the one who wins. This looks enticing. It seems an easier way of obtaining money than by earnest work, which requires persevering energy and strict economy. He imagines there can be no harm in this; for similar games have been resorted to in order to obtain means for the benefit of the church. Then why should he not help himself in this way? He has a little means, which he ventures to invest, thinking it may bring him quite a sum.

Whether he gains or loses, he is in the downward road to ruin. But it was the example of the church that led him into this false path.

Let us stand clear of all these church corruptions, dissipations, and festivals which have a demoralizing influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. They are the price of souls. The pulpit may defend festivals, dancing, lotteries, fairs, and luxurious feasts, to obtain means for church purposes, but let us participate in none of these things, for if we do, God's displeasure will be upon us. We do not propose to appeal to the lusts of appetite, or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has entrusted to them. If they do not give willingly for the love of Christ, the offering will in no case be acceptable to God.

Death, clad in the livery of heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands who but for them, might have remained upright, and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger nor of the fearful influences exerted. Many young men and women have lost their souls through these corrupting influences.

While God in His providence has laden the earth with His bounties, and filled its storehouses with the luxuries of life, there is no excuse whatever for allowing the treasury of God to remain empty. Christians are not excusable for permitting the widow's prayers and the orphans cries to ascend to heaven because of their suffering want, while a liberal providence has placed in the hands of these Christians abundance to supply their need. Let not the cries of the widow and fatherless call down vengeance upon us as a people.

In the professed Christian world there is enough expended, in extravagant display for jewels and ornaments, to supply the wants of all the hungry, and clothe the naked, in our towns and cities, and

yet these professed followers of the meek and lowly Jesus need not deprive themselves of suitable food or comfortable clothing. What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows and fatherless, who have known pinching want for the meager necessities of life, while there was expended, by these professed followers of life for superfluous clothing and needless ornaments expressly forbidden in the Word of God enough to supply all their wants.

We see ladies professing godliness wear elegant gold chains, necklaces, rings, and other jewelry, with a profusion of feathers and ribbons, and expensive trimmings, while want stalks in the street, and the suffering and destitute are in every side. These do not interest them, nor awaken their sympathy. But they will weep over the imaginary sufferings depicted in the last novel. They have no cars for the cries of the needy, no eyes to behold the cold, and almost naked forms of women and children around them. They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease. To such Christ will say, "I was an hungered, and ye gave me no meat, I was thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye visited me not." [Matthew 25:42, 43.]

But on the other hand Christ says to the righteous: "For 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. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I saw unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:35-40. Thus Christ identifies His interests with that of suffering humanity. Deeds of love and charity done to the suffering are as though done to Himself.

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." [Luke 17:26.] There will be feasting and merriment, sorrow, and want, and anguish, until the end comes. Then the wicked will reap that which they have sown—corruption.

Ms 133, 1897

The Wrath of the Lamb

November 26, 1897

It was the expression of justice against sin that crushed out the life of the Son of God. It was the weight of sin that led Him to cry out on the cross, "My God, my God, why hast thou forsaken me," that in the garden of Gethsemane caused Him to sweat as it were great drops of blood. [Matthew 27:46; Luke 22:44.] The wrath of God was upon Him, and He felt that His Father had forsaken Him. The sins of the transgressor were placed to His account. But in His justice the love of God was manifested toward every human being.

In dying upon the cross Christ did not lessen in the slightest particular the vital claims of the law of Jehovah. He gave evidence to the universe of heaven and to unfallen angels that God will punish for the sins of a guilty world. The cross of Christ testifies to the sinner that the law is not changed to meet the sinner in his sins, but that Christ has made an offering of Himself that the transgressors of

the law might have an opportunity to repent. As Christ bore the sins of every transgressor, so the sinner who will not believe in Christ as his personal Saviour, who rejects the light that comes to him, and refuses to respect and obey the commandments of God, will bear the penalty of his transgression.

Although He endured the punishment in the sinner's place that every soul who believed in Christ might become the sons and daughters of God, Christ in no sense lessened our obligations to obey His Father's law. The atonement of Christ has given opportunity to every soul to become a child of God. But if he continues in transgression, he becomes grafted into the parent stock, the originator of sin. He draws his nourishment from Satan, and his spirit and attributes are opposed to the law of God, which is the transcript of the Father's character, and the rule of His government.

Christ can save no man in his sins. He came to bring divine power to combine with human God-entrusted capabilities, that man, by calling upon the power of Christ might overcome the temptations of Satan. Therefore whatever security men may feel in their transgression of the law of God, because Christ bore the sins of the world, will be dispelled if they will search the Scriptures for themselves.

"Blessed are they that do his commandments, that they may have right to the tree of life, and enter through the gates into the city. For without are dogs, and sorcerers, and white mongers, and murderers, and idolaters, and whosoever maketh and loveth a lie." [Revelation 22:14, 15.]

On a torn scrap of paper, on which was left nothing but a few paragraphs, I read the story of a girl who was lost in the woods, imprisoned by snow. She swallowed a little bread which she had saved from a journey. Days and nights passed, and she lost all power to make any effort, and lay there motionless. After forty days and nights some woodmen came that way. The snow had melted, and she was found unconscious. These men gentle raised her, laid her on some boards, and carried her to the warmth of their own hearth. They took off her clothes, put her in their bed, gave her some warm soup to drink, and at last they had the joy of seeing her open her eyes. Then they learned who she was, and let her parents know in regard to her. The parents came after her, and when she was strong enough to travel, took her home.

It is a wonderful story of a hardy girl, but this is not why I tell it to you. I tell it to you because I want you to understand the angel of love. Suppose, if you can, that these men had seen the helpless girl, and had passed by on the other side, leaving her to die. How cruel, how wicked it would have been. Suppose that the parents had heard what had been done by these woodsmen to the child they loved. How would that father and mother have felt toward those men. Thankful, do you think? Would they have felt simply indifferent? Would they not rather have been terribly grieved and wildly indignant? Would not their knowledge of the fact that their child might have lived if these men had been more neighborly had made more bitter their bitterness at their child's death? Had they chanced to see these men, would they have forgiven them? Would their words to them have been soft, honeyed words? How could they forgive them! They would have upbraided and denounced them with righteous indignation, hot as their tears, intense as their love.

Here, I thought was a human being's life that was saved by human sympathy and tenderness; but how must the anger of God burn toward those who see souls in peril, ready to die, and yet say nothing, do nothing, to help. They lean over, and give all attention to the ninety and nine sheep that

are within the fold, while the souls in sin are all around them, and not a hand is stretched out to save them. If one goes astray, they pass on indifferent. And that soul has all the possibilities of immortal life. To lose heaven is to lose everything, and yet how indifferent, how careless, never to give him warning, or show him the way of life.

The sufferings of every man are the sufferings of God's child, and those who pass by their fellow beings without pity or help, provoke God's grievous anger. His righteous thunders gather, His vivid lightnings flash; it is the wrath of the Lamb. Be faithful to your fellow men, and you will please God. He loves the world; love it too, and you will be acceptable to Him.

"If any man have not the Spirit of Christ he is none of his." [Romans 8:9.] Can we all have read this? Can we individually have brought our minds to comprehend this? Learning, riches, the finest talents, may be thought to make a most useful man. But there is a sentence that spoils that high expectation; "Thou art weighed in the balance and found wanting." [Daniel 5:27.] These supposed human agents have never taken themselves in hand.

There are those who could make themselves a great blessing, if they will see and recognize the blessing of God, and that it is their privilege to see and understand by experience what lessons they have to learn of Jesus. "Come unto me, all ye that are weary and are heavy laden," He says, "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 are gloomy, surly spirits that are never grateful, but a thankful spirit will find rest. All who comply with the condition will find in Christ that rest and peace that passeth understanding.

Ms 134, 1897

Christ's Ascension

1897

"God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto the King, sing praise. For God is the King of all the earth: sing ye praises with understanding." [Psalm 47:5-7.] "The chariots of God are twenty thousand, even thousands of angels: The Lord is among them, as in Sinai, in the holy place. Thou hast ascendeth on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." [Psalm 68:17, 18.]

Christ came to earth as God in the guise of humanity. He ascended to heaven as the King of saints. His ascension was worthy of His exalted character. He went as one mighty in battle, a conqueror, leading captivity captive. He was attended by the heavenly host, amid shouts and acclamations of praise and celestial song.

The challenge was given by the escorting angels. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." Joyfully the waiting sentinels make response, "Who is this king of glory?" This they say, not because they do not know who He is, but because they would hear the answers of exalted praise. The answer comes back, "The Lord strong and mighty, the Lord mighty in battle." "Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in." [Psalm 24:7-9.]

Again the challenge is heard, “Who is this King of glory?” for the angels never weary of hearing His name exalted. In strains of heavenly music the escorting angels make reply, “The Lord of hosts, he is the King of glory.” [Verse 10.] Emmanuel, God with us “is gone up with a shout; the Lord with the sound of a trumpet.” [Psalm 47:5.]

Only for a few moments could the disciples hear the angels’ song as their Lord ascended, His hands outstretched in blessing. They heard not the greeting He received. All heaven united in His reception. His entrance was not begged. All heaven was honored by His presence.

“Wherefore he saith, when he ascended on high, he led captivity captive, and gave gifts unto men. ... He that descended is the same also that ascended far above all heavens, that he might fill all things. ... Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [Ephesians 4:8, 10, 13.]

The seal of heaven has been fixed to Christ’s atonement.

Ms 137, 1897

The Judgment

December 16, 1897

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he will set the sheep on his right hand, but the goats on the left.” [Matthew 25:31-33.]

This whole chapter contains an important lesson, by which is decided our eternal destiny. The Lord Jesus would have all understand the publicity of His second appearing. The judgment scene will be held in the presence of all the worlds, for in this judgment the government of God will be vindicated, and His honor, His law, stand forth as “holy, just, and good.” [Romans 7:12.] Then every case will be decided, and the judgment sentence passed upon the whole world. Sin will not then appear attractive, but will be seen in all it hideous magnitude. Then will be seen the relation in which we stand to God and to each other.

Christ came to the world as its Redeemer, to sow truth in the hearts of all who would give ear to it and receive it and be converted. He longed to breathe into prostrate humanity the breath of life. He came to take away the sin of the world, and to fill every heart with pure, healthful joy. His sermon on the mount broadened an deepened the law of Jehovah. He pronounced His blessings on true merit and righteousness. His benedictions were pronounced upon all who were seeking for that righteousness which it was His prerogative to give. He gave evidence that all the treasures of heaven were at His command, and that in disposing of them He knew no restrictions.

Christ discarded kings and priests and rulers. From the men whom the world had favored, the men who had found their own enjoyment in fulsome flattery, He turned with gladness to a peculiar people, and showed which class was “blessed.” That was a representation of what will be enacted at the judgment. He assigned appropriate rewards to those who were faithful and true. Having brought into the world the accumulated treasures of heaven, He bestowed it upon them. He adopted them

as His heirs according to the attributes of His character. To those who suffered for His name's sake He declared, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." [Matthew 5:11, 12.]

When God's people are clothed with white robes, and crowned as true subjects of His kingdom, those who have been disloyal will see the inconsistency of their uniting with the loyal to honor and magnify the law of God which they have educated themselves to disregard. As they have regarded the law of God as null and void, should they be trusted to come through the gates into the city? They then find that they have no passport, nothing in them that can change their life sentiments. They have made their choice of false theories in the place of truth and holiness and righteousness, and they cannot change them.

"The Father judgeth no man, but hath committed all judgment unto the Son" [John 5:22], who can best determine human suffering in that endured by the saints in the cause of truth and virtue in a world corrupted by false religious theories. The judge, the Prince of sufferers for the truth's sake is on the throne—He who submitted to be arraigned at the bars of Herod and Pilate, who was rejected by His own nation, condemned by the very man who had declared, "I find no fault in him," He who was lacerated with stripes, spit upon, degraded, and whose holy brow was crowned with thorns. [John 19:1-4.]

Christ had such an experience in His humanity that He would be close beside every one who passes through suffering for the truth's sake—those who are tortured, imprisoned in dungeons, and bound in chains. Christ ministered unto these. It was Christ in the person of His saints who suffered. And all who cause His people to suffer, will experience this suffering will in their own bodies, be they pope, legate, priests, or people. They will understand in that day that they were dealing with Christ in the person of His saints. Then they will understand the wrath of the Lamb.

Those who have tried to lay their plans in councils, and by their superior numbers gain power to oppress the saints of God, to compel them to dishonor and disobey their Redeemer, will understand the work they have done upon the earth as enemies of God, betrayers of sacred trusts. They will then know how many souls have deceived and led away from their allegiance to God. They will see that they have made themselves responsible, by misinterpreting the Word of God, for their own destruction and the destruction of God's property, His one heritage, purchased at an infinite cost. The blood of these souls is on their garments.

Let us read (Matthew 25) carefully. Does not this parabolical representation engage the attention and subdue the heart? Have we marked the partition made between the sheep and the goats? Listen to His words to each party, specifying the reward each are to have:

"Then shall the King say to them on his right hand, Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world. For I was 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. Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink: or when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I

say unto you, Inasmuch as ye have done it unto one of the least of these by brethren, ye have done it unto me." [Verses 34-40.]

"Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, When saw we thee an hungered, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal." [Verses 41-46.]

Can we not feel that this is real? He has told them of a partial resurrection, of the souls who came up after His resurrection, whom He led captive through the gates of the city to the throne: and He says, "Marvel not at this for the hour cometh in the which all that are in their graves shall hear the voice of the Son of man, and shall come forth." [John 5:28, 29.] This voice is soon to resound through all the nations of the dead, and every saint who sleeps in Jesus shall awake and leave his prison house. The general judgment shall take place at the end of the one thousand years. Whoever then has disowned Christ, betrayed Him in the person of His saints, will see the result of their work.

Then the virtue of character we have received from Christ's righteousness will ally us to true greatness of the highest order. Every action of ours in befriending God's people will be awarded as done unto Himself. Whatever influences have opposed the truth, which He has made it their duty to proclaim in His name, it has dishonored His name in turning from truth to accept and advocate falsehood. This is a violence offered to the laws of His kingdom, which He will not suffer to go unpunished. "Ye did it unto me," He says, or "Ye did it not to me." [Matthew 25:40, 45.]

Then every man who by his actions has declared, "I will not have this man to reign over me" [Luke 19:14], will no longer have the privilege of being under His rule. Christ will then sit on the throne of judgment. He will not stand before the bar of Pilate or Herod. He is the Judge, and Pilate and Herod stand before the man whom they scourged and delivered up to the will of His enemies, while priests and rulers clamored for the death of their Messiah. Pilate and Herod, who suffered the Lord to be scourged, and those who scourged Him, those who struck Him in the face and mocked Him will then understand what it means to meet the wrath of the Lamb.

Ms 138, 1897

The Gospel Message

December 2, 1897

The angels told the disciples of the time and place of their meeting with their Lord in Galilee after His resurrection. Christ also had designated the time and place of this meeting. This was to be made known to the disciples far and near. With intense interest all looked forward to the interview. The disciples came from all directions, earnestly talking of the news that had reached them concerning Christ's humiliation.

At the time appointed about five hundred believers were collected in little knots on the mountainside, eager to see and know all that could be known from those who had seen Christ since His resurrection. Suddenly He appeared in their midst. They saw that He was the same teacher that had been with them before, who had given them the great truths of the kingdom of God. In His hands and feet they saw the marks of the crucifixion. But His countenance was as the face of God, and when they saw Him, they worshiped Him.

Some of those whom He has not seen since His resurrection, doubted. So it will always be. There are those who find it hard to exercise faith, who place themselves on the doubting side. These lose much because of their unbelief.

This was the only interview Jesus had with many of them before His ascension. He came and spake to them, saying, “All power is given unto me in heaven and in earth.” [Matthew 28:18.] The disciples had worshiped Him before He spoke, but His words, falling from lips that had been closed in death, thrilled with the peculiar power. He was now the risen Saviour. They had seen Him exercise His power in healing the sick and controlling satanic agencies. They believed that He possessed power to set up His kingdom in Jerusalem, power to quell all opposition, power over the elements of nature. He had stilled the angry waters; He had walked upon the white-crested billows. He had raised the dead to life. Now he claims that “all power” is given to Him. His words carried the minds of the people above earthly and temporal things to the heavenly and eternal. They were lifted from the lower to the highest conception of His dignity and glory. Every word spoken by Him was as heavenly music in their ears.

“All power is given unto me in heaven and in earth.” [Verse 18.] This power was given Him by the Father. In His life and character He had magnified and highly exalted the law. It was not relaxed one iota to reconcile man to God. Instead of annulling the law by His death, Christ showed its immutability and changeless character. But through Christ’s sacrifice a way was prepared for the fallen race to receive pardon. All who are made partakers of His divine nature will be crowned with honor and glory with Him. By the suffering of the Son of God, who bore the penalty of transgression, it was made possible for the minds of repentant sinners to be elevated and made loyal. Through His power they may be brought to the divine level, into sanctified and holy surrender to the mind of God. This is Christ’s work. This is why He died for a guilty world.

No one can fully enter into or understand the suffering of Christ, the Son of the infinite God. Proportionate to His majesty, His purity, His innocence, His exalted character, was the depth of His suffering as a substitute and surety for the human race. When the sinner realizes the aggravated character of sin, the transgression of the law, he will cease to sin.

The Father loved His Son in His abasement. Through all Christ’s humiliation, God’s love knew no variableness neither shadow of turning. Now Christ had conquered. Now He could say to His disciples, “All power is given unto me.” [Verse 18.] Thus the divine Teacher’s truth and love and goodness were pledged to those who receive Him. This is the assurance that His power will be exercised forever in behalf of those who believe in Him as their Lord and their Redeemer.

Christ’s words on the mountainside were the announcement that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished. He had won the kingdom. He had wrested it from Satan, and

had become heir of all things. He was on His way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatorial work. Clothed with boundless authority, He gave His commission to the disciples, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Verses 18-20.]

The Jewish people had been made the repository of sacred truth, but Pharisaism had made them the most exclusive, the most bigoted, of all the human race. Everything about the priests and rulers—their dress, customs, ceremonies, traditions, made them wholly unfit to be the lights of the world. They looked upon themselves, the Jewish nation, as the world.

For four thousand years sacrifices appointed by God had been offered by the Jewish nation. Christ Himself was the designer and foundation of these sacrifices. It was His purpose that they should rivet in every heart the truth that without shedding of blood there is no remission of sins. Each bleeding victim was to impress the lesson, “A body hast thou prepared me.” [Hebrews 10:5.] The truth that a lamb without blemish was one day to be offered for the world was to be taught by every ceremony. The priests were to teach the people the great truth that through the blood of Christ alone there is forgiveness of sin.

But the Jews had lost sight of the true meaning of the offerings and sacrifices. They had perverted and dishonored the law of Jehovah. They taught their own customs and traditions as the commandments of God. They exalted themselves. But their costly apparel, their imposing dress, covered hearts that were full of envy, hatred, deception, jealousy. This was revealed in the trial of Christ. Their religion was an inherited faith, bequeathed to them from generation to generation.

From this nation One was born in the humblest circumstances whose message was to be of a character altogether different from any the world had heard. This One was the Son of God. He was the Way, the Truth, and the Life. All centered in Him. He had now fulfilled His mission, and was about to ascend to His Father; and He commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all people, all nations, all classes of men.

When Christ expired on the cross, He cried out with a loud voice, “It is finished.” [John 19:30.] Then the veil of the temple was rent in twain from top to bottom, signifying that a new and living way had been opened for all tongues and people. The great sacrificial offering had been made, type had met antitype in this perfect offering, to which all the sacrificial offerings pointed.

As the light of the world, Christ shone amid the moral darkness. He displaced the types and shadows of the Jewish church that He might occupy the place Himself as the substance to which these typical services pointed. He began His work as a Teacher sent from God to lead the people to correct ideas of what constituted true service. By leaving His disciples and going to the Father, He would reveal His glory to them, and through them it would be revealed to the world. He had come to the world to sow the seeds of truth.

Before leaving His disciples Christ plainly stated the nature of His kingdom. He called to their minds things He had previously told them in regard to it. He declared to them that it was not His purpose

to establish in this world a temporal kingdom, but a spiritual kingdom. He was not appointed to reign as temporal king on David's throne. This was not His purpose in coming to the world. He opened the Scriptures to His disciples, leading them on step by step, showing them that all that He had passed through had been ordained in the councils between the Father and the Son. This was foretold by prophets and men inspired by the Holy Ghost. Christ said, You see that all that I have said to you in regard to my being refused and rejected and the Messiah has come to pass. What I said in regard to the humiliation I should receive and the death I should die, has been verified. On the third day I rose again. Search the Scriptures more diligently, and you will see that every specification of the prophecies concerning me have been fulfilled.

The truths of the Old Testament are to be sacredly cherished. Christ showed His disciples the remarkable vividness of the representations of what they had witnessed and what He had suffered in His own person that the salvation of the human race might be secured.

Christ commissioned His disciples to do the work He had left in their hands, beginning at Jerusalem. After His suffering, death, and resurrection, those who had been deceived by priests and rulers were to have the truth presented to them in the lessons Christ had given His disciples. They were to be called to repentance. The truth that the remission of sins could be obtained only through Christ was to be impressed on them. From Jerusalem, the disciples were to widen the sphere of their influence to the earth's remotest bounds.

You are My disciples, Christ said. You are witnesses of My humiliation, My life of self-denial, My self-sacrifice on behalf of the Jewish people. Although they would not come unto Me that they might have life, although priests and rulers have done to Me as they have done, although they have rejected Me as the Scriptures declared they would do, they will have still another opportunity to accept the Son of God, and confess Him before men. All who come to Me confessing their sins I will freely receive. Him that cometh to Me I will in no wise cast out. I empower you, My disciples, to be My witnesses through whom this message of mercy shall be given to all nations, tongues, and peoples. It is to be given to Jews, Gentiles, and heathen. All who believe are to be gathered into one church.

Christ knew how much opposition the disciples would meet from the priests and rulers who had crucified their Lord. When He said, "Go forth in my name to gather into the church all who believe," He plainly set before them the necessity of maintaining simplicity. The less ostentation and show seen, the greater would be their influence for good. The simple gospel of the grace of God was to be given. The disciples were to speak with the same simplicity that Christ had spoken. They were to impress upon their hearers the lessons He had given them. The truth as a sanctifier was to be presented in its pure simplicity.

The grace of Christ was to be given to the disciples to fit them for their work, for in their assemblies would be all classes of men, and if they themselves were receiving grace from Christ, they could give grace for grace. The Holy Spirit's power would attend the appeals made.

In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. He spoke of His Omnipresence in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I shall forsake you.

The assurance of His abiding presence was the richest legacy Christ could give His disciples. Having the High Priest of our profession close by our side, we need not imperil our souls by opening the secrets of our hearts to priest or minister. In all confidence we may open our heart to the head over all the church. Take every matter, small or great to Jesus. “Come unto me,” He says, “all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Precious assurance. Let us show that we honor the invitation by obeying the call.

“All power is given unto me, in heaven and in earth.” [Matthew 28:18.] Christ has every resource at His command, and He is willing and rejoices to give His blessings to those that appreciate them. He knows that His followers need His love, His care, His grace, His righteousness, in order correctly to represent Him in character. The power He gave His disciples made their calling of men to repentance a success. The Holy Spirit can use consecrated men, and the Lord Jesus, full of mercy, tenderness, and love, shows His perfect willingness to forgive transgressions and sins if men will accept the conditions—repentance toward God, and faith toward our Lord Jesus Christ.

After Christ rose from the dead the subject of the resurrection was no longer a mystery to the believers. Christ the Son of God was risen, to be the first fruits of them that sleep in Him. It was no longer thought to be a difficult matter to obtain the favor of God. It was not obtained through temple service or sacrifices. A new and direct way was laid open, revealed by God, through which all who will may enter into full comfort and hope. This is the commission God’s people are to bear till the close of time. The Saviour would not have His message of a full and free salvation made intricate by words of human learning. His lessons are full of simple illustrations. All are invited to come. It is the very simplicity of salvation through Christ that is its attraction. The persuasiveness of Christ must be seen in our hearts and in our words.

Direct application must be made. And ever the speaker must remember that he is only the instrument. It is the Holy Spirit that impresses the hearts of high and low, the most dignified and the most hopelessly abandoned. The Word must be spoken in simplicity. Men must be addressed as sinners in peril of losing their souls. All distinctions must be overlooked, for all need the same truth. All need a crucified and risen Saviour, who died that they might be saved.

Present the Word of God as the way in which a holy faith and a pure character may be attained. Offer a full and free salvation, not as coming from yourselves, but from Christ. Show your hearers their need of returning through repentance and faith to their loyalty, for all are on a level; all are condemned alike by that great moral standard of righteousness. Proclaim remission of sins through Christ, the only Sin-bearer, the only Sin-pardoner. Proclaim the remission of sins through repentance toward God and faith in Christ, and God will ratify your testimony. With all assurance you can proclaim the means by which a holy character may be obtained—as Enoch obtained it, through Christ Jesus.

Every messenger of God can proclaim pardon and remission of sins through the name of Christ, who died to redeem the sinner. The Lord’s full favor comes to those who seek Him with the whole heart, and are willing to follow Him in doing God’s will, enthroning Christ in the heart, planting His attributes deep in the life practice. These have a constraining motive, a supreme love for Christ our Saviour, which brings even the thoughts into captivity to Him.

What is the evidence of conversion? “If ye love me, keep my commandments.” [John 14:15.] If you love Me, let not your love be merely like the supposed feeling of attachment between people. Genuine love lies in the keeping of My commandments. The love that will yield willing obedience is not a fickle thing, but a strong, fixed principle, revealed in word and action.

The true beauty of the soul is found in obedience to the will of God. Adam and Eve’s disobedience in a very small matter lost Eden to them. God’s commands are for the regulation of the human heart. If we observe them, our lives will be lives of obedience because we love Jesus. “Ye are my friends,” He said, “if ye do whatsoever I command you.” [John 15:14.] Enoch was a friend of God, and he walked with God. Christ’s followers will esteem every precept He has given them to be right. They have the guarantee, “Lo, I am with you always, even unto the end of the world.” [Matthew 28:20.]

As the blood is in the body, so the life of Christ must be in those that present the Word, circulating through them as a vitalizing power. The man is not to be exalted. It is the Holy Spirit that changes the sinners heart, and pardons his transgression and sin, giving him peace, and joy, and light in the Lord. No power but the truth as it is in Jesus can sanctify the heart.

The Lord’s ministers need the keenness of true discernment, in order to make sure that the souls for whom they labor are on the Lord’s side, that the truth is in the heart. Their words and works will testify if this is so. The shepherd of the flock of God in whose heart Christ abides has discernment which enables him to recognize the fruits of the working of the Holy Spirit in the hearts of those that express repentance and faith in Christ. The truth becomes the property of the receiver, and evidence is given that Christ is indeed received by faith as a Saviour. The Lord pardons the transgressions of such a one, because he has repented and believed in Christ; and words of encouragement are highly proper.

Those who watch for souls as they that must give account need the continual working of the Holy Spirit in their hearts, that they may win souls to Christ, and encourage every inclination to surrender unreservedly to God. “Ye are laborers together with God.” [1 Corinthians 3:9.] No dilatory, uncertain movements are to be made. If the servant of God is not wide awake, Satan will work upon the hearts of those that are almost persuaded, and he will gain the victory over them.

Through ceaseless vigilance and earnest prayer, the co-worker with Jesus may beat back the deceiver of souls. But no power but the truth as it is in Jesus can win the victory, and place the tempted one under the canopy of truth. It is not oratory, it is not eloquence, it is the simple truth of God spoken in the demonstration of the spirit that elevates and ennobles the soul. If the truth be not rooted in the heart, no man can stand.

This is not merely to be said by those who watch for souls as they that must give account. It is to be demonstrated by the life and character. By this they are to show from whence come their wisdom and sanctification and righteousness. There is only one power that can make man steadfast and keep him so—the grace of God in truth. Teach this to all inquirers after truth. There is only one power that can turn the soul from sin to holiness—the power of Jesus Christ. He is the Lamb of God, which taketh away the sin of the world. He alone can forgive transgression and sin. The grace of God can come to man only through Christ. He alone can by His power make man steadfast in the truth and keep him so.

“I give thee charge in the sight of God,” Paul writes, “who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his time he shall show, which is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be glory and power everlasting.” [1 Timothy 6:13-16.]

The men of faith who from hour to hour put their hand to the work of God must depend on the blessing and wisdom that comes only from God. Man may be ignorant and unlearned, but if he gives evidence that he is born again, not of flesh and blood, but of the Spirit, he is clothed and in his right mind.

The Holy Spirit makes the presentation of the Word powerful. The truth as it is in Jesus changes the temper and habits of man. He who submits to its working is changed from a sinner to a child of God. The truth has wrought upon his mind and character. He has repented of his sins. The servants of God, through whom the Holy Spirit has worked to present a sin-pardoning Saviour can take by the hand these truly converted ones, whom God has raised from moral degradation and sin. When the one who has besought the sinner in Christ’s stead to be reconciled to God has evidence that the Holy Spirit is working in his heart by faith, he can clasp his hand, and say, we are one in Christ.

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, ... nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God.” [1 Corinthians 6:9-11.]

“Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that 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. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness 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 10:15-23.]

“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 14:23.] What a promise is this. Christ has given it to His church, yea, to all who shall believe on Him. “We will come unto him, and make our abode with him.” Can we ask more than this? This efficiency is waiting our reception. Why do we then distrust? Why do we walk in darkness and unbelief? Where is our faith?

We have an ever present help in every time of need. If we feel our great necessity, and draw nigh to God, He will respond by drawing nigh to us, that His power and His grace may find a channel through which may be communicated the vital energies that will arouse souls from their slumber to call upon God before it is too late. It is because of the lack of faith that no more of the power and spirit of truth is communicated to the people of God. Humble, sincere prayer is needed. We need earnest,

living faith, faith that will take fast hold of the promises made to the disciples in Christ's parting interview with them, which embraces every disciple in our world.

A weight of responsibility rests upon every worker. Look carefully at Christ's words: "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.] Meditate upon these words. If they are truly believed, the messengers sent by God will be endued with power from above.

How important it is that God's messengers walk worthy of the truth they present to the people. When they do this, the Spirit will work through them, and the people will be willing in the day of His power. This will be because the messengers are men of prayer and faith, obedient to all God's commands. God can teach them His way, and work upon them from within, drawing them to Himself. His power is brought into full and living operation. It works according to the faith of those who are teaching the Word of life.

The messenger of God is to call men to repentance. His own soul must commune with God in prayer. Open the situation before your heavenly Father. Come before the people fresh from converse with God, your own soul imbued with His love. Let nothing divert your mind from your work. Cling to God the mighty One, saying, I will not let thee go except Thou bless me. Give me this soul as a sheaf to lay at Thy feet.

There is not one tithe of the pleading with sinners to come to Jesus that there will be when Christ breathes into the soul, and says, "Receive ye the Holy Ghost." [John 20:22.] Be assured that God's Spirit will plead for the conversion of souls with groanings that cannot be uttered. Be instant in season and out of season, warning the young, pleading with sinners, with the love for them that Christ has. When there comes from the lips of the sinner the cry, "O my sins, my sins, I fear that they are too grievous to be forgiven," encourage faith. Hold Jesus up, higher and still higher, saying, "Behold the Lamb of God," which taketh away the sins of the world. [John 1:29.] When the cry is heard, God be merciful to me a sinner, point the trembling soul to a sin-pardoning Saviour as a refuge.

The veil has been rent from top to bottom. A new and living way has been opened. And now, all who will may reach forth their hand unto God, and take hold of His strength and make peace with Him, and they shall make peace with Him. The heathen world is no longer to be wrapped in darkness. Midnight superstition and gloom are to disappear before the bright beams of the Sun of Righteousness. The powers of hell have been overcome. The truth of the words have been proved. "I am sought of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." [Isaiah 65:1.]

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." [Isaiah 63:1-4.]

Go; teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy. Teach the people. “How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” [Romans 10:14, 15.]

Ms 140, 1897

God’s Claim On Us

December 14, 1897

“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.]

An inordinate appetite, which clamors for unhealthful things, increases to that degree in which it is indulged, till it becomes second nature to gratify perverted taste. We derive life from God, not from each other, and to follow life-destroying practices because we are living in a world with those who are extremists in everything connected with pleasure and selfish gratification, who are lovers of pleasure more than lovers of God, means to sacrifice health, and truth, and righteousness, and life eternal.

We are to remember that we are not our own, to treat according to our fancy. We are God’s property. By serving God we are brought into collision with common opinions and modes of thinking and practice, but this is not to influence us to wrong. “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 then 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.” [Ephesians 5:11-17.]

Religion in the Home-life

Those who are united by the ties of nature have the strongest claims upon each other. The members of the family should manifest kindness and the tenderest love. The words spoken and deeds performed should be in accordance with Christian principles. In this way the house may be made a school, where workers for Christ may be trained.

The home is to be regarded as a sacred place. But by our words and deportment we can degrade Bible religion in the home life. By the spirit we manifest we can misrepresent the principles which should rule our life. Every day of our lives we should surrender ourselves to God. Thus we may gain special help and daily victories. The cross is to be borne daily. Every word should be guarded, for we are responsible to God to represent in our lives as far as possible the character of Christ.

The duties of the home life, the duties of husband and wife, brother and sister, parents and children, are wonderfully misunderstood from a religious point of view. Honesty, candor, frankness, forbearance, tenderness, should be manifested to each other by the members of the family. Each should seek to help each other by speaking encouraging words. These words oft have an influence that makes reproof unnecessary. Look upon things in a cheerful light, seeking to lift the shadows that if permitted, will envelop the soul. Cultivate sympathy for each other. Let cheerfulness, kindness, and love pervade the home. This will increase love for religious exercise. Duties large and small will be done with a light heart.

God designs the family on earth to be a symbol, on a small scale, of the great family in heaven. In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into church life. Then let church duties first begin in the home.

Everyone who names the name of Christ has pledged himself to represent Christ in character. He is under pledge to Christ, as redeemed by His blood, to do his best. The provision has been made that divine grace shall so work on humanity that the character may be molded after the similitude of the character of Christ. To them that receive Him, Christ gives power to become the sons of God. Christ is to be uplifted. He is to be talked of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart is imbued with love for Christ, and it expresses this love in prayer and praise, not in sighs and the utterance of dark words of hopelessness and discouragement.

Religion is to be cherished in the home life. The members of the family are to show that they are in constant possession of a power received from Christ. They are to improve in every habit and practice, thus showing that they keep constantly before them what it means to be a Christian. They are to show that they realize that this means nothing less than conformity to the life and character of Christ. They are to demonstrate by the example that they have that faith that works by love and purifies the soul, making the character true, clean, and undefiled, until by growth in grace the natural bent of the thoughts and feelings is heavenward.

The right principles lived daily, hourly, in the home bring Jesus very near, and where Christ is, there is light and peace and joy. What are the conditions of Christ's indwelling presence? "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 15:10.] "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." [John 14:21.] "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 15:11, 12.]

Precious charge, given to every believer. A Christlike influence surrounds him who has given himself to the Lord. He reveals a love that makes all duties pleasant. He feels that he is under duty to serve God. But if Christians educate themselves to be selfish in trifles, they become impatient, petulant, harsh, wrangling. Satan takes the lines into his own hands, and controls them. They speak and act without regard to the influence they exert upon others. They do not stop to think that the enemy is driving them in order to make general confusion, sadness, and discouragement in the home. God is forgotten. The thoughts are selfish, unsanctified, and unholy. Yet some who act thus are professedly servants of Christ. They think they have a great duty to perform outside of the household. They

cannot afford to do missionary work at home, but they have a wonderful zeal to work for sinners afar off. A desire for outward effect captivates their thoughts and actions.

Missionary work is to be done in the home. In the home those who have received Christ are to show what grace has done for them. “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.] A conscious authority pervades the true believer in Christ that makes its influence felt throughout the home. This is favorable for the perfection of the characters of all in the home.

The faithful performance of home duties has a reflex influence upon human beings. Our spiritual progress and perfection of Christian character in the home is carried into our missionary work abroad. Having on the whole armor of righteousness, we can fight as faithful soldiers of Christ. In the father’s house the evidence is to be given of a preparedness for the work to be done abundantly in the church. With earnest, humble hearts the members of the family are to seek to know that Christ is abiding in the heart. Then they can go forth with the whole armor on, equipped for Christ’s service.

The reason why there are so many decided failures in missionary lines is because self is not under God’s discipline, but is wrestling for recognition. “Ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light. (For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord.” [Ephesians 5:8-10.] If this had been done, there would be more men with well-balanced minds, men fit to be “laborers together with God.” [1 Corinthians 3:9.] No one can be a laborer together with God, and yet manifest an ambition to be the highest. Envy, love for the supremacy, evil-speaking, self-gratification, are altogether too common among professed Christians.

Self-denial practiced in the home fits us to work for others. The cultivation of our faculties to do what needs to be done to make the home what it should be—a symbol of the home in heaven—prepares us to work in a larger vineyard. The church needs all the cultivated spiritual force that can be obtained, especially to guard the youth, the younger members of the Lord’s family. The truth lived at home makes itself felt in disinterested labor abroad. He who shows a Christian character in the home will be a bright and shining light everywhere. The education received in the home in showing a tender regard for each other enables us to know how to reach hearts that need to be taught the principles of true religion.

Any one could take up the work as some professed missionaries do, giving a few minutes’ talk to this one and that one, making common place visits, talking of the mistakes others have made, and giving the impression that the speaker has a superior wisdom that enables him to shun such weakness. This work places human ability in the control of a power from beneath. Let souls fear for themselves and for others. Let missionaries have a living experience in spiritual conflict.

Home duties should be performed with a realization that if they are done in the right spirit, they will give an experience that will enable us to work in spiritual lines in the most permanent and thorough manner. Oh, what might not a living Christian do in missionary lines by performing faithfully the daily duties, cheerfully lifting the cross, not neglecting that class of work that is not agreeable to the natural feelings. Missionaries for the Master are best prepared for work abroad in the Christian household, where God is feared, where God is loved, where God is worshiped, where faithfulness

has become second nature, where haphazard, careless inattention to home duties is not permitted, where quiet communion with God is looked upon as essential to the faithful performance of daily duties.

Ms 141a, 1897

Notes of the Work

Stanmore, Sydney, New South Wales, Australia

December 17, 1897

Yesterday was a hard day for me. I could not sleep after two o'clock a.m., but commenced my writing. About ten o'clock I became seriously ill. I think I would have died had I not made the most vigorous efforts to change the order of things. Notwithstanding my efforts, it was some time before I was relieved or safe. I had an appointment in Stanmore an Sabbath and Sunday. Sara could not feel that it was right for me to go to Stanmore. It certainly did not look consistent to do this, but I have done it many times, walking out by faith and not by sight, during my experience. It looked like a great effort, but would not the Lord sustain me, as He had done in the past? Had I not a message to bear to the people in Stanmore?

This certainly is an important time in Stanmore. The work is going forward. One case, that of Brother Sharp, is of special interest. One year ago Brother Sharp was convicted of the truth, and believed that he ought to keep the Sabbath. But his employer would not give him the Sabbath, and he has worked on, conscious that he was dishonoring God. Again conviction came to him, and he determined to embrace the truth, whatever might be the result. He was then told that if he did not yield up the Sabbath, he would lose his place. For fourteen years he had been with the same firm as bookkeeper and solicitor. He occupied a very responsible position, and had never been admonished for any dishonesty of or unfaithfulness.

He was given one month, and at the end of that time the test came. Obey the fourth commandment, and you will lose your place. He told his employer that he would make up every hour of his time by working overtime. "Are you not entirely satisfied with the way my work is done?" he asked his employer. He replied that he was entirely satisfied, but that he would not allow him to keep the Sabbath. He then asked Brother Sharp if he would not resign. "No," said Brother Sharp, "I could not do this. Why should I resign my situation, as though I were conscious of doing wrong? It is a matter of conscience with me to keep the seventh day, and if you dismiss me, this is the only reason I can give."

Brother Sharp was dismissed, and he went home and told his wife the facts in the case. She was very much wrought up, and the enemy made the most of his opportunity. He comes to every tempted soul with his temptations, as he came to Christ. He took Christ to an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them. Then he said, "All this will I give Thee if Thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Matthew 4:9, 10.] At this rebuke, Satan's power was broken. He left the field conquered, and angels came and ministered to the Saviour.

So Satan came to the wife of Brother Sharp. He placed the worst view of things before her mind, and strengthened her unbelief in the care of her heavenly Father.

He improved his opportunity to make her life a sacrifice in consequence of her husband moving out in loyalty to God. He would do his worst to make this case perplexing. Mrs. Sharp felt troubled and for a time almost helpless. It was a very trying time for the family. Mrs. Sharp was taken with spasms, and for a time her life was despaired of. But the angel of God stepped in between Satan and the afflicted one, and rebuked his cruel power.

I prayed much over this case. We all prayed most earnestly that the Lord would open the way that His own name would be glorified. Brother Sharp's relatives, with others in positions similar to the one he had occupied, who were deeply interested, watched to see how he would come out. I wrote to W. C. White, who was then in Melbourne, telling him that Brother Sharp would be an excellent man to have in the Health Home. I urged that the situation be given him. The lack of means was the only question. Finally they provided a good place for him in Melbourne, with a salary of £2.10 per week.

But the Lord understood His own work, and in one week after Brother Sharp's dismissal he was sent for by the proprietor of a firm in Sydney. This man said, "I hear that you have been dismissed because you would not break the Sabbath. You are just the man I want. You shall have the Sabbath without question, and will you come at once? My business agent, who is also my bookkeeper and solicitor, left for a vacation. During his absence I have kept my own books, and I find that I save £15 a month more than when he is here."

Brother Sharp was given a larger and pleasanter room in which to do his work, than he had when with the other firm, and he receives the same wages, £3.10 per week. When his wife heard this, she said that the words, "O ye of little faith," had been in her mind all day. [Matthew 6:30.] We feel very thankful to our heavenly Father for this instance of how He is working for the honor of His name.

Sabbath, December 18

I have just returned from speaking in the tent. The tent was not full, but we had a good congregation. Several were present who are just on the point of deciding. They listened with great attention. I spoke from (Colossians 1:4-6), taking up also the fourteenth chapter of John and the conditions of acceptance with God. The Lord gave me much freedom. Brother Sherwin's brother, whose home is five hundred miles back in the country, and who has embraced the Sabbath, was introduced to me. He spoke quite feelingly in regard to the talk I had given. Tears stood in his eyes. He seemed to feel so thankful that he could hear me and speak with me. He donated £2 to the church-building.

I was introduced to several who gave just taken their stand on the Sabbath and other points of our faith. I was glad to speak to these dear souls. Most diligent efforts are being made by the workers to watch for souls as they that must give account. The workers watch and pray, and work as well. There are many precious souls hanging in the balance. I tried to present to them the importance of deciding to follow every ray of light that shines upon them. Then they will have increased light. If they follow on to know the Lord, they will know that His path is prepared as the morning. The lesser beams of light will increase to greater light.

How much God loves us we can never measure. Sin entered the world. Men rebelled against God. But in the place of bringing death on them, He gave His only begotten Son, and in this gift He gave all heaven's resources. God could not change His law to meet man in his fallen condition. He did not send His Son into the world to condemn and destroy the world. Neither did He send His Son into the world to unite with disloyalty in making void the law of Jehovah. Christ came to give Himself as a sacrifice for sin, thus to reveal to the heavenly universe that the law is as unchangeable, immutable, and eternal in its character as Jehovah Himself.

Christ entered into a covenant with God to vindicate every specification of His character as expressed in His holy law. He must refute Satan's lie, that God had given a law that man could not keep. This charge Satan made in heaven, and if possible he would have changed the principles of God's law. But he was not permitted to subvert heaven to his false principles. There was war in heaven, and the Prince of life overcame the apostate. The Lord cast Satan out of heaven, and with him the angels that had taken side with him.

Satan carried forward on this earth the work begun in heaven. By falsehood and misrepresentation he succeeded in turning Adam and Eve from their allegiance. By his falsehood against God, he overcame them. In the antediluvian world he demonstrated his principles, and he worked them out in Sodom and Gomorrah.

The Lord destroyed the inhabitants of the old world, after giving them one hundred and twenty years to repent. During this time Noah, the preacher of righteousness, warned them of what was coming on the earth. For one hundred and twenty years he preached and worked, building the immense ark on dry land. Those who followed their own pleasure mocked and derided the messages sent from heaven, and every day that passed was one less of probation. When the appointed time came, rain was sent from heaven, the foundations of the great deep were broken up, and the waters from beneath united with the waters from heaven. Only eight souls out of that vast population were saved.

But no sooner was the earth re-peopled than men threw off the restraint of God's law, and united with the great apostate in lifting their banner of hostility against God. Their disloyalty they transmitted to their posterity as though a sacred responsibility rested upon them to make void the law of God. The inhabitants of Sodom and Gomorrah were fruitful in devising all kinds of polluting practices. Fire from heaven consumed the inhabitants of these cities.

So the inhabitants of the earth have in all time lifted the banner of hostility against God. They have confederated with satanic agencies, as if under the most important obligation to make void the law of God.

Before Christ's advent the sin of refusing to conform to the law of God had become widespread. The armies of evil were kept in unison by their determined enmity against the law of God. Their aversion to God bound them together in transgression and sin. Man cherished the principles of sin. Through Satan's deceiving power transgression and apostasy had become consecrated. Vice and disobedience, in a variety of forms, were seen. Apparently Satan's power was growing and his boasted superiority against heaven becoming more and more marked. Men strengthened themselves in transgression and sin, showing that they had no sense of what was due God, no respect for His law. While living in His house, the world, they were disobedient, unthankful, unholy.

God looked down upon the world, and what did He see? He saw the world, that had been granted a second probation, forgetful of God, and at enmity with Him. His patience and forbearance had not led them to repentance. “Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.” [Ecclesiastes 8:11.] The memorial of creation, the seventh-day Sabbath, which God has sanctified and blessed, was trampled under foot by a race of rebellious subjects. Men made stringent laws to compel their fellow men to respect a false sabbath, while they themselves, though in high positions of trust, were disobedient, unthankful, unholy.

Enmity against God was so deep-seated that any indication of a solitary soul returning to His allegiance was denounced as treachery against the national interest. Impiety was wakeful, ready to detect the first desire to return to God. Those who manifested a desire to return to their loyalty were regarded with determined hatred and punished with unmerciful cruelty.

A crisis had arrived in regard to the world. The government of God was being watched by the unfallen worlds with intense interest. Would God come forth from His place to punish the world for her iniquity? Would He send fire or flood to consume the disobedient inhabitants? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from God, one sigh, and the world would have been destroyed by His condemnation and wrath. The worlds unfallen would have said, Amen. Thou are righteous, O God, because Thou hast extinguished rebellion.

But “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.] God might have sent His Son to condemn the world, but He sent Him to save. The Redeemer came to save, not to destroy. No words can describe the effect of His movement on the heavenly angels. They would only exclaim in wonder and admiration, “Herein is love.” [1 John 4:10.]

Every soul who joins the ranks of Seventh-day Adventists has a most solemn responsibility devolving upon him. Men are depraved. Their passion for gambling, horse-racing, and all kinds of amusement, is far more absorbing than things of eternal interest. Time, God’s precious talent, is wasted. Thousands of poor, infatuated human beings devoted their precious, God-given ability to securing the honor of being a champion in the games of this world, forgetting that while they are educating themselves to become experts in football and cricket, they lose sight of the crown of immortality, which will be presented to all who are victors in the race for eternal life.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof, from such turn away.” [2 Timothy 3:1-5.]

We are in a world where as Christians we must show our colors. We must show that we are on the Lord’s side. “Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of

God, showing himself that he is God." "And now ye know what withholdeth that he might be revealed in his time." [2 Thessalonians 2:3, 4, 6.]

That revelation is now being made. The man of sin to whom the apostle calls our attention is being revealed. The great controversy will wax stronger as we near the close of this earth's history.

What is sin? "Sin is the transgression of the law." [1 John 3:4.] In acting out his principles, the man of sin "exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself to be God." [2 Thessalonians 2:4.] So the prophet writes of Satan, "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the earth which did weaken the nations. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. ... I will be like the Most High. Yea, thou shalt be brought down to hell, to the sides of the pit. They that look upon thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" [Isaiah 14:12-16.]

Ms 142, 1897

God's Care for His Workers.

December 16, 1897

Paul was one of the most effectual missionary workers. He proclaimed the truth as it is in Jesus. He was a clear, eloquent speaker, and could meet his adversaries on almost any ground on which they chose to approach him. He declares that he was not behind the chiefest apostle.

We might inquire of the apostle, Why are you engaged at working with your hands at the humble occupation of tent-making? What brought you here to engage with Aquilla and Priscilla? "And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." [Acts 18:3, 4.]

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. ...

"Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, ... He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, where thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the strangers and Athenians that were there spent their time in nothing else, but either to tell or to hear some new thing.)

"Then Paul stood in the midst of Mars' hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

“God that made the world, and all things that are therein, seeing that he is the Lord of heaven and earth, dwelling not in temples made with hands; neither is worshipped with men’s hands, as if he needed anything, seeing that he giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from any one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.

“And the times of this ignorance God winked at; but now commandeth men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” [Acts 17:2-4, 18-31.]

Here Paul revealed that he was not a novice. He met every class of people, from the men of renown to the heathen idolaters, setting before them the evidences of Christianity which were not of human invention. His religion came from God, and if it came from God, no power on earth could quench the light from heaven. Divinity puts its stamp upon Christianity. It is of heavenly origin.

The light and power and glory that had arrested Paul at his conversion did not cease its operations with him after he was converted to believe in Jesus Christ as the first and the last, the Alpha and the Omega. This made his education of value to him and to the world. He had reasoned that the believers in Christ were ignorant and poor, that they were possessed of little intellectual culture, and lacking in the high moral endowments which would enable them to succeed in difficult enterprises. He claimed that they were sustained by no special authority. But God, who looks into the tiny seed which He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, wide-spreading tree, saw the ignorance of Paul in regard to the mission and work of Christ. He saw that he was conscientiously bigoted, and was so wrapped about in his misunderstanding of the work of Christ and His followers, that he needed another kind of education.

Paul had an abundance of energy and zeal to work out an erroneous faith in persecuting the saints of God, confining them in prisons and putting them to death. Although his hand did not do the work of murder, yet he had a voice in the decisions and zealously sustained them. He prepared the way, and game up the believers of the gospel into hands that took their lives. In reference to his zeal Paul himself says, “I was exceedingly mad against them.” “I persecuted this way unto the death, binding and delivering into prisons both men and women.” [Acts 26:11; 22:4.]

“Yet breathing out threatenings and slaughter against the disciples of the Lord,” Saul went, not to the lower, ignorant class, but to the highest religionists in the world, the very men who acted a part in putting Christ to death, the men who possessed the spirit and sentiment of Caiaphas and his confederacy. These great men, thought Saul, if they had religious, determined helpers, could certainly put down this little handful of fanatical men. So to the high priest Saul went, “and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.” [Acts 9:1, 2.] Christ permitted this, and many, very many, lost their lives for their belief in Him.

Paul honestly thought that he was persecuting a weak, ignorant, fanatical sect. He did not realize that he himself was the one deluded and deceived, and following ignorantly under the banner of the prince of darkness. He was in trouble. He had just such an experience as many Seventh-day Adventist pass through.

But listen to the testimony of the persecutor after his conversion. Addressing the church in Galatia, he says, “I marvel that you are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

“For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which is preached unto me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in times past in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.” [Galatians 1:6-14.]

That conversion we read of in Acts. Paul understood the work he had been doing after he was obliged to suffer by the same will of men who evidenced their hatred of Christ.

The 11th chapter of 2 Corinthians contains much instruction. It reveals to us that men who are liable to view matters after human eyesight may make very grave mistakes if they engage in a work that God has not appointed but condemned. That work is to criticize, to climb upon the judgment seat, and pronounce sentence. How much better would it be for the spiritual advancement of such to look well to their own shortcomings and defects of character through watchful examination of their own hearts, to try to remove from them the beam of faultfinding, of evil surmising, of evil speaking, of bearing false witness, of hatred, and accusing of the brethren.

The Lord God of heaven is in communication with the fallen inhabitants of this world. He is not regardless of our world and its variety of concerns. The Lord is represented in His Word as bending toward earth and its inhabitants who are deceived and annoyed and deluded by satanic agencies. He is listening to every word that is uttered.

When Moses turned aside at the sight of the burning bush that was not consumed, the Lord called, “Moses, Moses. And he said, Here am I. And he said drawn not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.” Exodus 3:4-6.

Now mark the words of the Lord, “And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and Hivites, and the Jebusites.

Now therefore, behold, the cry of the children of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou may bring forth my people the children of Israel out of Egypt." [Verses 7-10.]

The Lord is not regardless of His people, and He will punish and reprove every one who oppresses them. He hears every groan; He listens to every prayer; He observes the movements of every one; he approves or condemns every action. The Lord of heaven is represented as raising up the fallen. He is the friend of all who love and fear Him, and He will punish every one who dares to lead astray from safe paths, putting them in positions of distress as they conscientiously endeavor to keep the way of the Lord and reach the abodes of the righteous.

Not a sparrow falleth to the ground without the notice of your heavenly Father. Then let men be careful how, by word or action, they cause one of God's little ones sorrow or grief. If the little sparrow that has no soul cannot fall to the ground without the notice of our heavenly Father, surely the souls of those for whom Christ has died are precious; and will not God judge those who cause pain or disappointment to the hearts of those for whom Christ has given His life?

That God, in order to enlarge our comprehension of His benevolence and love, sends His rain on the just and on the unjust. He leads us forth into the open fields of nature. He seeks to teach us the lesson that the hand which upholds the world and paints the lily of the field, and the flowers of varied beauty, is the hand of the great Master Artist. He is the One who shapes and gives to each its distinctive beauty. He tells that even Solomon in all his glory was not arrayed like one of these simple, natural flowers, which He has given as an expression of His love for man, and that they might learn that everything that God does is for the happiness of man, to fill the hearts of His children with delight.

He calls the attention to the fowls of the air. Every drop of rain, every ray of light shed on our unthankful world, is an evidence of God's long forbearance and love. And He will not pass by the action of one human being toward another that is selfish, uncourteous, and unkind. That one should lead another to dishonor His name, and transgress His law is a matter that will be considered, to be rewarded according to his works.

Christ informs His disciples that the amount of divine attention given to any object is proportionate to the rank which that object occupies in the creation of God. If the grass of the field, which today is, and tomorrow is cast into the oven, if the lovely flowers that delight our senses reveal such exquisite skill on the part of the great Master Artist, we cannot have exaggerated ideas of the regard and value which God has placed on the human beings made in His likeness. [He] lays before men a book, every page of which bears their history. Each has a page assigned him, and every phase of his history is there given, whether it be good, or whether it be evil. The value of men, the estimate God places upon them, is displayed in the cross of Calvary. "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.]

Having shown the liberality of God in behalf of the human race that has never been absent from the mind of God, there is revealed before man a more definite view of His character. His very heart is laid open in the royal law of God, which is the standard of all character. That infinite standard is presented to all, that there may be no mistake in regard to what kind of people God would have

compose His kingdom. It is only those who are obedient to all His commandments who will become members of the royal family, children of the heavenly king, honored with a citizenship above, a life that measures with the life of God, a life without sorrow, pain or death throughout eternal ages.

Who can measure or anticipate the gift of God? For ages, sin has interrupted the divine flow of benevolence to man, but that mercy and great love purchased for the fallen race has not ceased to accumulate; it has not lost its earthward direction. But the inhabitants of the world, their reason perverted, have turned the earth into a lazar house of disease and mortality through their own frenzy of determination to do as they please, to the destruction of health, the disregard to God and eternity.

But God lives and reigns, and in Christ He has poured forth on the world a healing flood.

Our Saviour has made every provision for man. After His resurrection we read: “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped: but some doubted.” [Matthew 28:16, 17.] How sad to trace the words. But thus it is, and thus it will be to the close of this earth’s history. Hearts are unappreciative. It is not more evidence that they need; they need faith in the words of Christ, for He spake as never man spake. Every evidence had been given them; but some doubted. They seemed unable to unlearn the traditions and maxims of priests and rulers.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and the Son and of the Holy Ghost; 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.” [Verses 18-20.]

The Lord has a great work for His disciples to perform—not in their own wisdom, but in the wisdom that He shall give them. Having prepared them to see greater things, He leads them into a higher department of truth. The hand of Christ draws aside the veil which conceals the glory of heaven from our eyes. We behold Him in His high and holy place, not in a state of silence and indifference to His subjects in a fallen world, but surrounded by all the heavenly host—ten thousand times ten thousands, and thousands of thousands—all waiting to go on errands of mercy and love at His bidding. Heaven is in active communication with every part of His vast dominions.

Ms 143, 1897

Christ’s Mission to Earth.

December 9, 1897

In heaven Satan had declared that the sin of Adam revealed that human beings could not keep the law of God, and he sought to carry the universe with him in this belief. Satan’s words appeared to be true, but Christ came to unmask the deceiver. He came that through trial and dispute of the claims of Satan in the great conflict, He might demonstrate that a ransom had been found. The Majesty of heaven would undertake the cause of man, and with the same facilities that man may obtain, stand the test and proving of God as man must stand it.

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that he was a liar, and that man, as God created him, connected with the Father and the Son, could obey every requirement of God. Speaking through His servant He declares, "His commandments are not grievous." [1 John 5:3.] It was sin that separated man from his God, and it is sin that maintains this separation.

What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, took our nature in its deteriorated condition. This was humiliation greater than finite man can comprehend. He was the Majesty of heaven, but in the divine plan He descended from His high and holy estate to take humanity, that humanity might touch humanity, and divinity, combined with humanity, take hold upon divinity.

God was manifest in the flesh. He humbled Himself. What a subject for thought, for deep, earnest contemplation. So infinitely great that He was the Majesty of heaven, and yet He stooped so low without losing an atom of His dignity or glory. Christ stooped to poverty and to the deepest abasement and humiliation among men. "For our sake he became poor, that we through his poverty might be made rich." [2 Corinthians 8:9.] "The foxes have holes," He said, "the birds of the air have nests, but the Son of man hath not where to lay his head." [Matthew 8:20.]

Christ submitted to insult and mockery, contempt and ridicule. He heard His message, which was fraught with love and goodness and mercy, misapplied and misstated. He heard Himself called the prince of the devils because He testified to His Sonship with God. The circumstances of His birth were divine, but by His own nation, those who had blinded their eyes to spiritual things, it was regarded as a blot and a stain. But these insinuations and charges were but a small part of the abuse He endured in His life. There was not a drop of bitter woe which He did not taste, not a part of the curse which He did not endure, that He might bring many sons and daughters to God.

When we contemplate the fact that Jesus was on this earth as a man of sorrows and acquainted with grief; that in order to save fallen man from eternal ruin, He left His heavenly home, we should lay in the dust all our pride. This fact should put to shame all our vanity, and reveal to us our sin of self-sufficiency. Behold Him making the wants, the trials, the grief and suffering of sinful man, His own. Can we not take home the lesson that God endured these sufferings and bruises of soul in consequence of sin?

By taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled that was spoken by the prophet Esaias, Himself took our infirmities and bare our sicknesses." [Verse 17.] He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot.

There should not be the faintest misgivings in regard to the perfect freedom from sinfulness in the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice. This is essential, that the soul may not be enshrouded in darkness. This holy Substitute is able to save to the uttermost, for he presented to the wondering universe perfect and complete humility in His human character, and perfect obedience to all the requirements of God. Divine power is placed upon man, that he may become a

partaker of the divine nature, having escaped the corruption that is in the world through lust. This is why repenting, believing man can be made the righteousness of God in Him.

The purity and holiness of Christ, the spotless righteousness of Him who did no sin, neither was guile found in His mouth, was heavens light in contrast with satanic darkness. In Him was a perpetual reproach upon all sin in a world of sensuality and sin.

The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. “I will put enmity,” said God, “between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” [Genesis 3:15.] The seed of Satan is wicked men, who resist the Spirit of God, and who call the law, as did their father the devil, a yoke of bondage. “Sin is transgression of the law,” said Christ. “He that committeth sin is of the devil.” [1 John 3:4, 8.]

The enmity put between the seed of the serpent and the seed of the woman was supernatural. With Christ the enmity was in one sense natural, in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked degree as when Christ became a resident of this earth. Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, causing them to revolt, and all His powers were enlisted against Satan. In the purity and holiness of His life, Christ flashed the light of truth amid the moral darkness with which Satan had enshrouded the world. Christ exposed his falsehoods and deceiving character, and spoiled his corrupting influence.

It was this that stirred Satan with such an intense hatred of Christ. With his hosts of fallen beings he determined to urge the warfare most vigorously, for there stood One in the world who was a perfect representation of the Father, and in His character and practices was a refutation of Satan’s misrepresentations of the character of God.

It was the purity and sinlessness of Christ’s humanity that stirred up such satanic hatred. His truth revealed their falsehoods. Satan saw God, whom he had charged with the attributes which he himself possessed, revealed in Christ in His true character—a compassionate, merciful God, not willing that any should perish but that all should come to Him in repentance and have eternal life.

Intense worldliness has been one of Satan’s most successful temptations. He designs to keep the minds and hearts of men so completely filled with worldly attractions that there will be no room for heavenly things. He controls the minds of men in their love of the world. The inordinate attachment to earthly things eclipses the heavenly, and puts the Lord out of the sight and understanding of men. False theories and false gods are cherished in the place of the true.

Men are dazed and charmed with the glitter and tinsel of the world. They are so attached to the things of earth that they will commit any sin in order to gain some worldly advantage. Satan thought to overthrow Christ on this point. He thought that the humanity of Christ would be easily overcome by his temptations. “And the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and said unto him, All these things will I give thee if thou wilt fall down and worship me.” [Matthew 4:8, 9.]

But Christ was unmoved; and he used only the weapons justifiable for human beings to use—the word of Him who is mighty in counsel, “It is written.”

Had there been the least taint of sin in Christ, Satan would have bruised His head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope. But Christ “knew no sin.” [2 Corinthians 5:21.] He was the Lamb “without blemish and without spot.” [1 Peter 1:19.]

With what intense interest was this controversy watched by the heavenly angels and the unfallen worlds as the honor of the law was being vindicated. Not merely for this world, but for the universe of heaven and the worlds that God had created, was the controversy to be forever settled. The confederacy of darkness were watching for the semblance of a chance to rise and triumph over the divine and human Substitute and Surety of the human race, that the apostate might shout, Victory, and the worlds and its inhabitant forever become his kingdom. But Satan reached only the heel; he could not touch the head. Now he sees that his true character is clearly revealed before all heaven, and that the heavenly beings and the worlds that God has created would be wholly on the side of God. He sees that his prospects of future influence with them will be entirely cut off. Christ’s humanity will demonstrate for eternal ages the question which settled the controversy.

What was it that moved His own nation to throw such scorn upon Jesus? The Jews were expecting an earthly prince, who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey His statutes, His commandments and His laws. They had made their proud boast that Israel’s king, the star arising from Judah, would break their thraldom, and make of them a kingdom of priests.

But it was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness shining amid the moral darkness in such distinct rays revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such an one as themselves. The Jews could have borne their disappointed hopes better than they could the righteous denunciation of their sins. In parables Christ laid bare their professed sanctity. He compared them to whited sepulchers, deceiving the people by their pretensions to piety.

That which Christ had specified would be His work was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spake, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. Every miracle wrought by Christ convinced some of them of His true character, which answered to the specification of the Messiah of prophecy; but those who did not receive the light of heaven set themselves more determinedly against this evidence.

In His youth Christ was subject unto His parents—an example of obedience to all the youth. In His youth He learned the trade of a carpenter, and earned His bread by the sweat of His brow. Thus He honored physical labor, and gave it as a lesson in His practical life. It should be an encouragement and source of strength to every human being in the performance of the commonplace duties of life to know that Jesus labored and toiled to provide for His own temporal wants.

The teachings of Christ, in precept and example were the sowing of the seed, to be afterward cultivated by His disciples. He scattered the heavenly grain like precious pearls, which minds and hearts that desired light and knowledge might skillfully gather up as precious treasures sent from heaven.

Christ set forth truths more spiritual and deep than had have ever before been heard from rulers, scribes, or elders. “I am the Way, the Truth, and the Life,” He declared. [John 14:6.] The rich treasures of truth opened before the people attracted and charmed their senses. They were in marked contrast with the dry, lifeless, spiritless expositions of the Old Testament Scriptures by the rabbis. And the miracles which He wrought kept constantly before His hearers the honor and glory of God. He seemed to them a messenger direct from heaven, for He spoke not to their ears only, but to their hearts.

After listening to Christ, the doctrines of the priests and rabbis were dry and painful to the ears of the people. These dignitaries of the temple saw that they could not hold the people, and they were filled with jealousy and hostility. Christ stood forth in His humility, yet in dignity and majesty, as one born to command. A power attended Him wherever He went, and hearts were melted into tenderness. An earnest desire was created to be in His presence, to listen to the voice of Him who uttered truths with such solemn melody.

The sayings of Christ are to be valued, not merely in accordance with the measure of the understanding of those who hear; they are to be considered in the important bearing which Christ Himself attaches to them. He took the old truths, of which He Himself was the originator, and placed them before His hearers in heaven’s own light. How different was their representation. What a flood of meaning and brightness and spirituality was brought in by their explanation.

After His resurrection, Christ opened the understanding of His followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ referred to His humiliation, rejection, and crucifixion, the disciples could not take in His meaning. It had been a part of their education to expect Christ to set up a temporal kingdom, and when He spoke of His sufferings they could not understand His words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, He would bring many things to their remembrance.

Christ had many truths to give to His disciples of which He could not speak, because they did not advance with the light that was flashed upon the Levitical laws and the sacrificial offerings. They did not embrace the light, advance with the light, and follow on to still greater brightness as Providence should lead the way.

And for the same reason Christ’s disciples of 1897 do not comprehend important matters of truth. So dull has been the comprehension of even those who teach the truth to others that many things cannot be opened to them until they reach heaven. It ought not to be so. But as men’s minds become narrow, they think they know it all, and set one stake after another in points of truths of which they have only a glimpse. They close their minds as though there were no more for them to learn, and should the Lord attempt to lead them on, they would not take up with the increased light. They cling to the spot where they think they see a glimmer of light when it is only a link in the living

chain of truths and promises to be studied. They know very little of what it means to follow in the footsteps of Christ.

The harmonious relation of truth, like links in a chain, will, just as fast as the mind is quickened by the Spirit of God to comprehend light and in humbleness of mind appropriate it, be dispensed to others, and give the glory back to God. The development of truth will be the reward to the humble-hearted seeker who will fear God and walk with Him. The truth which the mind grasps as truth is capable of constant expansion and new developments. While beholding it, the truth is seen in all its bearings in the life and character, and becomes more clear and certain and beauteous. As the mind grasps it in its preciousness, it becomes elevated, ennobled, sanctified.

The entire system of Judaism was the gospel veiled. Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. I have been shown that those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. The Light of the world is sending His divine rays back to enlighten the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are now educated [to] look to God Himself as the Author of all truth.

Man's inventions and traditions are not only unreliable, but dangerous, for they place men where God should be. They place the sayings of men where a "Thus saith the Lord," should be. The world's Redeemer possesses the key, and unlocks the treasure house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men.

Christ's habits and customs and practices were not after the standard of the world. What a lesson He gives to the Christian churches throughout the world not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify their feeling of superiority, keeping themselves apart from their fellow men, hiding themselves from their own flesh, because [they] have obtained more of this world's goods than [their] neighbor? Because the world honors the wealthy and despises the poor, shall those who claim to follow jesus do the same? Whose leading and example are such following? Certainly not the example of Him who said, "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 gospel to the poor." [Luke 4:18.]

Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of other men for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure.

Sharp, clear conceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher in finding precious gems. In closely investigating every jot and little which we think is established truth beyond controversy, in comparing Scripture with Scripture, searching to see if there is no flaw in their interpretation, errors may be discovered. Christ would have the searcher of the Scriptures sink the shaft down deeper into the mines of truth. If the search is properly conducted, precious jewels of inestimable value will be found. The Word of God is the mine of the unsearchable riches of Christ.

Ms 144, 1897

Words to Churches

December 30, 1897

I would now speak, not only of ever power we have, voice, pen, words, influence, each of which should be consecrated to God; but I would speak of the talent of means. Let no one rob God in tithes and offerings. Those who do this weaken their spiritual influence and turn away from a plain "Thus saith the Lord." They will not receive the blessing of the Lord by retaining His money. They will grow more and more selfish, and will have less and less to give. They will feel provoked that the Lord has in His word made His will so plain that a child of five <years> can understand that His requirements embrace the giving of tithes and offerings, which are to be brought as consecrated gifts, to be handed back to the Giver.

The world is committing robbery, wide and deep, against God. The churches are growing worldly. They are embezzling the Lord's goods, that they may indulge appetite and gratify their own taste and pleasure. But shall Seventh-day Adventists be guilty of robbing God? We are a part of the Lord's great firm. We are handling His goods. Trace all you have as coming from the Giver, or as Nehemiah expresses it, from "the good hand of my God." [Nehemiah 2:8.] The goods we have are ours only in trust. They are lent to us, to be honestly and faithfully returned, both principal and interest.

We are living in a very solemn period of this earth's history. We are to prepare the way for the second appearing of our Lord. We are to warn the world that they are soon to meet the great Lawgiver. Shall it be over His broken law? As Christians we must be one with Christ. He gave His life that we might be saved. He requires us to give our influence, our means, our life service, to Him. "Ye are not your own; for ye are bought with a price," He declares. [1 Corinthians 6:19, 20.] Any physical strength with which He has endowed us, any mental capability, any energy of purpose and character, is to be properly appreciated, because it is all required in the Lord's service. All the ability, all the influence, all the means we have, creates for us a standing place in God's great firm. He has personal and individual dealing with us, for He has apportioned to each one of us our work.

Time is passing, and many are neglecting to work with holy determination to exert a continually increasing influence for Christ because He is formed within, the hope of glory. Many are hiding the Lord's money. Then, after robbing Him, they find fault with Him, just as did the slothful servant in the parable. If they gave to the Lord His own in tithes and offerings, the original talent would multiply; for talents increase by exercise. The very humblest may have a share in the work of God. They may do their work according to their several ability. God needs every one of us in His service. We are to co-operate with heavenly intelligences by becoming a channel of influence to communicate light and knowledge to those who are in darkness.

Our churches are in no wise to be neglected. Whether they will hear, or whether they will forbear, they are to be instructed in regard to their duty, which is plainly specified in the third chapter of Malachi. The entire chapter should be brought before those who do not realize their duty, for their souls cannot be free, they cannot receive the blessing of God, unless they take up their neglected duties and no longer rob God in tithes and offerings. Shall church members then be left to pass along, robbing God of His own? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein

have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." [Verses 8, 9.]

The promise of obedience is abundant. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Verses 10-12.]

Those who are disobedient to the voice of God are the greatest murmurers and doubters and complainers. Those who do the least to supply the treasury of God claim the most attention <and labor> from the ministers. They refuse to heed the voice of the Lord, specifying definitely the portion He claims as His, and <likewise> they will refuse to hear any voice that presents the necessity of returning to the Lord His own. They are not benefited by the words the Lord addresses to them by His appointed pastors and teachers. They represent the class of which we read in sacred history. "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts. And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." [Verses 13-15.] These are the sentiments of those who venture to refuse to hear Him that speaks from heaven, and who choose to walk after their own devices. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.]

Let those who are worried and troubled because efforts are not constantly put forth to enlarge the church of which they are members read Christ's words. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." [Matthew 28:18-20.] "For the promise is unto you and to your children," Peter declared, "and to all that are afar off, even as many as the Lord our God shall call." [Acts 2:39.]

God declares through His prophet Joel, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord comes. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." [Joel 2:28-32.]

No idlers in the Lord's vineyard will find an abundant entrance into the kingdom of Christ. To every one God has given a work. If He places men in positions of trust, He will supply the points of character required for His service in the varied responsibilities connected with the human family. We are not to selfishly use our means or our powers as our own unsanctified human desires shall dictate. We are to exercise in God's service all the powers that He has given us, that they may be felt outside and beyond our own home. Every member of the family should be educated to work for the Master. By continually working in Christ's lines we learn of Him how to do more efficient work and how to use our influence so that it will be a blessing to others.

The wider the sphere of our usefulness, the more good we may accomplish by making known the unsearchable riches of Christ. We are to show all with whom we come in contact that the law of the Lord is perfect, converting the soul. Daily our work is passing out of our hands beyond recall. This is a most solemn consideration. From hour to hour we are deciding our destiny for eternity. Today in the love and fear of God we must be in touch with divinity, that we may co-operate with God in the grand and wonderful work of saving souls. Day by day opportunities to speak and act in behalf of others are being brought to us. By speaking words of truth, handing tract, presenting a book, we may exert a saving influence upon those with whom we associate. Our time is a precious talent. Ii is not to be squandered. If we keep our hearts uplifted to God, we shall have strength and grace every moment.

A missionary spirit is to be cherished. The message of mercy is to be given to those that have not heard it. By many this message will be received. They will reflect to others the light and truth that has been graciously bestowed on them. Thus the church may enjoy the reflex influence of extending the work to regions beyond.

The Good Shepherd would not have His ambassadors hovering over one church, to prop up those in whose behalf efforts have already been made, <[and] who have had much light.> They have accepted a theory of the truth, but their own words, deportment, and influence will determine whether they are possessors of the spirit of truth, or whether they only have a name to live when in reality they are dead. All who have not only joined the church in name, but who are truly united with Christ, become one with Christ. They are laborers together with God.

I wish to impress upon the members of our churches that belonging to the church is not an evidence that our names stand on the records of heaven. We must be washed, cleansed from all sin by the blood of Christ. To be united to Christ means everything to the human agent.

In every church we shall find tares among the wheat. Christ says, "Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." [Matthew 13:30.] There will be those who have had every opportunity to become sons and daughters of God. But they decided that they would not wear Christ's yoke of obedience. Their names were on the church books, but they did not live a Christian life. They did not at the very start knit their souls with Christ. Let all unite with Christ first, and then unite with the church. Those who place their names on the church record without surrendering all to Christ, expecting to take with them their own habits and practices, dishonor their Saviour. Their words are against Christ, their actions, are contrary to Him. Yet they expect a great amount of labor to be devoted to them. They expect to be towed along by <others'> preaching and praying, while they do not receive the engrafted Word into their hearts.

It is not for any church to dictate to the servants of God where they shall labor. The Lord has given to every man his work. All are to have and must have an experience in the things of God, for they will need it in His service. They must go to God in prayer, asking for grace and spirit food, that they may grow thereby. If they do not live in Christ and eat the living bread, they need to be converted like any other sinner. Those who name the name of Christ many dead, even though they profess godliness, unless they are submissive to the voice of God's Word.

In a church where there are consecrated sons and daughters of God, there is a web of mutual influences at work under the Holy Spirit's guidance. This is too complicated to explain or unravel. It appears as a wheel within a wheel. But the infinite Hand sets all in motion according to His mind and His will. All is brought into harmonious working order. The members receive blessings from the Lord because they ask Him in faith, and express their grateful thanks to Him for answering their prayers. But Christ says of some, "Ye ask and receive not, because ye ask amiss." [James 4:3.]

Brethren and sisters, You may be connected with the church, but you may not be joined to Christ. Do you feel your need of spiritual grace? Do you look to the ambassador of Christ to revive and strengthen you. If so, you will be disappointed, for you cannot be sustained and upheld by human beings. Can you, the members of the church in different localities, go to your Saviour as a little child goes to his parents when he wants help in anything? Those who have not been in the habit of praying to God need now to kneel before Him with brokenness of heart. Let the poor souls who are full of complaint go to God, and tell Him all their troubles.

The words in the first Psalm need to be committed to memory. "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." [Verses 1-3.]

"Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer. ... But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. Stand in awe, and sin not; commune with your own heart upon your bed, and be still. ... Offer the sacrifices of righteousness, and put your trust in the Lord. There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance on us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety." [Psalm 4:1, 3-8.]

"Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King and my God; for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." "For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield." [Psalm 5:1-3, 12.]

This will be the experience of the sons and daughters of God who receive and believe in Christ as their Redeemer. What does the world's Redeemer say? "The words of the Lord are as pure words; as silver tried in a furnace of earth purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever." [Psalm 12:6, 7.] The children of Christ heed the words, "Watch and pray that ye enter not into temptation." [Matthew 26:41.]

The charge given to Timothy comes sounding down along the line to our time: “I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove; rebuke; exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from hearing the truth, and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” [2 Timothy 4:1-5.]

A clear cut testimony is to be borne. The ministers of God are to be sincere and in earnest, working and watching for souls as they that must give account. Every church should be watching, waiting, and praying for the coming of our Lord and Saviour Jesus Christ. It is no time now for those who know the truth to work contrary to the word. Let the individual members of the church consecrate themselves to God. Each one should now stand with his armor on, ready to do his best. There are many who are not called to the ministry. But all may press close to the side of Christ. A holy atmosphere surrounds the souls of those who do this. They are daily converted to Christ, and they adorn the doctrines of their Saviour in their home life.

But many professed Christians are more worldly than spiritual. They need the transforming power of grace, else they will make a decided failure. Many do not live so close to Christ that they are spiritually minded. They live so much in the bustle of the world that they do not discern spiritual things. Oh, so many of those who profess to be church members are not members of the body of Christ. They bring little to the Lord’s side. So little do they adorn the doctrine of Christ their Saviour, that in the place of convincing souls of the truth by their well ordered lives and godly conversation, the atmosphere that surrounds their souls is as a poisonous malaria, in the home and in the church.

Our churches will never be complete in Christ until they cease to be self-centered. Many meet together on the Lord’s day without any spirit of worship or service. They listen to sermons, but they are not benefited. The words of truth lose their influence on them. The time spent on these is in vain.

Special meetings have been held. Money has been expended. The truth has been proclaimed in the demonstration of the Spirit and the power of God. But has this expenditure gained the object hoped? No. Why? Because the word preached did not profit <them,> not being mixed with faith in them that heard it. Had the same amount of money and anxiety and earnest labor been devoted to establishing the standard of truth in new fields, to sending the gospel into regions beyond, the work of God would be much further advanced. Those who have never heard the message would have had the privilege of hearing the reasons of our faith for themselves. Souls would have been converted, and some among them would have become laborers together with God. They would have felt the value of souls, and would have made every exertion to save those ready to perish.

Those in our churches who have accepted a theory of truth, who have not been truly converted, who have refused to co-operate with God by giving Him their tithes and offerings, should read the third chapter of Malachi. The members of the churches have had great advantages. Yet some refuse to obey God’s plainest requirement. They refuse to help to support the ministers in their labor for the churches. The spiritual life of these corresponds with their failure to fulfill their obligations. They think that the ministers should devote their time to keeping the breath of life in them. They think

that God's servants should look upon themselves as highly favored if those for whom they thus labor continue in the faith at all. They think that they should be allowed to disregard the provisions God has made whereby His blessing may rest upon the church. They do nothing to bring the peace and approval of God to their souls. They do nothing to gain the ministration of the heavenly angels. They are under the cloud of God's disapproval, for the Lord cannot work with and bless those who walk directly contrary to His special arrangements.

If the people care nothing for God's requirements, what can be expected from them by the ministers who labor in their behalf? They refuse to hear Him who speaks to them from heaven, and what will the words of the Lord's delegated servants do for them. If the time of the ministers were occupied wholly in the churches, while some of the members fail to do what the Lord requires them to in sustaining and carrying forward His work, how would the ministry be supported?

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed them his hands and his feet. Then were the disciples glad, when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." [John 20:19-23.] "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted." [Matthew 28:16, 17.] Thus it will ever be.

There are in the church those who are not cured of their doubts. They nourish and cherish unbelief, as though it were a commendable commodity. They do not cherish faith. They live the life of a doubter. Therefore they are no help to the church. They cannot co-operate with the servant of God, whose work it is to watch for souls as he that must give an account. Any faithful words of reproof, spoken when they are sitting down to a repast of unbelief, any attempt to lead them to cherish correct ideas, irritates, but does not convert them. Shall this condition of things be looked upon as an advantage to the church? It should ever be regarded as a great hindrance, and faithful, straight work in dealing with such members is in no wise to be neglected.

Ms 145, 1897

Notes of the Work

"Sunnyside," Cooranbong, Australia

December 30, 1897

I have a deep interest for every individual who is now making decisions to obey the Word of the Lord. It is not the will or word of man that is to be received and believed; it is a "Thus saith the Lord." The controversy is with the Lord.

Satan will use very subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. A lie will be made to appear a very desirable fact. "Yea, hath God said, Ye shall not eat of every tree of the garden?" Satan said to Eve. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden,

God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the women, 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.]

Adam and Eve both ate of the fruit, and obtained a knowledge, which, had they obeyed God, they would never have had—an experience in disobedience and disloyalty to God, the knowledge that they were naked. The garments of innocence, the presence of light which surrounded them, a covering from God, had departed. They supplied the place of the heavenly garments by sowing together fig leaves for aprons.

This is the covering that all who have transgressed the law of God have used since the days of Adam and Eve's disobedience. They have sown together fig leaves to cover their nakedness caused by transgression and sin. The fig leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig leaves into aprons will commence, in order to hide the nakedness of the soul of every transgressor.

The Lord Jesus Christ had prepared a covering, the robe of His own righteousness, that He will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Sin is the transgression of the law. Christ died to make it possible for every man to have his sins taken away.

A fig leaf apron will never cover our nakedness. Sin must be taken away, and the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, He sees, not the fig leaves covering him, but Christ's own robe of righteousness, which is perfect obedience to the law of Jehovah. Man has hidden his nakedness, not under a covering of fig leaves, but under the robe of Christ's righteousness.

Christ has made a sacrifice to satisfy the demands of justice. What a price for heaven to pay to ransom the transgressor of the law of Jehovah. Yet that holy law could not be maintained with any smaller price. In the place of the law being abolished to meet sinful man in his fallen condition, it has been maintained in all its sacred dignity. In His Son God gave Himself to save from eternal ruin all who would believe in Him.

Sin is disloyalty to God, and deserving of punishment. Fig leaves sewed together have been employed since the days of Adam, yet the nakedness of the soul of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught. Sin is the transgression of the law. Christ was manifest in our world to take away transgression and sin, and to substitute for the covering of fig leaves the pure robes of His righteousness. The law of God stands vindicated by the suffering and death of the only begotten Son of the infinite God.

The transgression of God's law in a single instance, in the smallest particular, is sin. And the non-execution of the penalty of that sin would be a crime in the divine administration. God is a Judge, the avenger of justice, which is the habitation and foundation of His throne. He cannot dispense with His law, He cannot do away with its smallest item in order to meet and pardon sin. The rectitude and justice and moral excellence of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen. What is the justice of God? It is the holiness of God in relation to

sin. Christ bore the sins of the world in man's behalf, that the sinner might have another trial, with all the divine opportunities and advantages which God has provided in man's behalf. "Whosoever committeth sin," says John, "transgresseth also the law; for sin is the transgression of the law. And we know that he was manifest 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." [1 John 3:4-6.]

I would call on all who would win heaven to take warning. Do not devote your precious probationary time to sewing together fig leaves to cover the nakedness which is the result of sin. As you look into the Lord's great moral looking glass, his holy law, his standard of character, do not for a moment suppose that it can cleanse you. There are no saving properties in the law. It cannot pardon the transgressor. The penalty must be exacted.

The Lord does not save sinners by abolishing His law, the foundation of His government in heaven and earth. The punishment has been endured by the sinner's Substitute. Not that God is cruel and merciless, and Christ so merciful that He died on Calvary's cross to abolish a law so arbitrary that it needed to be extinguished, crucified between two thieves. The throne of God must not bear one stain of crime, one taint of sin. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him.

"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.] Christ did not come to change the Sabbath of the fourth commandment. He did not come to lessen the law of God in one particular. He came to express in His own person the love of God. He came to vindicate every precept of the holy law.

Christ presented to His disciples their exalted position in the world. "Ye are the light of the world," He said; "a city set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to 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 5:14-16.]

Christ read the hearts of the Pharisees, who were bracing themselves to resist the light. Their prejudice against him was strengthening; they were saying in their hearts, He is doing away [with] the law. We will have no such teaching. But while they were bottling up their wrath, there fell on their startled ears the answer to their unspoken thought: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill (every specification of the law). For verily I say unto you, Till heaven and earth pass, one jot or one tittle will in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Verses 17-19.]

This is the judgment pronounced in the councils of heaven. Some have thought that the commandment breaker will be there, but will occupy the very lowest place. He will not be there. Sinners will never enter the abodes of bliss. The commandment breaker, and all who unite with him in teaching others that it makes no difference whether they break or observe the divine law, will by the judgment of the universe of heaven, be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God with

impunity. Christ pronounces judgment upon those who claim to have a knowledge of the law of God, but who lead souls into confusion and darkness, both by precept and example. They are teaching for doctrine the commandments of men, and making void the law of God through their traditions. “For I say unto you, (my disciples) that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [Verse 20.]

“Till heaven and earth pass, one jot or one title shall in no wise pass from the law till all be fulfilled.” [Verse 18.] As long as heaven and earth remain, not one jot or tittle will pass from the law. As long as there is a canopy of heaven above our heads, and the earth beneath our feet, there should be no argument or controversy over this question. Until this evidence is fulfilled before your eyes, you may be sure that the law of Jehovah will hold its exalted place.

“Then cometh Jesus from Galilee unto Jordan, to be baptized of John. And John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness.” [Matthew 3:13-15.] In fulfilling “all righteousness,” Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law’s requirements. He was the head of humanity, its Substitute and Surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character.

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last man that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience. In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that he fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God’s commandments.

The typical offerings pointed to Christ, and when the perfect sacrifice was made, the sacrificial offerings were no longer acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded by God with eternal life. He came as a man to humanity, that humanity might touch humanity. But in no case did He come to lessen the obligations of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He did not come to set men free from the law; He came to open a way by which they might obey that law, and teach others to do the same.

Ms 146, 1897

The Threefold Message

Stanmore, New South Wales, Australia

December 5, 1897

I very much desire the presence of the Lord this morning. “All power is given me in heaven and in earth.” [Matthew 28:18.] I rely on this. Of ourselves we can do nothing, but through Christ Jesus we

can do all things. We must have a meeting house here, and we must begin to prepare for it now. In a few weeks it must be completed. We speak upon the faith side. This morning my heart rejoices in the Lord as I view the matter by faith. The first, second and third angels' messages must be given, they are all combined.

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." [Revelation 14:6, 7.] This is the message that we have to bear. We see it is no time for man worship, no time for idolatry, it is not to have an existence in any heart to corrupt and defile the temple of God. "For whoso defileth the temple of God him will God destroy." [1 Corinthians 3:17.] Now is the time to purify the soul by obedience to the truth.

"Fear God and give glory to him for the hour of his judgment is come, and worship him that made heaven and earth." [Revelation 14:7.] As a people there is a great work for us to do in purifying and cleansing the heart. In all things we must have that faith that works by love and purifies the soul. The admonitions of the Lord are upon us because we have so little love for Him, when our hearts glow with His love we will love one another with pure hearts.

We will be kind and courteous. We will be cleansed from every thread of selfishness, for it is making its disagreeable tread into our churches. It is tainting and corrupting the Echo Office through its managers. Let them search carefully and divest themselves of every approach to this [type of] ministry, for it drives Christ out of the soul and extinguishes His love, and sets up its idol in the heart.

"Fear God and give glory to him" is the burden of our message "for the hour of his judgment is come, and worship him who made heaven and earth, and the sea, and the fountains of waters." [Verse 7.] Proclaim it with a loud voice, not in silent whispers, not in suggestions now and then, but let it ring through our churches. Ministers and people professing to keep the commandments of God must awaken, and they themselves testify as witnesses for God, so that in dress and in outward adorning there shall be a change, and women will clothe themselves as Christians, <with modest apparel,> that the line of demarkation may be distinguished between him that serveth God and him that serveth Him not.

Now the Lord calls upon all who have the light of the gospel, and who profess to believe the truth as it is in Jesus, to reveal it by their words, by their spirit, and we need to go no farther in including their dress, for this will come in. Let every one who now believes be true witnesses for God. We are not half awake. Live the truth, practice its holy principles which is represented by Christ, as eating His flesh and drinking His blood.

A great and solemn work is to be done in our world. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of the wrath of her fornication." [Verse 8.] We may see this very clearly, but the churches refuse the message. "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.] The wine of the wrath of her fornication refers to the churches fallen. It is a spiritual, a moral, fall. The time has come for

the Lord to vindicate His law which has been crucified as was Christ between two thieves. Study the subject.

“And the third angel followed them saying with a loud voice, If any man worship the beast and his image (which is the Sunday exalted) and receive his mark in their forehead, or in their 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 will then be known what it meaneth. “The wrath of the Lamb.” [Revelation 6:16.] This is the third angel’s message voiced by those who have received the light and accepted the truth. John sees another party, he says, “Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus.” [Revelation 14:12.] This is the message that is to be proclaimed everywhere.

The Lord calls upon His people, “Go forward.” [Exodus 14:15.] This is no place where you can stand still. It is to advance or go backward. “But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.” [2 Peter 3:10.] Have we not here an evidence of how quickly the Lord God of Hosts can create, and how quickly he can destroy? Shall we not fear the Lord, and shall we not acknowledge His power? Shall finite man exalt himself against God, and speak great swelling words of vanity that always corrupt both speaker and hearer?

“Seeing then that these things shall be dissolved” even more thoroughly than in the great fires that have occurred close by, and in London and as in Chicago—what power or invention of human skill could stay that fire? It was as the voice of God speaking to Chicago calling them to repentance. “What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto 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 a 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. And account that the longsuffering of our Lord is salvation.” [Verses 11-15.]

Now is the time when the work of preparation should begin in every family. As we cry the message to the churches “Babylon is fallen, is fallen, ... 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.” [Revelation 18:2, 4, 5.] Let those who believe the message of warning for these last days reveal to the world that they have come out, that they partake not of her sins, that they receive not of her plagues.

Those who have great light, have had great opportunities, and they are to evidence to the world that they walk in the light as Christ is in the light, that they cherish no idols, that they allow nothing to engross their minds or affections that shall intercept the bright rays of light of the Sun of Righteousness that goeth before us. We are sure of having the glory of the Lord as our rereward.

Temptations are ever laid as a snare to take souls in an unexpected form to give the affections of the heart, and the thoughts of the heart to the creature in the place of the Creator. “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself.” And Christ said to the lawyer, “Thou hast answered right, this do and thou

shalt live." [Luke 10:27, 28.] Read Deuteronomy 6:4-9. The standard of character which God requires of His children is not a lowered standard in the gospel. The same Saviour that has given His requests in the cloudy pillar on Sinai's mount gives the same requests in the gospel as is plainly stated in the terms of eternal life.

How much inclined are human agents to glorify human beings when they are esteemed and praised and exalted for their excellencies which they suppose they possess. Take all these words of praise and give them to Him who hath redeemed us. You are safe only in giving praise to God. The Christian's voice should be employed in glorifying God and not sinful human beings. We may safely employ all our powers and all the faculties that God has given us in His service, and educate the mind, the heart, the voice to glorify God our Saviour.

I speak to those who know the truth but do not practice the truth. You are in a deception which will prove fatal to you unless you shall be converted. The false motives, the spurious principles, which give birth to fair pretenses and appearances, and as viewed by the eyes of those who are not anointed with the holy eyesalve as good works, have no rule in heart and life, but is all a false show. There are those who worship the human but not the divine. When they have that faith that works by love and purifies the soul they will have regard to all of God's commandments. They will regard all their social virtues, all their religious aspirations, as coming from God, to be returned to God with increased love and devotion, that His holy Name shall be magnified, for God commands, "Whatsoever ye do, do it heartily as unto the Lord and not as unto men." [Colossians 3:23.]

Our work as children, sons and daughters of God, is to demonstrate that in all things we esteem all of God's holy precepts, concerning all things, to be right; not even the least of His precepts are to be broken. I testify in the name of Jesus Christ of Nazareth that God has a law, <which is> the foundation of His government in heaven and in earth, and obedience is required to that law, else we will not from characters that will be accepted of God as righteous <and prepared> for the society of the saints of light. To avoid the grossest offenses and suppose that God is not so particular about the little things is a mistake. Such ideas will cause all who entertain them to lose heaven.

The work of the Christian is within. There must be truth in the inward parts, but self-complacency [and] self-righteousness are abundant. [By] many of the members of our churches [there is] vain and proud conversation demeriting those whom God esteems, and exalting those whom the Lord cannot vindicate or justify. We should be very careful whom we justify in our human wisdom and whom we condemn. Ascribe unto God all your overflowing praise and thanksgiving. Be polite and courteous unto God. Give Him the honor due His holy name. He is God who searcheth every heart, who readeth every thought, purpose and motive.

There is a great deficiency in the religious experience and manners towards God. Self-complacency leads to this. Oh, for Christ's sake do not deceive and cheat your own souls with a spurious, counterfeit righteousness. He who searcheth the hearts and trieth the reins requireth truth in the inward parts. He who sets the Lord always before him will walk circumspectly and safely before the Lord. This will be his prayer, "Search me O God and know my heart, try me and know my thoughts, see if there be any wicked way in me, and lead me in the way everlasting." [Psalm 139:23, 24.] "Come out of her my people" is a message that those who claim to believe the truth will do well to search, and see if the sins of which Babylon was guilty does not reach even unto them. [Revelation

18:4.] “Because iniquity abounds, the love of many waxeth cold.” [Matthew 24:12.] This is the reason so many assimilate to the practices of the nominal churches called Babylon.

There is coldness, weakness of principles, which leads to extra adornment in dress, and if both men and women had the holy fear of God, it would help them not to give forced allegiance but to give cheerful obedience. There would be implanted in their minds holy, generous, dispositions which reveal the love toward one another that Christ has enjoined, which expresses to the world a heaven born love which Christ has expressed on our behalf.

God will accept only a cheerful, holy service in obedience to all His requirements. God’s people will have gratitude to express toward Him; they will have faith and truth and confidence in God. They will cultivate a purity of motive in all their actions. They will have care <for souls> and draw out their soul in prayer to God. [They] labor, [they] pray and possess a communicative goodness, because Christ abides in the soul temple. All this surliness, this uncourteousness conduct toward brethren, is because the grace of Christ is not in the heart. There needs to be a yearning, a hungering desire, after God. “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of might thunderings, saying, Alleluia: for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor unto him, for he marriage of the Lamb is come, and his wife has made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Revelation 19:6-8.

My message to the churches is, “Seek ye the Lord while he may be found, call ye upon him while he is nigh, let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon.” [Isaiah 55:6, 7.]

God forbid that there should be any delay. The church needs cleansing, and if they do not put away their sins the Lord will turn away <from them.> With Babylon their punishment will be greater than that of former Babylon, because they have had greater light and greater opportunities.

Those who have had warnings and have refused to heed them <will be ensnared by the enemy.> “Who is among you that feareth the Lord, and that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the name of the Lord and stay upon his God. Behold, all ye that kindle a fire, that compass yourself about sparks: walk in the light of your fire, and in the sparks that ye have kindled, this shall ye have at my hand; ye shall lie down in sorrow.” [Isaiah 50:10, 11.]

Ms 147, 1897

“All Power Is Given Unto Me.”

December 9, 1897

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.]

This is a consecrated message, commissioning all who engage in the great work under the divine Head to preach the gospel to all nations, tongues, and peoples. Christ gave His life to save sinners. He Himself was a substitute for the sinful race. He made an offering of Himself to save men, that they might be elevated and ennobled by entering into oneness with Him, partaking of the divine nature.

In Christ's strength men may go forth to the great, grand work of imparting the life-giving principles they have received to those that are perishing in their sins. Those who are called and chosen will be co-laborers with Christ. They have a part to act under the greatest Educator the world has ever known. The man who is consecrated to God, sanctified by the breath of Christ, is one with Christ. He can communicate to others the instruction he has received. He can tell them that the merits of a crucified and risen Saviour are our hope and crown of rejoicing.

God is found of those who diligently seek Him. God's servants are not to be slothful is business. They may understand that is their privilege and happiness to be obedient to all the requirements of God. They are to be fervent in spirit, serving the Lord. They are not to serve worldly interests. They are not to seek for gold and silver as their god. All their desires are to be directed heavenward.

Think of what might be gained by all who would seek first the kingdom of God and His righteousness. There is a great work before all who will do this. What a field of usefulness is opened to him who will do good in this life. The words and works of him who serves God are a savor of life unto life. He may not be able to speak to congregations, but he can lead souls to Jesus. Those who fulfill Christ's commission find many souls in need of a Saviour. Those who believe the truth through their word are to use their entrusted capital of intellect and wealth in God's service, individually imparting the truth to others. God has made them His stewards; they are to act in His stead. God has a controversy with him who misapplies the capabilities and powers God has given him. Souls that might have been saved are lost through his unfaithfulness, indolence, and neglect.

The Pharisees could not understand why a holy Teacher sent from God should eat with publicans and sinners. Why did Christ accept the invitation to eat with publicans? Because He knew that at their tables there would be sinners to be saved. In all His words He scattered the seeds of truth. Thus the ambassadors commissioned by God are to do. They are to study how they can reach souls. They are to be found in every place where there are souls in need of a Saviour. To the priests Christ spoke words that were to live through all time, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Ye make the Word of God of none effect through your tradition. Ye teach for doctrines the commandments of men. Ye are both ignorant of the Scriptures and of the power of God.

"The Son of man is come to seek and to save that which was lost." "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [Luke 19:10; Matthew 18:12-14; Luke 15:7.]

Christ came to our world to restore the moral image of God in man. He takes human agents into co-partnership with Himself, giving them the breath of His own Spirit, the life of His own life, that they may be enlightened and have expanded ideas of what life means. To all who obtain a correct view of their duty in regard to their fellow men, Christ gives power to obtain righteousness, and to do their work successfully. These breathe the atmosphere that surrounds the soul of Christ. They live the true life that Christ lived in our world.

None who breathe the breath of God, receiving the Holy Spirit from Him, can be indifferent in regard to the welfare of others. Their own souls are inspired with the love of Christ, and they use their powers and capabilities in the work of presenting Bible principles. Some may tire of the warnings and appeals given them. The workers may receive no response from them. This is discouraging, but it is no more so to us than it was to Christ.

There are others who have not realized that they needed to behold the Lamb of God, which taketh away the sin of the world. These become interested, inspired with hope. They believe in the One who said, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.] He fills their souls with His grace, and how precious to them does the light appear. How different are their attitude and words from the attitude and words of the scorner of grace. They understand the meaning of the words, The entrance of thy word giveth light; it giveth understanding unto the simple. They eat the bread that comes down from heaven. They are surprised that their companions turn from precious truth, which is such a valued treasure to them. Even in the infancy of their experience they see that their companions use every device to turn souls away from hearing the word of life. If these scorners see any one inquiring in concern, What shall I do to be saved, they make light of his convictions, and try by every false method to hinder him from seeking the truth as hidden treasure.

From generation to generation the enemy has been marshalling his forces against God. His enmity against the law of God has been increased and intensified. His followers are at enmity with the human being who has the moral courage to depart from evil and bear witness to the truth. They pay no respect to the divine law, but they are very strict in enforcing their human laws. They are not in harmony with God. They are not pleased or attracted by His righteousness. In their human judgment they will condemn men and call them sinners because they conscientiously keep the commandments of God. But the watchful piety of God’s children will not be frightened from its purpose by the proud, presumptuous noise and shouting of evildoers. By faith they see a crown of life awaiting those who are victorious, and they press forward toward the mark of the prize of their high calling in Christ Jesus.

The church militant is not, in this world, the church triumphant. But all who will remember the words of Christ. “Lo, I am with you alway, even unto the end of the world,” will be patient under provocation. They will say to their adversaries, Hinder me not. I must be a partaker with Christ in His sufferings, that I may be a partaker also with Him in His glory. The commissioned messengers of Christ possess the meekness and lowliness of Christ. They love the work in which they are engaged, and they turn from every idol to serve the living God.

Angels are sent to minister to those who shall be heirs of salvation. Could the eyes of God’s children be opened, they would see from how many evils they have been saved, from how many perils they have escaped. “Lo, I am with you alway,” Christ says, “even unto the end of the world.” [Verse 20.]

You may be taken by councils, and accused and condemned by the men chosen to administer justice; but who are themselves trampling under foot the highest of all laws, even the law of Jehovah. “But be of good cheer; I have overcome the world.” [John 16:33.]

The messenger who bears the Word of life to a perishing world is bound to speak the truth. The Lord Jesus is by his side, ready to enlarge the narrow confines of human knowledge, that all may see that the teacher who is the mouthpiece of God is presenting the gift of imperishable wealth to all who shall believe on Christ. There is power in Christ to redeem the mental and moral character, and mold the man after His likeness.

Christ came to quicken the understanding, that men might discern truth. The truths which God had given were lost or obscured. Through the lapse of time they had become disconnected from their true place in the grand economy of truth. Christ replaced and established them anew. True, righteous principles, which had apparently been displaced by false principles, He now established and vindicated, and commanded that they stand forever.

Christ laid out a work before His disciples. They were to preach the Word. Not in their own strength were they to do this. Christ came to reveal the truth. “The Word was made flesh, and dwelt among us, ... full of grace and truth.” [John 1:14.] In His power the disciples were to carry forward the work. The Lord has more and still more grace and love and assurance to communicate to those who preach the gospel to sinners. A work is to be done for and in the churches. They are not merely to be preached to; they are to be educated to receive Christ as their personal Saviour. The hearts of the members are to be so softened and humbled and teachable, that they will receive with meekness the engrafted Word, which is able to save their souls. All heaven is waiting for men to take up their God-given responsibilities, and co-operate with heavenly intelligences in voicing the lessons given by Christ to His disciples when He was with them in humanity.

The commission Christ gave to His disciples was the gospel. And to those today who have the light of truth is the commission given, “Go, work today in my vineyard.” [Matthew 21:28.] At all times and in all places service for God is to be done. The call is to be given in the highways and in the hedges, Come; for all things are now ready. All who go forth as Christ has told them to, with a sense of responsibility for the souls to be saved, nigh and afar off, will have an increasing solicitude to win souls to Christ; and they will be blessed in their work. There are many who desire the truth. After hearing the truth from the Lord’s messengers, they receive the Word. Through diligent searching, they understand their Bibles as never before, for the gospel has been preached to them in its simplicity and fulness. All heaven is full of joy when souls hunger and thirst after righteousness, confessing their sins, and through faith receiving remission of sins from Christ.

There is a majesty in the truth. Those who possess that faith that works by love and purifies the soul have a message plain and decided to bear to those who know not the truth. They have an important work entrusted to them. They are to live close to the One who has said, “Lo, I am with you alway, even unto the end of the world. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.” [Matthew 28:19, 20.]

Ministry does not consist alone in preaching, but in relieving the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith. Those that are strong

ought to bear the infirmities of the weak until they become strong. Nigh and afar off, souls are weighed down by a sense of guilt. It is not hardship, or toil, or poverty that lowers and degrades humanity. It is guilt, wrongdoing, unrest, and dissatisfaction.

The Lord has debarred no one from ministering to others. “These signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.” [Mark 16:17, 18.]

This is the privilege of God’s children, and faith should lay hold of all that it is possible to have as an endorsement of faith. “These signs shall follow them that believe.” [Verse 17.] Why do we not present the sick and suffering before God in the arms of our faith? Why do we not teach them to believe in the great Healer? Why do we not lay hold on the promises, bringing the sick to God, and praying for relief, for the healing power of God to be revealed? Plead the promise, Thou hast said, “These signs shall follow them that believe.”

These promises are just as fresh and strong and trustworthy now as they were in the days of the apostles. Some have carried the matter of faith healing to an extreme, and this has greatly hurt the subject. But the need of faith in God should be revived and kept before the church. The realization of our privileges has become almost extinct. Let this part of the commission be revived and brought into our practical life. It is of as great force as the preaching of the Word.

These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] But if the workers neglect to link themselves in divine connection with God, the electric current of reviving, life-giving spiritual energy cannot flow in full rich streams to the people. The church needs to be awakened. When Christ was on this earth, trying to reclaim souls, to restore the moral image of God in man by warnings, entreaties, appeals, by a perfect example of obedience to His Father’s will, He said that in some of the places He visited, He could not do many mighty works, because of their unbelief. This is the reason why we do not now see more of the deep moving of the Spirit of God upon human minds, more of His power manifested in healing the sick. Unbelief is the barrier between us and God.

How sad it is that God is disappointed and robbed of His weight of glory because those who minister the Word do not realize their privileges, and fail to increase in faith and hope and charity. Bring your sick to God in faith. Humble your hearts before Him, confessing your sins. Then pray earnestly, trustingly. You will see the practical working of God’s power, and it will be said, “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things which are.” [1 Corinthians 1:27, 28.]

Much more of God’s light and love and grace should be seen in our churches. Then we should see souls taking the impress of the image of Christ. Those who keep the love of Christ glowing in the heart will provoke others unto good works. A hundredfold will be rendered to God in praise and gratitude, in willing, cheerful obedience. The hearts of God’s children will be full of praise and thanksgiving to Him who has given His life for the life of the world.

Within one step of His Father's throne Christ gave the promise, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] We need more of Christ's wisdom. If we only believed, there would be less need for <so many> council meetings and committee meetings. If we prayed in faith and took God at His word, He would work for us.

Faith has every encouragement, for it has an eternal source. Our faith in eternal realities is weak. We have a heavy charge against us in the books of heaven for neglecting to do our utmost for the salvation of those nigh and afar off. God will not honor such weak faith, such manifest unbelief. Why do we not lay hold on the promises of God, presenting them before Him in living faith? We must no longer remain indifferent. Every day we are losing our grasp on eternal realities. While we have a voice and pen let us awake to our duty. Let us not sleep as do others. Let us devote every entrusted power and endowment without reserve to the service of God, who has given Jesus to be our righteousness and our efficiency. We are not to be presumptuous. We are not to trust in our own merits, but rely upon the One who has promised to help us.

The great apostle Paul, to whom Christ revealed Himself, spoke from a heart full of love because in Ephesus there were souls who had accepted Christ as their Saviour. "Grace be to you and peace, from God our Father and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children be Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." [Ephesians 1:2-7.] This is the message God has commissioned His servants to bear.

The Holy Spirit fills the mind with faith in Christ's mercy and love. He teaches the sinner that the Saviour blots out his transgression and sins, inserting his name in the book of life, and presenting him with the robe of His own righteousness. He carries his mind to the heavenly mansions Christ has gone to prepare for all who love Him. He places the cross before him as the only means that could be devised for the redemption of a fallen world. He points him to the crown of glory awaiting all who are won from the side of the great apostate to loyalty to God. Those who are willing to partake of Christ's sufferings will share His glory.

The realization of the absolute necessity of regeneration through the Holy Spirit comes to all who are seeking by patient continuance <in well doing> for glory, honor, immortality. The Lord Jesus, the One altogether lovely, seeks to engage the attention and receive the first glance of the repentant sinner, that he may read the expression of love in the Saviour's face, and receive him as His. Christ would turn men's minds from every sound that emanates from him who abode not in the truth. He has knowledge to impart, the absolute necessity of regeneration by the Holy Spirit, who comes to the believing soul under the great seal of solemn assurance. "I speak to you," He said, "I, who speak not merely as a man. I, who am the Truth, I, who am acquainted with heaven and all the characters that shall be therein admitted, I, who hold the keys of the kingdom of heaven, I say, Except a man be born again, he cannot enter the kingdom of heaven."

The Lord says to those living in 1897, as He said to those of Israel who had chosen to serve Him, "I will give them a heart to know me that I am the Lord." [Jeremiah 24:7.] The Lord has given us Jesus

our Saviour to reveal the character in humanity that He wishes each of us to reveal. The Lord's purpose concerning His people is, I have given them minds <to understand and know Me.> I will increase My grace unto them. Will those who have backslidden return. Return unto the Lord, return. Let there be no delay. "In that day shall it be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." [Zephaniah 3:16, 17.]

"And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou turn unto the Lord thy God with all thy heart, and with all thy soul. For this is the commandment which I command thee this day; it is not hidden from thee, neither is it afar off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very night unto thee, in thy mouth and in thine heart, that thou mayest do it." [Deuteronomy 30:8-14.]

When the prodigal son came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." [Luke 15:17-20.]

Jesus Christ is our surety. "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] Christ our Passover has been sacrificed for us. Every drop of blood shed as the sacrifices were offered pointed to the Lamb of God. All the typical offerings were fulfilled in Him. Type met antitype when He died on the cross. He came to make it possible to put away sin by the sacrifice of Himself. He is our substitute and surety. He paid the ransom for our redemption. We are bought with a price, and Christ calls upon us to let Him take our sins and impute to us His righteousness.

People are suffering for want of the knowledge of truth. They do not understand what they must do to be saved. Unless the gospel is preached clearly, simply, over and over again, line upon line, precept upon precept, Satan will cast his shadow between the sinner and God. God will be represented as a stern, unforgiving judge. Christ did not sermonize. He gave instruction as a divine Teacher. He taught in simplicity, and thus His ambassadors are to present the truth, making everything connected with the salvation of the soul plain and easy to be understood. The message must be given to the world that the way of repentance and faith is now made plain through Him who had power to lay down His life and to take it again. "He that believeth on me," Christ declared, "though he were dead, yet shall he live." [John 11:25.]

The conflict between good and evil will continue till the close of time. Satan, the first great rebel, inspires his followers with hatred against God. His warfare is not carried on in subordination to established law, but in positive disobedience to the God of heaven. He works with malice to destroy

souls, but eternal vigilance, laying hold of the promises of God, will raise up a standard <for us> against the enemy for the tempted soul.

Suffering, want, despondency, misery, unbelief, the ministers of God will meet every day. Their work is not a work of self-pleasing or self-indulgence. Many, many souls are unsaved. Fasten yourselves by faith to the Lord Jesus, and tell sinners that the Saviour is calling for them. Entreat them to tarry not, for He is calling, “Come; for all things are now ready.” [Luke 14:17.] These are days of peril for souls. Be instant in season and out of season. Be always ready, saying, Speak, Lord; for Thy servant heareth. What precious blessings the Lord longs to give to the self-denying, self-sacrificing worker! God would have His servants at their post of duty, their loins girt about with truth. Gird up the loins of your mind, be sober and hope to the end, watching, waiting, praying, and working.

The apostle Paul in his epistle to the Corinthians lifts a voice of warning, “Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. (They live in an atmosphere of sin; therefore sin is not to them exceeding sinful.) I speak this to your shame.” [1 Corinthians 15:33, 34.]

Paul writes to the Ephesians, “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him: in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” [Ephesians 1:10-14.]

Christ’s commission is every to be kept before the church. Sinners must be saved by the light reflected from the church by the ministry of the Word. Through God’s obedient, loyal, commandment keeping people, sinners are to behold the Sun of Righteousness. Ministers and people are to catch the light of God’s purposes, hidden from the world because it cannot see the Sun of Righteousness. “Ye are the light of the world,” Christ said to His disciples. [Matthew 5:14.] As light-bearers, you are to reflect the rays of the Sun of Righteousness to the world. Ye are a spectacle to the world, to angels, and to men. God’s people should now receive the light, and diffuse it. They need not try to shine; but they will shine if their hearts and minds are enlightened by the Sun of Righteousness. The brightness will appear, for every true disciple is bound to make Christ appear to the world as the sin-pardoning Saviour.

The church is to exhibit to the world the forbearance of God, His holiness, meekness, mercy, and truth. They are to shine brighter and brighter, catching more and more of the bright beams from the Redeemer’s face. They re to receive more and still more light, and reflect it to the world. God has appointed every member of the church to represent the truth in character. He has given human beings capabilities and faculties, and has endowed them with power to improve. Everything, the voice, the affections, property, influence, all are entrusted to man to be rendered back to God.

Quicken your powers by appropriating His grace to yourselves and communicating it to others. As we put our talents to use, our moral power to work increases. Just in accordance with the power and grace received will be the grace we have to use. Work we must while the day lasts. Pure doctrines

have been lost, and as the result error has taken the field where only truth should be. God's requirements are lost sight of. All that possibly can be done should be done to scatter the moral darkness.

Passion and human wisdom are arrayed against purity and holiness, against self-denial, and against the law which governs heaven and earth. Man's will and purpose, dictated by the wisdom of Satan, is to deny the requirements of God. He would have human laws take the place of the divine. The will of the finite creature has been arrayed against the will of the infinite God. This has brought in and developed the man of sin, who has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial established to commemorate the work of creation, and has presented to the world in its stead a common working day. This has been set up, as a rival sabbath, to be sacredly observed and worshipped. This has set the world against their God; for the Lord declares that He has sanctified the day of His rest. Exodus 31:13-17.

Marked and decided hostility is shown to God. The will of man is brought into direct collision with the will of God. Man is working in direct hostility to the Lord God of heaven. The judgment of the creature is set above that of the Creator. But though every member of the human family should accept the child of the papacy, and exalt it to the throne, in no case would this invalidate the holy Sabbath of Jehovah. Everyone that accepts the rival sabbath, in the place of the true, exalts the man of sin. The divine government of God is thus assailed by human power. But the man of sin cannot annul that which God has said shall stand fast forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it; because the world has accepted the falsehood of Satan. The time has come when the truth is to be proclaimed against falsehood and error.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory, and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and 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 have 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. 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 on her in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God which judgeth her." [Revelation 18:1-8.]

The Lord has a special work for His church. The crisis is right upon us. We have only, as it were, a moment of time. We must now take our Bibles and by the Holy Spirit's power proclaim the great truth for these last days. It will not be long before every one will have heard the warning and made his decision. Then shall the end come.

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And 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 he 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 14:8-10.]

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The Christian Life

December 5, 1897

“Therefore 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 hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly.” [Romans 5:1-6.]

“Whereof I am made a minister,” writes Paul of the gospel, “according to the dispensation of God, which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the mastery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working which worketh in me mightily.” [Colossians 1:25-29.] A solemn responsibility tests upon the men who teach God’s Word. They are not to try to work the Holy Spirit; they are themselves to be worked by the Holy Spirit.

We greatly desire that at this time the Holy Spirit may show every professing Christian the fulness and perfection of Christ’s atoning sacrifice. It was a whole and entire sacrifice that Christ made for the sins of the world. We are living and working and breathing in a low atmosphere. Now and then we get glimpses of Christ, but much selfishness is manifested. Our failure to appropriate the grace of Christ leaves us defective and faithless, unable correctly to represent Christ. By clinging to self, ministering to our selfish interests, we dishonor God, and the and the sacred Word we minister is made to taste of the uncleansed vessel through which it is communicated. Self is so largely revealed that the sacredness of the truth is lost sight of.

Will not those who profess to be Christians walk in the light of the Sun of Righteousness, showing by their life and character that they realize the value of the atoning sacrifice of Christ our Saviour? The truth is not to be rendered lusterless by a manifestation of our own unsanctified, selfish spirit. The truth must shine forth in the life. Then Christ is glorified. Emptied of self we must be, else we cannot show that Christ is formed within, the hope of glory. The Lord would have self hidden; for when it appears, souls are misled. The preciousness and importance of truth must appear, and will appear when self is hid with Christ in God. Then Jesus will be revealed in our lives. Our characters will be

molded after the divine similitude. Then the Holy Spirit will control the human agent. Men will possess the attributes of Christ.

The minds of many are clouded with unbelief because those who unite with the church as the chosen of God do not reveal the virtues that are the fruits of the Spirit. Joining the church is not a sure evidence that a man has joined himself to Christ. The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die! and therefore they did not rise to newness of life in Christ.

Thousands who claim to be religious are not Christians. Paul was very strict in carrying out his religion, but he was not a Christian until Christ revealed Himself to him, and talked with him, showing him that he was persecuting his Master in the person of His saints. Then Paul was converted. He became one of the sect he had despised and hated; and for his love of Christ he received the same cruel treatment that he had once co-operated with others in giving.

The churches have an abundance of the religion and zeal that Paul had. Many persecute those who differ from them in religious matters. But no true Christian will persecute one who conscientiously differs from him in faith. Those who try to force the consciences of their fellow men do it because Christ is not abiding in their hearts. They do not realize that they have the attributes of Satan, but he delights to make them his instruments to bear witness against God's chosen ones. They strive to make them observe rites that have no foundation in the Word of God. When these persecutors have the Spirit of Christ, they will hear and receive the words of Christ, "Touch not mine anointed, and do my prophets no harm." [Psalm 105:15.] Christ and Him crucified will absorb the whole soul.

"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, to the which ye also 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.

"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, ... Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward inheritance; for ye serve the Lord Christ. But ye which doeth wrong shall receive for the wrong which ye hath done, and there is no respect of persons." [Colossians 3:12-17, 23-25.]

What does God require? Perfection, nothing less than perfection. But if we would be perfect, we must put no confidence in self. Daily we must know and understand that self is not to be trusted. We need to grasp God's promises with firm faith. We need to ask for the Holy Spirit with a full realization of our own helplessness. Then when the Holy Spirit works, we shall not give self the glory. The Holy Spirit will graciously take the heart into his keeping, bringing to it all the bright beams of the Sun of Righteousness. We shall be kept by the power of God through faith.

When we are daily under the control of God's Spirit, we shall be commandments-keeping people. We may show to the world that obedience to God's commands brings its own reward even in this life, and in the future life eternal blessedness. But notwithstanding our profession of faith, the Lord, by whom our actions are weighed, sees but an imperfect representation of Christ. He has declared that such a condition of things cannot glorify Him.

It means much to commit the keeping of the soul to God. It means that we are to live and walk by faith, not trusting in or glorifying self, but looking to Jesus our Advocate, as the Author and Finisher of our faith. The Holy Spirit will do its work upon the heart that is contrite, but never can He work upon a self-important, self-righteous soul. In his own wisdom such a one would mend himself. He interposes between his soul and the Holy Spirit. The Holy Spirit will work if self will not interpose.

Where is our dependence? Where is our help? God's Word tells us: "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 14:26.] The Holy Spirit is ready to co-operate with all who will receive Him and be taught by Him. All who lay hold on the truth and are sanctified through the truth are so united with Christ that they can represent Him in word and action. They have put on Christ, and they possess a power that enables them to reveal the truth to others.

May the Holy Spirit speak to the hearts of God's chosen people, that their words may be as choice as gold as they give the bread of life to those in transgression and sin. "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.]

If through the imputed righteousness of Christ we strive to keep God's commandments, we shall not be fractious when things do not please us. We will say, "I am not my own, I am bought with a price. I am the property of Christ, who has bought me with his own blood." "Therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] Thus may every church member represent Christ.

"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 15:4, 5.] We show that we are fruit-bearers by pure words, unselfish planning in the meekness and lowliness of Christ, by softened hearts, full of sympathy, love, and compassion. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." [Galatians 5:22-26.]

God's people are justified through the administration of the "better covenant," through Christ's righteousness. [Hebrews 8:6.] A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into agreement

with God to comply with the conditions specified in His Word. His conduct shows whether or not he respects these conditions.

Man gains everything by obeying the covenant-keeping God. God's attributes are imparted to man, enabling him to exercise mercy and compassion. God's covenant assures us of His unchangeable character. Why then are those who claim to believe in God changeable, fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God? It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His a requirements and our obligations are. The terms of God's covenant are, "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." These are the conditions of life. "This do," Christ said, "and thou shalt live." [Luke 10:27, 28.]

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was made that the seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our Righteousness is shining in brightness upon us.

God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest of ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour.

It is God's pleasure and will that the blessings bestowed on man shall be given in perfect completeness. He has made provision that every difficulty may be <overcome, every want> supplied through the Holy Spirit. Thus He designs that man shall perfect a Christian character. God would have us contemplate His love, His promises, given so freely to those who have no merit in themselves. He would have us depend fully, gratefully, rejoicingly, in the righteousness provided for us in Christ. To all who come to God in His appointed way, He freely listens.

"We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory (from character to character), even as by the Spirit of the Lord." [2 Corinthians 3:18.] Beholding Christ means studying His life as given in His Word. We are to dig for truth as for hidden treasure. We are to fix our eyes upon Christ. When we take Him as our personal Saviour, this gives us boldness to approach the throne of grace. By beholding, we become changed, morally assimilated to the One who is perfect in character. By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him. The image of Christ is cherished, and it captivates the whole being.

The Lord abides with the contrite soul. "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." [Isaiah 57:15.]

“The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” [Isaiah 66:1, 2.]

Ms 149, 1897

The Remission of Sins

December 1, 1897

Before His death Jesus told His disciples what the priests and rulers would do to Him, but the disciples could not understand His words. Now, after they had been verified, after Christ had been rejected, condemned, scourged, crucified, buried, and had risen from the dead on the third day, the disciples believed. They had gained a valuable experience. All the sophistry and theories of the scribes and Pharisees could not now turn them from Christ. They could say as did Paul, “I know whom I have believed.” [2 Timothy 1:12.] Their faith in Christ was followed by a most remarkable experience. They saw their beloved Master. They heard His voice as He opened to them the Scriptures; and from this they obtained much knowledge.

The lessons given by Christ to His disciples after His resurrection were with reference to the Old Testament Scriptures. He could now explain to them the prophecies concerning Himself. They were surprised that they had not discerned the meaning of the inspired prophetic delineation of Christ’s work and the reception given Him by the Jewish dignitaries. While the poor heard Him gladly, those to whom had been committed the sacred oracles closed the eyes of their understanding that they might not see Christ. They blinded the eyes of others. By misapplying the Scriptures, substituting their own traditions and fables, and exalting their words as the commandments of God, they so bewildered the minds of the people, that they could not see Christ.

Christ rebuked these false teachers. “In vain do ye worship me,” He said, “teaching for doctrines the commandments of men.” [Mark 7:7.] “Thus have ye made the commandments of God of none effect by your tradition.” [Matthew 15:6.] This is the work of many of the teachers of this time. They make void the law of God, teaching for doctrine the commandments of men. Christ said to the teachers in His day, “Ye are both ignorant of the Scripture and of the power of God.” [Matthew 22:29.] His words embrace all who claim to be religious, but who make void the law of God by their traditions.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he showed them his hands and his side.” He gave them evidence that He was the same Jesus that had been crucified. “Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted; and whose soever sins ye retain, they are retained.” [John 20:19-23.]

Thus the disciples received their commission. They were to preach and teach the gospel in Christ’s name. The instruction given them had the vital, spiritual breath that is in Jesus. He alone could give

them the oil that they must have to work successfully. Christlikeness must appear in them. They could be successful only as they studied their Master's character, and followed His example.

The impartation of the Spirit was the impartation of the very life of Christ, which was to qualify the disciples for their mission. Without this qualification, their work could not be accomplished. Thus they were to fulfill the official duties connected with the church. But the Holy Spirit was not yet fully manifested, because Christ has not yet been glorified. The more abundant impartation of the Holy Spirit did not take place till after Christ's ascension.

The Holy Spirit is the breath of life in the soul. The breathing of Christ upon His disciples was the breath of true spiritual life. The disciples were to interpret this as imbuing them with the attributes of Christ, that in purity, faith, and obedience, they might exalt the law and make it honorable. God's law is the expression of His character. By obedience to its requirements we meet God's great standard of righteousness. Thus the disciples were to witness for Christ.

"And when he had said this, he breathed on them, and said, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted." [Verses 22, 23.] The warnings in the seventh chapter of Matthew forbid men from pronouncing judgment on their fellow men. The remission of sins is to be understood as the prerogative of God alone. The Holy Spirit will convince of sin, of righteousness, and of judgment. The lesson given to the disciples means that wise men, truly taught of God, possessing the inward working of the Holy Spirit, are to be representative men, samples of the whole body of believers. These are to show themselves capable of preserving due order in the church.

Christ has given rules for the guidance of His church. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." [Matthew 18:15-18.]

There is no power given to any of God's delegated servants to cast down or destroy. The apostles were unable to remove the guilt from any soul. They were to give the message from God, which might reach the soul, "It is written, The Lord hath said thus and thus in regard to lying, Sabbath breaking, bearing false witness, stealing, idolatry."

Remitting sins or restraining sins applies to the church in her organized capacity. God has given directions to reprove, rebuke, exhort, with all longsuffering and doctrine. Censure is to be given. This censure is to be removed when the one in error confesses and repents of his sin. This solemn commission is given to men who have in them the breath of the Holy Spirit, in whose lives the Christ-life is manifested. They are to be men who have spiritual eyesight, who can discern spiritual things, whose actions in dealing with members of the church are such as can receive the endorsement of the great head of the church. If this is not so, in their human judgment they will censure those who should be commended, and sustain men who are worked by a power from beneath.

The gospel commission is entrusted to men to be executed by those who know the inward working of the Spirit, and who have the attributes of Christ. Christ's breath is breathed upon them, and He says to them, "Receive ye the Holy Ghost." [John 20:22.] All who are thus inspired by God have a work to do for the churches. Christ's representatives, the ministers of the grace of God may say to others, "It is written," "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.] This is remission of sins in accordance with the Word of God.

In all labor with individual members of the church, every eye is to be directed to Christ. The shepherds are to take kindly, fatherly care of the flock of the Lord's pasture by presenting the Word of Christ, giving encouragement to the erring by speaking of the divine tenderness of the Saviour. Those in the wrong are to confess their sins to the sin-pardoning Saviour, and the servants of the Lord Jesus are not to strive, but to minister in word and doctrine. Present the grace of Christ, encouraging all who shall fall into sin to repent and believe in Him who alone can pardon transgression and sin.

Let the tenderness of Christ find a place in the hearts of Christ's ministers. Encourage the one humiliated to go to Christ. If he repents of his sin, he will find abundant pardon. He has assurance that his sins will be remitted, for thus it is written. Bear in mind that first the Lord gave His disciples the Holy Ghost. He breathed upon them, and those who truly believed on Him received the presence of the Holy Spirit, and worked under His influence.

The servants of God are to watch for souls as they that must give account. Watch constantly, vigilantly. Earnest prayer is essential. Faithfully warn every soul that is in danger.

Remission of sins can be obtained only through the merits of Christ. On no man, priest, or pope, but on God alone, rests the forgiveness of sins. All who announce the gospel message to sinners voice the words of John, "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] "As many as received him, to them gave he power to become the sons of God." [Verse 12.] Here is the message that is to be borne. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth. But whoso keepeth his word, in him verily is the love of God perfected." On this basis Christians are free. Give encouragement of sins remitted.

"If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." [1 John 1:7-9; 2:1, 2.]

Ms 151, 1897

An Appeal to Our Churches in Behalf of Home Missionary Work

It Is the Duty of the Church to Let its Light Shine

Christ, the True Witness, addresses the church at Ephesus, saying, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, add 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 2:4, 5.]

O how few know the day of their visitation: How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds, that they shall not blow? Among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of His suffering.

Dead in Trespasses and Sins

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude.

Though the heavenly merchantman displays before them the richest jewels of faith and love, though His voice invites them to buy of Him “gold tried in the fire,” and “white raiment” that they might be clothed,” and “eyesalve” that they may see [Revelation 3:18], they steel their hearts against Him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time is in no way acceptable to God. Awake, awake, before it is everlastingly too late.

No One Is to Be an Idler in the Vineyard

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

The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities

and ability to learn all that thy were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master.

The Result of Inaction

Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing His love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others?

When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become less discerning, lose their appreciation of the richness of the heavenly endowment, and, failing to value it themselves, they fail to present it to others. It is only as God sees His professed people eager to be laborers together with Him, that He can impart to them light and grace; for then they will make every interest secondary to the interest of His work and cause. With such workers the heavenly intelligences will co-operate.

Diligence in the Master's Work

Are we endowed with the Holy Spirit so that, with heavenly wisdom, we may meet the emergencies of this age, and counteract, as far as possible, the movements of this world? It is no time now for the watchman to become sleepy and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place; and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy.

Winning Souls to Christ Our Chief Aim

God has given to every man a work to do in connection with His kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the minister; every soul should take an active part in advancing the cause of God. But, instead of this, how many of our large churches come and go like a door on its hinges, feeling no responsibility for the progress of the work, no interest in the salvation of souls for whom Christ died? They do not dream of weaving their religion into their business. They say religion is religion, and business is business; they believe each has a proper sphere, but let them be separated.

But in whatever calling a Christian is found, he has his work to do for the Lord in representing Christ to the world. Whatever may be our occupation, we are to be missionaries, having for our chief aim the winning of souls to Christ. If this is not our interest, we rob God of influence, of time, of money, and [of] effort. In withholding our heart's service from the Lord, we fail to benefit our fellow men, and thus rob God of the glory that would flow to Him through the conversion of others.

Training the Children

What excuse can the professed followers of Christ offer for neglecting to train their children in such a way that they will, for the sake of advancing the work of Christ, bind about their wants in dress, and avoid all extravagance and display? The children should be educated in such a way that they will have sympathy for the aged and afflicted, and lend all the help in their power to alleviate the sufferings of the poor and distressed. They should be taught to be diligent in the missionary work; and from their earliest years principles of self-denial and sacrifice for the good of others should be inculcated, that they may be laborers together with God.

O that parents would look carefully and prayerfully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we a solemn account to settle with God because we have permitted our children to use their talents, their time, and influence, in working against the truth, against Jesus Christ? Have we neglected our duty as parents, and increased the subjects of Satan's kingdom?

A Transformation Needed

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

In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts, and the advantage of the present light, and feel the necessity of rising to the urgent emergency that now presents itself before us? O that all may arouse and manifest to the world that this is a living faith, that a vital issue is before the world, that Jesus will soon come. Let men see that we believe we are on the borders of the eternal world.

It Is the Duty of the Ministers to Instruct the Churches in Practical Missionary Work

"Watchman, what of the night?" [Isaiah 21:11.] Are the watchmen to whom comes this cry able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world, and what efforts are we putting forth that it may be accomplished? The people have listened to too much sermonizing; but have they been instructed as to how to labor for those for whom Christ died? Has there been a line of work devised and laid out before our people in such a way that each one saw the necessity of taking part in the work?

It is evident that all the sermons that have been preached have not brought up this kind of labor. And the churches are withering up because they have failed to use their talents in diffusing the light

of truth to others. Careful instruction should be given that will be as lessons from the Master, that all may put their light to practical use in benefiting others. Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others.

Years Behind

Every means should be used to get the knowledge of the truth before the thousands who will discern the evidence, who will appreciate the likeness of Christ in His people if they can have an opportunity to see it. There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them.

God has given His messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light, and diffusing the same. Here is our great sin. We are years behind. The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but not one hundredth part has been done or is being done, by members of the church, that God requires of them. They will in that great day be self-convicted and self-condemned for their slothfulness. May the Lord lead them to self-penitence, and to now see themselves and exclaim, “Lord, I am that fruitless fig tree.” May the Lord forgive His people who are not doing the work in His vineyard that He has given them to do.

Evils of Inaction

What can we expect but deterioration in religious life when the people listen to sermon after sermon, and do not put into practice the instruction given? The ability God has given, if not exercised, will degenerate, and men and women unemployed will become as tools that rust from inaction. Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands; and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do some little errand of love and mercy to those less fortunate than themselves.

The very simplest modes of work should be devised and set in operation among the churches. If members will co-operate with such a plan, and perseveringly carry it out, they will reap a rich reward, for their experience will grow brighter, their ability will increase through exercise, and souls will be saved through their efforts. But if, on the other hand, the churches are left to their inactivity, Satan will see that they are employed. He will preoccupy the field and give the members lines of work to do that will engage their energies, kill spirituality, and make them fall as dead weights upon the church.

Set the Members to Work

There are scores who have real ability who are rusting from inaction; and yet many of these do not know how to set themselves at work for the Master. But let some one who has ability to devise ways whereby his talent may be utilized, lay out before these inactive ones the line of work that they could do. Let them understand that this is expected from them, and many who are now unemployed will become true laborers.

The parable of the talents should be explained to all. The members of the churches should be made to understand that they are the light of the world, and according to their several ability, the Lord expects that His professed followers will enlighten and bless those around them. Those who have heard so much preaching ought certainly to know if they undertake to work for the Lord they will have divine aid.

Do not pass by the little things and look for a large work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is work to be done; whether you are rich or poor, great or humble, God calls you into active service for Him. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for the work. And it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord.

Angels Waiting to Co-operate with Us

All heaven is in activity, and the angels of God are waiting to co-operate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation. Every soul has an influence for good or evil. If the soul is sanctified to the service of God, and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for the forwarding of His work, and He expects that His professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven.

God expects His church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work. You can search the Scriptures for yourself. “The entrance of thy words giveth light; it giveth understanding unto the simple.” [Psalm 119:130.] The prayer of the sincere heart, offered in faith, will be heard in heaven.

Ministering to Others

Souls are perishing out of Christ, and those who profess to be the disciples of Christ are letting them die. Our brethren have talents entrusted for this very work, but they have bound them up in a napkin and buried them in the earth. What manner of entreaty can be brought to bear upon the idlers in the market place that will arouse them to go and work in the Master’s vineyard? What can we say to the slothful church member to make him realize the necessity of unearthing his talent and putting it out to the exchangers? O that God would set this matter in all its importance before the sleeping churches! O that Zion would arouse and put on her beautiful garments! O that she would shine!

This work of enlightening others is not the work of the minister alone, but it is the work of all who profess the truth of God. God has given to every man his work in making Christ known to the world. We must teach the members of the church how they may effectually minister to others. There are many who are ordained ministers, who have never yet exercised a shepherd’s care over the flock of God, who have never yet watched for souls as they that must give an account. Were the kind of

labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master.

Scores of Slothful Servants

But instead of thus developing, the church is left to be a weak, dependent, inefficient body. The members of the church are trained to rely upon preaching, and they do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preaching, and depend upon his efforts to keep alive their weak faith. Because of the lack of proper instruction among the church members by those whom God has placed as overseers, there is not one merely, but scores, who are slothful, and who are hiding their talents in the earth, and still complaining of the Lord's dealings toward them. They need to be tended as do sick children.

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

The idea that the minister must carry all the burdens, and do all the work, is a great mistake. Overworked and broken down, he may go into the grave, when, had the burden been shared as the Lord designed, he might have lived. That the burden may be distributed, an education must be given to the church by those who can instruct the workers to follow Christ and to work as He worked.

Let the Overseers Devise Plans

Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their entrusted talents? Why do not the older members of the church seek to do good, earnest, compassionate work for the children and youth? Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God and thereby grow in spiritual muscle and sinew. Let the ministers put to use all their ingenuity, that plans may be devised whereby the youthful members of the church may be enlisted in the cause of God. Why should they not be interested in the great work to be done?

But do not imagine that this interest can be aroused by going to the missionary meeting and presenting a long sermon; plan ways whereby a live interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports, telling what they have experienced, and, through the grace of Christ, what success has been theirs. If the missionary meetings were a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting. It would be full of interest, and there would be no lack in attendance.

In every church the members should be trained so that they will devote time to the work and win souls to Christ. How can it be said of the church, "Ye are the light of the world" [Matthew 5:14],

unless the members of the church actually impart the light to others? In seeking to point sinners to the Lamb of God who taketh away the sins of the world, their own love will be kindled, and by beholding Him they, too, will become changed into His likeness.

Will those who have charge of the flock of God awaken to their duty?

The Need of Home Missionaries

Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands to take hold of a work far off; but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? Let such begin to work at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test revealing their ability or inability for service in a wider field.

An Example

In the case of Philip and Nathanael we have an example of true home missionary work. Philip had seen Jesus, and was convinced that He was the Messiah. The knowledge he had received was so blessed to him that he wished his friends also to know the good news. He was desirous that the light and truth which had brought him such comfort and joy should be shared by Nathanael. True grace in the heart will always reveal its presence by using itself. Philip went in search of Nathanael and, as he called, Nathanael answered from his place of prayer under the fig tree.

Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward Him in spirit. He longed for light and truth, and was at that moment sincerely praying for them. Philip with joy exclaimed, “We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.” [John 1:45.] This is the way light is to be communicated—by private, personal effort. In the home circle, at your neighbor’s fireside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown that will spring up and bring forth fruit after many days.

Loving Labor for the Master

Our Redeemer is to see of the travail of His soul, and be satisfied; how is it with those who profess to be His followers? Will they be satisfied when they see the fruit of their labors? What are the members of the church doing, to be designated “laborers together with God?” [1 Corinthians 3:9.] Where do we see travail of soul? Where do we see the members of the church absorbed in religious themes, [with] self surrendered to the work and will of God? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people? Where are those who do not stint or measure their loving labor for the Master? Jesus, your Redeemer, and all the holy angels are grieved at your hardness of heart. Jesus came to our world and gave His own life to save their souls, and yet you who know the truth make so little effort to impart the blessings of His grace to those for whom He died. Such indifference and neglect of duty is an amazement to the angels. In the judgment you must meet the souls you have neglected.

Neglected Opportunities

We see large churches gathered in different localities. Their members have a knowledge of the truth, [but] they are content to hear and partake of the Word of life themselves, and do not seek to impart light to those who are without. Because of these neglected opportunities, this abuse of privileges, they themselves are not growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ." [2 Peter 3:18.] Thus the members of our churches are weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, the many delusions of the last days will surely deceive them, for they will have no spiritual eyesight to discern truth from error.

The end is near! God calls upon the church to set in order the things that remain. Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls.

I appeal to the churches in every conference: Stand out, separate and distinct from the world—in the world, but not of it—reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth. To His church God has committed the work of diffusing light and bearing the message of His love. Our work is not to condemn, not to denounce, but to beseech men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to Jesus.

Co-operation with God

The upbuilding of the kingdom of God is retarded or urged forward, according to the unfaithfulness or fidelity of human agencies. Unfaithfulness to the cause of Christ makes manifest that love is lacking in the human agent. The love of Christ does not seek to constrain those who profess His name; but a death-like slumber is upon the human agents, and the work is hindered by failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come, thy will be done in earth as it is in heaven" [Matthew 6:10], but they fail in acting upon this prayer in their lives.

The living Christian is one who has not left his first love, and his candlestick is not removed out of its place. But those who would not maintain their consecration to God are blind and cannot see afar off, and have forgotten that they were purged from their own sins. But though you may be weak, erring, frail, sinful, and imperfect, the Lord holds out to you the offer of partnership with Himself, inviting you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me" said Christ, "ye can do nothing." [John 15:5.]

Isaiah says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." [Isaiah 58:8.] This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our rearward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of the divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly, that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work?

Ms 152, 1897

The Church Must be Quickened

"Awake, thou that sleepest, rise from the dead, and Christ shall give thee light!" [Ephesians 5:14.] This is a time when every member of the church should be waiting and watching and working. Through faith in Jesus Christ, we should be alive unto God; and every man, woman and child who has a knowledge of the truth should be able to discern these signs of these times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted His endowment of heavenly truth, must not remain dead in trespasses and sins.

As Christ's witnesses, our commission is clear, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] We are to be waiting, watching, working; it is most inconsistent for the church, to whom has been opened the treasuries of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise.

There is a great work to do, and the spirit of the living God must enter into the living messenger, that the truth may go with power. The people of God must be aroused from their moral deadness; they must be quickened with power from above. The Lord has promised, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications: they shall look upon him whom they have pierced, and they shall mourn for him as for an only son." [Zechariah 12:10.]

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

We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception in those upon whom the Word of God is brought to bear. We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering, we are to do our part.

God's People Are to Watch and Give the Trumpet a Certain Sound

We are pressing on to the final conflict, and this is no time to compromise; it is no time to hide your colors. When the battle rages sore, let no one turn traitor. It is no time to lay down or conceal our weapons and give Satan the advantage in the warfare, but unless you watch and keep your garments

unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide awake. Call to your fellow watchmen, crying, “The morning cometh, and also the night.” [Isaiah 21:12.]

It is no time now to relax our efforts, to become tame and spiritless, no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Do not be turned aside by any suggestion the world may make. We cannot afford to compromise; there is a living issue before us, of vital importance to the remnant people of God to the very close of this earth’s history, for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God.

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, He had an eye single to the glory of God. He says, “As the Father gave me commandment, even so do I.” [John 14:31.] Divinity and humanity were united in Christ, that He might reveal to us God’s purpose, and bring man into close union with Himself. This union will enable us to overcome the enemy, for through faith in Christ, we shall have divine power.

Our numbers are increasing; our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither hot nor cold.

Watchmen on the walls of Zion are to be vigilant, and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice, as speaking to you through His Word. Let His truth be received into the heart, that you may be spiritualized by His living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

Why Are the Churches So Indolent?

As agents for Jesus Christ, men are to be laborers together with God. Why then are so many acting as did Meroz, doing nothing, while those sitting in darkness receive no light, no help, from those who claim to be the children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the faith of Jesus? Christ is saying to these idlers in the market place, “Go work today in my vineyard.” [Matthew 21:28.] Angels who minister to those who shall be heirs of salvation are saying to every true saint, There is work for you to do. “Go, stand and speak ... to the people the words of this life.” [Acts 5:20.] If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go.

Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? And how does heaven regard their inefficiency? The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord. O how they rejoiced when they saw that through the work of Christ the world was brought back into favor and position with God, and again connected with heaven, to be benefited with all the treasures of light and knowledge

emanating therefrom; and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ.

Christ's church on earth is to be an agent for Him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God's order, and doing the work He has assigned them. The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and knowledge of God and Jesus Christ whom He has sent, are borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings.

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as His agent you are to gather other agencies, and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ, may be as many as possible.

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of this church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over souls that are lost in consequence of this neglect. They cannot take your place or discharge your duty. Could they do this, they would do it gladly, for they know that your eternal welfare depends upon the use you make of your entrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to co-operate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption.

It is the duty of every one who claims to believe on Jesus Christ to become a worker for God. U are demanded in the work which must be done to bring the grand results. I inquire, How can any one be silent when they know what the Lord Jesus expects from every human being? I implore you that name the name of Christ to no longer be selfishly and wickedly indifferent to your duty. Live unto Christ, who died for you, and rose again. Each angel has his own mission, and is at his post, ready to co-operate with you, and by combining divine power with human effort, make of none effect the opposition of foes. They will make a place for you to walk, even among principalities and powers, beating back spiritual wickedness in high places.

Ms 153, 1897

Every Individual Member Should Be an Active Missionary Worker

1897

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his entrusted ability, to the saving of souls. Christ requires that every one who will be called by His name should make His work [the] first and highest

consideration, and disinterestedly co-operate with heavenly intelligences, in saving the perishing for whom Christ has died.

The members of the church of Christ, are to be faithful workers in the great harvest field. They are to be diligently working, earnestly praying, making progress, and diffusing light amid the moral darkness of the world, for are not the angels of heaven imparting to them divine inspiration? They are never to think of, and much less to speak of failure in their work. They are to be filled with hope, knowing that they do not rely upon human ability, nor upon finite resources, but upon the promise of divine aid, the ministry of heavenly agencies, who are pledged to open the way before them. The promise is given them, “Righteousness shall go before them.” [Isaiah 58:8.] We, of ourselves, have no righteousness. We have only that righteousness which is imparted from Christ, the Fountain of righteousness. He is “the Lord our righteousness.” [Jeremiah 23:6.] The angels of God will break the way before us, preparing hearts for the gospel message.

The Lord Jesus is our efficiency in all things; His spirit is to be our inspiration; and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted, for the resources of the power of Jesus Christ are to be at our command. We may draw upon His fullness, and receive of that grace which has no limit.

Souls are to be gathered as sheaves to Jesus Christ; but where are the reapers? Christ has commanded, “Pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest.” [Matthew 9:38.] Not only is there a need of reapers, but of other agencies that will work in various lines according to their ability. Every kind of labor is to be devised and set in operation. Every follower of Christ is to do something in the work, and not to do what you can, is to manifest an indifference to the claims of Christ. If you refuse to be a faithful steward working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, “He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.” [Matthew 12:30.] If we are not active in the service of Christ, we are ranking with those who are in positive hostility against Him, for we are in the position of stumbling blocks. Every means of influence God has given you, should be employed to the utmost.

Listen to the voice of Jesus, as it comes sounding down the long lines to our time, addressing the professed Christians who stand idly in the marketplace: “Why stand ye here all the day idle? ... Go ye also into the vineyard.” [Matthew 20:6, 7.] Work while it is day, for the night cometh in which no man can work.

Ms 161, 1897

Laborers Together With God

Cooranbong, New South Wales, Australia

December 16, 1897

To My Ministering Brethren:

I beseech you to rise to your high calling in Christ. The prayer of Moses, “I beseech Thee, show me Thy glory” (Exodus 33:18), is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, “I beseech Thee, show me Thy glory.”

What was God’s answer to Moses? “I will make all My goodness pass before thee.” [Verse 19.] “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; 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.]

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner for his iniquity is as verily the glory of the Lord as is the manifestation of His mercy.

“Thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God.” Exodus 34:14. The Lord God of Israel is jealous for His honor. How then, I inquire, does He regard the inhabitants of this world, who live in His house, and from His liberal treasury are provided by Him with food and clothing, but who never so much as say, “Thank you” to Him? They are unmindful of His goodness. They are like the inhabitants of the antediluvian world, who were destroyed by a flood because they continually worked in opposition to their Creator.

Of the antediluvians we read, “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. And it repented the Lord that He had made man on the earth, and it grieved him at his heart.” “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.” Genesis 6:5, 6, 13.

Christ said, “As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, when the flood came, and destroyed them all.” Luke 17:26, 27.

God warned the inhabitants of the old world of what He purposed to do in cleansing the earth of its impurity. But they laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah’s warning of a coming flood.

When Christ was upon the earth, He gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But his warning was unheeded.

The Lord has sent us, by His ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded.

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared.

Thus it will be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare.

“Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.” [Mark 13:35-37.]

To Every Man His Work

To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for Him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference of God’s requirements.

It is our duty and privilege to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and earnest watching are to be combined with faithful work, in expectation of the solemn events so soon take place. The end is near. The commission given by Christ to His disciples is to be fulfilled. To all people the gospel is to be preached.

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be co-laborers with God in the work of winning souls to Christ.

“We Preach not Ourselves, but Christ.”

The fourth chapter of second Corinthians contains a lesson that should be carefully studied by all. The apostle urges those who have received light from God to walk and work in the light. If they do this, they will not give utterance to the sentiments of Satan by complaining against Christ. They will be workers together with God.

“Seeing we have received this ministry,” Paul says, “we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” “We preach not ourselves,” Paul says, “but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.” 2 Corinthians 4:1-5.

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls cannot see Jesus.

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving life from above. God works through His faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears His endorsement.

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the Word of life, still remain. The mountains, the hills, the things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn.

Love, courtesy, self-sacrifice—these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved.

Trusting in Christ

In order to fight successfully in the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might stand before God complete in Him. God is not pleased with our lack of faith. Unbelief always separates the soul from Christ.

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet He has reached out His hand to save me. I have told Him all about my mistakes. I have confessed with shame and sorrow that I have dishonored Him. I have looked to the cross, and have said, All this He suffered for me. The Holy Spirit has shown me my ingratitude, my sin in putting Christ to open shame. He who knows no sin has forgiven my sin. He calls me to a higher, nobler life, and I press on to the things that are before."

Christ Our Efficiency

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:6, 7.

Man is here cautioned against boasting. Christ is his efficiency. God uses human beings as His instrumentalities, to do His work. Our capabilities and talents are all to be held in trust. They do not originate with us. They come from God, and are to be consecrated to His service. To the one who does this the Lord can give higher abilities.

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can be said, "The Spirit of God never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction, warning, and counsel he received as a blessing from God. Thus the way was prepared for him to receive still great blessings, because God did not speak to him in vain. Each

step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder, the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of the high calling of God in Christ Jesus."

This experience every one who is saved must have. In the day of judgment, the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.

Called to Service

Now, just now, is out time of probation, wherein we are to prepare for heaven. Christ gave His life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed in money-getting. He invests many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adorning—the adorning of a meek and quiet spirit—which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out ambitious projects, or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God.

Satan uses his influence to drown the voice of God and the voice of conscience; and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using.

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. "Wherefore we labor, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:9, 10.

The fast-fulfilling signs of the times declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, "This man was called by God, but he would not hear, he would not give heed"? Again and again the Spirit moved upon his heart, but he said, "Go thy way, for this time, and when I have a more convenient season, I will call for thee." [Acts 24:25.] This man saw the Saviour's sacrifice in a beautiful light. But some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed.

Ms 162, 1897

How To Conduct Sanitariums

The management of our sanitariums involves a great deal. Those connected with them have a noble work to do, and right principles are to be strictly maintained. The workers are to labor for the establishment and support of the work of God in accordance with His appointment, and the spread of the principles of true temperance in eating, drinking, and dressing. To impart knowledge of this character and of the saving grace and mercy of God is the most honorable, noble work in which Seventh-day Adventists can engage. They thus honor God, and advance their own interests for this life and for the future, eternal life. Their example works for the saving of souls for whom Christ gave His life.

In our Sanitariums we must seek to uplift a high standard. The banner of truth, goodness, and usefulness must ever be raised. The blessed fruits of the gospel tree are to be manifested in thorough consecration, in holy lives. Every true worker for the Master is to be as a city set on a hill, that cannot be hid.

The physicians and managers in our medical institutions must be guarded; otherwise they will surely deny the principles of truth and righteousness, which exalt the Lord of heaven. They must have God dwelling in their hearts, or they will set an example to others that will be to their injury. They will be tempted to cater to the tastes and habits of unconsecrated people by bringing in innovations, and the blessing of God will be removed from the work. Ever remember that in God's sight a heart that is meek and lowly constitutes true value, even the ornament of a meek and quiet spirit, which He regards as of great price, God can bless the meek and lowly. He can use them as honored instruments in blessing others; for they will give the glory to Him to whom belongs all greatness and power.

Tact and ingenuity will be required. It is necessary to be constantly on the alert to meet prejudice and to overcome difficulties. Unless this attitude is taken, there will be, not peace, but a sword, in our institutions. The workers are constantly brought in contact with others who also carry heavy burdens; and all need divine enlightenment. They need to manifest the unselfish, loving spirit of Christ. They will be tried. Their faith and love, patience and constancy, will be proved; but God is their helper.

Hygienic Principles

Our sanitariums are to be conducted on hygienic methods. The light God has given on the subject of disease and its causes, needs to be dwelt upon largely, for it is wrong habits in the indulgence of appetite and inattention to the care of the body that tells upon people. Habits of cleanliness, care in regard to that which is introduced into the mouth, should be observed. It is not best to tell patients that flesh-meats shall never be used; but reason and conscience are to be awakened in regard to self-preservation and purity from every perverted appetite. They can learn to relish a diet that is healthful and abstemious, consisting of fruits, grains, and vegetables.

Drug medication is to be discarded. On this point the conscience of the physician must ever be kept tender and true and clean. The inclination to use poisonous drugs, which kill if they do not cure, needs to be guarded against. Matters have been laid open before me in reference to the use of drugs. Many have been treated with drugs and the result has been death. Our physicians, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sickroom.

Fever cases have been lost, when had the physicians left off entirely their drug treatment, had they put their wits to work and wisely and persistently used the Lord's own remedies, plenty of air and water, the patients would have recovered. The reckless use of these things that should be discarded has decided the case of the sick. Experimenting in drugs is a very expensive business. Paralysis of the brain and tongue is often the result, and the victims die an unnatural death, when, if they had been treated perseveringly, with unwearied, unrelaxed diligence with hot and cold water, hot compresses, packs, and dripping sheet, they would be alive today.

Nothing should be put into the human system that will leave a baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, is the reason which has been given me for establishing sanitariums in various localities. I have been pained when many students have been encouraged to go where they would receive an education in the use of drugs. The light I have received on the subject of drugs is altogether different from the use made of them at these schools or at the sanitariums. We must become enlightened on these subjects.

The intricate names given medicines are used to cover up the matter, so that none will know what is given them as remedies unless they consult a dictionary. The Lord has given some simple herbs of the field that at times are beneficial; and if every family understood how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old-fashioned, simple herbs, used intelligently, would have recovered many sick, who have died under drug medication.

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smart-weed tea, it is still better. I have ordered this in cases where persons were suffering great pain, and when the physician has confided to me that he thought life was about to close. Then I suggested charcoal; the patient slept; the turning-point came, and recovery was the result. For bruise hands with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation is overcome, the pain removed, and healing goes on rapidly. The most severe inflamation of the eyes is relieved by a poultice of charcoal, put in a bag and dipped in water, hot or cold as will best suit the case. This works like a charm.

Patients are to be supplied with good, wholesome food; total abstinence from all intoxicating drinks is to be observed; drugs are to be discarded, and rational methods of treatment followed. The patients must not be given alcohol, tea, coffee, or drugs, for these always leave traces of evil behind them. By observing these rules, many who have been given up by the physicians may be restored to health.

In this work the human and divine instrumentalities can co-operate in saving life, and God will add His blessing. Many suffering ones not of our faith will come to our institutions to receive treatment. Those whose health has been ruined by sinful indulgence, and who have been treated by physicians till the drugs administered have no effect, will come; and they will be benefitted. The Lord will bless institutions conducted in accordance with His plans. He will co-operate with every physician who faithfully and conscientiously engages in this work. He will enter the rooms of the sick. He will give wisdom to the nurses.

The Training of Workers

In the sanitariums workers are to be trained, some of whom will be connected with the institution while others will go out as medical missionaries. These, in what ever line of work they are to labor, whether as physicians, nurses, or helpers, should be firm upon the principles of health reform and all the points of our faith, that as they come in contact with the patients, or go out into all the civilized world and to the regions that lie in heathen darkness, the truth of God on these subjects may be given to them. As these workers enter upon their duties, the efficiency of experienced men and women is increased a hundredfold, and the work for this time is far more rapidly accomplished.

Proper persons need to be selected and trained, persons who will do honor to every branch of the work. The consecration of their talents must be very real, and them God will bless their efforts. He is the source of all wisdom and grace. In His strength defects and ignorance may be overcome.

Every physician, every nurse, every helper, who has anything to do in God's service, must aim at perfection and under the discipline of the greatest Teacher the world has ever known, [his] course must ever tend upward toward this aim. All who are connected with the medical missionary work must be learners. No one must stop to think, I cannot do this. He must say instead, God requires me to be perfect. What did Christ say in regard to this matter? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

No one who allows known defects to remain in his manners or his character is excused. Those connected with medical missionary work are connected with God's service, and they must try to reach His standard. He will give them wisdom and understanding. We are to show a superiority in intellect, in understanding, in skill, and knowledge, because we believe in God and in His power to work upon human hearts. Read the history of Daniel. The Lord would have His people reach the highest round of the ladder, that they may glorify Him by possessing the ability He is willing to bestow. He has a treasure-house of knowledge from which we can all draw. Then let us realize our defects and improve under the instruction of God. Then the light and grace of God will be reflected to the world as the highest education, which sanctifies the receiver.

The religion of Jesus Christ never degrades; it never makes men and women coarse and rough. Incorrect speech, wrong habits, must be overcome. God would have every man correct in speech, correct in habits, possessing knowledge that will give him a standing-place among men. I present this matter as the Lord has presented it to me. Let us determine to put ourselves to the task of learning in the school of Christ.

In the training of nurses there must be an organized plan. They are learning a most valuable trade; and many temptations will come to them through offers of large wages and of places where they will have a better chance to earn money, if they will go with some patient. This point must be guarded, or there will surely be trouble.

After doing their best to fit these young people for work, how can the managers be sure that they can be depended upon to go here and there as helpers? The only way is to have the students agree to serve a certain period of time, that they may obtain the knowledge essential to make them trustworthy nurses. It requires years of practice to make a full practitioner. As workers together with God, the student nurses should enter into contracts to accomplish that which should be done, fitting themselves to engage in the work as part of the firm, to be sent where help is most needed, unless for some reason, on account of health or family demands, such a move is made inconsistent. This

must be treated as a business transaction, as well as a sacred obligation, to be true to the principles of righteousness.

Let it be understood that those who go out to work in medical missionary lines are not to go independent of the institution already established, for this would cause confusion, and the institution that God would have stand before the world as a perfect and complete whole would be misinterpreted and misrepresented. All are to be united as a sacred firm in the great work God has signified should be done. No one is to feel at liberty to go away and establish an institution on his own merits, and after his own methods, because the work would surely be inferior, and no credit to the central institution, which it supposed to represent.

The students should feel that they are under obligation to co-operate with the institution. They should regard their knowledge as a valuable treasure, to be used discreetly, and not opened indiscriminately to all. Keep your own counsel. All are to work intelligently and cheerfully, each willing to do his part towards the building up of the institution in any place where the board of directors shall see fit to send him in the order of God, to advance the work as God's providence shall lead the way. Each one must have the spirit of self-sacrifice and self-denial, of which Christ had given us an example in His life. We are to feel our obligation to do the very best we can. Those who have many talents and those who have few are to work unitedly, as a wheel within a wheel. And if all feel their responsibility and accountability to God, they will do His will, acting their part according to His appointment.

The nurses and student nurses should be under the charge of a matron who can be a guide and counselor to them. She should be capable of exercising wise supervision. She needs to be a woman of good health, not self-centered, but affectionate, unselfish, and sunny, one who can mold minds, not by being authoritative but by being kind and thoughtful, and yet firm to principle. She must forget herself in her interest for others. The simplicity of heart religion must be seen in those who perform the services required of a matron.

The Observance of the Sabbath

The Lord designs that our sanitariums shall be places where He shall be honored in word and deed, where His law shall be magnified, and the Sabbath of the Bible made prominent.

Often physicians are called upon on the Sabbath to minister to the sick, and it is impossible for them to take time for rest and devotion. The Saviour has shown us by His example that it is right to relieve suffering on this day; but physicians and nurses should do no unnecessary work. Ordinary treatment, and operations that can wait, should be deferred till the next day. Let the patients know that physicians must have one day for rest. The Lord says, "Verily my Sabbaths ye shall keep; for it is sign between me and you throughout your generations." Exodus 31:13.

Let no man, because he is a physician, feel at liberty to disregard this Word of the Lord. He should plan his work so as to obey God's requirements. He should not travel on the Sabbath except when there is real suffering to be alleviated. When this is the case it is not a desecration of the Sabbath for physicians to travel upon that day; but ordinary cases should be deferred.

God created the world in six days and rested upon the seventh. He sanctified and blessed the seventh day and made it His sacred memorial. "Wherefore," He declares, "the children of Israel shall

keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Exodus 31:16. Those who do this, keeping all of God's commandments, may claim the promises contained in Isaiah 58:11-14. The instruction given in this chapter is full and decided. Those who refrain from labor on the Sabbath may claim divine comfort and consolation. Shall we not believe God? Shall we not call holy the day which He calls holy? Man should not be ashamed to acknowledge as sacred that which God calls sacred. He should not be ashamed to do that which God has commanded. Obedience will bring him a knowledge of what constitutes true sanctification.

Let there be no robbery of God in tithes and offerings, no desecration of His holy time. Man is not to do his own pleasure on God's holy day. He has six days in which to work at secular business, but God claims the seventh as His own. "In it," He says, "Thou shalt not do any work." Exodus 20:10. The servant of God will call sacred that which the Lord calls sacred. Thus he will show that he has chosen the Lord as his leader. The Sabbath was made in Eden, when the morning stars sang together, and all the sons of God shouted for joy. God has placed it in our charge. Let us keep it pure and holy.

The Tithe

The men connected with the institutions of God's appointment should be careful to acknowledge Him in all their ways. To Him they owe their intellect and all their capabilities, and they are to acknowledge this. As did Abraham, they are to pay a faithful tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it is to rob God. Every one should freely, willingly, gladly, bring tithes and offerings into the storehouse of the Lord. In so doing he will receive a blessing. There is no safety in withholding from God His own portion.

The Lord says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast the fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." Malachi 3:8-12.

Dangerous Temptations

Subtle, dangerous temptations will come to the physician who believes the truth for these last days. That which would be condemned in a worker of another class is supposed to be admissible in him. Thus a multitude of sins are covered up, sins which are registered in the books of heaven as a departure from Bible principles. In stead of being careless and familiar, he should act wisely, discreetly. Our sanitariums must not be made a subject of criticism because of a careless familiarity shown by the physicians and the nurses. Temptations of this kind the physician may resist if he understands his peril and clings to his Saviour, living out the Word of God in every respect. If true to the Word of God, we are on the side of Christ, on the side of the loyal, holy angels, we stand under the shield of Omnipotence. Of whom, then, should we be afraid?

There are those who cannot appreciate the gospel of Christ sufficiently to practice it in every line of their work. These will criticize. Those who are superficial and selfish do not know God or Christ by an

experimental knowledge, and they are always faithless. In their eyes small obstructions appear as mountains. There is always a lion in the way.

The Lord will give the Holy Spirit to all who ask Him in faith. He calls for men to act as gospel ministers, to act as physicians, whom no flattery can cause to swerve from the trust. Ministers and doctors are to be under the rule of God. He in with heart the Holy Spirit bears rule will follow the example of Christ. The life, the character, will be so Christlike that it will roll back the unjust reproach from the pure truth of God.

Ms 163, 1897

The Third Angel's Message

Stanmore, Sydney, New South Wales, Australia

December 17, 1897

"Ye are laborers together with God; ye are God's husbandry: ye are God's building." [1 Corinthians 3:9.] Our building may be erected upon the true foundation, and composed of the most precious material—gold, silver, and precious stones. These are as durable as eternity. But though unseen influences guide the current of the life, there is still need of the co-operation of the human agency in his individual action with the divine. The Lord is pleased to honor men in making them fellow workers with Himself, that humanity may touch humanity, and the divine Worker, with man, lay hold upon infinity. Thus the structure goes up. The forces are working, and the enlightened perception of man recognizes a power working within him that is subduing him, soul, body and spirit, the results of which are to last not only for time, but for eternity.

The warfare of the Prince of life with the prince of darkness is very trying and humiliating to the conscientious soul, but if God's plans are prayerfully and carefully carried out, those who have the light and a knowledge of the Word of God, in this age when such open and universal contempt is placed upon His law, when it is frowned upon by priests and rulers and despised as was Christ when He was upon earth, rise with the loyal and proclaim the third angel's message.

John was directed by the "Alpha and Omega" [Revelation 1:11] to a people who in the last days were making void the law of God. But these churches, who have drank deeply of the wine of Babylon are to receive a startling message of truth which will reveal to them their true position. The loud cry, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," has been, and will again be, given. [Revelation 14:8.]

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his make 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." [Verses 9-11.]

This is the judgment appointed in that great day to be executed upon all who have deceived the inhabitants of the earth and caused them to believe the fatal lies that have been presented as truth. This is plainly brought to view in Revelation 13. Let all, who will, read this definite explanation of the apostate power against the law of God: “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 the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.” [Verses 6-10.] Read to the close of the chapter.

In (Revelation 14) John beholds another scene. He sees a people whose fidelity and loyalty to the laws of God’s kingdom, grow with the emergency. The contempt placed upon the law of God only makes them reveal more decidedly their love for that law. It increases with the contempt that is placed upon it. This commandment-keeping people place in song the declaration of their faith as did the psalmist: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” [Verse 12.] Their happy voices are upraised as they echo the words of the psalmist, “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 all thy righteous judgments. I will keep thy statutes, O forsake me not utterly.” [Psalm 119:1-8.]

“Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually forever and ever. And I will walk at liberty; for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved: and I will meditate in thy statutes.” [Verses 41-48.]

“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 meditation. 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 to my mouth! Through thy precepts I get understanding: therefore I hate every false way.” [Verses 97-104.]

“It is time for thee, Lord, to work; for they have made void thy law Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way. Thy testimonies are wonderful, therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth, and panted; for I longed for thy commandments. Look thou upon me, and be merciful

unto me, as thou usest to do unto those that love thy name. Order my steps in thy word. Let not any iniquity have dominion over me. Deliver me from the oppression of man: so will I keep thy precepts. Make thy face to shine upon thy servant, and teach me thy statutes. Rivers of waters run down mine eyes, because they keep not thy law." [Verses 126-136.]

Thus all can proclaim the third angel's message with heart and voice.

By the Lord's appointment, all the evil that is countenanced and vindicated by a nation—all the injustice and oppression practiced against God's people for the truth's sake, all the devices made to hinder and oppress them—will return upon themselves. Mark God's dealings with nations, as recorded in His Word. Selfishness and oppression practiced by one nation on another has always brought the sure result. That oppression which they have made others to suffer has come upon the oppressors themselves. One part of the nation rises up against the other part, and God allows that nation to destroy itself.

The most cruel despotism has been practiced by men against his fellow man, even in 1897. Those who have allowed officers to rule and govern by despotic power have created a spirit of retaliation, and this will react upon those who have caused pain and suffering to their fellow men. Those who for many years have been breaking down the commandments of God, trample God's law under their unholy feet, are being educated to despise everything like human law and restraint. Sin and violence and crime have created a condition of lawlessness that causes iniquity to abound.

Men who claim to be preaching the gospel of Christ teach that the law of God is not valid. The strive to make it void, and teach the churches the law of God, the foundation of His government in heaven and in earth, was crucified with Christ. A more fatal error could not be brought into existence. The curse of God, pronounced upon the transgressor of His law, will rebound upon those who have ventured to do wickedly. The eternal justice of God is working with an unseen power, bringing about events which, were men half intelligent in regard to the Word of God, they would recognize.

The transgressors of the fourth commandment have made the Sabbath to fit their own maxims and teachings. They declare that the first day of the week is the Sabbath, and are now making wonderful restrictions to show their reverence for a day that is but a common working day and has not one thread of sanctity in it. The observance of this day originated with the Catholic church, which has set aside the day that God gave to the world as a memorial of creation, and which defines who its Author is—the living God, who created the world in six days, who rested on the seventh day, and who sanctified and blessed the day of His rest.

The Protestant world has taken this child of papacy, and cherished it, and called it Christ's day—the Christian Sabbath. But it is a spurious sabbath, an idol, placed where the Lord's day should be. And, like Cain, the transgressor is exceedingly angry because the whole world does not regard it with the sacredness of the Sabbath of the Lord.

God's people must awake. Young men need to enter more deeply into the study of the Word. Obedience to the Word will follow. Probationary time is given us, not to secure our own pleasures, ease, and the praise of human beings. It is given us to honor and glorify God. We are to overcome selfishness. We are instructed in the Word to consider our eternal interests. Allegiance to God will

impress upon each Christian his duty to humanity. All who love God will keep His commandments, for this is the sign God's children bear to distinguish them from the world.

"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 the Sabbath therefore: for it is holy unto you: everyone 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 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 it is 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 everlasting gospel is to be proclaimed. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made the heavens, and earth, and the sea, and the fountain of waters." [Revelation 14:6, 7.] The attention of the people is to be called to the long neglected oracles of God. All kindreds and nations and people are to be aroused. Their minds are to be stirred, their attention called to the Word of God. Men are to hear the message that proclaims the soon coming of Christ. All are to open their eyes, and unstop their ears, and hear the message of the first angel, "Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters."

That God who made the world is the only object to whom human beings should bow. God has not given to human beings, the power to claim homage to themselves. He has given to none the power to become an object of worship. "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and he saith unto him, All these will I give thee if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him." [Matthew 4:8-11.]

Here we are taught that finite man is not to be placed where God should be. He is not to be honored as a god, or to be bowed down to. "Worship him that made heaven and earth, and the sea, and the fountains of waters." [Revelation 14:7.] The man of sin is worshiped in the person of the pope, and his representative, the cardinal. But God has not given this power to pope or prelate. The pope is not regarded by God as anything more than a man who is acting out in our world the character of the man of sin, representing in his claims that power and authority which Satan claimed in the heavenly courts.

Satan inspires these men who claim to be Christ's vicegerents upon earth. Prayers are offered to private saints in heaven for many favors. But these men are not in heaven. They lie in their graves until the coming of the Son of man in the clouds of heaven. Mary, the mother of our Lord, has not been raised. She is waiting the sould of the trump of God that shall call the dead from their prison house. All the prayers offered to Mary fall to the ground. Mary's ears have not yet been pierced by the sound of the trump of God.

The question has been asked, Do you not believe that we should pray to the dead apostles and saints? No; for this would teach for doctrine not a "Thus saith the Lord," but the thus saith of the man of sin, "the son of perdition; who opposeth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." [2 Thessalonians 2:3, 4.]

"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: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [Verses 7-12.]

Read chapters four and six of the prophet Hosea. Those who trample upon God's law make human laws which they will force the people to accept. Men will devise and counsel and plan what they will do. The whole world keeps Sunday, they say, and why should not this people, who are so few in number, do according to the laws of the land? Because they are blinded by error, because they take their words from the lips of the priests and the human law makers, they suppose that it does not matter if they do not keep the law of God instituted in Eden, when the foundations of the earth were laid, and all the sons of God shouted for joy. God's memorial was then given to man, that he might honor the name of the living God who made the world in six days and sanctified and blessed the day of His rest.

God proclaimed the Sabbath made in Eden as the Sabbath that was to endure forever. Exodus 31:12-18. "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. But because the Lord love you, and because he would keep the oath which he swore 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 commandments to a thousand generations." [Deuteronomy 7:6-9.]

The Sabbath is to be a sign between God and His people. "Verily my Sabbaths ye shall keep: for it as a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." [Exodus 31:13.] This is Bible sanctification.

Those who teach for doctrines the commandments of men make void the law of God through their tradition. Said Christ, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put in 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. Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled." [Matthew 5:14-18.]

Just as long as the heavens remain above us, and the earth is beneath our feet, there can be no semblance of excuse for any power in heaven or earth to change the law of God. “Whosoever therefore,” continued Christ, “shall break one of these least commandments, and shall teach men so, the same shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [Verses 19, 20.]

“As it is written, 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 together 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. Whose mouth is full of cursing and bitternness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes.” [Romans 3:10-18.] The eye of Him who sees the present condition of things has portrayed the state of things existing in the world and the church today. Psalm 14:1-4. And what has brought about this terrible condition? It is the making void of the law of God.

The men who have the oracles of God, not only break the law themselves, but teach those who would investigate and obey the light to do the same. The men who claim to be teachers deceive the people as did the leaders in Israel in Christ’s day. He, the great Teacher, was in the world; He was the light of the world; but Satan interposed his hellish shadow between Him and the souls whom Christ came to save. When accused by the Pharisees, He said, “Ye make void the law of God by your tradition.” “Ye teach for doctrine the commandments of men.” [Matthew 15:6, 9.] Again He said to those so-called teachers, “Ye are both ignorant of the Scriptures and the power of God.” [Matthew 22:29.]

Satan is continuing the work on earth that he commenced in heaven. He leads men to transgress the commandments of God. The plain “Thus saith the Lord” is put aside for the thus saith of men. The whole world needs to be instructed in the oracles of God, to understand the object of the atonement, the atonement, with God. The object of this atonement was that the divine law and government might be maintained. The sinner is pardoned through repentance toward God and faith in our Lord and Saviour Jesus Christ. There is forgiveness of sin, and yet the [law] of God stands immutable, eternal as His throne.

There is no such thing as weakening or strengthening the law of Jehovah. As it has always been, so it is. It cannot be repealed or changed in one principle. It is eternal, immutable as God Himself. To “honor” or “dishonor” it is but the speech of men. The law is to awaken respect and honor in the minds of the human family. Christ honored the law of Jehovah by giving it His implicit obedience. The law of Jehovah was always holy, just, and good, and complete in itself. The law is altogether a different thing from what men in their ignorance have considered it. It is because of Satan’s falsehoods that such blindness exists in regard to the law.

The law of God was given for the human family, and in punishing sin, Christ reveals His holiness, and His love even for those whom He has punished. Men did not obey the Word of God in this world, and because He loved them, He gave them a probation; He gave them His only begotten Son to bear all the guilt of their transgression. If they refuse the expensive offering of heaven, and will not obey

His commandments in their life-time, while wholly dependent upon God; if they show no gratitude and love by keeping His commandments, Christ can do no more for them. But if they will receive the Son of God, believe in Him, they will find their way back, through Jesus Christ's own merits, to the place of sons and daughters of God.

Ms 164, 1897

The Southern Field

"Sunnyside," Cooranbong, New South Wales, Australia

March 2, 1897

I have been deeply stirred during the night season. I was in a meeting where were present men to whom have been entrusted large responsibilities. I cannot now write as fully as I would like to do, because I have not the strength, but I have words to say that I dare not leave unsaid. One stood in our midst and said to Brother Olsen, Brother C. H. Jones, Dr. Kellogg, and several others: "There is a large work to be done in lines that the Lord has laid out before you—a work that has as yet scarcely been touched. I have sent my message to you, and what have you done for the Southern Field, for the colored people? What have you done with the means solicited for that field? <Some are guilty. They> have robbed this destitute field of the means that God designed should come into it. The money brought in, in response to the appeals made in behalf of the Southern Field was just as much set apart for that work as is the tithe for the support of the ministers. Why did you divert that means to other purposes? What facilities have you set in operation to save the souls of this down-trodden people? Why has the Southern Field been passed by on the other side as though its people are not worthy of saving? Why have you not heeded the appeals made, and brought your means into the treasury?"

God is displeased with your unfaithful stewardship. The books prepared to bring in a revenue for that field might have helped largely; but dishonest measures were used to obtain the control of these works, that other interests might be advanced. God hates this dishonest dealing. He cannot sanction such artful scheming, such dishonest practices. He now calls for these very facilities to be appropriated where He designed they should be.

Mismanagement, wrong methods, ill advised movements, have brought a reproach upon the work and cause of God, and these matters need to be adjusted. The book work needs to be cleansed of every artful intrigue. Those who have stood at the head of this unjust dealing will never be clean in the sight of God until they restore that which they have taken away. They are held responsible for the work that might have been done, but is not.

The use of means in lines which will make a good showing is right, but not until you have done the work the Lord has appointed you to do in the field that has been so manifestly neglected. The Lord says, "Their suffering, their poverty, their degradation, has come up before me. I have heard their cries, I have seen their neglect. I have called your attention to the field. But the means you should have used to advance the work there, you have appropriated to more pleasing work, more promising fields—fields that have not such necessities, and will reveal no better results."

The Southern Field is a hard field, a very unsightly field, because it has been so long uncultivated. All who take hold of the work in the cause of God and suffering humanity will have to be one in their designs and plans. They will have plenty of trials and discouragements to meet, but they must not allow these to hinder or dishearten or handicap them in their work. In love for Christ who died to save this poor, down-trodden people, in love for the souls of the perishing thousands, they are to labor for this worse than heathen country.

Brethren, you have a work to do which you have left undone. A long neglected field stands out in plan view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field.

God sent a message to Nineveh by His servant Jonah, saying, “Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.” “And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days’ journey. And Jonah began to enter into the city a day’s journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown.” [Jonah 1:2; 3:1-4.]

When the people of Nineveh humbled themselves before God, and cried to Him for mercy, He heard their cry. “God saw their works, that they turned from their evil way; and God repented of the evil that he said that he would do unto them; and he did it not.” [Verse 10.] But Jonah revealed that he did not value the souls in that wretched city. He valued his reputation, lest they should say he was a false prophet. He said, “O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou are a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.” [Jonah 4:2.] Now when he sees the Lord exercise His compassionate attributes, and spare the city that had corrupted its ways before Him, Jonah does not co-operate with God in His merciful design. He has not the people’s interests in view. It does not grieve him that so large a number must perish, who have not been educated to do right. Listen to his complaint:

“Therefore, now, O Lord, take I beseech thee, my life from me; for it is better for me to die than to live. Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.” [Verses 3-6.]

Then the Lord gave Jonah an object lesson. He “prepared a worm when the morning sun rose next day, and it smote the gourd that it withered. And it came to pass, when the sun did rise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored; neither madest it grow; which came up in a night, and perisheth in a night; and should I not spare Nineveh, that great

city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [Verses 7-11.]

In the history of Nineveh there is a lesson that you should study carefully. This lesson is to learned for yourselves, and in regard to your relation to the Southern States. You must know your duty to your fellow beings who are ignorant and defiled, and who need your help.

The Southern Field is a hard field, but is this any excuse for your doing scarcely anything in it? Let us read the eighth and ninth chapters of 2 Corinthians. Study and heed these lessons, for you need such examples kept ever before you. The Lord is not pleased with you treatment of the Southern Field. And after the Lord has called your attention to your neglect, your wrong has been increased in your management of the books. The entire profits of these books should have been used in that destitute field. But deception has been practiced, and the means which the churches have been told to use in bettering the condition of the Southern Field, they have appropriated to fields that have had much better advantages in every way. Will you be prepared to meet this neglect in the judgment? The Lord now calls upon you to do more than begin where you ought to have begun years ago. You have restitution to make of that means which you have diverted from the field.

You have done this work notwithstanding the light that has been given you and kept before you. Not only did the design for this work originate with God, but the facilities were His, and were to be found in His treasury. God will reward according to the measure of the neglect shown for His purposes and His specified methods.

He designs that we shall educate the people how to work to sustain themselves. The insignificant measures employed in their behalf come up before God, in the destitute corrupted state of humanity. The apostle Paul could say of the primitive churches, "They glorified God in me." [Galatians 1:24.] There are many souls in the South who through well-directed labor may be converted, but the work must be conducted in different lines than in any other field in the United States.

What deep humiliation should be felt by those whom God has so greatly favored with His blessing of light, whom He has made the repositories of truth, the most sacred truth ever given to our world, but who have neglected their God-given work. What far seeing judgment would they now have, if at the heart of the work men had been careful to seek their counsel from God as to who should connect with His great work to prepare a people to stand in these last days "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12.]

There need be no dearth of means today for the advancement of the work, but the Lord has no pleasure in His people because pride and selfishness have expelled mercy and the love of God and their fellow men from their hearts. Wrong actions are clothed with a pretense of righteousness, which the Lord calls dissembling, false weights, unjust balances, and fraud. This is the iniquity of the people of God. They have not restored the pledge, nor brought back that which they have taken away. "Truth has fallen in the street, and equity cannot enter." [Isaiah 59:14.]

The deepest humility should be felt by those who have the privileges of enlightenment and education in missionary lines. The Lord God of heaven, by whom all actions are weighed in the

golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who in their destitution are spreading their cases before the Giver of all mercies and blessings. These people are perishing in their sins. As a people they are ignorant, <many> knowing nothing of purity and godliness and elevation. But among them are men and women of quick perceptions, excellent talents, and these will be revealed when once the Spirit of God shall turn their attention to the Word. But they need ministry, not in the Word alone. Those who would do God service in this field must go among the people.

There are those who, while they profess godliness, are not pure. They have corrupted their ways before God. And when these meet those who have no disguise for their corruption, they have so little sense of what constitutes a high and holy character, that they are in danger of revealing that they are of a class as degraded as their fellow beings of the Southern States. The people of the South do not need those to go among them who have not the love of the truth in their hearts, and who will easily yield to temptation, who, with all the light they have, will descend to the low level of the moral corruption of those they are professedly trying to save. This will be the danger of those whose minds are not pure; therefore be sure that men of steadfast principle be sent to work for God in this field.

In His providence, God is saying, as He has been saying for years past: Here is a field for you to work. Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work and at the same time show in their characters the high morality which it is the privilege of this people to attain to. Teach them the truth in simple object lessons. Make everything upon which they lay their hands a lesson in character building.

The South is calling to God for temporal and spiritual food, but it has been so long neglected that hearts have become hard as stone. God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out His Spirit upon those who will take up their God-given work.

Ms 166, 1897

Hopeful Words for Stanmore

December 1897

We are hoping that the Lord will indeed prepare the way in Stanmore for a church to be erected. But this movement of advance, we are learning, calls for the exercise of faith. Our only hope is in God. He can bring around results to suit His own purpose which will be to His own name's glory, and we will realize in the end He had our own good in view every moment.

"O ye of little faith," may be said of very many, but let it not be said of us. [Matthew 6:30.] We must have faith. We have the work to do to fight the good fight of faith. Faith is not sight. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] I think we are in just that position that the Word represents, exercising that faith and long patience we can scarcely take in. But after we have done our very best, we can at least try. The Lord proves and tests His people, sometimes in the very way that is most trying. We will not doubt God. We will not rob God of the honor due His holy name from every one of us, in continual trust and thanksgiving and praise for all His benefits. We will walk by faith. We will trust in God as His dear children who have been

kindly treated. We will not throw ourselves away from God in a pet and say, “I am discouraged. He doth not love or care for me.” This will greatly dishonor His holy name. We should all consider [that] this casts reflection upon God, and dishonors His holy name.

Let us, every one of us who is engaged in His work, be sunshiny Christians. We should reflect the bright beams of the Sun of Righteousness. We must talk faith, we must work in faith. Faith without works is dead, being alone. May the Lord greatly increase our faith; and if we continue to look unto Jesus who is the Author and Finisher of our faith, we shall grow in grace, and in the knowledge of the truth. We will trust in our Helper. We will lay our hand confidingly in the hand of God, and say, “I will follow Thee, my Saviour, wheresoe’er my lot shall be. Where Thou goest, I will follow; by Thy grace, I’ll follow Thee.” We must follow without fretting and throwing ourselves into disagreeable attitudes. Tell the workers they are gaining a good experience at this time. The Lord is our Helper. He is at our right hand to help us, to strengthen and bless those who put their trust in Him.

I wish I was this very morning where I could address the precious souls who are contemplating walking from henceforth in the way of the commandments of the Lord. This is a great honor for any soul. They can walk as honorable men toward God, saying at every step, “Then shall I not be ashamed when I have respect unto all thy commandments.” [Psalm 119:6.] No one need to consider themselves engaged in a work that will require their apologies to their friends, or to their relations, or to the world in uniting with Seventh-day Adventists. Christ gave His precious life. What for? The sole purpose that He might make it possible for men to come back from the side of the great apostate and choose for themselves to stand by the side of truth. God is truth. Coming back to their loyalty to God, in the keeping of His holy law, needs no apologies; but only a glad rejoicing in God that God so loved the world that He gave His only beloved Son that whosoever believeth in Him should not perish, but have everlasting life. Let every soul look unto Jesus, the Captain of his salvation, and consider that he is greatly honored by being at His side.

Treat the matter in this light always. All who will take the yoke of Christ upon them, take the work of perfect obedience, they yoke up with Christ. “Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, 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.]

All who surrender entirely to the Lord will realize that the words of Christ mean everything to them, “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.” [Luke 10:27.] We are individually under the yoke of obedience which Christ pronounces light. Every young man, every young woman, who places themselves in living connection with Christ, yoking up with Him, is yielding homage to Christ by returning to his loyalty to God in obeying all His commandments, and are connecting themselves with the greatest Teacher the world has ever known. All young men and young women who place themselves by the side of Christ, are greatly honored. They learn Christ’s meekness, Christ’s lowliness of mind, in willing homage to the plain “Thus saith the Lord.” They are learning Christ’s ways, they avoid the principal causes that bring mortification in disappointments that are sure to come to the high hopes of all youth who are not submitting their will and way to the Lord. Christ is all and in all to those who put their entire faith and trust in Him. A pure, good character may be attained through Christ alone, and in and through obedience to the Word he will not stumble. His youthful vigor will not be exhausted in eating the air. God will bless every youth who will love and

honor Him by keeping His commandments. “Great peace have they who love thy law and nothing shall offend them.” [Psalm 119:165.]

There are sources provided for all who love high and holy thoughts, provisions made that all may climb the ladder of progress heavenward. A heart under the impress of the Holy Spirit is full of sympathy and holy aspirations toward God, and the sure result is tender appreciation of all connected with us in this life by ties of relationship. Will this lead the one who loves and honors God to hide his faith, to smother his convictions in order to please his relations? No, for their sakes he will feel that their eternal well-being depends upon the course he pursues. He who is making straight paths for his feet is making straight paths for the feet that are looking to him, and following him. If he blunders, if he fails to confess Christ, he dishonors God, his Redeemer. His own heart, submissive to Christ Jesus, becomes a storehouse of persuasion and Christlike eloquence.

The soul who yields his heart to be worked by the Holy Spirit will be a living channel of light in the inculcation of the precepts and truth of the Word of God, winning others to obedience of the commandments of God. Those who are beholding us must first reverence the law of God as pure and binding upon every soul that lives on the face of the earth, and all will not obey the drawing of the Holy Spirit.

There must be in those who see a walking in that light, living in reverence to the commandments of God, which are the expression of the character of God, which character they must accept if they would become members of the royal family, children of the Heavenly King. The truth, the light, the righteousness of Christ must shine forth from them in distinct lines. There is nothing that God will accept as a substitute here. To walk away from conviction to avoid the cross is not only to impair but extinguish the inward striving of the Spirit of God in its power on the mind and will.

We ask in the name of Jesus to our friends in Stanmore, Who will be on the Lord’s side? “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” “This do,” said Christ, “and thou shalt live.” [Luke 10:27, 28.]

To all who would love, honor, and please God, we present to you the perfect obedience to the law of God. Give to all your friends an example in these things. Love to all.

Ms 167, 1897

No Man-made Tests Now

July 1897

In answer to the questions that have recently come to me in regard to resuming the reform dress, I would say that those who have been agitating this subject may be assured that they have not been inspired by the Spirit of God. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. The difficulties that we once had to meet are not to be brought in again. There must be no branching out now into singular forms of dress. New and strange things will continually arise, to lead God’s people into false excitement, religious revivals, and curious developments; but our people should not be subjected to any tests of human invention that will create controversy in any line.

The advocacy of the old reform dress proved a battle at every step. With some there was no uniformity and taste in the preparation of the costume, and those who refused to adopt it caused dissension and discord. Thus the cause was dishonored. Because that which was given as a blessing was turned into a curse, the burden of advocating the reform dress was removed.

There were some things that made the reform dress a decided blessing. With it the ridiculous hoops, which were then the fashion, could not possibly be worn; nor the long, trailing skirts, sweeping up the filth of the streets. But in recent years a more sensible style of dress has been adopted by the world, which does not embrace these objectionable features; and if our sisters wish to make their dresses after these models, simple and plain, the Lord will not be dishonored by their doing so.

A Uniform Style Not Needed

Some have supposed that the skirt and sacque mentioned in Testimonies, Vol. IV, page 640, was the pattern that all should adopt. This is not so; but something as simple as this should be used. No one precise style has been given me as the exact rule to guide all in their dress. Should our sisters think they must adopt a uniform style of dress, controversy would arise, and those whose minds should be wholly given to the work of the third angel's message, would spend their time making aggressive warfare on the outward dress, to the neglect of that inward piety, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Not to Be Our Present Truth

The dress question is not to be our present truth. To create an issue on this point now would please the enemy. He would be delighted to have minds diverted to any subject by which he might create division of sentiment, and lead our people into controversy.

I beg of our people to walk carefully and circumspectly before God. Follow the customs in dress so far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God. Place yourselves under the discipline of the living oracles of God, subjecting the mind to influences which form the character aright.

Living Issues to Be Met

We are nearing the close of this world's history. We are face to face with tremendous conflicts, storms of dissension of which few dream; and all our time and power of thought are to be centered on the living issues before us. God has tests for this age, and they are to stand out plain and unmistakable. It is too late now to become enthusiastic over any man-made tests. The great test for this time is on the commandments of God, especially the Sabbath, and nothing is to be brought in to draw the mind and heart from the preparation needed to meet it. The people of God will have all the test that they can bear. The Sabbath question is a test that will come to the whole world. We need nothing to come in now, as a test for God's people, that shall make more severe for them the test they already have.

The Work for This Time

There is a work which I call upon our sisters to take hold of, earnestly, perseveringly, and with prayerful contrition of soul. Search the heart; penetrate into the daily acts of life; work earnestly to weed out from the character the defects that exist. Christ has died for you, and you are to live as unto God. Let your reasoning powers, refined, purified, sanctified, be brought to God. The Lord requires the sanctification of the whole being. The mind, as well as the whole body, is to be elevated and ennobled. God has claims upon mind, soul, and body. “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.]

All must make the choice for themselves. “If the Lord be God, follow Him: if Baal, then follow him.” [1 Kings 18:21.] The principles that are adopted after careful consideration, will, if right, become a living, molding influence, which will take hold of the very depths of your nature, and will be as a well of water, springing up unto everlasting life, and overflowing the soul.

Exerting a Positive Influence

God calls upon every member of the church to adorn the doctrines of Christ our Saviour. A child of God, a daughter of the Lord, you are called upon to exert a positive influence for the right. It is your privilege to obey the living Word of God as a truly converted and transformed soul, to perform the highest service as a free, heaven-born spirit, to give evidence that you are worthy of the sacred trust that God has given you by sending His only begotten Son to die for you. If you believe in Christ as your personal Saviour, you receive every grace, every spiritual endowment, necessary for the perfecting of the Christian character. Show that you appreciate the sacrifice made for you, and regard it as too great to allow you to make a mock of your religious profession by being molded and fashioned after the world’s criterion. Put all there is of you, my sisters, into an effort to get as close as possible to perishing souls. See if you cannot, by a consistent, harmonious, all-round character, by the presentation of truth to individuals who are out of Christ, save some souls from ruin.

Why do I trace these words? Because I would have those who, under the Holy Spirit’s prompting, have adopted the Bible principle of action respect and reverence in their deportment the Author and Finisher of their faith. Make it the law of your life to eat, to drink, to dress, to do everything you do, to the glory of God. Let no influence or circumstance seduce you from conscientious, holy piety.

How to Meet the Test

The great conflict that is coming will be over the commandments of God. Then let us not spend as much time in the consideration of outward dress as of the inward adorning, the need of being clothed with the robe of Christ’s righteousness, woven in the loom of heaven. Be sure that this robe clothes you. Then as the test comes to you, this righteousness will go before you, and the glory of the Lord will be your rereward. This representation is better than genius or eloquence. It simplifies all the movements of the religious life, while it elevates the receiver. The religion of Christ never degrades the receiver, never makes a son or daughter of God rough, unkind, or uncourteous. It prepares the way for every emergency, and gives discernment to know temptation when it comes, even though disguised as an angel of light.

Let all seek the Lord most earnestly for that deep, rich experience that is to be found in preparing the heart to follow Christ wherever He shall lead the way. “If any man will come after me,” He says,

“let him deny himself, and take up his cross, and follow me.” [Matthew 16:24.] These words are to be weighed well. The man who wishes to follow Christ, who chooses to walk in His footsteps, will find self-denial and the cross in that path. All who follow Christ will understand what this involves.

Let our sisters conscientiously heed the Word of God for themselves. Do not begin the work of reform until you do. You cannot possibly change the heart. To get up a different style of dress will not do it. The difficulty is, the church needs converting daily. There are many things that will come to try and test these poor, deluded, spiritually-dwarfed, world-loving souls. They will have deep trials. Let there be no man-made tests, for God has prepared to prove and try them. If they will heed His admonitions and warnings, humble their souls before Him, and let Him be the object of their worship, He will receive them graciously.

The working of the Spirit of God will show a change outwardly. Those who venture to disobey the plainest statements of Inspiration will not heed any human efforts made to induce them to wear a plain, neat, unadorned, proper dress, that will not in any way make them odd or singular. They will continue to expose themselves by hanging out their colors to the world.

There are those who will never return to their first love. They will never cease to make an idol of self. With all the light of the Word of God shining on their pathway, they will not obey His directions. They will follow their own tastes and do as they please. These sisters give a wrong example to the youth, and to those who have newly come to the faith, for they see little difference between their apparel and that of the worldling.

To those who are making self their idol nothing in the line of human tests should be presented, for it would only give them an excuse for making the final plunge into apostasy. Such do not know whom they are serving. Knowledge and power belong to God. The ignorantly guilty must learn their condition. We must wait patiently, and not fail or be discouraged, for God has His plans all arranged. While we are burdened and distressed, but waiting in patient submission, our invisible Helper will be doing the work we do not see, and will bring to pass in His providence events which will either work reformations, or will separate these half-hearted, world-loving members from the believers. The Lord knows about every case, and how to deal with each. Our wisdom is limited, to a point, while infinite wisdom comprehends the end from the beginning. Our whole term of probation is very brief. A short work will be done in the earth. God’s own tests will come; His proving will be sharp and decisive. Let every soul humble himself before God, and prepare for what is awaiting us.

Let these conscientious sisters, who would enter upon the work of dress reform, walk circumspectly, and work in a manner that will correspond with the burden of the message for this time. The surrender of heart, soul, and mind in obedience to the commandments of God is as a thread of gold, binding up the precious things of God, and revealing their value in the time of trial.

Therefore I say to my sisters, Enter into no controversy in regard to outward apparel, but be sure you have the inward adorning of a meek and quiet spirit. Let all who accept the truth show their true colors. We are a spectacle to the world, to angels, and to men. False prudence, mock modesty, may be shown by the outward apparel, while the heart is in great need of the inward adorning. Stand ever committed to the right.

The Real Test

Do not look around to see if there are not tests that can be brought upon God's people. God has given a test—the Sabbath of the fourth commandment. "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." [Exodus 31:13, 16, 17.]

All who bring to the observance of the Sabbath a heart consecrated to God will find that the day God has sanctified is more to them than they had any idea of. "I am the Lord that doth sanctify you." [Verse 13.] "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.]

Ms 168, 1897

The Avondale School

[November 1897]

We are now drawing near the close of our school. The school was opened April 28. We did not any of us flatter ourselves that we should have a large number of students. There were obstacles presented that made the school question a doubtful matter, but we have worked steadily to the point, notwithstanding discouragements have come in various lines. We knew from the light given us of God that we must work in different lines than our schools have hitherto been conducted. We must withdraw from our cities, which are becoming very much as demoralized as in the days of Noah and as were the inhabitants of Sodom.

We were not for a moment in doubt in reference to the proper location of our school, because the Lord gave decided evidence where this should be—some distance from our cities. We thank the Lord that notwithstanding the many objectionable features that have been dwelt upon by some who did not hesitate to express their unbelief, we moved forward in the fear and guidance of God. If all would, in their words, do God service, what great good they might do in helping to push to car up the steep ascent! "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8.

The burden was very heavy upon me. I felt a deep interest that every student should receive the blessing of God during this first term of school. Our prayers were offered to God most earnestly for the Lord to send us the proper persons, who had experience and wisdom coming from God, properly to instruct the youth in obtaining an education and a knowledge of the Word of God, because inspiration has stated that the fear of the Lord is the beginning of wisdom. After earnest prayer, there was an assurance that proper help would come, and the Lord did provide for us.

We have been much blessed in the efficient help we have received from Brother and Sister Haskell. We feel deeply grateful for these experienced workers. All who have attended the school have had every opportunity of feasting upon the most precious food from the Word of God taught in its

simplicity. The crib has not been placed so high that the minds and hearts of the students could not see and feed and digest the precious food for the soul, and the testimonies in our meetings declare that these souls have grown thereby. The help the Lord has sent in Brother and Sister Haskell has been appreciated.

After a time Brother and Sister Hughes came. He was to work as principal in the school, and be a manager out of the school in educating the students how to labor—to fell trees, clear the land, plow the ground, prepare the soil for the crops, trim the trees in the orchard, and sow the seed preparatory to the harvest. And in this class of work they were to learn how to become Christians, for these useful branches of practical labor all have a lesson for the students to learn. There are souls that need cultivation and firm discipline, just as the soil they are working needs cultivation. Children have been indulged to do about as they pleased. Some have a cold, lifeless religion.

We are very grateful that the Lord has been working human minds. We know this is the case, and with hearts of grateful thanks we have rendered praise and thanksgiving to God. We have tried to keep before the students in our school that all had strong tendencies to be careless and irreverent, and they may easily become demoralized. There are those whose hearts are tender and contrite. The soil of the heart is prepared for the reception of the precious seeds of truth. These have manifested a tendency to grow upward.

The gospel in both Old and New Testaments has been most earnestly and interestingly presented. The gospel feast is spread and the invitation is given to all to sit at the supper so abundantly supplied for all who will come. No one can be made to eat and feast on spiritual food, and no one will become an all-round Christian without himself being a grateful partaker of the gospel feast. All who fully yield obedience to the call, “Come; for all things are now ready” (Luke 14:17), are highly privileged with precious opportunities for spiritual development and training.

Dews of grace have been falling upon the soil of the soul, freshening the precious plants of truth and preparing the soul, through a new experience, to develop growth. In those who have been careless, reckless in regard to their eternal interest, the soil has been softened; and those who have been lovers of pleasure more than lovers of God have, we are assured, felt the Holy Spirit striving with their hearts. The Lord Jesus has been in that schoolroom every day, ready to mold and to fashion the character of every youth for the glory of God, and their own eternal good.

We have seen the moving of the Spirit of God upon hearts, and may these dear souls have moral courage to take their stand on the right side in this spiritual crisis with them. To the striving soul, God says, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” Isaiah 27:5. If he will obey, the praying, believing, determined soul receives strength from the Source of strength, and receives from Jesus Christ, the Sun of Righteousness, an imputed power and grace. Then it is known to what party he belongs for he stands under the bloodstained banner of Prince Immanuel.

We have moved by faith to make improvements. Two school buildings have been erected. One only has been finished; the second is only enclosed. Our meetings were held in a loft over the mill. We were surrounded with furniture and all kinds of things that had been used in the school, for it was the only place where they could be stored. This situation was not calculated to give heavenly thoughts, and I felt when we entered the building that it would be only for a few weeks, until it

would be decided to build a house of worship. In cold weather the large cracks made it quite uncomfortable and not safe for those who were not strong. When the second building was erected we saw that with one hundred pounds we could add a second story to accommodate the students and also have a good-sized room for meeting purposes. From the commencement of the school the meetings were held in the second story of the second building. This has been highly appreciated, but the room is crowded full and the iron roof makes it oppressive in warm weather.

Ms 169, 1897

God, Not Men, To Be Our Counseler

“For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” Romans 8:14-16, 17, 18.

The Lord has a wider outlook for men than they themselves can discern and that the educators of youth can take in. There is no living mortal, youth or man, whatever his experience of his influence, his learning or his supposed sharp intuition, that can make his chalk line for any other man to walk on. He may be in the highest place of responsibility, yet he must not in any sense lord it over his fellow man and think he can command or mark out what another man shall do. Although Noah, Job, and Daniel were in the land, they cannot save son or daughter; they can only deliver their own souls by their own righteousness.

We each have a responsibility to bear for our individual course of action. We need individually to consider our course, to take control of the time, the mind, the conscience. No one is to tell another what he shall do or what he shall not do, for we are under the control of God. The pupil is to learn all that is possible for him to learn from his teachers, but never to be under domination, for that human mind is God’s property, not to be bound about to do any man’s will. We have one Master, which is Jesus Christ. Every heart and mind should be lifted up to God.

“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 [doubting]. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.” James 1:5-8.

There is a divine life proffered to every blood-bought soul. The capabilities of that soul God alone knows. Every life must answer to the touch of God and be bound up with God. No human mind should dare take the responsibility of his finite mind guiding or controling the mind of the Lord’s servants and making them his servants. God Himself understands the experience every individual soul is to gain to do his appointed work.

Times of perplexity are before us. This is the description: “The sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21:25, 26. There will be wars and rumors of wars. There will be religious oppression. A voice comes through the past to the stormy future saying, “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Verse 28.

All may take courage by lifting up their heads. When we look away from man to our Redeemer, there need be not a bit of fear, or of heart and hands hanging down; no fear that the work waiting for us will be drudgery. Every man who is faithful to God will be faithful to his fellow man. There is no fear that such an one will be discouraged for want of appreciation. The unselfish heart always leads to unselfish purpose. If firmly connected with God, the heart is of courage in the Lord, and is satisfied that his labors are not in vain in the Lord.

The Lord gives honor to whom honor is due. Finite judgment will judge from its own human standard. A man oft makes mistakes, in his own wisdom, in apportioning certain work for men to do which he supposes they can do, and is disappointed when they do not fill the bill. Then the man is discouraged by being blamed. He is fully conscious of his lack of success in his efforts in temporal lines, and thinks he will fail in doing God's service. That man has had someone take the responsibility of outlining his work for him, and the time and courage lost may be very hard to win back. There are men who have felt they would do all possible to obtain a fitness in educational lines. They have entered Battle Creek with a full determination to give themselves to the opening of the Scriptures to others, and to the ministry. They have been encouraged with flattering presentations to become doctors. There has been a great dearth of ministerial workers.

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They that "follow on to know the Lord" shall know that "his going forth is prepared as the morning." Hosea 6:3. He that is unfaithful in the least will mar his conscience and separate himself from God. Unless he repents, even in the least dishonesty, he will go on in this course of action to become unfaithful in much. No one will now plead ignorance of what constitutes sin. All sin—the least to the greatest sin—is transgression of the law of God.

We shall have temptations as long as Satan lives, but the Lord Jesus has promised, "all that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. All who will may come to Him for refuge, for strength and power. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. How little we honor God in doing this! How readily we complain and murmur, as did the children of Israel. We appeal to human beings. Letters come clear across the continent to me and to others for our prayers and our advice and our counsel.

Christ says, "Come unto me." He is close beside you. He wants you to ask Him. Many seek to every source but the true one. Here there is a great weakness, a great dishonoring of their God. The invitation comes from Him who has united humanity with His divinity, that He might save to the uttermost all who come unto Him. "Come," is the invitation. "Come, ... all ye that labor and are heaven laden, and I will give you rest. Take my yoke upon you (the yoke of obedience to all God's commandments and of restraint from being Satan's channel of sin, and a wrong example before other souls to perpetuate sin), 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 would not be all this complaint and mourning and sadness because of being led astray from right doing if you were wearing Christ's yoke of obedience and restraint. You would not be left to walk in the sparks of your own kindling. You would not feel that you are left to devise and plan for yourself. You would strive most earnestly, as did Jacob, for the blessing of being taught of God. You

would read the Word; you would study the Word; you would increase in intellect in searching the Scriptures.

“The entrance of thy words giveth light; it giveth understanding to the simple.” Psalm 119:130. This does not mean those who are termed foolish, but those who feel their need of counsel from God, who realize their own weakness and come to God for enlightenment. They never solicit Him, in their sincerity and soul hunger, in vain.

You know to whom to go to light your lamp. It is to Jesus Christ, the light of the world. You are not to send across the broad waters, soliciting help from those who have no help except they receive light and peace and grace from the Source of all light, all righteousness. Shall they seek that help for you? Without help from the same Source to which you are invited to come, they would be as weak and destitute as yourself. When the brazen serpent was lifted up in the wilderness, all who had been bitten with the fiery sting of the serpent were bidden to look, and all who looked were healed.

Ms 170, 1897

“Great In the Sight of the Lord” (Meditations on John the Baptist)

Cooranbong, New South Wales, Australia

April 21, 1897

“For he shall be great in the sight of the Lord.” Luke 1:15.

I have been contemplating the case of John the Baptist. The history of his birth is given in Luke 1. An angel of God appeared unto Zacharias while he was ministering in the priest’s office before God, and “when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth.

“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (before the Lord Christ) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” (Luke 1:12-17)—prepared to receive and believe in Christ as the Son of God at His coming.

John had not rich parentage to make him great because of riches. He was the son of a poor priest. He was born in a little village among the hills of Judea. His life was a singular one. He lived in the wilderness. After his birth the father of John was filled with the Holy Ghost and prophesied. “And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.” Verses 76-80.

This is the record of the life of John. Now the question is answered, why John was called great in the sight of the Lord. Matthew 3:13-17.

John's message was a clearcut message of reproof of sin and all hypocrisy. And all the universe of heaven was watching with intense interest the preparation through the prophet John for the mission and work of Christ. Before John's birth, the angel Gabriel was sent to Zacharias, the father of John, to outline the life and work of John, and to give the encouraging testimony [that] he was to be a great man in the sight of God.

Some will judge from human appearance and say, I do not see anything very great in the life of John. The way human wisdom looks upon such a work as John was permitted to do—as it was positively stated he would do, to go before and prepare the way for the first ministry of the gospel of Christ—reveals the short measure of human wisdom's estimate of greatness as compared to Infinite Wisdom's estimate of the value of true greatness.

Some men, who in their own estimation are supposed to be doing a grand and wonderful work and place themselves in the very highest seat, are not pronounced great in the sight of God. There are two specimens of greatness. What makes men great in the sight of men? Birth, money, talents of intellect. Greatness in the sight of men because one is born of parents who have occupied distinguished positions is of little real value if the child owes its greatness to birth of men of renown and is not rich toward God.

Money is one great thing that makes men accounted great. How much of that money is obtained through scheming, through unjust weights and measures, and through hoarding money that God has entrusted to them as stewards of His goods, whereby they may bless humanity? The Lord calls for His own to be placed in His treasury, to relieve the poor of God's heritage, and to advance His kingdom. But the moneyed men say, No, we will not. And do they? They let the Lord's money increase to millions and in their hearts despise men who have not the amount of hoarded treasures that they have heaped to themselves through injustice and oppression of the poor, while they have closed their selfish hearts to the suffering necessities of the human family starving in poverty.

All they have is God's money, and the cries of the suffering ascend to heaven. In their distress they call upon God, and all their tears, all their hunger and nakedness and wretchedness, all the suffering that has come through the devising of men to make themselves millionaires, will be as is represented in James. The end is near, right upon us, and when the denunciation is made, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." James 5:1-3. See also verses 4-8.

There is a greatness that will not in the day of God be coveted by any person who in human wisdom has glorified these men who have, many of them, obtained their Lord's money through robbery and deceit of the poor and needy, and turning away the stranger from his right. The Lord has been a witness to every unjust transaction. Where will the lauded great men be on that day when "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 26:21)? "Your riches are corrupted, and your garments are motheaten." [James 5:2.] While poor suffering fellow beings were naked and you

highly exalted because you were rich, you have left your poor fellow creatures to hunger and cold and nakedness.

But look, the scene changes. That God who has seen every unjust action in the market places, in all the confederacies of evil, will give to every man according to his works. Hear this: “Go to now, ye rich men, weep and howl for your miseries that shall come upon you.” [Verse 1.]

Hear their insane ravings, as the rusted gold and silver eat their flesh as it were fire. The storehouses of grain, the vast treasuries of produce are corrupted, while thousands have been starving for the very necessities of life. Oh, what a multitude will rise up in the judgment and charge back upon these supposed great men their sinful robbery of the poor! And many of these robberies were committed by men whose names were on the church books. “The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.” James 5:4. Oh, how the tables have turned! The voice of God is heard in condemnation, “Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.” Verses 5, 6.

Matthew 24:1-13; James 5:7, 8. The Lord would have His people a sharp, discerning, spiritually sharp-minded people. The worldly policy is not in any sense to be the policy or principle of God’s commandment-keeping people. Deuteronomy 10:17, 18.

Here are the requirements of God to His people. The Ten Commandments express the will of God and the duty of all men, and when the hearts of men are thoroughly converted they are brought into perfect harmony with the attributes of God, for this is always the effect of divine grace. In this harmony with God is spiritual life and efficiency and power. There is to be no divorcing of the interest of those who believe sacred truths, to take up and confederate with men of the world, or men of the church whom the world has converted to their worldly methods and plans. Deuteronomy 10:17. When men who have the light of truth and do not walk in that light but follow the sparks of the fire of their own kindling, they shall lie down in sorrow. God would have His people look to Him and derive their strength and power from Him and not trust those who are not obedient to His commandments.

It is the will of God that men should be set apart to minister in sacred service in various lines for Him, to preach the Word of God as did John, preparing the way of the Lord. There must be no binding up in confederacies with men; bind up in covenant relation with God.

The Lord is the shield of His people. He alone must be our strength, our sufficiency. He says to His people, “Fear not; ... I am he that liveth, and was dead; and, behold, I am alive for evermore.” Revelation 1:17, 18. “God is in the midst of her; she shall not be moved: God shall help her, and that right early.” Psalm 46:5. Our relation with God must be of a distinct character as a people waiting and watching for the Son of Man to come in the clouds of heaven. The church whom God loves and keeps as His commandmentkeeping people is as precious as the apple of His eye. The Lord saith, Do you know your privileges? Have you faith in God? Have you a living connection with God? Do we sense His love as light in the morning in the midst of the church militant, feeding each lamp with the golden oil of His grace, of His love? Zechariah 4; Deuteronomy 10:19-22.

The Lord has a specific work for every one of His people to do. This work is not to be confined to one or two created centers but is to be far-reaching. Men of God's appointment are to fulfill their obligations to God to do His service, bearing not the requirements of men, but through diligent searching of the Scriptures realizing their individual responsibility. They are to watch, to pray, to seek counsel of God, and be prepared to place before those whom they are seeking to save the pure, unadulterated motives which He has revealed to them as His stewards to set before others, to induce them to work for the Master.

"The fear of the Lord is the beginning of wisdom." [Psalm 111:10.] All men who seek this wisdom, asking in faith, will receive. God is no respector of persons. He looks with tender compassion on the stranger, the widow, and the fatherless. He delights to help them and requires that all who believe in Jesus Christ should imitate Jesus' example. Life and death are to be set before men nigh and afar off, and the strongest motives are to be brought from the treasure house to induce them to choose life by obeying the commandments of God. In keeping His commandments they choose life; disregarding His law, they choose death.

Now where does self come in? never independently. The Lord will be with His people. Every living agency that will be with God, willingly doing His service, God will be with him and work through him.

Ms 171, 1897

Diary, March 1897

Cooranbong, New South Wales, Australia

March 5 - 7, 1897

Sunnyside, Cooranbong, New South Wales, Australia

Friday, March 5, 1897

Friday morning. Cannot sleep past twelve o'clock. Arise and after a season of prayer commence my writing for African mail.

We expected Brother and Sister Haskell to be with us on the Sabbath, but we are to be disappointed. They could not come before Sunday. We have had our tent pitched for them. Then they can occupy the tent or our parlor. We have a carpet on the tent floor, a wardrobe, bureau, washstand, and bedstead in it, and a lounge and chair. We wish this servant of God shall find, if possible, a pleasant resting place which he can call home.

There need not and should not be a better provisioned table. There should be one who understands how to prepare food in the very best and most palatable style. This is not Sister Haskell's forte and she has not the person, of sufficient tact and time to prepare food as it ought to be prepared. There should be no stinting of good provisions on the table, for every one will have his strength taxed to the utmost.

March 6, 1897

Attended meeting as usual in the upper chamber of sawmill. I can but wish there were a more suitable place where we could assemble to worship God. There was supposed to be a missionary meeting held, but such meetings should not be held upon the Sabbath. There are not those present who can make these meetings interesting. Those who come to the Sabbath meeting come to receive the Bread of Life, and, as there is scarcely anything done in the line of missionary work, the breath of life is not brought into the meeting. There was a form and nothing more.

I opened the meeting by prayer, then I read an important article calculated to awaken in the heart an interest in seeking a preparation of soul by consecration to God, that He could use us in missionary service. Some bore testimony but it was a failure as far as missionary meeting was concerned. I returned sad and disappointed to my home, resolved that while I was permitted to be in Cooranbong the only meeting we have in the week should not be occupied with merely a form of words, making a revelation that they do not know what should constitute a missionary meeting. May the Lord forgive our people for their want of judgment and perception.

Sunday morning, March 7, 1897

Could not sleep past one a.m.

Ms 172, 1897

Diary, April 1897

Cooranbong, New South Wales, Australia

April 6 - 28, 1897

Sunnyside, Cooranbong, N.S.W.

Friday, April 6, 1897

Slept until half past two o'clock. This day, Friday, was a very busy working day, for all on the school ground, and also in my home. We send two carriages to meet Brother Herbert Lacey, his wife, Lillian Lacey, Sister Lacey's daughter Cressey from Tasmania, and her baby boy. We are inexpressibly thankful for the great goodness of the Lord.

Sunday morning, April 2, we were deeply burdened. We could not see our way through our difficulties. The cistern was in process of being excavated. It is a very large cistern and the eaves troughs are fixed to each building, prepared to empty the water received from the showers from heaven into the large reservoir. But the workmen must come from Sydney, and Brother Hare told me the sum of money was exhausted and the school building would not be ready. Sister Haskell, with pencil in hand, inquired how many he could use in the different lines of work, and the particulars were traced upon the paper.

I gave an appointment at the close of the Sabbath meeting that I would speak some things to all assembled. They came, quite a large number. We then set before them our situation: out of means, and no money to pay the many hands that could be employed.

I said, I will pay the wages of [Brother] Worsnop for two weeks to put his time and tact and strength to do his best; the same to Brethren James and Connell. I would give up Sara McEnterfer to unite with Sister Haskell and, with suitable help lay the floor. This was their own proposition.

Brother Connell said he had made a donation of three weeks' work. I said I would board him free. Brother James has a large family of children to support. He donated one week's work. Brother Woshnop donated one week's work. He also has a large family of children. This was all they should do. I would pay them for the second week's work, both Brother James and Brother Woshnop. Other donations followed, and thirty men, women, youth, and children seemed enthused. Thus the first day of the week began. Some were employed in cleaning out the new building, which was no small task. Some were working inside the building, some drawing and others shoveling the sand. Thus the work advanced.

All worked with a will—men, women, and children—for the school must begin at the appointed time. All seemed to do their level best and the building was so nearly completed that it was occupied according to appointment.

We assembled for the first time in the large dining room for a religious meeting. Our hearts were filled with gratitude to God that He had put it into many hearts to work diligently that the school should commence at the appointed time, April 28, 1897. Many donated their time, and many hands were employed all through the week past.

We had suffered many fears that Brother Herbert Lacey might not, in his weak state, come up from the exhausting fever. We have made his case a special subject of prayer. We wrote a few lines to him each day to call his attention to that which the Lord was ready and willing to do for him. The angels of God have presided over him all through his sickness, and when I saw Brother Lacey he was, although emaciated, doing much better than persons, usually, who are treated with drugs. We felt very grateful to our heavenly Father. My heart was broken with the sense of the love and goodness of God to us, when, if it had not been for the power of the great Restorer, we might be sorrowing over Herbert that he could no more meet with us. But he was with us, glad and thankful to the Lord for all His goodness and love. We had an excellent meeting.

The work began on the first day of the week and it was a very busy place in and around the buildings. Some remarks had been made in rather a light manner in regard to the lady carpenters, Sister Haskell and Sara McEnterfer, but they soon learned the use of the carpenter's hammer and how to drive the nails in the boards of the floor. While Brother James with a screw instrument forced these boards in position our lady carpenters nailed them fast.

There were some tired muscles at night, but all were cheerful and full of zeal and energy. They rested during the hours of sleep and arose refreshed in the morning. Brother Hare's courage rose, as his faith as well as our own began to realize the substance of things unseen. All seemed to do their work cheerfully.

Women acted their part, one handing the brick to another young lady in the cellar, who also handed the same to the bricklayer. When through with one line of work, they would lay hold on that which they could do, one piling up the brick, another lady worker sliding them down into the deep fifteen-foot vault for two men bricklayers to put the two tiers of brick in the cistern. Thus thirty hands were

employed in all the various lines of work. Heavenly intelligences were overseeing the work and cooperating with the workmen, men, women, and children. Thus the work went forward from one stage to another.

Our much respected Brother Tucker, eighty-three years old, worked day after day. He is a carpenter by trade. He did the handling of the paint brush, going over all the doors and window casings and frames. He worked in, so aptly and faithfully, wherever he could work, and continued his work as long as the rest, faithful and true to service.

The first week's work was done, and on Sabbath the church assembled in the pleasant, new, second building erected, in the dining room, which is of sufficient length and breadth to contain seats to accommodate about one hundred people. We thought about eighty were present the first Sabbath.

The second week there was still considerable work done, donated by men, women, and children. The second Sabbath we assembled in the new building. I spoke a short time from Revelation, (chapter 1), and related some incidents of our experiences in our mission work, given us of God to accomplish. Our meeting was most excellent. Brother Herbert Lacey assisted very acceptably in singing in the social meeting.

Brother and Sister Dean came in on Friday with their little girl. They wished to be present for the Bible instruction. They do not mean to burden any one. They seem to be willing to do any way if they can only have the advantages of the school for three months. If they can do this, they are more than pleased. They have been very successful canvassers, and they want their little girl educated in our school. They do not want to take her with them to be exposed to all kinds of society, and it is not often a place is found that is for the best interest of the child. Sunday we let them have our tent. They have pitched it on the school grounds near the place of interest. They took dinner with us Sunday. We took their breakfast to them this morning. They seem very much pleased with the school grounds. They took right hold of the work, which they see someone must do, and made themselves useful.

This day, Monday, April 15, 1897, Sara and I have been riding round to see if we could find vegetables for the school, but nothing but potatoes rewarded our search. The land is not cultivated much. We hope to set an example and make a change.

Monday, April 19, 1897

Cooranbong

The Lord is giving us favorable weather. We see now is the time to carry through with expedition the work begun.

Tuesday, April 20, 1897

Who does the Lord estimate as great in His measurement?

This morning there is no appearance of rain. Water tanks everywhere are empty. Water holes for cattle are fast being used up. We had appearance of rain yesterday, but there is none today. The sun shone brightly this morning, and at noon it becomes burningly hot.

Brother and Sister Dean and their little girl breakfasted with us. They will take care of themselves as soon as they can get things together. We will try to help them to be passably comfortable. They are nice, energetic people and will be a blessing to the church and school.

We are patiently waiting and working. We are yet only beginning to walk and work by faith. We pray and we believe, and we seek to do all things possible in harmony with our prayers. This is watching unto prayer—to pray and watch and patiently and perseveringly work, doing as well as praying. Our prayers and our alms united, even in our poverty, will be responded to by One who knows our situation, who sees our great need. Let the prayers and self-denying, self-sacrificing work go on. God knows our works as He knew the works of Cornelius. Our prayers and alms are coming up before God as a memorial, and I am not faithless but believing that the Lord will honor our faith.

Those who have manifested the spirit of unbelief that is in no sense inspired of God make our hearts sad indeed, because the treasure of the heart that is drawn upon is not valuable as gold, but is a mass of rubbish, which needs to be purified for the soul temple.

All men who are faithful stewards in the service of God will bring from the treasure house most precious things, new and old. They regard the Scriptures as communications from God, to be received, believed, and taken into the life practice, that they may be a blessing to others. All who really have genuine faith will study the Word most earnestly and prayerfully, hungering and thirsting for that Bread of Life which comes down from heaven, and which gives eternal life to all who eat of it. It is as if eating of the tree of life, which is for the healing of the nations.

“I am the bread of life,” said Christ. “He that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... For I came down from heaven, not to do mine own will, but the will of him that sent me.” John 6:35-38. Who of those who claim to believe the truth are walking in Christ’s footsteps?

April 28, 1897

Our school opened April 28. We had the opening exercises in the last building erected. We had more in attendance than we had expected. We felt very thankful to make so good a beginning. We were very much pleased to have Brother and Sister Haskell with us. Brother Herbert Lacey and his wife were with us.

We greatly feared that Brother Lacey would not be able to attend the meeting. But as soon as the fever left him and he could take nourishing food, his strength came to him quickly. He had not the effects of drug medication to overcome. The Lord is good and merciful. We praise the Lord that Brother Herbert Lacey was under the supervision of Brother Semmens. He was laborer together with God in this critical case, and our brother recovered. Many prayers were offered in his behalf, and the Lord has heard and raised up our brother. And He will help him in every time of need if he will trust in Him.

Brother Herbert has lessons he has learned to unlearn, and lessons of a different character to learn. I pray the Lord that our brother may be teachable. As one who takes a leading position, many of his ideas are sound and precious. [But] then some chaff has been sown among the wheat, which will be sown by him in other minds if left to himself.

I thank the Lord that Elder Haskell is here to guard the school. Notions and traditions will have sufficient weight in some minds that they will consider tares as precious wheat, and, unless teachers know for a certainty that the ideas they advance are truth, because they are something new, they will bring them in and without consideration sow the chaff of infidel sentiments. Their safety is to make no statements which shall set the students on a train of thought that will do them positive harm. The teachers should be sure to hug the shore and not launch their boat in any deep waters of skepticism, which makes shipwreck of faith. I am hoping that Elder Haskell's judgment will be respected.

The lessons of Christ are to be taught in a very simple manner. Bible history is to be made an interesting study. Under the influence of the Holy Spirit, the teachings of the apostles after the ascension of Christ was with power. They taught as did Christ, "as one having authority." [Matthew 7:29.] They were the means of imparting light and truth and the way of salvation through Jesus Christ. But the Word was less and less studied with deep interest, prayerfully. Then it was listened to less. It was casually perused. It was not fed upon as Bread from heaven to sustain spiritual life, and to keep the soul in health. The teachings of theologians, the ordinances of bishops, the decrees of councils, was the main interest. The Word of the only true and living God lost influence in public opinion. The word of finite man was regarded with far greater reverence than a "Thus saith the Lord," or "It is written."

When the churches departed from strict obedience to the Word, ceremonies were considered essential. The church walked in the shadow of human doctrines, teaching for doctrines the commandments of men. Then darkness came upon the church, because the commandments of God were rejected and tradition exalted. Then just as far as they forsook the commandments of God for church tradition, they were preparing for the mazes of popery. All Christians who bear the name Christians should watch, should pray, and be strong in the grace that is in Christ Jesus. Revelation 3:10-12.

I have had a very pleasant conversation with Brother Herbert Lacey. He is learning that he has much to learn.

Ms 173, 1897

Diary, June 1897

Cooranbong, New South Wales, Australia

June 18 - 30, 1897

June 18, 1897

Sunnyside, Cooranbong, New South Wales

This is preparation day, in which we are to prepare for the Sabbath.

Slept the past night until three o'clock, and then commenced my writing after a season of prayer. The Lord alone can be my helper, my strength, my front guard, and my rereward.

Sara and I rode across my paddock to see the road workmen were making to get to the school buildings. This work was not large. Four men have worked upon the road, uprooting trees, and cutting away and removing fallen trees. The recent rains have left the passageway to the school buildings next to impassable. Heavy loads of brick and timber have been drawn from the brick pile.

Our large horse broke through the crust and went down, and was nearly covered. The tackling was let loose, and with considerable effort he freed himself. The wagon had to be unloaded and pried out. The school students are, under the direction of Elder Haskell, building a log bridge. They think they will complete it for us to pass over securely to the meeting on the Sabbath. Sara and I could go only as far as the bridge-building. Here we found Elder Haskell as director or manager of a goodly number of students who were drawing down logs, cutting down trees, and filling in brush to bridge over the difficult water passage so that a team could pass safely. This was an interesting sight. This is a part of the educational process for the students. Elder Haskell and I visited but a few minutes.

Sara passed over the bridge on foot and did her business with Brother John Belle, my bookkeeper, and I waited her return sitting on a log. Earnest work must be done to complete the bridge. The road through my paddock was completed nicely. There is not time to do anything but a rough job on the road through the school land.

Sabbath, June 19, 1897

Sunnyside, Cooranbong, New South Wales

I attended the meeting in the school building, and the room was full with the exception of one seat front. Three more might have occupied that seat. When the design was carried out to put another story on the building designed for cookroom, dining room, and storerooms, we supposed the room would serve the purpose of meetinghouse some time, until money should come in to build a chapel. We thought our school would be very small the first term, but there are sixty students, besides six teachers. The students are an intelligent class who can receive benefit if they will. How they shall improve the opportunities with which they are not privileged depends altogether upon themselves.

We were approaching another holiday, the Queen's Memorial, and there were great preparations for processions and displays. Thousands of pounds were to be expended in honor of the Queen's reign. If the Queen had notified her subjects that this expression of appreciation should be devoted to suffering humanity, starving thousands without homes in India, in Africa, and all over the land [might have been helped]. What a memorial this would be to the closing up of her acceptable service for her country. Thousands of pounds were invested in decorations in Sydney alone, which proved to be almost useless, for there were showers through the day that made many of their exhibitions a failure. Thousands of people were compelled to leave the scene in consequence of the rain, and a vast amount of money had been consumed to no manner of good to any one.

Sabbath, June 19, 1897

Sunnyside, Cooranbong, New South Wales

The Lord blessed me with great freedom in speaking to a large assembly, for this place. The Spirit of the Lord was in our midst. I spoke from Ephesians first chapter, reading the entire chapter. I thank the Lord for the strength and grace He gave me on this occasion.

Sunday, June 27, 1897

Sunnyside, Cooranbong, New South Wales

Yesterday, Sabbath, June 26, I spoke to the church assembled at Avondale upon the talent of speech entrusted to us, of how to use to advantage this precious talent, and of the evil done through its abuse. The "form of sound words" is to be prized. [2 Timothy 1:13.] It is of high value if used to the glory of God.

All students should feel the [necessity] of bringing the Word of God into actual contact with souls for whom Christ has died, that they may, through the power and virtue of His merits, have eternal life.

Let us see ourselves in the light of the Word of God. Are we in spirit and practice representing Christ Jesus? Are we professing to be Christians, but misrepresenting Christ, and in our actions testifying that we know not the Man? Shall we continue in imperfection in the principles of our daily walk, because we do not have the spirit of meekness, of His lowliness of heart, but we act as though we were children of darkness and not of the light? Will Christ then say of us, "Ye are my witnesses"? [Isaiah 43:10.]

It will cost us something to be Christians. Many will have to change their spiritual circle. We will come into close relationship with Christ, into fellowship with the Father and the Son. Will not this be of the highest advantage to us? We need to feel much more deeply the dignity that Christ has conferred upon us in calling us to represent our Redeemer in this world of selfishness and darkness. We are to represent in character Him who pours His blessings into our hearts in rich profusion. We will accomplish but very little if we preach grace and Christ's love, and do not act either grace or love. "How," say many, "could we do as Christ did? We would be robbed of all we have, by the unprincipled, and the grasping, dishonest human agents." Obedient disciples will never ask "How?" The question is, Shall we be perfect as our Father in heaven is perfect?

I was able to sleep the past night until half past two o'clock. Then I prepared for my writing. My pen traces many pages while the members of my family are soundly asleep.

This Sunday, the first day of the week, is a very busy day for us. The building of Willie's house is going forward. The plasterers from Sydney have put the first coat on some of the rooms. Mr. Leonard is cutting out of our front yard a tree one hundred feet tall. The roots are immense, leading out from the tree and interlaced one with another, and all have to be cut out. When the monarch of trees fell, it smashed itself in pieces and was found to be decaying in the center, both trunk and branches. The roots were a sight to behold, stretching out for a large distance under the surface and as large as the trunk of a large tree. These gum trees, if they stand anywhere close to an orchard, absorb the moisture and richness of the ground to a large distance.

Monday, June 28, 1897

I awoke at one o'clock, and knew it would be a fruitless effort to attempt to sleep. The mornings are cold. We have had much rain, but it is clear this morning.

We took Brother and Sister Haskell to the station at Dora Creek with our team. On the way Brother Haskell read an article on the day line, written to meet the fallacies that are coming in to make

everything uncertain in regard to when the seventh day comes. It would be very strange if the Lord God of heaven should set apart a day for people to observe, and bless and sanctify that day, and give it to man and enjoin upon man that it be kept holy unto the Lord as a memorial that He made the world in six days and rested upon the seventh day and blessed the Sabbath day, and yet that day become so uncertain the world cannot tell definitely when the seventh day comes to us.

Here is a day given, and the Lord declares it shall be observed throughout your generations "for a perpetual covenant" [Exodus 31:16], as a sign of obedience and loyalty to God, and yet it is so obscured no one can tell when it comes! Oh, what fallacies men will resort to in order to carry out false theories. The Lord pronounced His blessing upon all who keep holy the Sabbath day. His commandments are given to a thousand generations, and when that period is ended the redeemed host shall be in the city of God and observe the Sabbath there, and especially come up to worship God from Sabbath to Sabbath and from one new moon to another.

Brother and Sister Wilson left Avondale for Sydney, en route for Tasmania to help the church at Hobart. May the blessing of the Lord attend them, and may Brother Wilson recover his health. Last Friday a season of prayer was held for him. Brother and Sister Haskell and Brother and Sister Wilson were blessed. Brother Wilson was healed.

Tuesday, June 29, 1897

The Lord is giving me strength and clearness of mind, and I am very grateful to His holy name. The Lord is giving me freedom in prayer and increasing my faith to present our necessities in the school interest.

The Lord wants to help us and do large things for us. Has He not said, "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 an 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)? We need not remain in ignorance and questioning whether we can find mercy and grace and salvation in God. All the teachings of Christ were positive, no "guess so." He spake as one having authority. Whatever the theme that engaged His tongue, His voice and His words and articulation were in perfect harmony with His subject.

The many invitations of mercy and goodness should cut away from every soul the doubt existing, and the questioning: Will the Lord hear my prayer? Will the Lord have mercy upon me? Will He give me His favor? Hear His invitation, "If any man thirst, let him come unto me and drink." [John 7:37.] Here is the woman of Samaria. Christ asks of her, "Give me to drink" [John 4:7], and she begins the controversy so singular to her, that a Jew should ask drink of a Samaritan—a class of people they thoroughly despised. Then the words of Christ. See John 4. Here the mission work of Christ commenced. Jesus said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle" (Verses 10, 12)? See also verses 13-42.

Wednesday, June 30, 1897

Made up quite a large mail for Africa. We rode to the post office. The twins, Herbert and James Henry, saw the horse and wagon at the door and both came running to their grandmother with their

little arms outstretched, full of expectation that I would take them. I could not have heart to disappoint them. Their wraps were thrown on and Sara cared for one and I for the other, and then they were perfectly happy, having a hold of the end of the lines and supposing they were driving.

It was a beautiful, cool morning, the atmosphere sweet and pure. We enjoyed the ride. The trees are being taken down in our front yard and close by the fence outside. We are preparing for cultivating the land.

Elder Haskell visited me in the afternoon and invited me to attend the school faculty meeting, which I consented to do, at half past six. The days are the shortest now that they will be. It was dark. We passed over the new-made road, through the woods. We dared not trust to our eyesight. Brother Connell, mounted on his horse and wearing a white coat so we could see him, led the way. Sara and I followed with Jessie. We have no moon now, but one will soon appear.

We had an excellent meeting, consulting in regard to how we shall bring our expense in the eating line within the low figures given for rooms, board, and tuition. I had considerable talking to do, and read matter I had written, which was important to be acted upon. Should the teachers of our school relax their strict and vigilant rules of order, cleanliness, thoroughness, and neatness, it would involve a moral loss to the pupils.

There are few of the human family strong enough to grasp the eternal holiness, without the means God has provided, that their fellow beings shall encourage and help those who are weak in the faith to a higher standard. It is the Lord's anointed ones who keep their full hold of their own souls to impart knowledge and strength to the poor and needy ones.

Ms 174, 1897

Diary, July, 1897

Cooranbong, New South Wales, Australia

July 1 - 31, 1897

Thursday, July 1, 1897

Sunnyside, Cooranbong, New South Wales

There is much writing to be done. May the Lord give me mental clearness and spiritual power. Elder Haskell called a short time and wished me to visit the school building Friday, to meet with a few from Dora Creek and talk over matters in reference to the conducting of the meetings there.

Monday, July 5, 1897

Sunnyside, Cooranbong, New South Wales

We felt thankful to have a good night's sleep. Awakened a little before three o'clock and wrote letters to Willie White, and then Sara and I went to the post office to mail letters. This day has been a very busy day.

I had a long talk with Brother Schowe. We think it was a profitable interview. We considered many matters in reference to school and in reference to a sanitarium, which he wished to be located upon his land at Pennant Hills. It is certainly a very desirable location, but it will cost money to purchase it, which we have not. If Brother John Wessels is directed of the Lord to come to Australia and invest his means in building a sanitarium, this will be a good investment, we think, for him, and be a great blessing to us.

I had a long interview with Brother Martin in regard to many important matters in reference to the school orchard, and my own orchard, and in reference to the best methods so to manage the land that it shall produce sufficient for the consumption of the school and there be no expenditure of money for fruit and vegetables. We expect good crops this year, and we shall have, we expect, all that the school will demand on their own land and all that our own family will require on our little farm.

Had an interview with Professor Hughes and wife, in regard to the Sunday holiday. He is troubled to know how it shall be employed. The students are wandering about, and it is not having a good influence upon them. The teachers would prefer to teach Sunday; that would counterwork the influence of that day when there is no school, and the students regard it as a holiday. We find that so many youth lodging in one room is not having the best influence, and there is need of finishing off the school building for sleeping rooms for the students.

Tuesday, July 6, 1897

Sunnyside, Cooranbong, New South Wales

Tuesday morning I brought before the students the most important matters in regard to an all-round education. May the Lord bless the effort made to bring before the school the necessity of physical culture combined with the mental taxation. The Lord has pointed out the deficiencies in our ideas, and the true education that is essential in our school here in Cooranbong in order that all shall cultivate their God-given talents to the very best of their ability that, through their use, they may be returned to Him with accumulated talents. We have tried to impress upon the students the importance of appreciating the present opportunities and privileges of their school life. Let every moment be deemed of consequence, and in their studies let the students consecrate themselves to the service of God. Educational advantages are among the talents entrusted to the youth to acquire knowledge to be used to communicate to others that which they have received.

What a difference it would make in their school days if all were to take this view of the matter: “I am studying for time and for eternity.” By consecrating themselves to God and His service, they will preserve themselves as ones chosen of God and precious in His sight to be laborers together with God. This is the only way we can yoke up with Christ.

Brother Schowie addressed the school. He has been employed by the government as a school teacher for many years. His remarks were excellent. He and his daughter leave us this afternoon for their home.

I had a long conversation with Brother Schowe. He presented his future plans before me. I had visitors for counsel—Brother and sister Skinner, Brother and Sister Hughes. This has occupied my time. I also had an interview with Brother and Sister Haskell and several others, while Brother

Schowe laid before us the advantages of keeping bees. He would furnish the hives of good bees for the advantages of having his children attend the school in Avondale. Brother Hare was doubtful whether the enterprise would prove a success. He feared the outgoes would be more than the profit.

July 7, 1897

Sunnyside, Cooranbong

Renunciation of self. Obedience is then easy.

Brother Haskell left Cooranbong in company with Brother Schowe and his daughter on his way to Sydney. He requested me to fill in his time in the school until he returns.

Again I presented to the school the advantage of physical labor combined with the study of books. All who accept Christ will serve Him with their undivided interest. He requires all that there is of a man—soul, body, and spirit. He can accept no half service. Every student must accept Christ as his personal Saviour and by his simple, entire obedience to God's will render to Him perfect service as His chosen workers. This purpose fully realized and carried out will advance the student in his power to acquire knowledge as service done to God—to receive wisdom and knowledge that he may communicate the same to others. This will overcome selfishness, for it has Christ for its object.

We closed our exercise to take Brother Martin to the Dora Creek station, to return to his home. His daughter is to come to the school. I pay tuition, and he returns the same to me in helping me to secure trees—orange, lemon, mandarin, and other fruits—and he will set them himself in the ground, and see that they are cared for. He also wishes his second daughter, thirteen years old, to visit us and attend school if possible the remainder of the term of school.

We had a very pleasant ride to Dora Creek. The weather is as nice as it can be, although it is midwinter. We had to visit Brother Hare for information in regard to bricks. We find not enough good, sound, hard brick and shall have to use many soft brick to put in the finishing of W. C. White's cistern, which is eight feet deep and fourteen feet across. We shall have to make the best of it.

Brother and Sister Hughes called to see if I would speak to the school Thursday morning. I consented to do this.

Thursday, July 8, 1897

Sunnyside, Cooranbong, New South Wales

I arose at two o'clock a.m. and commenced my writing. My prayer is, O Lord, teach and lead and guide me. Help me to feel my responsibilities in regard to my committed trust. To every man there is given his work, some work to do for the Master. If all the professed people of God would have a sense of their God-given accountability, they would then be laborers together with God.

Quarter before 9 a.m. I again visited the school and read to them important matter in regard to the relation of diet to health and morals—words that had been written years ago for the book Christian Temperance. It is just what is needed now for the students in our school. I occupied about 55 minutes.

We returned to my home, about three quarters of a mile, took the two babies, Henry and Herbert White, and Sara and I rode in the country about five miles to Martinsville to purchase corn. We went to Mr. Smith's. We had a very pleasant visit with his wife and his daughter. They were very much delighted to see the twins trotting over the oilcloth floor. Mr. Smith had no corn to sell. We then started on our return to Martinsville and found one of the Martins family had corn, so we were favored. We purchase two bushels, and bought of them twenty dozen oranges—ten dozen for myself, five dozen for May White, and five dozen for our workers, which they pay for themselves.

It has been a very beautiful day. We enjoyed the ride very much. I hastened to my writings to prepare mail for America. It is seldom we have one mail leave Monday and another leaving Saturday. We have all letters in before the Sabbath. May the Lord grant that these letters may be correctly understood, for we need so much clear discernment.

Elder Haskell is in Sydney and will not return until Sunday. I shall have to take the forenoon meeting. The Lord will strengthen and bless me to speak to the people. Oh, for words that will be appropriate to move the hearts and produce inward workings that shall work outward!

July 9, 1897

Sunnyside, Cooranbong, New South Wales

I could not sleep longer than half past one o'clock a.m. I arose and dressed and sought the Lord most earnestly. I believe He heard my prayer. My only hope is in God. He is my strength and my fortress. He is my exceeding great reward. I can lean upon His strong arm. I can hide my life in Jesus Christ. He will never disappoint me. He is true, and full of mercy and compassion. He will be to all who seek Him a present help in every time of need.

I read to the students important matter in reference to hygienic principles connected with Bible religion—eating, drinking, and speaking, that all out actions shall be in accordance with the will and ways of God, corresponding with the great truths which He has given us in His Word. The Lord does want us to be miserable, but happy. The yoke of Christ, accepted submissively, is a restraint from pulling apart from Christ in wrong directions. "Without me," He says, "ye can do nothing." [John 15:5.] All who wear the yoke of Christ draw with Christ and He gives the human agent, if he submits, grace and willingness to co-operate with Him.

I sought to impress upon the minds of the students the necessity of the restraint of the yoke of obedience to Jesus Christ, and of lifting burdens in practical working in Christ's methods. All who love Jesus will work as He worked. Satan will seek to make all who have made any profession of religion careless and indifferent. He succeeds largely in doing this, because many are ignorant of the claims of God upon them, and what is due from them to their Redeemer, and therefore they are ignorant of their peril. They do not keep the eye of the soul fixed on Christ. They do not discern that our hope of eternal life is centered in Him. The darkness of unbelief interposes its shadow so that they do not behold Jesus as the Light, the Truth, the Way. In His compassion He is drawing all men heavenward who will be drawn.

Will the students appreciate their heaven-sent privileges? Or will they forget that their responsibilities are proportionate to the light that the Lord has privileged them to receive? We shall

not be judged according to the light we do accept but according to the light we might have had if we had followed on to know the Lord. It is the duty of all to place themselves in the channel of light.

July 10, 1897

Sunnyside, Cooranbong, New South Wales

I arose from my bed at half past three and after offering up my prayer to my heavenly Father, I engaged in reading the history of Daniel and his three associates. These were health reformers in the courts of Babylon. It is a most instructive history and profitable for us all to consider. If the students in our school would study the life and character of Daniel with a purpose to learn what constitutes true education, and then practice the life characteristics developed in these young captives in Babylon, there would be all-round characters that would be a power of influence in our world, because of the steadfast principles shining out so clearly. I spoke to the people on Sabbath. I felt the deep movings of the Spirit of God upon me. Brother Lacey, a young man, stood up before the people to pray; that act so pained my heart I said, “Brother Lacey, get down upon your knees,” which he did. I knew if any human being knew whom he was addressing—the great and holy God, who dwelleth in light unapproachable, before whom angels veil their faces and cry, Holy, Holy, Holy—he would not stand erect before his students and present his petitions to God.

Isaiah 6:1-4. What effect did this vision have upon Isaiah? Verses 5-8. This statement is recorded for our benefit, that we shall have reverence for God and holy things. There is little enough reverence in our world.

I feel very sad when I consider that young men come from Battle Creek with a deficient education in spiritual godliness. After devoting years of study in the school at Battle Creek, some have stated that they had an education that was of little use to them. I see more and more the folly of five years in succession devoted to education of any student. Let them learn common hard work, in exercising the muscles and their hands, and let them learn from books that have not one grain of infidelity sprinkled in through their brilliant productions. It is like the sugar-coated pills that are used—a drug to destroy rather than to restore.

July 11, 1897

Sunnyside, Cooranbong, New South Wales

I rose this morning at 3 o’clock a.m. and commenced my work. If ever there was a time when our hearts should hunger and thirst after righteousness it is at the present time. I have the rich promise that if I seek the Lord with all my heart I shall find Him, and it will certainly be to the joy of my soul.

“My brethren, count it all joy when ye fall into divers temptations.” James 1:2. This may seem a strange note, at first appearance, almost a contradiction of truth, but if we read on to the end of the whole chapter with an intelligent, thoughtful mind, the explanation is clear. No one is to invite temptation, but if “ye fall into ... temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” Verses 2-4.

This is a state of peace, of rest, because they have taken the yoke of Christ upon them, which is a yoke of restraint. They are laborers together with God and lift Christ's burdens, and in this very action comes peace and rest and assurance. They have fallen into temptation, unawares, but they have not been overcome with the temptation. They have come out on the right side and have not dishonored their Redeemer by hasty speech and a reckless discouragement.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he will receive any thing of the Lord. A double minded man is unstable in all his ways." Verses 5-8. Let us read the entire chapter for a solution to the whole subject of temptation.

Wrote eight pages in the forenoon. Sara and I rode to Dora Station to meet Cressey Martin, hoping also to meet Elder Haskell, but he left the cars at Morisset. I wished to converse with him while riding in the carriage. Cressey has come to attend school and her sister, younger, comes next Sunday, and the father, Brother Martin, comes to set out trees for me and to trim the school orchard.

Brother Martin is pleased to have his children attend the school in Cooranbong. I have agreed to board them and pay their tuition through this term of school. Brother Martin will return the same amount to me in ways that shall help me.

We need much wisdom to know how to move. Brother John Bell called to bring me notes to sign. In afternoon, wrote twelve pages of important matter for the school.

Monday, July 12, 1897

I thank my heavenly Father for a good night's sleep. Retired after eight o'clock and slept until nearly past three o'clock. I sought the Lord in prayer and then I believed that He would give wisdom that we should know how to move through the day. I ask that the Holy Spirit shall control my thoughts through the day. I plead for wisdom in judgment, clearness of brain, and understanding, that I may see the treasures in the Word of God, and bring out the precious truth in the simplest language. Thus did the greatest Teacher the world ever knew.

I feel more and more impressed with the greatness of the subject of the Lord's soon appearing in the clouds of heaven, with power and great glory. This faith moves me greatly to observe due solemnity at all times and in all places; but while I enjoin upon myself and others to be sober, they are not to cherish sadness and gloom. Luke 21:26-28.

I wrote many pages July 8, in regard to the students' behavior in school. There are some few who seem to have little idea of what it means to behave like gentlemen. They certainly do not behave like Christians, but more like clowns. The Lord has given me a testimony of reproof and warning for them. While we are not to be gloomy, but cheerful and happy, there is to be no silliness, but a sobriety in harmony with our faith. Words and actions form character. Therefore our words should be clean, pure, simple, yet elevated. The gift of speech is a valuable talent, and the Lord has no pleasure in heaving low, cheap, degrading nonsense which tastes strongly of vice and revelry. No Christian should condescend to imitate and catch such habits from another student. These evil, silly

words are discordant notes and contribute to the happiness of no one. They are a detriment to spirituality, the Word of God forbids them.

“A good man out of the good treasure 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.

“And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts” (Matthew 9:4)? Jesus reads the hearts and minds and thoughts of every student in the school. Do they think of this, that He hears every word uttered in the bedchamber, that He sees every action? There is a Witness present, tracing every word spoken and every act performed, good or evil. Do all feel they are doing honor to God? They are dependent upon Him for every supply, even for food and life and health, and yet they insult Him to His face. Will He not judge for these things? Shall we not keep the Lord ever before us?

July 13, 1897

Sunnyside, Cooranbong, New South Wales

I awoke at half past 3 o’clock a.m. A burden is upon my mind. The state of things in our school as it has been presented before me, is not meeting the mind of the Spirit of God. His heart of love is grieved.

As I consider these things, I have a burden to write. There is a message I must bear to the student at the school. There is a spirit of levity and recklessness that should not be tolerated. There are some who have not stood in the counsel of God, but have by their words and by their attitude given more or less encouragement to the students to suppose they were under too much restraint. I knew from the light given me it was time for me to speak.

I went to the school this morning and found Brother and Sister Hughes and Brother and Sister Haskell counselling together as to what they should do, to change the order of things. Mr. _____ and Mr. _____ were the moving elements in this riotous business in the rooms they occupied. The foolish talking, the jesting, the joking, the low cheap talk, and the unruly spirit, were contaminating the youth. I presented to them that both principal and teachers were held responsible, and were under condemnation of God while these things existed. They are to watch for souls as they that must give an account.

I read before the school that a change must come. No longer should any such deportment be tolerated in the school. After I had read the matter written, there were some testimonies borne by the students, which were to the point. Brother _____ had given his class unwarranted liberties, and they received little good from their studies.

Wednesday, July 14, 1897

I could not sleep past two o’clock. At three o’clock I have built my fire and offered up praise and thanksgiving to God for His watchcare and guardianship through the night. I am very grateful that the Lord gives me health and physical activity and mental clearness to do the work He has appointed

me to do. It is often not pleasant to speak the plain words of reproof and counsel; but I dare not hold my peace, lest the sins of the wrongdoer, not warned, shall go on in heedless indifference until the Lord shall cut him down like a tree that is as a cumberer of the ground.

This day the men plastering our house leave for Sydney. Their work is done. We had only two coats on the house. The third coat, which is the hard finish and very white, is generally put on. We thought, on estimating the cost, that we might save that extra coat which would cost six pounds additional expense.

In one week May White can move into her new home. They begin the cleaning at once. Brother Worsnop will finish the cistern. It is eight feet deep and fourteen feet in circumference, making it a cistern which will hold a large body of water.

I have been writing upon important matter today in relation to the school. The Lord has given me a message for the students. We are very sorry that some few are not Christians. They have not accepted Jesus Christ as their Saviour. There are three, especially, who harmonize in sport and disorderly behavior in their room, and this makes it a hard matter to keep the young men associated with them from being contaminated with their influence. I have spoken the Word of the Lord to them, and now we wait to see what they will do.

We need the Lord Jesus with us at every step. We cannot be safe unless our hearts are going out after God. The end is near. We need to be instant in prayer, to educate the heart to be in a praying mood, hearts drawn out after God. If we do this, there will be less nonsense and our words will be more fitly spoken and our hearts softened by the Holy Spirit. And we shall have the comfort of the grace of Christ.

Thursday, July 15, 1897

I arose this morning at half past three o'clock. I am thankful to my heavenly Father for a good night's rest. I feel refreshed. After a season of prayer I wrote important matter in relation to the school.

Brother Herbert Lacey called and made a short visit. We engaged in profitable conversation. He stated that while in America at Healdsburg, he engaged in Bible studies. After going to Battle Creek he went deeper into study and did not take Bible studies at all. Here he has lost much, for the most important of all education is to understand what saith the Scriptures—and yet he was ordained for the ministry when he had not fitted himself at all for such a position. He was not fitted to teach the students, for the Word of God is our lesson book, lying at the very foundation of all true education. He is just beginning to understand that he has everything to learn. The Lord gave me a message for him. He says every word of it is truth and he wants to know himself. May the Lord mold and fashion him. The very first work he needs is thorough conversion. He is ignorant of the Scriptures and the power of God. This is the great mistake that has been made in this young man's education. Oh, that as a teacher in this school, he may be a learner.

I had my attention called to the various interests outside—where things shall be planted. Sara and myself have to keep the run of the business of Willie's house, in his absence, and of the cistern which is now being dug. The brick is now being drawn to brick it up, and we just found we must have cement, which no one has thought to order. The brick has to be laid in cement, so that no water will seep through. The order has been sent to Newcastle for the lime and cement.

I rode over to the school to see Brother Hare and converse with him. Brother James must have a home built, a small cottage for his family. There are many things requiring to be done, and responsibilities which someone must take upon themselves. Sara has obtained a donation of six fowl for the school from Sister Coulston. May White and I gave six more, and others will make a donation, we think. I have confined myself closely to writing today. Have written many pages, notwithstanding the interruptions.

Friday, July 16, 1897

I awakened this morning at three o'clock and lifted my heart in prayer and thanksgiving to God for His watchful care over the household. I pray the Lord to take us all under His guardianship today and make His face to shine upon us. I pray most earnestly that He will honor our humble dwelling with His abiding presence in our home. We may every individual in the family have the converting power of God daily upon heart and character.

The religion of Christ in the heart is the wellspring of life. It is the living water that Christ will give to every thirsting soul that asks Him. There are many who keep religion in practice far from the soul temple, and their faith is not in Jesus Christ. We are trying to do all in our power to help the unconverted professor of religion to see the great loss he is sustaining in keeping his Lord and Saviour in the outer court. The heavenly Guest should be invited to occupy the throne of the soul, to control every impulse of the mind, and to bring even the thoughts into subjection to Jesus Christ.

Half past four o'clock. I have not accomplished as much as I desired in writing today. I have much to think of and to plan and devise for others. We shall have no American mail until next Tuesday.

Brother Worsnop has finished the cistern, and, if there is no rain, three men will work at it commencing Sunday and carry the matter through in three days. This cistern will hold a large body of water, and this we need, because we have had one year without any rain, except one or two very light showers.

We were highly favored in having water creeks that did not become dry in the drought of summer. The water of the creeks is not fit to drink, but we so all our washing at one of these creeks in a washhouse we have built.

The Sabbath is soon to commence.

We sent a letter for Brother Wilson to come to Cooranbong. He has had two attacks of bleeding since he went to Sydney. I will pay his board at the school if he can have a room which is provided with fireplace advantages. My Brother Wilson is too much respected to be left uncared for. He needs to forget himself and not be afraid. He keeps himself in weakness because he watches every symptom. He is to exercise care and then trust in God. He is to use every precaution and leave the rest with God.

Saturday, July 17, 1897

I awoke quire early but I had a good night's rest and feel very thankful to my heavenly Father. I want so much every day to have a deeper experience in the things of God. I want to know, day by day, that I am taught of God. I have now a great earnest, longing desire to see the school prosper, and to

see it advancing in Christian experience and knowledge in the Word of God. I thought best not to attend service today. I do not want to tax my physical powers so that I shall not have mental healthfulness to devote to my writing.

Sunday, July 18, 1897

I awoke before three o'clock and after a season of prayer attend to my writing. The cistern is to be completed today. We have been very anxious to have the cistern finished before it rains. Mr. Lavor is doing his best for us, working early and late.

I have not been able to trace words in my diary because of other writing urging upon me that must be done.

Thursday, July 22, 1897

I awakened early this morning at half past three o'clock. My mind was drawn out in prayer in behalf of our school. It has been an uphill business from the first to get the school started. Now the buildings are up, although the second is not yet completed. I wish it was. I sincerely wish it was all finished, for it would be much advantage to both teachers and students.

I read to the students and teachers a very solemn message, setting forth the necessity of teachers observing order and discipline. It is what is expected of them, and unless this is strictly guarded, students who are not as they ought to be, will demoralize the school unless they reform.

We have to watch those who are teachers, but who need to be learners. If one of the teachers has not the transforming influence of the Spirit of God upon his heart, fashioning him daily as a vessel unto honor, his departure from the rules of the school in even that which he may consider small things, such as taking liberties to open fruit cans and help himself has its influence. When a teacher—knowing the students are not permitted to do this—has for his last meal in the day two or three kinds of sauce, which he calls for, and then, when remonstrated with, says, "I am the faculty," and laughs at his liberties which he has taken, much labor must be put forth to counteract his influence. The eating question is most difficult to manage. We are making most strenuous efforts. We feel compelled to do this, because of setting the tuition so low that we will be swamped in debt unless we study economy. We see the influence is not that which should be seen by the students. The influence is to counteract the influence of the matron. I am so sorry, so sorry.

This is not to be a school after the common order of schools. It is such a school as the Lord has marked out should be established. We have to demonstrate that we have not followed cunningly devised fables. That which we might attain through living connection with God, we do not have because we do not feel our need.

Friday, July 23, 1897

I awoke at three o'clock and prepared myself to write. My heart is full of the matter of the preparation our people need to stand in the day of the Lord. Every moment is an entrusted talent to be employed in doing good and blessing humanity. We have no time to lose in speaking needless words or in doing unnecessary things. There is enough to be accomplished in our world to bless

those who need help most, doing what we can. I want my soul all alive with interest for those who are not in the ark of safety, to open the door for them to come in.

While I was busily writing upon important matters, Sara came in interrupting me, saying Brother Coulston had just come running from Dora Creek, so out of breath he could scarcely speak, stating, "There is at Dora Creek a man very sick with inflammation of the lungs, and he will and must die unless he has help."

The family is large, and they are not poor, but most bitterly opposed to Seventh-day Adventists. The father of this large family will not allow one of our faith to step foot on or across his premises. We thought this might be an opportunity to break down this prejudice. Sara and May White went as soon as they could gather up articles to take with them to help the sick man. They found him with his eyes glazed; he was unconscious, and was mourning and repining, saying he had been a good son, loved his mother and his brothers and sisters. Thus he kept his mourning. The room was full of his parents and brothers and sisters. There were no windows open—not a crack of air for ventilating the room.

Sara took charge at once, told them that they were killing him, that the lungs must have food—good pure air. All must leave the room but those required to wait on him. She examined the house and told them he must be moved into the sitting room. First she directed that his bowels, which were burning hot, be relieved by an enema, administered by two brethren who were present. Then a cot was brought in and Sara made it up. Then, all unconscious of everything, he was moved by four men onto the cot, and plenty of air was given him. He fell asleep for the first time since Monday.

After remaining until the afternoon was nearly gone, Sara and May returned.

Saturday, July 24, 1897

I write my diary on Sunday, not on the Sabbath.

I passed a very restless night, but I thank the Lord I slept much better after twelve o'clock, until morning. I offered up my morning tribute of thanksgiving and praise that my health is quite good. I suffer as little pain as I have done since I was nine years old, and then the great affliction came to me, the injury of a broken nose. I am grateful to God for His mercies and blessings given me in health.

We rejoice in God as a family. We have discarded meat. We know it is not healthful to eat the flesh of dead animals. We have had no meat upon our table for years. We likewise discarded butter. I eat no pastries. I confine myself to one or two things but will not venture a mixed diet. I have used at my meals homemade coffee, but have abandoned this and use no drink of any kind with my meals; and I am much better healthwise.

Not any one in our family attended service. It has rained all day and some of the time quite severely, pouring down from the heavens. The cistern is unprepared for the rain.

I have many things of importance impressed upon my mind. My heart longs to speak these things to the people, and with my pen to voice the impressions made upon my mind by the Spirit of God. May the Lord help me, is my prayer.

Saturday about noon Brother Coulston called stating the young man was dead; he died at one o'clock. A doctor had been telegraphed to come from Newcastle before Sara was sent for. He had been sent for once before, earlier in the week, but had done not a thing for him. The same doctor came again on Friday after Sara left, and was surprised at the change for the better. He found him rational and said himself he was better. He was told what treatment he had received, and said it could not be bettered, said he was free from fever, that his hands were soft and moist. He left word that if he had sinking spells to give him a drop or two of liquor.

Well, the doctor left, and Brother Coulston came in the room and found a blazing fire, and every window closed shut. As he had been sent for help in this case, he went to work at once and threw the wood out of doors, put out the fire, bathed his face and head, and opened the window and let in air. The sick man said, "You are a good fellow, Billy Coulston. You know what to do for a fellow. I feel better."

Brother Coulston remained with him until past ten o'clock. He saw the brothers and father were drinking rum and they proposed giving the sick man some, but Coulston said, "Do not give him one drop. If you do, it will kill him, and I will not remain." They said they would not give him any. Said the brothers, "He is the only one in the family that has refused to drink liquor. He would never touch it." But Brother Coulston left and they thought he was weakening, and gave him liquor.

Early next morning Coulston went to the house, and learned the patient was dead. Then said Coulston, "You gave him liquor." They said they did.

Mrs. Swann, a neighbor, who had been with Sara while she was giving him treatment, came in early to see the patient and found he had died. Said she to his mother, "Then they have given him liquor." "Yes," said the mother, "all they could possibly stuff down him." "Well," said Mrs. Swann, "they have killed him." "Why," said she, "did you not send for me?" Said she, "My conscience would not let me, after this was done."

She charged it all upon the doctor who advised that a little liquor be given him, but the men, drinking themselves, were in no condition to stop with a drop or two. The man was doing well, remarkably well. He was violently sick, but the treatment had worked favorably, and he had slept, and awoke knowing every member of the large family. But they killed the poor young man. They are a very affectionate family, but liquor had beclouded their senses.

This day, July 25, every effort is made to prepare the new home for May White. It rained all day Sabbath and through the night. Everything is wet. Today, Sunday, it does not rain, but mists. Considerable work is done by our farmer, and work out of doors by other hands. The house is nearly finished. Painting and hanging doors are still being done. The iron roof is being put on the barn. The tank was leaking into the cellar. This had to be seen to. The tank full of water was emptied into another tank, and the pipe leakage mended, and the cistern was cemented, but everything fell off in the bottom of the cistern. The water pipes are turned into the cistern and the two tanks are full, and the cistern must now be left to its fate until it is dry again. Toward evening it commenced raining and rained hard.

We have a new milk cow. Beauty calved this evening, July 25, 1897.

Monday, July 26, 1897

Slept better last night. Awoke at half past two o'clock. I render thanks unto my heavenly Father for His blessing, after seeking the Lord in prayer. I go to my heavenly Father as a child in need goes to his temporal earthly father. We know that God must be interested in us, as the earthly parent is interested in his child, but to a much larger degree. I place myself as His child, and in simple faith ask for the small favors as I would ask for larger gifts, believing the Lord hears the simple, contrite prayer. I keep saying in my heart, He loves me, He wants my love, and He wants me to be happy. "No good thing will he withhold from them that walk uprightly." "For the Lord is a sun and shield; the Lord will give grace and glory." "O Lord of hosts, blessed is the man that trusteth in thee." Psalm 84:11, 12. I will appropriate His promises to myself, and will be glad in the Lord and ever praise His holy name.

Last night it rained, yes, poured down water from the heavens. Our lemon and navel oranges and other trees are well set in the ground. The asparagus bed is set out, rhubarb or pieplant is in the ground, and have the benefit of the rain. The rainbow appeared this morning, and the treetops glistened like diamonds in the sunbeams breaking through the clouds. Soon the sun was hidden again, and the rain has been coming down in showers. All our garden planting is overflowed by the rising of the water. Yet amid the storm we are trying to settle May White in her new house. For several days she has been living in three places—in the new house, settling that, in my parlor as a safe nursery for her children, and cooking and eating in the small house where they have lived for six months. They carried the twins to the new house, into larger rooms. I never saw children fifteen months old act as these children did. They would run and laugh and hop and jump and kept up this trotting and running for hours. They acted as if they thought the house was built for their playhouse.

Tuesday, July 27, 1897

I slept this morning, July 27, until half past two, and then I could sleep no more. I have slept quite will during the night. I see it has not rained during the night. The stars are out, shining brightly.

I have not been able to write today. My head will not do me service. May has now been moved into her new house and will be able to sleep in it in the course of one week. We have had no rain today. It has been sunshiny and pleasant. The sun set clear tonight.

I have felt much exhausted today. I will not be discouraged. I will trust in the Lord. I will glorify His holy name. There is too much care that comes upon me. Sara and I have much to plan and to think of. I hope and pray the Lord will give wisdom in all things.

July 28, 1897

Sunnyside, Cooranbong, New South Wales

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.” “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.” [John 14:15, 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.” [Luke 19:14; Matthew 15:9.] Thus they bind up with the first great apostate, and decide their future destiny.

July 29, 1897

I was able to sleep till 3:30. I thank the Lord that I am gaining some strength. I pray to my Lord for strength; 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, 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 of the wisdom and knowledge of God! how unsearchable are his judgment, 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. 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.

Friday, July 30, 1897

I rise at three a.m. and commit myself to the care of my heavenly Father. There is much that I desire to do, and the time passes and I regret that I cannot do more.

I feel deeply that the Lord must be with us, else we shall not succeed in this school. I have again been instructed that side issues would certainly come in. The enemy is wide awake and we must watch for souls as they that must give account. The period of school life is beset with special influences of temptation. The young men and women are some of them ignorant of Satan's devices. The young men can influence the young men, the young women can influence the young women for good, by the talents of words, and by the talent of influence. The example on the right side will impress hearts, for angels of God co-operate with every person that is on the right side.

Each soul must have a vital connection with God. All should feel that their time is a talent, their speech is a talent. The influence that surrounds the soul may be charged continually with good. They can be witnesses for Christ and they can represent Christ. This they have pledged themselves to do. Yet when the young men and women associate together, they seem generally to consider that cheap words and a cheap example in sport and frivolity are expected of them. But Christ does not expect any such cheap representations. Shall the character be bereft of all the sweet, heavenly, life-giving fragrance when they associate together, and their words and deportment become unsavory in their human exhibitions? Shall not the grace of the heavenly adornment show the transformation wrought by the Spirit of God?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ... Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Colossians 3:1-4, 12.

Sabbath, July 31, 1897

Sabbath morning I awoke having slept until past five o'clock. This is unusual with me. I praise the Lord that I was able to obtain rest in sleep.

In the night season I was addressing the students. No man can teach the Word of God successfully who has ceased to be a student. No teacher can successfully lead the minds of youth in safe study unless they shall put away their own ideas and take the Bible as their counsellor. A vivacious habit and practice in speaking the word of truth is not enough. The endowment of the Spirit of God must come to the heart and soften and subdue the soul. The ministers who have a long list of notes, and who keep to these notes and reproduce their old discourses over and over again with scarcely any variation, become uninteresting to the hearer. The thought of entertaining the congregation with a routine of declamation is not feeding the flock of God with pure provender, thoroughly winnowed. Diligent study of the Word is essential in order to bring fresh manna to the hearers.

The minister's discourse is oft framed by the experience he obtains doing good to others. In making pastoral calls, as he seeks to impart comfort and encouragement to souls, the Scriptures open to them with new and interesting light, because the light of truth is shining into the chambers of the mind.

We feel very earnest and anxious to say to the people, If the Lord be God, follow Him. Do not eat fables and drink in the fables of infidelity. Illusions will abundantly penetrate the mind and heart opened to receive them. There is need of walking with God as did Enoch. Let each have an earnest regard for his own present and eternal good, and make every effort to improve all his powers in the service of God. The principles young men and women adopt become henceforward a living, molding influence. Those things which they receive in their period of education will be as the water of life. They will enter into his heart experience and become his own property and his own chosen principles.

Ms 175, 1897

Diary, August 1897

August 1 - 31, 1897

Sunday, August 1, 1897

Sunnyside, Cooranbong

I could not sleep until 11 o'clock last night. There was considerable stirring about and considerable noise made, but I slept later this morning.

There is much to do in writing, but my strength is not sufficient to take hold of the work on the life of Christ—His betrayal, His trial in the judgment hall, His crucifixion. All these things rend my soul and cause me such sorrow of heart that so few appreciate. Oh, if they could only appreciate that heart of love for the human family, lost, ruined, through sin; and He, the Son of the living God, came to seek and to save that which was lost, and they would not be found. All who seek Him with their whole heart will hate sin, although, like Christ, they will seek to save the sinners. And a hungry wishfulness was ever in the heart of Christ for the guilty transgressor of the law of God, who must be punished for his transgression. He would save men, not in their sins, but from their sins. He says, "Ye will not come to me, that ye might have life" [John 5:40]; and when one soul learns of Jesus, and finds in Him that everlasting strength which begins where mortal strength has failed, then the heart of Christ is made glad and there is joy and singing in the heavenly courts.

Will our school in Avondale make Christ their own? Will they eat of the flesh and drink of the blood of the Son of God? Will they determine what food they will give their souls, what it will be that shall nourish the spiritual life? Ever bear in mind, in choosing your teachers, to make choice of those who consider that "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] Discipline and order must be maintained.

Students, if you will subject your minds to influences which shall be of the choicest order, you will then wear Christ's yoke and lift Christ's burdens. You will avoid a cheap, driveling experience. The Lord will help and strengthen and bless those who are sound in the Bible doctrines. Then show that you know the truth by your practice.

Monday, August 2, 1897

Sunnyside, Cooranbong

This school is going to be a success.

This morning I awoke about two a.m.

My soul is drawn out in earnest prayer to God this morning. The Lord is blessing Brother and Sister Haskell in giving them grace to hold the attention and interest of the students. This school is going to be a success. The blessing of God is upon it. The Lord teaches me in the night season that He will put His Spirit upon Brother and Sister Haskell and give them the co-operation of the heavenly angels.

Every effort that can be made is being made, but if any of the students are determined to resist order and discipline, they will find means to do this. Some have not been true. The light has shone upon them in clear, distinct rays from the throne of God, but some do not open their hearts to it. They watch for something they can report in regard to the discipline. In the place of feeling to give thanks to God every day that angels of God are ministering in the school room daily, they do not have hearts in sympathy with the regulations and feel that there is too much restriction. The talent of speech is misapplied to speak evil, because their hearts are not converted. They will introduce in their families at home, little matters which they do not harmonize with. In the place of thanking the Lord that they have rules and guardians to help them, to teach them the fear of the Lord, they have a dish of scandal to pass around. There is everything to be grateful for, that they have teachers who possess moral stamina to hold fast and uphold discipline.

Those who will dwell on little things that they think are too strict do not consider that Adam and Eve fell through a very little act of disobedience—just taking an apple, of which the Lord said they must not eat. They listened to the tempter, and the words of Satan were much more pleasant than the words of prohibition from God. So they ate, and that little sin opened the floodgates of woe to our world. The word is given me, Maintain your discipline. And if some have had an entirely different education all their lives, it is time now they make straight paths for their feet.

Tuesday, August 3, 1897

Summer Hill Health Home, Sydney, New South Wales

We left Cooranbong for the station at half past eight o'clock. At Morisset waited about thirty minutes for the train.

I see and sense that we are living in perilous times. There is no surety wherever we may go, in the cars or in the trams. Liquor drinking is almost universal. Mistakes are made, wrong signals given, and the result is, many human beings are launched into eternity unprepared.

We thank the Lord with heart and soul that we have the watchcare of the heavenly angels. Poverty binds us about, but we need not be discouraged, for in the humble life of poverty we shall keep trusting in God and remember the poverty to which Jesus, the world's Redeemer, was subjected. And shall we complain? He for our sakes became poor that we through His poverty may be made rich.

There are many things in this world that cast bright lights into our life experience. We have the evidence day by day that the Lord is working through the ministration of His angels in our school in Cooranbong. In His Word the Lord is giving the most precious, noble thoughts to our students. It is

the inspiration of the Holy Spirit that is working in cooperating with the educators in our school. The Lord is blessing Brother Haskell. The higher education is the study of great and noble thoughts, given in a special manner to His servant, Brother Haskell. He could not produce these things of himself. The work may be at times taxing, but the very consciousness of the help from the Spirit of God will sustain His servants, Brother and Sister Haskell, to act their part honestly, unselfishly, and according to the light the Lord has given. All have every advantage in the school to have their minds carried upward to a higher level and to a purer, clearer atmosphere, where the Lord can communicate with them individually. Religion in the heart, religion in practice, is the higher education which all must have if they enter heaven.

Wednesday, August 4, 1897

Health Home, Summer Hill

We went into Sydney to do some law business and some trading. It is many months since I have visited Sydney. And I care not to visit Sydney again very soon. It is a painful bustle and confusion.

Thursday, August 5, 1897

Health Home, Summer Hill

I am not able to write. My head will not work. I am compelled to let it rest. Devoted some time to visiting Sister Semmens and Brethren Davis and Semmens. Brother Baker is moving to [a place] several stations nearer Sydney—Northcote, I think is the place.

Friday, August 6, 1897

Health Home, Summer Hill

My head is so weary writing cannot be done. Sara is in the city of Sydney. This forenoon we purchased carpet for [the] floor. It is cheap material, only fifteen pence per yard.

I am scarcely satisfied not to be able to write. Visited Sister Semmens and we had conversation together. Visited Brother Davis and Brother Semmens, and had profitable talk. I took lunch in my room.

Saturday, August 7, 1897

Health Home, Summer Hill

Spoke to the people in Ashfield. The Lord gave me freedom and the Word was well received. The weather was rainy. Brother Jennet kindly came for me with horse and carriage and took me to the meetinghouse. We did not get wet. The rain held up until we were within the house, then it poured down. Thus it was when we returned to the Home, Summer Hill. We did not get wet, and after we were in the Sanitarium, the rain poured down most earnestly.

We took the tram for Newtown, Sydney. The rain came so hard Sara thought it might be imprudent to go out, but I made my preparations and when the time came the rain held up, and I walked a short distance to the station. At Newtown Brother Jennet's horse and carriage were waiting for me, and again there was the holding up of the rain, and the carriage took us to the hall, which was well

filled with people. The Lord gave me much freedom in speaking to the people in regard to the development in Congress of the strict enforcement of Sunday laws.

Sunday, August 8, 1897

Sunday morning we prepared to leave Summer Hill for Cooranbong. Brother Robb took us in his handsome to Strathfield, about four miles, to save change of cars. We knew he needed the money, for it is very little he receives in his business in the cab line. We had conversation with him in regard to his moving to Cooranbong in order to be better situated to live and support his family. We persuaded him to visit the place and see for himself what was the outlook and the prospect before him. We will pay his carfare.

I had a long conversation with Brother Davis this morning. Poor man, he is in trouble. He once dabbled with spiritualism and theosophy, and its dark influence has shrouded him ever since. Although he sees the truth and believes the truth, yet there seems to be a bondage to this power that it is hard for him to break. I could only bid him "Look and live." [Numbers 21:8.] An uplifted Saviour will heal the serpent's bite, and although its poison has been diffused through his entire being, I could say to him, "Look and live." Satan has indeed tempted him and desired to sift him as wheat, but Christ is a living Saviour and Advocate in the courts of heaven in his behalf. May the Lord deliever him from the cruel power of Satan, is my prayer.

We had a pleasant journey of three hours. There were only two ladies besides ourselves in the ladies' compartment. The covered carriage was waiting for us and we arrived safely at our own home. The whole garden we find overflowed. Much rain has fallen. All were glad to see us and we were glad to see all again.

Monday, August 9, 1897

Sunnyside, Cooranbong, New South Wales

We visited the brother living about one mile from Morisset. We found there a brother who had embraced the truth and had been baptized and was a member of the church. He had a home of four rooms, all small but one. The dining room was a large room. He had garden stuff growing, and everything seemed to be flourishing and doing well, but the family that had moved from the house four weeks before had allowed everything to run down and decay. He wished to rent the pace and all he would require was half of the things raised. We thought Brother Robb might be pleased with the place if it was not so far away. We wrote to Brother Robb and asked him to come and see for himself.

Tuesday, August 10, 1897

Sunnyside, Cooranbong

Elder Daniells came to visit Avondale, Cooranbong.

Monday Mrs. _____ came to Morisset to see the place and provide for her son to attend school. We met her at [the] station with our carriage. She was very large but pleasant woman. She was accommodated at the school, and tarried over one night.

Wednesday, August 11, 1897

Sunnyside, Cooranbong

Counsel in regard to camp meeting in Stanmore.

We had an interview with Brethren Baker and Daniells, who had come up to Cooranbong to counsel with the brethren in regard to the camp meetings to be held and their relation to the school; also to counsel in regard to the advisability of having the camp meeting held first in Melbourne, then in Sydney. We could not see light in this because the school was to run until October 27. If, at the close of the term, all could attend the camp meeting in Sydney, it would be a good winding up the school.

We were perplexed to know just who to do. We hoped further light would come. We have had no camp meeting in New South Wales since 1894. We think the meeting should be held in New South Wales first.

We have now to consider the necessity of building our third and principal school building. The means has now come to light, which was donated to the school or meetinghouse as the necessity demands. We can see a providence of this delay in the means reaching us. It has been the design of God that it should be thus to test and prove and try our faith.

But we feel the need of a church very much. Had we moved out in faith, and started to build a church before now, it would have been better, far better, for the success of the work. Such a movement would have given importance and character to our work. Having to come so great a distance from the road into the bush to get to the place of meeting, and then climb the stairs to the mill—often exposed to cold, and again to heat—and with surroundings of every conceivable kind of furniture and utensils, did not honor God or inspire the people with sacred ideas. The force of truth loses much of its influence on the mind because of the surroundings.

I have seen this and deplored it, but the dearth of means has left us in perplexity.

We must make the Lord's cause and work first. I see we have not done this. There is in a church building an indirect influence upon the people where its direct power is not apparently felt; that there is a restraining of transgression and sin.

Thursday, August 12, 1897

Sunnyside, Cooranbong

Brother Baker visited us. We have many things to consider in regard to the working forces and the necessity of the students having something to do in order to earn means to attend another term of school. We feel very grateful to our heavenly Father for the success of this school the present term. We hope to see success at every step we advance. We realize that a solemn responsibility rests upon us to work most diligently while the day lasts, for the night cometh in which no man can work.

Laborers are needed in all parts of the Australian field. There are but few workers. Everything has seemed to be held for want of means, and workers could not be paid. We need positive labor in various fields. The restraining influence of truth is telling in any community where the truth is not

only made known by precept but positively by example, in living the Word of God. Here is the great lack of our churches.

We see the threatening of the elements in the religious world, to restrict religious liberty by exalting human laws above the divine law, making them take the place of the divine enactment, and making the laws of God of little account—subject to change by the will of human judgment. They have made void the law of God, and unless restrained, they will make human laws oppressive.

The secret of God is with them that fear Him. Our work must be pushed most earnestly, and there will be impediments placed in the way of the advance of the work. Therefore every self-denial should be practiced. Every man, woman, and child who believes the truth should ever maintain its elevated character.

There is no condemnation to them that are in Christ Jesus. The profession of the truth will have an influence upon the entire character only as it is in Christ Jesus. The Lord does not design to leave His people destitute of His grace and power. The souls that are obedient are the ones who may have power with God in prayer and with the people. There are souls to save and there are those, who have taken the truth as a theory, who are not converted; therefore their influence does a great deal of harm in lowering the standard of the truth, making it a common thing.

Friday, August 13, 1897

Sunnyside, Cooranbong

We had a talk with Brethren Baker and Daniells. We canvassed quite largely the subject of ways and means—how to build the meetinghouse. We could see only one hundred pounds that I had loaned to the New South Wales Conference in 1895. If I could get that I would invest it in the church. One hundred pounds more we could see would come to the church building. That would only be ten hundred dollars.

We had a long conversation and decided that the meetinghouse must go up, even if it could be only sided up and unfinished within for a time. We decided that the boys' dormitory, the main building, should be erected as soon as possible, for we were very much crowded for room.

We could not do this had not a long mystery been solved in regard to means which came from Africa. Eleven hundred pounds never came into the school at all, and the reports had gone out the school had squandered money. We all had planned very economically and studied in every way to bind off the edges and allow no extravagance. In balancing the books at Echo office, by a most critical examination there was found the sum of eleven hundred pounds, for which they could give no account. This was traced and it was ascertained it was sent from Battle Creek, and without any statement in regard to the matter. After tracing the matter out, it was found it was money donated to the school which had never come to the school.

We believe this was in the providence of God that this money was hid from all of us, and our test and proving came and because there was not money to pay carpenters high wages, and for other work, our brethren, whom we supposed true, turned traitors and spread every kind of evil report. After these had left the place, then the Lord in His providence permitted us to have the means, which was so much needed to build the third and largest building of all. And also the same Friday

night there came in the mail a draft of two hundred pounds from Harmon Lindsey and Mother Wessels.

Sabbath, August 14, 1897

Sunnyside, Cooranbong, New South Wales

I did not attend meeting. I was much worn from writing. Elder Daniells gave an excellent discourse. The meeting room was crowded full; about one hundred and seventy-five were present. I was so thankful to God that we could see our way amid the difficulties that perplexed us. We could indeed arise and build. We could have a chapel erected, simple but neat and tasteful. I felt that I could weep and rejoice before God because of the discovery of the means that it was supposed we had received and used up—where and how the books did not enlighten us. But now, at the very time when we needed this means to use, it is placed at our disposal to be appropriated. I could and did make melody to God in my heart. Good is the Lord and greatly to be praised.

The work must advance by being elevated to a higher and holier standard. This can be done only through the reception of the Holy Spirit in the heart, and its sanctification of the daily practice of life. Sin is polluting, degrading the entire being, disqualifying the human agent to be used as His worker to win souls to Christ. We must in character be fitted, refined, sanctified through the truth. We are sons and daughters of God if we do the will and commandments of God.

We are to expect the converting grace of God upon us every day. We need to take heed and cultivate the graces of the Spirit, and cherish susceptibility to divine impressions in the study of the Word, that the truth shall show its impress upon heart and life practice. This will qualify us for receiving the power of the truth through faith, and qualify the soul for the enjoyment of the Word, feasting upon its treasures for our enjoyment. We may then expect to receive Christ's righteousness. Then, through the grace of Christ, there is a transformation of the natural tendencies, an elevation and refinement of speech, and an elevating of the taste. The appetite craves the food, which is the Word of God, and walking in the light of the Word, we cannot but become complete in Jesus Christ. We are the elect of God. We receive His Son as our personal Saviour.

Sunday, August 15, 1897

Sunnyside, Cooranbong, New South Wales

Early in the morning I was informed I was wanted in the council meeting to be held at the school building. We were in the council meeting from morning until noon. Elder Daniells was deploring the idea of the Melbourne camp meeting being put off until December, if the Sydney meeting was to be first on the list, and the school is held until October 27.

I inquired, Supposing the school should be cut short two weeks, then would that give sufficient time and relieve the situation? Brother Daniells caught at the suggestion, reckoned from the calendar, and light flashed in and all difficulties were removed. He could see—all could see—that to cut the school one month short and hold the meeting first in Melbourne would not be the wisest move to make. But to cut off the school two weeks, give them this time in Sydney camp meeting—the school paying all the expenses of the students and they being cared for under the school discipline, was the very best thing that could be done. They would get much good at the meeting, the very thing they

needed, and the Melbourne meeting need not be put off until December, when the flies are so troublesome that there is a necessity of both men and women wearing veils. The bite of these flies is very poisonous.

Everything was harmonious in calculation and all were pleased. Brother Robb and Brother _____ came on the cars to look at the place and to see what chance there was for him to locate here in Cooranbong. We lodged him in our house and he sat at our table. These brethren must be assisted to help themselves. Brethren Baker and Daniells left for Sydney Sunday night.

Monday, August 16, 1897

Sunnyside, Cooranbong, New South Wales

Sara and I went to Martinsville and Brother Robb accompanied us. May White and her twin boys went with us and they had a picnic handling the oranges. The piles of bright yellow fruit were very attractive to the little lads. We had a very pleasant drive and when we returned we called for the mail and had quite a large mail to examine. We always take a deep interest in the arrival of mail on the steamer from America. We learned that Brother Lockwood is dead, and Sister Lockwood has sold her home and has gone to Battle Creek, en route to visit her brother, George I. Butler. His wife is a paralytic; has to be lifted; cannot walk and cannot talk. We feel very tender feelings for them all. We have received communications pleasant and things which require consideration and prayer to know how to answer them.

Tuesday, August 17, 1897

Tuesday there arrived at Cooranbong Brother Bond and family. They came on the steamer from America. His wife felt too weary to visit us. A half cast Maori, a missionary named Nicholis, also a Maori, the son of a prince who is traveling, has also called to see this country. This Sister Nicholis comes to us from New Zealand. She was warmly recommended by Brother Steed. I have not seen them yet. Brother Bond came to visit us and we had a long talk. He tarried with us overnight and said he must leave the next morning.

The rooms are becoming altogether too strait for us. The school needs the room in the second building. It should be finished and made into sleeping rooms. If we had moved out by faith, the Lord would have been our guide and our stronghold. He would have honored our faith.

Oh, when will we learn to trust in the Lord Jehovah, not only in jots and tittles, but with a never-failing trust? We are not to doubt our Lord Jesus, whether He is in heaven or on earth, for He ever liveth to make intercession for us. We are to trust Him humbly, trust Him wholly, trust Him unwaveringly. He says, “He that followeth me shall not walk in darkness.” John 8:12. God forbid that any one shall walk in the sparks of his own kindling.

No man can be his own teacher in regard to the soul’s eternal interest. If we are daily looking unto Jesus, who is the Author and Finisher of our faith, we shall come to correct decisions. We will make straight paths for our feet. We will be following on to know the Lord. The Lord Jesus says, “I will be your teacher. Learn of me, for I am meek and lowly of heart. I will be your light.” “Light is sown for the righteous, and gladness for the upright in heart.” Psalm 97:11.

We need more than human wisdom to know how to act, how to speak, how to pray, how to give counsel.

Wednesday, August 18, 1897

Wednesday morning. Brother Bond intended to leave for Sydney this morning, but there was a misunderstanding in regard to the arrangements and he did not go.

In the afternoon he came, accompanied by Sister Nicholis and the son of a prince. We had a pleasant visit. They seemed anxious to know where the church was to be built, and Sara told them she would accompany them to see where we intended the church should be located. They were very much pleased with the site.

In the afternoon we visited Brother Hare, and we came to an understanding upon some points in regard to building a church without delay. We cannot see the necessity or the least excuse for delay. When reproof comes that we have been negligent in regard to building a house for the Lord that we can dedicate to Him, we will feel clearly that we have not acted our part. Until we shall show an interest and a becoming zeal in this direction, we shall not feel that we are excused or free from condemnation.

My soul is burdened. I feel that there should no longer be delay in putting up a house for the Lord. If the Lord will pardon our blindness and our ignorance in our lack of faith, we will be thankful forever and forever for His tender compassion and mercy and love. When we see the acceptance of that place of worship in the loft of the mill for about one year, we feel that we have made a mistake and have failed to appreciate the greatness and the character of the work. The climbing of the stairs was not a refined action for women and young ladies. I sincerely repent of all such mistakes as this. Then permitting money to be diverted into different channels and consenting to worship God in that loft, that upper room, surrounded with all that furniture and rubbish, was a shame to us as a people holding the most sacred truth ever given to mortals. We might have erected a suitable house of worship then as now, if our perceptions had been pure and elevated, as they should have been. If the Lord will pardon our transgressions, we will never, never repeat the same and dishonor our God.

Thursday, August 19, 1897

This morning I arose quarter before three and wrote a letter to Brother Olsen, who is now in Africa. I wrote six pages and aroused Maggie and Sara to copy it on typewriter. I then felt relieved. Sara and I visited Brother Haskell and had a profitable talk with him in regard to the meetinghouse—plans for the size of building, and the preparing of material. Sara and I rode again to the site which we thought the best place for the meetinghouse. Certainly it is the most beautiful spot upon the whole grounds. We cannot see where there can be a spot that will have greater advantages, and as all our advancement and favors come from God, we will present to Him the very best offering we have, and say, Of Thine own we freely give Thee. We will honor God in preparing a place where He can meet with His people who love God and keep His commandments.

We must have a neat, humble, attractive, and convenient house of worship that will represent the character of the elevated work in which we are engaged. We have made a mistake in not investing means in a house of worship suitable for the people to assemble and worship God in the beauty of

holiness. If He will pardon our transgressions, forgive our sins of unbelief, and look upon us with favor, it is more than we deserve.

We all seem to have defective spiritual eyesight. We want the aftersight before the foresight. We must walk and work by faith. We need, oh, so much, an increase of faith. We need the deep moving of the Spirit of God upon mind, heart, and character. Then shall we see of His salvation and sinners will be converted unto Him.

We must not have any cheap, half-hearted work in this enterprise of building a house for God. We need His presence, His grace. In all our actions and in all our words we are to reveal the refining influence of the truth, and the Lord will help us in all our efforts to advance to His name's glory.

Friday, August 20, 1897

Sunnyside, Cooranbong, New South Wales

I awakened at half past two a.m. and arose and dressed and pleaded with the Lord for His blessing and special help at this time. We have very important work to do in devising and planning for the church, and for the school to be all that it should be. We are convinced that the school has been well conducted and we have the honor to have the presence of God in our midst. We have the word of the greatest Teacher the world ever knew, "Without me, ye can do nothing." [John 15:5.] With Christ's intercession before God, we can ask whatsoever we desire to the end to honor and glorify God.

Elder Haskell walked over to our place and took breakfast with us and we had quite a profitable interview. He requested that we go upon the school grounds and select the place where the building shall be for the church. We spent some hours in this work. It was not an easy task to decide the most favorable position, but we decided to take more than one lot. We must have three or four, and maybe five. Work will commence on Sunday morning, August 22, 1897.

This is a great enterprise for this part of the country. Our school being established here demands that we arise and build. We cannot present to the Lord any meager offering. We want, when this work is done, to have done our best according to the light God has given. We want to hear from the Lord the word of approval as did the remnant who obeyed the voice of the Lord their God coming to them through Haggai the prophet, when "they came and did work in the house of the Lord of hosts." Haggai 1:14. The word of approval came, "I am with you, saith the Lord." Haggai 2:4. "Therefore thus saith the Lord; I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." Zechariah 1:16. Chapters 2, 3, 4, and 5 are chapters appropriate for our study. We are to learn our lessons from these chapters, for history will be and is being repeated.

Saturday, August 21, 1897

Sunnyside, Cooranbong, New South Wales

Respect for the Sabbath Day

We feel very much the need of wisdom from the Lord. This is the holy Sabbath and our people who observe the Sabbath will be assembling together to worship God on the day specified in the fourth

commandment of the decalogue. This is the day He has sanctified and blessed and He has told us, “Remember the Sabbath day, to keep it holy.” [Exodus 20:8.]

I fear we too often forget that this day has been set apart as sacred time. We are not to wear a long face and endeavor to be very sedate. We are to be cheerful and pleasant and happy and to make all around us happy. We will have a subdued, holy joy upon the Lord’s holy, sanctified day. We will make melody to God in our hearts. We will sing His praises. We will feed upon His Word, we will be altogether what the Lord would have us to be. We will meet with the people of God to worship Him.

I spoke to a room full in regard to building a house for the Lord. I spoke from Haggai, chapter 1. This had been urged home upon my mind, also chapter 2. I also urged the people to show honor to God at once by building a house for Him, where we could worship God in all humbleness of mind, where we could kneel down to worship God, and could serve the Lord becomingly and in order.

I have a message from the Lord in regard to building a house for God. I read Haggai first and second chapters, and Ezra, third chapter. I bore a clear and decided testimony, and appealed to all to rise up and build a house for the Lord. Elder Haskell spoke to the point, and we know the people felt indeed in earnest in the matter to do all they could.

A meeting was appointed for Sunday evening to consider the matter of the plan of building, and that without delay, for we wished to dedicate the house for the worship of God before the school should close. That church building will be a witness to the truth which we claim to believe, and we deeply regret that we did not do our best before this time. It could have been done, had we had faith of the right quality. But we will not wait longer. We feel in haste now to prepare a chapel that we can dedicate to God before October 13, 1897. May the Lord favor us and guide us, is our prayer. We are here located on this ground according to the Lord’s directions.

Sunday, August 22, 1897

Sunnyside, Cooranbong, New South Wales

Church to Be Erected

Sunday Elder Haskell came before breakfast. He sat at our table, then after breakfast we had conversation in reference to erection a house of worship, now, without delay. I proposed that we visit Brother Hardy. He is a skillful workman, and if we can engage him to manage the workers, in connection with Fred Lamplough, the building will—with the blessing of God—be a success.

It was raining, but we put our horses before our double phaeton carriage, and Sara, Elder Haskell, and I went about three miles, much of the way through the woods, to find Brother Hardy. He was at home and we laid the rough sketch before him, and he thought the dimensions proportionate. We advised with him, and he decided to stand with Fred Lamplough as directors over a large number of hands. We gave our message and then we returned home in the rain. We found Brother Schowe at our house. We were all soon seated at the table to enjoy our midday meal.

In the afternoon Brother and Sister Hughes called upon me, and we had a long conversation in regard to the meat diet question. Oh, that we may in all things eat and drink to the glory of God. We need a strictly hygienic diet. The eating of the flesh of dead animals is repulsive to me. The animal

creation is largely diseased and meat eaters eating the flesh of dead animals cannot avoid eating meat that is more or less diseased.

Many who ought to know better will say, “Oh, I cannot live without meat. I feel so weak and gone if I do not have meat; I have no strength.” Thus argues the tea and liquor drinker. Some have undertaken to live without meat but have devised nothing to supply its place, and finding themselves weak have supposed it was subsisting upon the flesh of dead animals that gave them strength, and therefore returned to their meat-eating diet. All who will learn how to cook properly will soon find they can live without meat entirely. Good sweet bread, fruit, and vegetables, supply all the necessities the system requires. I have a large family of workers and all are in good health, but none taste of meat.

Monday, August 23, 1897

Sunnyside, Cooranbong, New South Wales

I awoke at a quarter before four o’clock. I thank the Lord for a precious night’s sleep. I am presenting my case before the Great Restorer that He will strengthen and restore my eyesight. I have much writing to do, and I pray for the Lord to heal my left eye and remove the pain from my left cheek bone close under the eye. The Lord hath hitherto been my physician. He hath mercifully and compassionately come to my aid when no human power could avail. I have pain in the eye when writing by lamplight.

The morning hours, from three a.m. until seven a.m., are my best hours to write, for then I am not broken in upon and obliged to give my time to advise with my brethren and counsel with them.

The Lord Jesus knows all the arts and all the malignity of Satan to annoy, to cause pain and suffering. He would have us know that He is afflicted in all our affliction, and that He is ready to give His compassion and His grace that we may endure as He endured the assaults of Satan. I doubt not His compassion and His love. On earth He evidenced His love to suffering humanity. He will manifest the same through His representative. Now that He is in heaven, the Holy Spirit is our Comforter.

Elder Haskell and Brother Lamplough rode through our yard to visit Healy’s Mill. He brought word that they had a very stirring meeting. The subject was the chapel to be built, and its being built now without delay. All present voted in favor but two. I was sorry in my heart that these men did not unite with those who were in favor. May the Lord help us and open ways before us and strengthen the purpose of everyone to “Arise and build.” [Nehemiah 2:20.] If we are not able to accomplish that which we have undertaken, it will not be because we did not try to do our best. The Lord God possesses infallible insight in regard to [the] past and the present and the future. If we fail to complete the building at the appointed time, we will know that the victory was not vouchsafed to us because it was not safe.

Tuesday, August 24, 1897

Sunnyside, Cooranbong, New South Wales

Tuesday morning. I passed a restless night. I thank the Lord we have no rain and the prospect is we shall have fair weather. May the Lord direct us at every step in building our chapel, is our prayer. We

must move in His counsel, work under His directions, and obey His word, and then leave the result and consequences with Him. He knoweth the end from the beginning. He will give grace if we ask Him.

Last evening I received a visit from Brother and Sister Brandstater. They have come to connect with Brother Semmens and to give treatment to the sick. He has received education as a nurse at the sanitarium at Battle Creek. We are glad that they have come, and hope there will be a decided change in the Health Home.

Brother Hare came to converse with me in reference to building a chapel. We talked about one hour. We hope that our words and ideas were not materially apart but in harmony generally.

My heart longs for God, the living God. I want the presence of God this day. I have read this morning a chapter for The Life of Christ, "Woes Pronounced Upon the Pharisees." Were Christ upon the earth today, priests and rulers would hear scathing rebukes and woes pronounced upon them for their impenitence, and their opposition to truth and righteousness.

Last night, August 23, I seemed in a vision of the night to be in Ashfield. Several of our brethren were present. I said to Elder Haskell, This church will answer for this place, but the church at Cooranbong must be larger in width and longer than this building. It must be larger than you have estimated, and should seat four hundred people. Then I saw papers where the length and breadth were marked out and the figures given. I had thought 32 by 50 was not enough, and we were saying it must by lengthened. Then the width of the Ashfield church was given and the width of the chapel which was wider than the Ashfield church, and after consideration, the chapel was enlarged and as the size was stated in figures, all seemed to be pleased with width and length.

I am in earnest labor from the early hours of the morning all through the day, writing and counseling with our brethren in reference to the work that must be done in this place to accommodate the students. But the special burden now is the chapel. There is to be no delay, no change of site.

Wednesday, August 25, 1897

Sunnyside, Cooranbong

I have awakened at half past three o'clock a.m. I am so very thankful to sleep as I have done during the night. I see I have several articles put under my door to read this morning, to see if all is correct. My eyes trouble me. My head seems strained and tired.

Elder Haskell came in the forenoon to see me and he has had a very successful business trip. The way seemed to be opened to get material for building at cheaper figures than were expected. He requested we should come to the school grounds, to a board meeting where a sample of seats to furnish the church was examined. We assembled and talked over our plans.

We had sent to Newcastle for prices of brick, delivered at Morisset. Six thousand bricks for piles under the church, would cost 38 pounds. Wood piles would answer. If we waited for the brick and the hauling, it would delay the building. We decided on wood piles, and there had been wood piles set for a building, and then it was not considered a proper place. Those piles were very proper for the church to rest upon. When the brick making can begin on the ground again, then the brick piles

can be put in any time, and the church can stand upon a better foundation. The only objection was the appearance. But we do not consider the Lord will be displeased with the wood piles, under the circumstances.

Brother Hare and Brother Hughes seem to be in no hurry for the building to go up; but for them, all are very anxious for it to go forward. We have four experienced carpenters, already out of employment. These will work for six shillings per day, and will give half their wages. These are Brother Baron, Brother Lamplough, and Brother Hardy. There are other carpenters not as experienced, who will work the same way. We feel very anxious, while the Spirit seems to move upon the people, that all shall move in harmony and arise and build. I have never seen a greater willingness to take hold of the work. All seem burning with a desire to do something in that building. Some will give donations, others will give work, and all these gifts will be duplicated by the General Conference.

Thursday, August 26, 1897

Sunnyside, Cooranbong, New South Wales

The atmosphere is beautiful this morning. It is a good day for the workers.

I awakened at half past four o'clock. I retired at eight. This night has been the best I have had for a long time. I had a most earnest spirit of prayer in the evening of August 25 for the Lord to help us and bless us and give us wisdom and light and knowledge. Oh, to understand the will of God.

In the night season we were preparing for a meeting to be held. There were preparations to be made, and all seemed to be interestedly active. I was saying, The Lord has a message for you: Arise and shine; for thy light has come, and the glory of the Lord has risen upon thee. This was caught up and repeated from one to another with wonderful effect. The angels of God were speaking these words and every one seemed to be walking softly and their countenances were lifted up and the bright beams of the Sun of Righteousness were shining upon them.

Then I heard exclamations of praise to God. I heard words of faith and courage and hope repeated one to another, and then would be these words again, "Arise and shine for thy light has come and the glory of the Lord has risen upon you." [Isaiah 60:1.] This was repeated and repeated. I could not hold my peace. I caught the words, and the Light of heaven was in our hearts.

In the morning, as soon as breakfast was over, I rode over to the school grounds and saw Brother Haskell. I had conversation with him and I told him my dreams. He was pleased indeed. He was going to Sydney to arrange for the making of the seats. Sister Haskell accompanied him. We then visited the grounds where the church would be built. We saw men working with axe and saws on the felled monarchs of the forest that they might move them out of the way. We then went to visit Brother Baron, whom Brother Baker desired to come to Sydney to prepare for the camp meeting—to build temporary buildings for the restaurant. But we needed every carpenter who was skilled in building to work to erect the chapel and have it all completed in six weeks. He said he would work for six shillings per week and give half his wages, so that was made sure. We came back through the woods, satisfied we had done our best.

Friday, August 27, 1897

Sunnyside, Cooranbong, New South Wales

I awakened at three o'clock a.m. I have passed a restless night. I arose and dressed and then sought the Lord. I desire His blessing upon myself, upon my brethren teaching in the school, and upon the students. The hellish powers are seeking for the supremacy, and our only safety is to hide in the cleft of the Rock. We want to be covered with the righteousness of Christ. We must work the works of Christ, else we cannot yoke up with Christ.

I wrote a short letter to Brother Baker. We had our reading of the Word with the family. Then my heart was drawn out in most earnest prayer to the Lord in behalf of those who were preparing the way for the chapel to be built. The angels of God can and will be on the ground to direct the work and control the judgment of everyone who shall set his hand cheerfully to the work. "Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Haggai 1:7, 8.

We feel deeply in earnest to push forward this work before the close of the school. We have prayed for wisdom and a heart to understand every impression of the Spirit of God. "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout," when "the foundation of the house of the Lord was laid." Ezra 3:11. I think all the people will feel thus. They will rejoice and praise God with singing an shouting His praises.

I went to the school this morning and talked with Brethren Haskell and Wilson. I addressed the students for one hour, then returned to my house in Sunnyside. About three o'clock a messenger came to inform me I was wanted on the allotments for the church building. The ground was now measured and staked off, and [they wanted me to see] if the position of the building was all right. Sara and I rode over, and we saw a very busy party at work. The bullock team was drawing the immense logs from the building site and placing them in heaps ready to be burned. The sound of the axe and saw was very apparent, getting the trees in sections to make it possible to draw them away, that they would be no interference with laying the foundation of the building on Sunday. Another bullock team came from Healy's Mill with lumber.

August 28, 1897

Sunnyside, Cooranbong

I awoke at half past three o'clock. My heart is drawn out in prayer to God that this day we may have much of the peace and blessing of God. At family prayer I again felt the burden of supplication that the Lord would meet with us and strengthen and bless all who shall assemble together to worship the Lord. I spoke to the people assembled in regard to the necessity of a preparation of character day by day, that shall be such as God shall approve. I presented the first chapter of Ephesians, verses 1-14. The Lord led my mind out in lines of truth.

Sunday, August 29, 1897

Sunnyside, Cooranbong

I did not sleep well. My left eye pained me and the left cheek bone has troubled me for some time, giving me some uneasiness. It seems like neuralgia. I do not say much about the matter for I know that no one can understand my real necessities but my Redeemer. I can take all these things to the Lord in prayer.

I was much surprised to see Brother Baker. He had some matters to present before us and seek counsel upon. I had written him a letter in reference to getting out many papers and spreading the news a month beforehand that Seventh-day Adventists we to hold a camp meeting in Sydney. Satan is moved with intensity from beneath to set every mind called to this subject with a spirit to oppose. After the meeting place has been located, after the tent meetings are started and we enter upon the work, then there is time enough to make decidedly agressive movements. Every pulpit in Sydney would be notified and the powers of darkness would be fully aroused to take the field against us, and the opposition that was aroused against us in Petersham—when the professed gospel ministers did their best to falsify the position of Seventh-day Adventists—[would be repeated].

After Brother Baker came we met him, Brother Wilson, and Brother and Sister Haskell. We were sorry Brother Hughes was in Sydney. Brother Baker laid matters before us and we had a long talk, and we think a profitable talk, in regard to plans to be followed in out future movements. We feel intensely in earnest in this matter of our future camp meeting, that every move shall be made wisely. The very same course cannot be followed the second year, because it was a success the first year. That which would impress minds to whom the truth was all new will not make the same impression three years afterward, because if they do not receive the message of truth from the Word of God, they will try to evade conviction by starting some falsehood in circulation. We must not give publicity to the camp meeting. We must work wisely.

Monday, August 30, 1897

Sunnyside, Corranbong,

I awoke about three o'clock, having been blessed with sleep during the night. Now every moment after seeking the Lord in prayer is to be spent writing to get some important matter in the mail to go to America.

Sara and I rode to the post office and mailed forty-five letters. We returned by the location for the church. All the students were given a holiday to work on the grounds, to prepare for the foundation to be laid. Several were felling mahogany trees. Others were sawing them. Other hands were stripping or cutting off the bark, for it would not come off easily. Others were digging holes in the ground for the piles. All seemed to work cheerfully, and with great pleasure. We rejoice at every stroke made that tells in advancing the work. My big carpenter's bench is loaded on a cart and taken to the grounds where the chapel is to be built. There are no idle hand about here now. I have no question in regard to the location of the chapel. It is a beautiful spot.

We are studying every means of practicing economy, and how entirely proper it is for us to take courage as we consider the life of Christ. I feel His presence is with us. The King of glory, the Majesty of heaven, the Sun of Righteousness, became the Head of humanity and commenced His human life in poverty. He accepted poverty; He made it His own. Who is He? Isaiah tells us, "Unto us a child

born, unto us a son is given: ... and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." Isaiah 9:6.

He came to our world, taking His position with those who were poor. He removes every thread of disgrace forever from the humble worthy poor of this world. He blesses the poor, for they are the inheritors of the kingdom of God. Such is the sanctification, the consecration, and redemption brought to the world through Jesus Christ. He who knew the stigma and reproach of poverty worked in poverty all through His life in our world, molding by force of His example and influence all who were poor, and by His words and life He placed the poor on vantage ground with God. He says, I came to preach the gospel to the poor.

New South Wales, August 31, 1897

Sunnyside, Corranbong,

I awoke about three o'clock a.m. Slept well through the night. I dressed and then wrote seven pages and a half letter paper to Elder Daniells concerning camp meetings. As soon as it was day, I called typist up to go to work and copy that which I had written. She could not be with us for prayer or breakfast.

I also wrote one page for Brother Brandstater in Sydney in reference to his work, advising him to work with the physicians, and thus become acquainted with them and be ready to report at the camp meeting. I also told him not to suppose his wife could be a matron, for she has not the qualifications for such a responsible position. As a mother of two children, mere babies, her work was already assigned here, to take care of her children. There must be a woman fitted for the position of matron, who can give her whole time and her entire interest to the position she shall engage to fill.

Just as I am taking hold of my writing, a message by telegram from Melbourne was brought to me from Brother Miller, stating that his wife is insane—has a religious mania—and begging me to send her words that shall help her. I worked to select passages of Scripture and a word from myself as the Lord's servant, reminding her that the everlasting arms were beneath her, that the Lord loved her as His chosen one.

Two poor men came along to get something to eat. Two came a few days ago. We gave them food. We hired them to work a short time in preparing wood to burn and paid them one shilling apiece, after giving them dinner and a package of food for their supper.

Ms 176, 1897

Diary, September 1897

Sunnyside, Cooranbong, New South Wales, Australia

September 1 - 30, 1897

Wednesday, September 1, 1897

Sunnyside, Cooranbong, New South Wales

I could not sleep longer than half past twelve. I thought best to arise, dress, and seek the Lord, and then I wrote thirteen pages of important matter before daylight, for Brother and Sister Miller and Brethren Daniells, Colcord, Salisbury, and Faulkhead.

Elder Haskell visited me and we counselled together in regard to the chapel building. Everything seems to work in lines of advance without hindrance.

American mail came by Vancouver boat. It was a small mail. Nothing from Willie either to May White or myself.

While I was reading the mail, a woman from Dora Creek came up with her baby for instruction on what to do for the child. Elder Wilson and his wife called, and I read letters to them from Dr. Kellogg, which they were very glad to hear. A telegram was received that Sister Miller was relieved by my telegraph return. I sent portions of Scripture and words from me that the Lord loved her and His everlasting arms are beneath her to strengthen her. I hope the letter sent this morning will be a blessing to her. I have written to them both, which will reach them Friday noon. Received letter from Elder Daniells.

Thursday, September 2, 1897

Sunnyside, Cooranbong, New South Wales

I awakened at half past three o'clock. I arose from my bed, dressed, and asked the Lord to help and strengthen me and to give me wisdom and His grace to help me in every time of need. Now is my time of need. I must hear the Word of God.

I commenced writing to finish some things sent yesterday morning. Sent letters to Brother and Sister Miller, a letter to Brother Davis, a letter to Brethren Daniells, Colcord, Salisbury, and Faulkhead.

Sara and I rode to post office. We went to see the child that was brought to our house yesterday, that was sick. Sara prescribed for her, and the mother followed the prescription. We learned today the child was relieved.

Another woman came running out, a young woman with a babe four weeks old. She needed some counsel because the child could not retain the food from the mother's breast. A few questions were asked. Do you not put your child to the breast whenever it cries? She said she did. And you work hard and get tired and then nurse your little one? Yes, she did. Then a little counsel was given to observe regular periods to nurse her child, not oftener than two or three hours. The child was stuffed full and it was a mercy that it could throw up that which the stomach could not retain. There is so great ignorance among mothers as to how to care for their children properly. The mother promised to heed the suggestions.

The father of the first child that had appealed for help asked me if we did not receive pay for our trouble. We told him no, we did not do the work for pay, only to relieve suffering humanity as Christ did when He was in our world. They seemed very thankful.

As soon as this case was off our hands and we were nearly home, we learned a messenger had come for Sara to see if she could come to see a suffering boy who had stepped in a hole where there was a broken bottle, and had cut his foot fearfully. She went in the house for flannel fomentation cloths,

vaseline, and several necessary articles with which to work, turned her horse, and was away again. She found a very aggravated case. It had been hurt two weeks, was fearfully cut, and proud flesh was revealed.

Friday, September 3, 1897

Sunnyside, Cooranbong

Calling to recollection light given in 1875, while in California, in reference to Australia and the standard of truth there to be uplifted.

I arose from my bed at quarter before three o'clock and tried to consider what I must write. I then submitted myself to God to be guided and controlled by His Holy Spirit. I cannot choose myself the best way to work in most difficult places, but the Lord can choose for me, for He seeth and knoweth from cause to effect.

I long for the light and love and presence of God, that I may have the same spirit that Christ had in His work.

Brother Robb wished the loan of our horses and platform wagon and working trap to move their goods. So all three horses were in use, only one was left for me. Sara drove my horse and single carriage to the school, and I talked with the students above one hour, reading some things which were revealed to me in 1875 in reference to the work that had to be done in California. And I was shown, at that time, that the work must go to Australia, and the standard of truth be there uplifted; that we had a world-wide message. Australia was a world of itself.

We know the students have been trying to follow the light given them. I urged them calmly to consider why they were here studying. What was their object? Was it that they might be young men that would be sober-minded, that they might be agents for God to use, co-workers with Jesus Christ.

Said John, "I have written unto you, young men, because ye are strong." [1 John 2:14.] You are God's chosen instruments to carry forward the highest class of work ever given to mortals—to seek and to save that which is lost. Be sober-minded. Rise up to the due appreciation of your high calling. Ponder well the paths of your feet, for you are stepping on holy ground. Begin your life work with high and holy ends in view. You have no time to lose. Yoke up now with Christ.

Brother Wilson took me with Brother Husk's horse and carriage to my house. Sara visited the afflicted sick boy whose foot and ankle were so badly mangled.

She found the poor suffering one weary and distressed. He is only eight years old. He was crying, "Oh, she does not come; she will not come today. Oh, I want her to come. Oh what will I do?" She opened the door and he was pleased. She remained with him until noon, ministering to that suffering foot. The blood poisoning must not be allowed to advance. She left him quietly sleeping; but the house is full of noisy children, and they run against his bed and jar his foot.

She went again in the evening. I told her to take the child and bring him to our home. We would treat him under better circumstances. In case of necessity our house shall be used as a hospital.

Sabbath, September 4, 1897

Sunnyside, Cooranbong

Written after the Sabbath. I thank my heavenly Father for rest in sleep. I slept until half past three o'clock. I spent a little time in meditation and sending up my petition to heaven for His grace and for His Holy Spirit to be present with us in our work which is now going on in this place, fitting up the place here. We feel very much the need of Divine help.

I attended the meeting in the upper story of the large building. The room can seat no more and chairs are stowed in every space in the room. Every seat was filled and the atmosphere was oppressive.

I spoke to the people from (Revelation 3), speaking upon the whole chapter. I felt the Spirit and power of the Lord upon me. We then had a social meeting, after singing "When the mist has rolled away." This was sung with earnestness and fervor; by many, I knew, with the spirit and understanding also.

I had made most earnest appeals to the congregation before me. I spoke of the necessity of our students knowing that there was a right side and a wrong side. In Noah's day the largest number chose the wrong side. The world has gone mad under the training and inspiration of Satan. They are sustaining and giving popularity to sin and transgression of the law of God, but this does not in the least demerit or lessen the force of one principle of Jehovah. It is of the highest consequence that young men and young women should be on the right side.

This morning we did such kind of work as Christ would have done had He been in our world. We harnessed our team and Sara went to visit the suffering boy with the cut foot. She took the mother and the boy to Mrs. May White's, my daughter-in-law's, close by our own house. The boy enjoyed the pure air and the ride in the easy phaeton. Then Sara had conveniences to dress the afflicted limb. She greatly feared, at first, that he would lose his limb, but by working with it twice a day for hours with hot compresses, the pain was removed and the poor little sufferer, who had not slept day or night, fell into slumber, saying to Sara's words, "Now try to go to sleep," "I can't sleep, I can't sleep, I can't sleep, I can't sleep," until he was fast asleep.

Sunday, September 5, 1897

Sunnyside, Cooranbong

I have had a precious sleep. Thank the Lord for this blessing. I awoke at half past two o'clock a.m. I offered up praise and thanksgiving to God in my bed before rising. I felt that my heart panted after God as the hart panteth after the waterbrooks. I offered up my request with thanksgiving and praise.

I arose and dressed and then bowed before God to commit the keeping of my soul to Him who is merciful and full of love and tender compassion. His lovingkindness faileth not. If I am the Lord's chosen instrument to do good to poor souls who need counsel, I must first be instructed my self. I must ask of Him the living water. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. If I receive this water and drink of it, I can then impart to others the knowledge of my experience and urge them to come to the living fountain that they may drink of this water of life.

Sister Robertson, a woman who has embraced the truth in a family where all her relatives are opposers, came to me after the meeting yesterday and related her experience of dissatisfaction with herself, her inability to believe the Lord would bless her. I tried to show her that while she had distrust of herself, she must not distrust and disbelieve the power of Christ to keep her and save her, because this was dishonoring her Redeemer. Her very sense of helplessness to lift up and heal herself made her the one whom Christ would compassionate and help and make free. She caught the idea and declared, "I do love Jesus, and He does love me." She praised the Lord, and her countenance was all aglow with hope and happiness.

I attended the morning meeting, spoke, and read articles from typewriting, then some bore testimony. I prayed at close of meeting, and came home.

Brother Robb has just come from the station, where he went to meet his wife and children. They are taking dinner with us. Nine compose the family. We shall have an addition to our school, bringing it up to one hundred.

Our meeting room is very uncomfortable, for want of ventilation and room for all that come. Sabbath school numbers one hundred fifteen. The Lord is good, and this school has been a success. We sincerely hope the chapel will be erected without delay. All are pressing the work as fast as possible. We are having beautiful weather, all clear and bright, not too warm or too cool.

I am weary and must have rest. I cannot, I fear, attend these meetings, all of them. May the Lord prepare hearts for doing of His work and fit souls for His kingdom is our prayer. The sick lad we are taking care of is improving, but he still needs almost constant attention. He slept quietly last night, most of the night.

Monday, Sept. 6, 1897

Sunnyside, Cooranbong, New South Wales

I awoke at a quarter before three, and rose and dressed and asked the Lord for wisdom and counsel of God. Oh, how much we need genuine faith. How little faith is now exercised, and how greatly we need faith, every hour!

I see a paper under my door. I read it, and the writing is Elder Haskell's. It says there will be a morning meeting at half past five a.m. at the school building. "Come." I will go, but what can I say to our people to present faith in so simple a manner that they, the inexperienced, can take hold of it?

Seven o'clock a.m. We have just come from morning meeting of prayer. We had something to say upon faith and prayer, showing how faith must mingle with all our prayers and there must be watching unto prayer. We must never lose sight of the object of our prayers. We had a good attendance and the Lord blessed us as we tried to lay out the exercise of faith before them. Some testimony evidenced that the heart work was deepening. Oh, how much we need an experimental knowledge of God and Jesus Christ whom He hath sent, which is eternal life! May the Lord grant that we may feel our need of His mercy and His love.

We are very thankful to our Heavenly Father that the eight-year-old boy Sara has taken under her care is certainly improving. She gives her whole attention to the lad. She works over that most

terribly wounded foot, fomenting it with hot flannels, poulticing it with charcoal and flax seed. Maggie Hare went to help Sara and when she looked at the foot its appearance was so terrible she just fainted dead away. His own father came to see him last Sunday. He had one look and he could endure no more; turned and went out into the air.

But Sara just works over it, and we know it is improving. He cannot eat anything but a little fruit. He has not slept until Sara took him in hand and worked over him. He slept last night the best he has done yet. Poor little fellow, his life will be saved through the attention given him. He delights in riding out and is greatly soothed. His aunt holds him in her arms and enjoys his rides in the open air so much. I shudder as I think what must have been the poor boy's fate if Sara had not been called to him.

Tuesday, September 7, 1897

Sunnyside, Cooranbong, New South Wales

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 behooves us, when the help is at hand, to avail ourselves of every expedient and every suggestion that will help us to push to 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

Sunnyside, Cooranbong

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 on 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.

Thursday, September 9, 1897

Sunnyside, Cooranbong

It was four o'clock this morning soon after I awoke. I dressed and lifted my earnest prayer to God for His blessing to rest upon me. I greatly desire a large measure of grace, to communicate to others who need counsel and encouragement. Oh, so many are walking in the shadow of the cross! So many are saying, "Oh, I wish I knew where I might find him, that I might come even to his seat." [Job 23:3.] My prayer is, Teach me to help the needy, O God. Teach me how to lead and guide souls.

The good work is going on in the school. All find that proper restraint and discipline are the very best thing for the students. Indulgence and halfway measures are not right or good in their influence. When all understand that they must obey the rules of discipline then they are far more settled and happy.

The Tahitian, the son of a prince, has been in the school about five weeks. He is now anxiously studying the Scriptures, especially the Sabbath question. He says next term he will get other young men of his people to come to the school. They have money and can learn what he is learning. He is sharp and keen to discern the truth. The half-breed, Sister Nicholis, is learning the truth fast. She has been a missionary in Tahiti. She came with the young man, son of a prince. I do not know one in the

school who has any feelings of rebellion. All are deeply moved by the Spirit of the Lord. The Holy Spirit is working all.

This day May White is twenty-three years old.

Sister Wilson called on me this afternoon. We had a profitable talk together. We are having beautiful weather to carry forward the building. They will have it partially under cover today.

Friday, September 10, 1897

Sunnyside, Cooranbong

I arose from sleep at three a.m., dressed, and after a season of prayer commenced writing. I thought not best to speak at the school in the morning.

I was surprised to see Brother Haskell, for I thought he was in Sydney. The things he was going to Sydney for had come and were here on the ground, where the chapel is being built. We conversed in regard to the propriety of having a canvassers' institute here at Cooranbong, the last of the school. We decided that after shortening the school two weeks, it was not best to do this.

There is a deep moving of the Spirit of God among the students, and hearts are turning unto the Lord. We are highly pleased with the school because of the evidence of the working of the Holy Spirit upon hearts.

We cannot see how much good seed has been sown. If there is one student who has a disposition to speak in any line disrespectful of the school, it will be because his own heart needs the sanctifying influence of the Spirit of God.

There are a few who have felt dissatisfied with the restraints, because of the most earnest efforts not to allow association between girls and boys, and this dissatisfaction will be manifested by disregarding the rules. If the boys and girls loved the Lord Jesus, they would be under the influence of His Holy Spirit and would choose to carry themselves with modesty and sobriety. They would maintain their own integrity and there would be no need of these rules. But so long as they will, at every chance they can get, act out the desire to be in association—the girls with the young men and the young men with the girls—there must be a large responsibility upon the teachers to keep the young men and women from forming attachments. If the students have come to the school to study, to put in their time earnestly, and be prepared to act in home duties and in missionary work, they must consecrate all their faculties to improvement. But some youth need far less looking after than others.

Saturday, September 11, 1897

Sunnyside, Cooranbong

I spoke to the people assembled from 2 Peter 1. The Lord blessed me while speaking. The meeting room was full. The presence of the Lord was in our assembly, although the seats were not comfortable and the atmosphere was not the best. Yet it was the best we could do, so we tried to brace ourselves to endure that which could not be avoided. The testimony meeting was good. Many youth bore testimony. The two from whom we had experienced the most trouble testified. The Lord

had put a new song into their mouths, even praise to His name. They said the past week had been the best week they had ever had in their lives, and they meant all that they said.

Sunday, September 12, 1897

Sunnyside, Cooranbong

Carpenters at work on creating our church. The weather is still fair. If the Lord favors us so that we can get the house of worship sided up, how thankful we will be. No rain has fallen in the daytime, with the exception of one shower. Two nights rain fell, but the workmen were able to keep at the building during the day.

Brother Thomson came from Prospect today. He is a first-class carpenter. We have six first-class carpenters at work now on the building, besides several who are not as experienced. The roof goes on the main part of the building today. The Lord is in this matter. I do not know a circumstance like this. At the present time thee are six first-class carpenters, besides as many more carpenters at work under them, and several other workers doing what they can in other lines. There was an excellent meeting this morning, at half past five o'clock. Several pledged more work.

Truly the hand of God is in this matter. Has not the Lord seen our necessities and provided for us? Every man, in the providence of God, was right here on the ground. Brother Thomson was out of work. He solicited a brother to remember him. He had no work, and would like to go to Cooranbong. This is the first man that came from another place. Had we dallied and waited in unbelief, these men would have been at work in other places and we would have been obliged to take up with workmen of an inferior order and demanding more money. Oh, I feel so thankful that we did not delay one day. Had we done this, some men would have been in Sydney, and employed. The prospect is that we will have the house finished in three weeks.

This day I rode over to the school. Wrote twenty pages today for American mail.

Monday, September 13, 1897

Sunnyside, Cooranbong

I was awakened at 3 a.m. and I wrote eleven pages of letter paper this morning for the mail. Sara and I rode down to the post office. This is a very warm day. We waited some time before the post office opened.

Elder Haskell called and we had some interesting talk in regard to the chapel that is being built, in which those may assemble who worship God. We rejoiced and praised the Lord together for His great goodness and mercy and love manifested to us, in this our time of need. We would both converse a little, and then praise the Lord. Elder Haskell took dinner with us.

Sara has just opened a deep gathering on the little boy's foot that has been so deeply wounded. It healed, but the opposite side has swollen and seemed ready to break. After poulticing it some days, Sara opened it and there streamed out a quantity of black blood and corrupted matter. He seems anxious to return home and Sara has given her consent that he should go this afternoon, and she will go and see him once each day as long as is necessary.

Brother Tucker has brought us quite a large mail. We are glad that in a few weeks we shall see W. C. White again. May has been very patient over his long absence.

We see some things that are sad and some things that are encouraging. I feel deeply over the brethren who are experienced leaving Battle Creek. I think it a decided mistake for Elder Olsen to go and leave the cause that his own attitude has imperiled, and the men he has sustained in their wrong course of action and given influence among the people. These men were not connected with God or sanctified in any way to do the work Elder Olsen encouraged them to do. Oh, how my heart aches when I think of these things! It is a sad picture, very sad, and that Brother Olsen is in the line of his duty to leave the seat of war just now has no appearance to me of being true, brave, or honorable. He has been an unfaithful Aaron, and he could have at least tried to restore the things he has made weak and ready to die.

Tuesday, September 14, 1897

Sunnyside, Cooranbong

This morning I awakened thankful to my heavenly Father for a good night's sleep. I feared last evening that after the perusal of the American mail I should not sleep, but I have slept. Looking at my watch, it is half past three o'clock. The Lord is good to me. He guards me in the night season; He gives me rest in sleep. I commit myself to God with thanksgiving and ask Him to bless and keep me through the day. I cannot keep myself. I must be kept by Thy power, oh, my heavenly Father. My soul longs after God. I want to realize His presence ever with me. I must be led and instructed every hour. I can say from the heart, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Timothy 1:12.

The whole of the Old Testament Scriptures is the voice of the blood of Christ. The whole of the New Testament Scriptures is the blood of Jesus Christ. Abel's blood testified of the blood of Christ. The entire New Testament Scriptures speak better things than the blood of Abel. We are purchased by Christ's blood. We overcome by the blood of the Lamb and the word of our testimony.

Wednesday, September 15, 1897

Sunnyside, Cooranbong, New South Wales

I am in an exhausted state; I have used my powers too much in writing. I am unable to sue my brain now. I must rest my mind. The Lord is gracious unto me and I am very thankful to our heavenly Father that I am usually blessed with strength and health to write largely. The Lord is very merciful to me. My strength comes from Him.

Sara and I rode to Martinsville for oranges. We were unable to get the fruit where we usually obtain it. The poor afflicted man has injured himself in falling and is quite sick and helpless. There was no one to pick the oranges for us. We rode to Mr. Kulda's and could get only five dozen. Then we came back to Martinsville and obtained all we wanted at another place. We took with us the children, May's babies, and we enjoyed the ride.

I received a letter from Brother Daniells, an excellent letter. He had visited Brother Davis.

Thursday, September 16, 1897

Sunnyside, Cooranbong

We had an interview with Brother and Sister Wilson. Brother Wilson is improving in health. I thank the Lord for this. They are much encouraged. May the Lord spare their lives is my prayer, for such faithful souls are of great value. I had let Sister Wilson have dress goods costing one pound. She presented the pound to me and when I told her the dress was a present she wept like a child. Brother Wilson has been unable to labor as usual for some months, and any favor shown them is as if shown to our Lord and Saviour Jesus Christ. “Inasmuch as ye have done kindness and favor to my chosen ones, ye have,” said Christ, “done it unto me.” [Matthew 25:40.] Oh, the Lord would have us cultivate kindness and compassion for one another!

Brother Haskell, Sara, and I rode to the depot to Morisset. We were en route for Sydney. We had a pleasant passage and arrived at Summer Hill Station past ten o’clock. No one to meet us.

Friday, September 17, 1897

Summer Hill, Sydney, New South Wales

I find myself wearied. Sara and I purchased a few things in a drapery store at Summer Hill. Friday forenoon brethren came to see me and talk with me. Had a long talk with Brother Baker, also with Brother Semmens, later on. Sara spent the day in Sydney getting her teeth fixed.

In the evening Brethren Semmens, Haskell, Baker, and Brandstater met in my room and we had conversation upon many things. Without doubt this was the means of my reviewing the situation of my money matters, being deprived of money by mismanagement of my brethren that leaves me handicapped, that I cannot do the works I greatly desire to do in relation to the advancement of the work of God in this country.

It was a severe conflict to silence the suggestions and temptations of the devil. He seemed to be present, seeking to imbue my mind with dwelling upon the management of my money matters that presented before me so many things that are taking money from me, that should not be done. I found in the morning I was weak. I had wrestled and prayed for hours for the Lord to lift up a standard for me against the enemy and let him not oppress my soul and drive me to have thoughts that I could not trust anyone; that if they had a chance they would draw money from me and would, in order to do this, involve me in debt that would be a severe burden to me. W. C. White was, I feared, doing this, and my burdens seemed greater than I could stand under.

The Lord heard my prayer and gave me the quietude I needed. I slept until half past three. But although the atmosphere of my mind was clear, I was physically weak. I dared not attend meeting on Sabbath. I knew Brother Haskell could do this.

Saturday, September 18, 1897

Summer Hill, Sydney, New South Wales

The history of this day is on the page before this. I spent the day mostly lying down, contemplating writing a little upon the resurrection of Christ. I was weak as a wilted plant. Sara left for meeting because I assured her she could do so.

In the evening, Brethren Baker and Haskell called to see me. Sara went out to the store in Summer Hill to purchase some things after the Sabbath was ended.

Sunday, September 19, 1897

I was awake at three a.m. and wrote several pages, but I feel the need of vital energy which I have not. I dread the idea of going to Strathfield and there changing cars, and then having to walk up and down the steps to get to the platform. The porter at the station assisted us to a ladies' compartment, but it was full of men, boys, women, and children. The porter had the men and the larger boys leave the ladies' compartment. We then, Sara and I, had room and were comfortable. Soon we were left all to ourselves, but again the door opened and Mrs. Martin and her youngest daughter stepped in. She was going to Cooranbong, so we had company all the way.

I was so exhausted I had to lie down nearly all the way. I slept some. Our team was not at the station but got there after we had waited a short time. Then Sister Haskell came for her husband, but we had not room in the carriages, and Brother James and another brother walked to our home. I was very much pleased to get to my home once more.

Monday, September 20, 1897

Sunnyside, Cooranbong, New South Wales

I slept until two o'clock and then found I could not sleep longer. I arose and dressed and commenced writing. I am quite weak now. I am not discouraged, but I do long and pray for strength.

Had conversation with Mrs. Martin in reference to the school. The Lord led me out in prayer and gave me freedom and His blessing. How I wish this woman would be a true believer. I pray the Lord that His Holy Spirit will melt away her opposition to the truth. Some victory is gained, in that two of her daughters are attending school. The youngest said, "I think the school is so nice, and I want to attend it next term."

I think the Lord will work upon this woman's heart. She seemed to enjoy her visit very much, and I kept my heart uplifted to God that His Holy Spirit might impress and work her mind and she become truly converted. Cressey took her to the station with our horse and carriage. My heart yearns for the soul of this woman.

Brother Schowe desired to see me, but I had no strength and had to say "Excuse me," through Sara.

I rode to Morisset Station. We took the twins with us. They enjoyed the ride very much, but most of the time they were asleep.

Tuesday, September 21, 1897

Sunnyside, Cooranbong, New South Wales

I awoke at three o'clock and wrote on the life of Christ until breakfast time, then went to Morisset for a box of lemons to be sent to Brother Martin. The lemons are for planting the seeds to raise young trees to be prepared to be grafted.

Mrs. Martin came on horseback to see Sara and to tell her that her brother-in-law, of whom we buy oranges, is very sick. He cannot bend one limb; it is stiff. He met with an accident years ago and was torn and bruised, and it has left him a wreck of humanity. He cannot comprehend what you say unless it is motioned out to him. He fell and hurt himself and has suffered from the injured limb, with gatherings. Sara told Mrs. Martin how to treat the limb with flaxseed poultices, and with disinfected vaseline, which she provided for her. Thus we are called upon if there is any sickness in any family around.

The question was, Shall he be taken to the hospital? Sara said she would visit him as soon as she could, but if they would give him hot water fomentations and flaxseed poultices and charcoal poultices, it would be more than they would do for him at the hospital. The man is as feeble in mind as a child, and the thought of going to the hospital is a great terror to him. He wants just to stay in his one little room, twelve by twelve.

Wednesday, September 22, 1897

Sunnyside, Cooranbong

Awoke at three o'clock and commenced my writing. My state of exhaustion will not permit me to do much writing, for my mind seems very tired. It is cloudy and threatens to rain. May Lacey White, Sara, and Edith go to Newcastle. They take the babies with them. I go with them to the Dora Creek Station and drive the team back. I am trying to keep out of doors all that I can, for this relieves my head.

I am distressed that our ministers make long prayers in their service and preach a discourse to the Lord, and everything is brought into the prayers but the fervency of the Holy Spirit. Shall we have less preaching in prayers? Less preaching, and more beseeching, more heart earnestness as needy, dependent, sinful human nature needs. Prayer is a holy exercise of the soul and should consist is supplication from a pure heart, softened and subdued, and drawn out after God for a renewal of His Holy Spirit, from a humble heart, seeking the correct understanding of truth. When the soul loses sight of self it is evidence that it is in communion with God. Let us educate ourselves that prayer is a sacred, pure, solemn exercise, in which the human being of the dust is in communion with God. There is no exhibition of self, but we are to tell the Lord what we desire for our souls' interest. He says, "Ask, and ye shall receive." [John 16:24.] Take right hold of God, whom we need.

One of the most unprofitable exercises in prayer is to get the head in the hands and then whisper out a prayer so that but few can hear the words spoken. Do not do this anywhere except in private, alone with God. When you pray at the family altar, come with holy boldness to the throne of grace, where we have been invited to come and make known our requests unto God. "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 3:16. Praying is to be short, right to the point, as a religious exercise. There is too much rambling in prayer in public. Singing is to be with the spirit and understanding, also making melody to God.

Thursday, September 23, 1897

Sunnyside, Cooranbong, New South Wales

Awoke at three o'clock. After a season of prayer I commenced writing and worked very earnestly until half past 11 o'clock. Elder Haskell then came to see me and tarried until after dinner. We had some profitable conversation.

Sara promised to visit a poor sick man at Martinsville. He fell and hurt himself, and the poor man every year has gatherings in his limb. Years ago he was thrown from a cart and so terribly bruised he was not expected to live, but his life was spared. His power of speech is so imperfect it is difficult to understand what he says. He has a little place and a few orange trees. We generally buy our oranges of this poor soul.

We drove six miles and there were several in the one little room of the house. He told Sara by motioning that the sore had broken and had run powerfully. This she interpreted by his motions. She was convinced that they had done all they could and success had attended their efforts. They were much relieved at the result of following the directions given.

Sara patiently worked out all the bad, poisonous matter she could, and then poulticed the limb and left him expressing his joy like a little child. We did not get home until about dark.

We find much to be done for the afflicted ones. My prayer is, Give me strength, O God, that I may do all my duty faithfully. When I speak before the unconverted in the open air, to arouse them to conviction, I am deeply impressed that the church needs to be awakened into activity and earnestness to speak words in season to souls perishing out of Christ. I have felt on every occasion that earnestness and fervor, as if standing before the great white throne. When are those who know the truth [going to be] stirred up to plead earnestly for sinners to come to Jesus that He may take away their sins? Oh, the unbelief of Christians is the great hindrance to the church, for it is a crime before God! We do not take Him at His word, believing that He will do all that He has promised. Shall we not be more earnest with sinners? The religion of Christ is to be the main business of our lives.

Friday, September 24, 1897

I cannot sleep after one o'clock a.m. My soul is drawn out in earnest prayer to God, and I do take hold of His Word. This is my only strength, my only help, and His Word is sure as the throne of God. It can never, never fail.

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 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 not 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, is only too willing to be found by all who seek Him sincerely. We had a very precious testimony meeting.

Sunday, September 26, 1897

Sunnyside, Cooranbong, New South Wales

Again I could not sleep past one o'clock, and I arose and commenced writing after my season of prayer. The load of lumber came in Friday evening. It remained until this morning. The work on the chapel has been nearly suspended for ten days, waiting for the lumber. The work will now go on rapidly. I visited Sister Hardy. Sara and I found her sick. We feel very sorry for her, for she has too many cares and burdens on her, looking after hens, chickens, and ducks, and milking the cows.

Monday, September 27, 1897

Sunnyside, Cooranbong, New South Wales

I awakened at quarter before three o'clock. I wish I could sleep easier. This is mail day, but I can write but one letter, to my son Edson. I called my copyist at half past four to set the typewriter at work to copy for me. I have not been able to write. I am glad when the mail goes; now I am relieved. I could not use my head to write much in the forenoon. In afternoon I wrote several pages.

Tuesday, September 28, 1897

Sunnyside, Cooranbong

I thank my heavenly Father I have been able to sleep some hours. Awoke at one o'clock. Letters have to be written to Norfolk Island. We know not when the boat shall leave but will not delay the matter; will write at once, and be sure not to disappoint them. I write to Brother Nobs and to S. T. Belden. I send communications which I know will please them, isolated as they are on the Island.

Received letters of inquiry [in] the mail from Elder Daniells of Melbourne, in reference to camp meeting, demanding immediate answer. I wrote him several pages in response, earnestly urging upon them all to seek the Lord most earnestly, to pray, and watch unto prayer. We have too little faith.

Wednesday, September 29, 1897

Sunnyside, Cooranbong

I could not sleep past one o'clock. I arose and dressed and urged my petitions to the Lord God of heaven for His counsel and direction. I long for heavenly wisdom. I pant after God as the hart panteth after the waterbrooks.

I am so glad I have written without delay to S. T. Belden and Brother Nobs. I find it best to be in season. The paper advertises the boat to leave this day, and my letters are mailed today.

Elder Haskell called upon me today and we had some talk upon important matters. I read to him letters received from Brother Daniells, his communication to me, and mine to him in response. Was called off from my writing to see Sister Hare and her mother. Had a pleasant interview with them.

Thursday, September 30, 1897

Sunnyside, Cooranbong

I praise my heavenly Father. I retired at half past seven o'clock and slept soundly most of the time until half past three o'clock. This is a great blessing to me, which I appreciate. My mind is so full of

matter to write upon that I cannot sleep after I once awaken and my train of thought begins. I must write, else I shall lose the immediate and forcible impressions made upon my mind.

It is a beautiful morning. The sky is clear and the atmosphere cool and bracing.

In the night season I was in an assembly listening to One of authority in regard to the education in the home as well as the school. Our children, I thought, had been repeating something that had transpired at school which had become magnified by repetition. The Instructor said, “Home life should bring the rays of sunshine from the Sun of Righteousness. The conversation at the table should be cheerful. There should be no evil surmising or selfishness. The best construction should be put on the doings of any member of the family.

“No gossip should be permitted to go from the home to talk and tell tidbits said and little things done. Neither should the home sanction the members of the family criticizing the teachers, the matron, or the Bible teachers. If this thing is permitted, there is an evil done—an injustice to the students, injustice to the teachers, injustice to Me. The Spirit of the Lord is grieved. Those who engage in this unconsecrated use of their tongues need a converted tongue; but the tongue will never be converted until they have a converted heart. Then they will express the fullness of the unmerited favor of God as the Source of our salvation and all its blessings will be brought within our reach. When the Lord does a special work upon the hearts and bodies of those in need, He says, ‘Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.’ Every true son and daughter of God may do this work safely and it will be the right way to do.” [Mark 5:19.]

Ms 177, 1897

Diary, October 1897

Cooranbong, New South Wales, Australia

October 1 - 31, 1897

Friday, October 1, 1897

Sunnyside, Cooranbong, New South Wales

Thursday my head pained me severely. Sharp pains darted through my head. The night before I did not sleep longer than half past one o’clock. I tried hard to close the door of my mind, but it would not be closed. I retired Thursday night at seven o’clock and could not sleep until after one o’clock a.m. Sharp pains in my head worried me and I was much distressed. I fell asleep at last and had very troublesome dreams. I awoke at half past three o’clock. That ended my night’s sleep.

There are reports circulating that will be to the injury of souls. I sometimes plan what I had best do to meet these talkers and set things before them as they are or are not. I dread to do, this for I have not strength. The words are such that if the talkers had any consecrated reasoning powers they would know better than to suggest such a fallacy. This kind of talk evidences how little they know of her whom they call Sister White, and how little is their estimate or appreciation of her work. These poor souls become excited and love to talk, and they say perverse things which sow in minds seeds which will bear their harvest.

Are these the ones of whom Christ says, Ye are My witnesses? [Isaiah 43:10.] Is this according to the Divine counsels? Will those who are listening every day to the living oracles of God hear with a purpose to give entrance to the words of God, or will they be surface-ground or stony-ground hearers? Will they make a mistake, to gather up the chaff and pass by the precious treasures of truth, as if they were of no consequence? Will there be those as students in the school who will emulate the tattling tongue, the wicked tongue to send broadcast evil seed?

Will not all be determined they will promote the honor and glory of God by sound speech, seasoned with grace? As each opportunity of life occurs, God requires of every soul the appropriate action which belongs to that period, and if we neglect it, He will not hold us guiltless. God lives and reigns.

Sabbath, October 2, 1897

Sunnyside, Cooranbong

Thank the Lord, I have slept unusually well until half past four o'clock. My head is still weak, but I am thankful it is much better. I dare not attend meeting this Sabbath, for I have not strength. I must keep as quiet as possible.

This day was the celebration of the ordinances. Today fifteen were baptized. All but one were students attending the school. Their minds had been exercised upon the subject of baptism, and we were glad they did take their stand and go forward in baptism. We think one more will make a decided stand before the school shall close. It holds one week longer.

This day my mind has been exercised especially upon the closing scenes of the life of Christ and His burial.

I understood Sister Wilson designed to go forward in baptism. I did not feel altogether clear in this matter. If she had backslidden from God and done according to the sins that the wicked man doeth, then there was necessity for repentance, faith in Jesus Christ as the sin pardoner, and baptism. These are the requisite steps in conversion. But we must not go back and retrace our steps, unless we have reason to do this. With the heart man believeth unto righteousness and with the mouth confession is made unto salvation.

We feel very grateful to our heavenly Father that the school has been a success. Some will join the army of the Lord's workers and go out into the highways and byways of life. Some will go forth to conduct schools, some to live out the precepts of the Word in the home circle. "Go home to thy friends," said Christ to one whom He had healed, "and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19. He obeyed the Lord. How many will show in their characters that the Lord has given them pardon and peace? All who have the genuine work wrought in the soul will evidence in their characters that they are born of God, turned from darkness to light.

Sunday, October 3, 1897

Sunnyside, Cooranbong

I thank the Lord my Redeemer this morning that I have rested well during the night. I slept with few interruptions until two o'clock a.m. I tried to compose myself to sleep but my mind is too active. I

could not do this. I arose and dressed and committed the keeping of my soul to my heavenly Father, pleading for physical strength, mental clearness, and spiritual grace that I may honor the Lord because I walk and work in His counsel. What could I do without my help which cometh from God? I love Him. I love the Lord because He first loved me.

Monday, October 4, 1897

Sunnyside, Cooranbong, New South Wales

I could not sleep longer than half past two o'clock. I arose and dressed and then sought the Lord for His presence through the day. I then wrote upon the life of Christ. I feel so intensely over this subject that I am able to write but little at a time. But I know the Lord helps me.

I have had serious fears in regard to my left eye and my left cheek bone, which was hurt some two years ago. I have suffered much pain and a great amount of heat at times in the bone, but I sought the Lord most earnestly and I know that He has compassionated my case and heard my prayer, and has healed that affliction because I asked Him.

I wrote a short letter to Sister Miller who is now desponding in her mind, and seems unable to trust in the Lord. Poor, dear afflicted one. May the Lord help her is my most earnest desire and my prayer.

We went to the station to take Sara to the [train]. She goes to Sydney today to find a room for me during camp meeting. We found Herbert White very bad, suffering with bringing through his stomach teeth. James Henry does not suffer, but little Herbert is a very sensitive child.

Poor little fellow, his nerves are unstrung. I knew it would be best for the child and best for the mother [for him to ride out]. He would not cry in the carriage, but he could not keep still. His nerves were twitching and he was in constant motion, but he fell asleep and the jerking of the nerves stopped. We were out two hours. Sister Wilson and I took charge of the babies. She drove.

I had an interview or visit with Elder Haskell. Read to him writings in regard to Haggai—"Arise," etc.—and about allowing debts to remain on the church buildings. Maude Skinner is here sewing for Marian. While conversing with Elder Haskell, finished the babies' dresses.

Tuesday, October 5, 1897

Sunnyside, Cooranbong

This morning I looked at my watch and saw it was only two o'clock, but there was no more sleep for me. I retired early, at eight o'clock. I rose and dressed and made my supplications to my heavenly Father. My soul must take hold upon God. I must have His presence every moment. He can help me write. He can give me clearness of thought.

We are living in a peculiarly solemn period of time. Every facility that Satan can employ will be used to strengthen his satanic schemes. If the church will now realize that she must find her position and understand that the Lord alone can strengthen and shield and hide her in the cleft of the Rock, then she is safe from the delusions and deceptive workings of the powers of darkness.

Christ will be with His faithful ministers. Christ will instruct His earthly potentates. Christ is King of Zion; Christ is above all. He retains faithful watchmen on the church's battlements, whose voices are heard in warning and entreaty in times when everything is in unrest. Apostasy and blasphemy will not decrease but increase. Now is the time for Zion, God's commandment-keeping people, to understand where is the Source of their strength. Every shield and protection is His. His words I want in my mouth.

Sara came home from Sydney on the eight o'clock train. She was not able to secure the room near the campground, but we will not be worried over the matter. The Lord has a place for us and we will not trouble.

Wednesday, October 6, 1897

Sunnyside, Cooranbong

Work on meetinghouse progressing.

This morning I awakened at half past three o'clock. I did not get to rest until nine o'clock. I thank my heavenly Father for the strength and health He has given me. I wish to use every jot of my ability to the glory of the Lord.

Our chapel is nearly completed; it will be done this week. We have had favorable weather. The blessing of the Lord has attended the work from the beginning to the present time. The workmen were waiting ten days for lumber, but notwithstanding this, the house will be done in time. We have every reason to praise the Lord with heart and soul and voice.

We feel a decided interest in the school. The students are having special advantages. The truth comes forth in simple, clear language from the servant of God, Elder Haskell. The message of truth and compassion and love wells forth as a stream from the waters of life. Although one can "speak with the tongues of men and of angels," if he has not the spirit and power of the truth in the heart, if he has not a living connection with God, this is a failure. [1 Corinthians 13:1.] The voice may speak burning words. Because the speaker is indeed worked by the Holy Spirit, burning words come forth from his lips that cannot fail to reach hearts. It is the Lord that makes his words the power of God. He will work with human instrumentality to give additional impetus to the work, and if there is cooperation with those who are advantaged, God will, through the united effort, put everything in motion and triumph over every obstacle that may present itself.

What victories may we not have if self is hid with Christ in God! Oh, could there be a whole host of young men, sanctified through the truth they have been privileged to hear, who would gird themselves with the whole armor of God and in His strength enter the whitening fields, all ready for the harvest! We want a new life. The cause of God at this time needs men, self-sacrificing, wholly converted young men to take hold of the work.

Thursday, October 7, 1897

Sunnyside, Cooranbong

I have slept until half past two o'clock and I can sleep no more. I have been enabled to use by brain to write some things in regard to the death and resurrection of Christ. This is a great subject and I

am incapable of expressing all that I would. I hope the students will consider this great subject. This is a subject I must impress upon the minds of the students.

How many will increase in faith under the precious opportunities they now have? Abraham staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God. There will be seeming impossibilities that will seem to bar our way, but we must not fail nor be discouraged. Faith says God is able.

“And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 4:21-25; 5:1.

We want the students to understand. The light of full and varied experiences shines full upon their pathway. Will they walk in the light? Will they improve every talent that they may contribute to the welfare of their follow men? Will they multiply their talents through the energetic, proper use of the gifts God has entrusted to them? The power of the truth upon human minds, in the church and out of the church, is just what the zeal, purity, and intelligence of its members make it. One single individual may apparently be a humble man, but if he is consecrated to God—soul, body, and spirit—the Holy Spirit enlarges his conception of duty, and inspires him with a burning zeal for Christ. He will communicate the light and grace of God to the whole church.

Friday, October 8, 1897

Sunnyside, Cooranbong

I arose at three a.m. My soul earnestly longs after God. I pressed my petition to the throne for help and grace and the peace of resting in Christ, which I greatly desire to have constantly.

This is a very important time with us. We are closing up the book, Life of Christ, and the many letters I am called to write make it next to impossible to get through with the book. I am so anxious to see Willie White. I feel very much disappointed that he is not here at the present time. I wish to have his decisions upon many points.

Elder Haskell visited us today, and we had profitable conversation together. We felt so thankful that the chapel would be ready for dedication at the close of the school. One week from next Sunday the chapel will be dedicated. Many delegates will be here to the dedication of our church. By request I consented to speak Sabbath, before the Sunday dedication.

I am so thankful that the much talk of our enemies against Cooranbong must now be made of none effect. I am more thankful to God than I can express that students and teachers and all who are in any way connected with our school should feel their hearts full of praise and gratitude to God that the Lord has given us the victory over the speech of tongues. The Lord hath wrought. Angels of God, I have been assured, are on the ground and in the school, and I am of good courage that all will appreciate the labors of the teachers and speak in praise rather than in censure. They will do this if the Word of God abideth in them.

I am sure Sister Haskell has labored as matron with her whole soul devoted to the work, to do her service as unto God, with a single eye to His glory. Brother and Sister Haskell both have wrought as if in sight of the universe of heaven, and the angels of God have cooperated with them. They have both had a depth of experience in the work God has given them to do. They have been supplied with rules of action and principles on which to work, from the Source of all wisdom, fitting them for the place which they have occupied. It is rather a trying place for Brother Haskell, but he does not complain.

Sabbath, October 9, 1897

Sunnyside, Cooranbong, New South Wales

I thank my heavenly Father I have rested through the night and am refreshed. I could not sleep after two o'clock. I feel stirred to write some things upon the life of Christ. This book is now about completed. I am deeply sorry that W. C. White cannot be here to hear the chapters read.

I attended meeting and spoke in the crowded upper chamber to all who could be in so small a compass. I gave a very plain, decided testimony. I dwelt upon the trial and suffering of Christ. I tried to present before them the importance of standing in the strength of Jesus. My text was Ephesians 6:10-17.

I impressed upon their consideration that temptations will come, permitted of God to test and prove us. Without these trials we should only be weaklings. When the students shall leave the school, they will not have all the helps that they had been blessed with during the term of school. Their duties had been kept before them in scriptural lessons, and we were very grateful to God that the efforts made in behalf of the students had not been in vain. They had responded to the painstaking efforts exercised in their behalf. These young men and young women came to this school in Avondale, Cooranbong, with but little idea of what they came for or really needed. The Lord knew their necessities. The Lord loved their souls, and He would receive them as His students, in His school, to learn of Him, the greatest Teacher the world ever knew. The Lord has been helping His servants to be mouthpieces in giving instruction for Him. Oh, that many more could have listened to the instruction these youth have had the privilege to hear—the most precious things out of the Scriptures.

But now comes the test of character. You have had your trials. Whom will you every one choose, to be on the Lord's side, or to follow your own devising? Will you refuse to follow the light? The turning point of your life had come when you were all called upon to decide in regard to the course you would pursue. Will the weight of your mind and heart be cast into the scale of evil, demanding a heavy counterweight to keep the balance—which means work, decided work for the teachers—or will it be surrendered to do whole-souled service to God, whose we are and to whom we must give an account?

We thank the Lord that He has given to you, and to every one, His grace to choose to be a follower of Jesus Christ. Some of you have, since attending the school, decided no longer to manifest unwillingness and a want of sincere piety, but to lead a life of self-denial, of purity, and earnest, persevering effort to overcome the defects of your individual character.

The real difficulty has been a want of heart work, of sincere, earnest seeking of God. All pretense is vain. Deficiencies in human character can only be detected and overcome by self-examination and seeking the Lord in prayer. Obstacles in hereditary and cultivated tendencies that seem impossibilities may be overcome by steady, determined effort, working to the point, and never, never giving up. It is life, spiritual life, or death with you. Persevere in your efforts. If you fail again and again, do not be discouraged.

Imperfections in education as to what constitutes true manliness and true womanliness in the Christian life is the cause of many failing and falling. When you leave the school you will need to place yourselves daily under the watchcare of God. Never suppose you are sufficient to be wise and good of yourself. God will take charge of you if you will commit your souls to His keeping. Do not ever undervalue the impressions you have received during this term of school, as the Scriptures have been opened to you and precious light has shone forth in distinct and clear lines. Be on guard, and read the text I have been seeking to impress upon your minds, in Ephesians 6:10-12. Read also James 4:2, 8.

Some of you will be called to the canvassing field. You can, through earnest prayer to God, surround your souls with an atmosphere that will be a savor of life unto life. Then the angels of God will walk with you and commune with you by the way. These heavenly messengers will impress the hearts of the people whom you shall address and they will give you the right words to speak at the right time, and God will give you success, if you pray and believe. The precious season that you have had during this school period, by acting on the light given, is designed in the providence of God for giving you an experience, in spiritual and intellectual preparation, to enter the canvassing field or to work in other lines in doing God's service. Be sure that the still, small voice, which indicates your duty, is heeded.

We are settling important decisions for eternity. The path of duty should be settled with prayerful deliberations. It is an important work that is before us.

The apostle Paul speaks in Romans five of some things we need to earnestly consider. (Read this whole chapter 5.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." [Verse 1.] This privilege granted to us is not half appreciated. This peace—the result of the faith that justifieth—is of more value to us than the possession of houses and lands and gold and silver and precious stones. Through Jesus Christ alone we may have possession of that peace that the world cannot give or take away.

The education of years, in order for men and women to do, as they suppose, a great work, [is a failure] if it [is] of that kind which hinders them from doing that which is essential in the supposed smaller duties in life. Such teachers need to become learners before they can become teachers.

Love to God is the essential element in the experience of the sons and daughters of God. Love asks not glory. Charity seeketh not her own. Charity is kind. Love to God and our fellow men thinks of doing works of kindness and finds its joy in doing good, in blessing others. The Lord Jesus could condescend to the doing of the smallest acts of Christian duty, which many have been educated to consider menial service, or which they were ashamed. The small things which someone must do are despised, but love for God and our fellow men knows no contempt. Love vaunteth not itself. Love is kind and unselfish.

We are to educate ourselves to consider nothing too small and insignificant which is of use and help to others. Love measures not by the greatness or conspicuousness of the work done, but by the help which it can afford. Our Lord's example teaches us that He called nothing inferior that needed to be done. He labored as earnestly in the lesser as in the larger works in His life. When apparently commonplace duties had to be done in His home, in private as well as public life, He cheerfully did that which He saw some other one must do if He did not do it. He could gather up the litter and shavings and put them in the right place. The simple, obscure work was never overlooked by Him. Nothing was too small for His notice.

Sunday, October 10, 1897

Sunnyside, Cooranbong, New South Wales

I arose at three a.m. I am asking my heavenly Father for a larger portion of His Holy Spirit. "Without me," said Christ, "ye can do nothing." [John 15:5.] If we move forward in any service without the earnest seeking of wisdom from God, we shall make failures, but if we keep the mind stayed upon Christ, who is our efficiency, we will be strong in His strength and the power of His might.

(Zechariah 3 and 4) need to be carefully studied, for there is much in these chapters that is essential for us in these last days. (Chapter 4), in figure, presents the encouragement that we may have a strength not of our own. "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." verse 6. This is a lesson all have to learn who have any connection with the sacred work of God.

It was quite a trial to us to have those, who did not help advance the work at all, act as criticizers to watch and weigh the actions of those who were willing and felt compelled to set to work. After bearing these hindrances in silence, the Lord gave me a message for these men and women who were doing the work Satan had put in their heads to do. As for these disorderly, selfish, cowardly, unbelieving, talkative ones, they, in the providence of God, left. We had held them for their own good, but now we were educated of the Lord to let them go. The word came to me, "If they stay here, such is their self-determination in a wrong course of action, such their want of the Spirit of God in time of action, they will not do God's work intelligently, but will, with their false ideas, prejudice and subvert others."

We were relieved after these most active ones in talking and doing nothing took themselves away. Then the work advanced, and now we see the blessing of the Lord in the chapel being built. If ever a people should have nought but the praise of God in their hearts, it is these who are located in Cooranbong.

They should look to all that God has done and exclaim, What hath God wrought! The Bible is the expression of divine wisdom and announces to all human intelligence the true method of life. The fear of the Lord is the beginning of wisdom.

Monday, October 11, 1897

Sunnyside, Cooranbong

I thank my heavenly Father for rest in sleep. I awoke at three o'clock a.m. I feel deeply the need of casting my helpless soul upon Jesus Christ. He is my helper. He is my all and in all. I am weak as water without the Holy Spirit of God to help me.

I tried to write but I have a weary brain. The tax is too great.

Received the American mail and feel very sorry to learn W. C. White will not be here for several days yet, and we need him so much. We need to counsel with him in regard to many things, especially the book, The Life of Christ. I read the letters from my sons Edson and Willie with interest. I would be very much pleased if it is the will of our heavenly Father that he [Willie] should be here as soon as possible. Nearly ten months has he been away from Cooranbong.

The Lord has hitherto helped me in my great distress, when I knew not what to do. When I could not sleep, I have been comforted in the light given that I need be in no uncertainty, for He had provided help for the school in those who would keep the way of the Lord and do justice and judgment, that His Word shall be in their hearts and in their mouths, to communicate to others. They will not call right wrong, or light darkness.

This Word, the living Oracles of God, is perfectly adapted to all circumstances and wants. It contains the Word of God and makes known to us the decisions of the highest intelligences in all matters concerning the duties of man to God and to his fellow man. These practical lessons cannot be learned elsewhere, and therefore all who have had the benefits of our school should consider themselves highly favored. Some will think of something to find fault with because of the restrictions that would not let them do as they pleased, which they had done all through their home life. And yet their complaints will be of little effect, for those who know the light given in reference to our schools will see the necessity of following the light God has given.

Tuesday, October 12, 1897

Sunnyside, Cooranbong

I feel very grateful to my heavenly Father for health and strength. If I could be relieved from writing more, I would be very grateful to my heavenly Father. I seek for His help and His grace, both alone and at the family altar. My heart is full of thanksgiving and praise to the Lord that I am able to get around with alacrity. My limbs are not crippled, as I feared they would be, after my severe sickness in Preston eleven months. Good is the Lord to preserve me that I can still have clearness of mind to do Him service. When I am weak, then am I strong, in a strength not my own.

I devoted myself to writing, and then at half past five o'clock Sara McEnterfer and I went to Martinsville to get oranges. We agreed to go Tuesday. Our work kept us until that hour. It was dark when we reached Martinsville. We found they had not gathered the oranges from the tree, forgetting our arrangement. We turned toward home. The moon was not up and it was quite dark, but we had no accident. We arrived home at eight o'clock.

Wednesday, October 13, 1897

Sunnyside, Cooranbong

I could not sleep past two o'clock a.m. I am thankful to our heavenly Father for rest in sleep during the night. My health is good. The feelings of exhaustion have passed away. If my head could have rest from writing I would be very thankful. I have reason to thank God. He has heard my prayer and the left eye that has pained me so much is relieved, so that I can write day after day. The left cheek bone threatened to trouble me. I had pain in it, and there was swelling that I did not like. I injured it two years ago in falling, but the Lord has heard my prayers. I believed I received the things I asked for, and I did receive the blessing of God.

I read several pages of manuscript for my new book. Received word from Brother Haskell, who was at Sydney yesterday, that Brother and Sister Farnsworth, Brother and Sister Starr, Brother and Sister Robinson, Sister Graham, and Sister Ingels were coming on the noon train. We can take, May and I, the three couples, leaving Brother and Sister Robinson to go to the school. They have expected them. Others will crowd into the school, and we will have our guests at the very beginning.

Brother and Sister Farnsworth, Brother and Sister Starr, Brother Hanson from West Australia, and Brother Crothers, and Sisters Graham and Ingels took dinner with us at our table. After dinner I had a visit with them. Brother and Sister Robinson came in with their little girl, and we were very glad to meet them. We had a pleasant visit for we all had important matters to talk over in reference to one great question, the advancement of the truth in this country, and the work done here in Cooranbong.

Elder Daniells came with Brother Robert Hare from West Australia. This was a most interesting meeting. We felt grateful to God that we had the privilege. We miss Willie. He is not in our midst. We may meet him Sunday or Monday. Meanwhile we must be patient.

Thursday, October 14, 1897

Sunnyside, Cooranbong, New South Wales

We are having much to be thankful for in meeting our dear friends again. I thank the Lord that I slept well last night. I slept until four o'clock a.m. Praise the Lord for this. I will praise His holy name for He hath done wonderful things, whereof we are glad. Brother and Sister Starr make their home at Willie White's. We have to find places for all we can, for many more will come who will have to be cared for. We lodge five and two more will find lodging room, that is the best we can do.

Friday, October 15, 1897

Sunnyside, Cooranbong

Slept not as well during the night. We learn the decision is made to meet in the new chapel. We fear the upper room will not be able to hold the parties that shall visit Cooranbong to be at the dedication.

Sabbath, October 16, 1897

Sunnyside, Cooranbong

I slept until three o'clock. My heart goes out in prayer to God that His blessing may rest upon us at the close of the school.

I spoke to the people in the afternoon from 1 Corinthians 3:9-17. The Lord strengthened me to speak to the people. We then had a very interesting social meeting. The Lord was in our midst, and this was the first meeting held in the chapel. We knew the upper chamber would not contain the people.

It was the first time I had seen the building since the piles for the foundation had been laid. I was pleased with the work done, which was very nice, skillful work. I was surprised at the neatness and skill of the work. The Lord is good. He was with the workers. They did with willingness push the work, and it did advance, for the Lord gave not only inspiration to finish the work, but signified His presence was with the workers, to push with them. This was a demonstration to all living in Cooranbong and to all who had any part in the work, to show there is no need of such slow, dilatory movement; that whatever the workers may do, if they put heart and willingness into the work, the dilatory, sleepy movements will be overcome, and the great length of time occupied in building need not be.

Time is a talent entrusted of God, and those who are paid for their work should work and not exhaust their talent in using their tongues. It is not the time to devote to conversation and waste movements that hinder their own working and the work of those who listen to them. Silence is eloquence, and expedition and skill brought into using of the hands when doing service are the training essential for all workers doing service for God. Many who claim to be Christians need to reform decidedly in the lack of speed in advancing the work. It is not honest before God to consume so much time.

Sunday, October 17, 1897

Sunnyside, Cooranbong, New South Wales

Dedication of New Church

Sunday afternoon the dedication service for the new church was held. The house was crowded full of people. Oh, how thankful we were that there was a building we could dedicate to God, free from debt. Brother Haskell gave the dedicatory discourse, and I was called upon to offer prayer, at the close of the service. A contribution was then taken up for the missionary work, and five pounds was given for that purpose. For this country place it was doing well. I do not think the city churches would have done better. All the ministers took part in the meeting in the evening, and their testimonies were good and right to the point. Then the students brought in their testimonies promptly. The presence of the Lord was in the meeting and all seemed to enjoy the meeting very much.

Monday, October 18, 1897

Sunnyside, Cooranbong

I was not able to get to rest until eleven o’clock. Then I could not sleep longer than half past two o’clock. I had rather a hard night. Brethren Salisbury and Faulkhead came to converse with me upon some things important for consideration. I could not give them any light in regard to this matter, as to what the laborers should do in vacation. We had quite a lengthy visit.

No sooner had they left than Elder Haskell called and we had a visit with him. We see many things that need to be carefully and prayerfully considered. Let the Lord indicate our duty. I was quite unwell through the day. Yet a number called to see our home, that had, they reported, been called a mansion by Brother McCullagh. They were much surprised at the narrow, contracted rooms, which they said ought to be much larger.

Tuesday, October 19, 1897

Sunnyside, Cooranbong

I am not well, but feel thankful to our heavenly Father that we had excellent weather Sabbath and Sunday. We have had showers Monday and Tuesday. May White's family, Sara McEnterfer, Maude Hare, and Minnie Hawkins all went to the station to take the train at Cooranbong. There was a large amount of baggage for the campground.

I shall not be able to leave my home until Thursday morning. I am trying to use my strength carefully and prudently and recover if possible that strength that will enable me to do service to God through the meeting.

Wednesday, October 20, 1897

Sunnyside, Cooranbong

I slept better last night, for which I am very thankful to the Lord, for His mercy and loving kindness to me. Elder Haskell called in the forenoon to visit a short time. We had him as a guest at our table to dinner. My time is devoted to preparations to leave home Thursday morning. I must do everything myself, then I shall know what is done and what is not done. I shall avoid confusion. This is more difficult for me than anything else, because it confuses my thoughts.

A letter came from Sara and a telegram from W. C. White stating that he was in Sydney; had a pleasant trip. Thus this long separation is ended. I am rejoiced that the Lord has protected W. C. White, and during the ten months of his absence no harm has befallen him.

Thursday, October 21, 1897

Stanmore, Sydney, New South Wales

I awoke quite early, at two o'clock, and arose and dressed and sought the Lord in prayer. Then I prepared the things I must take, as this can be done better when there is no one around to ask questions. Elder Haskell drove the horse with the luggage to the station. His wife and other students were in his own carriage. Two were walking on foot. We took in Sister Robinson. Sister Robinson and child were with Sister Haskell. We had special attention given us; secured a good ladies' compartment by the kindness of the station agent. I had cushion seats, and my pillows laid upon the seat made me a comfortable bed. Sister A. T. Robinson and her child and Sister Haskell and I were all the occupants in our section. I slept some and rested comfortably all the way.

The change at Strathfield I always dread, but we got along very well through the matter of traveling down two pair of stairs and up another two pair of stairs, to get on the opposite platform to take the train to Stanmore. We arrived at the camp after about five minutes' walk. We found 60 tents up and

still others were to be pitched. We had the privilege of all dining together, W. C. White's family and our family. It was good to sit at the same table on this reunion. We have had little opportunity to converse as yet with Willie, but that must come by and by.

Our first public meeting commenced at half past seven. No notices had been put in the papers. Notices had been printed and quite a number engaged in the work [of distributing them]. It was quite a surprise when the crowds began to flock into the large tent. The mammoth tent was full, and the crowds were standing on the outside six feet deep. All were respectful and there was no confusion.

Elder Daniells gave a discourse upon practical godliness. The attention was good. All seemed surprised to see such a village of tents go up so quietly in a short time. Many commendable remarks were made.

Friday, October 22, 1897

Stanmore, Sydney, New South Wales

I slept well last night. I attempted to do a little writing, but had not much more than made a beginning when Willie came to my room to see if I wished to attend morning meeting.

I certainly wished to go. We found a very good congregation assembled. Prayer was offered by several of our ministers, and the Lord seemed to indite the prayers offered. Then excellent testimonies were borne. All seemed to be in earnest and determined to submit themselves to God to be worked by the Holy Spirit. All the testimonies were of a hearty, cheerful character. Their lips were expressing the sentiments of their hearts, bringing forth good things from the treasure of the heart.

Sabbath, October 23, 1897

Stanmore, Sydney, New South Wales

Evening after the Sabbath. I slept well during the night and I praise God for this blessing of sleep. I learn the tent was full last evening. Several ministers spoke and the meeting was interesting. We have never seen so large an interest at the very first meeting as we have seen on this occasion. There had been notices distributed but nothing in notices published in the papers the first evening. Thursday night the tent was crowded and outside the tent the people who could find no place within the tent were standing six feet deep. Elder Daniells spoke with much freedom. Friday morning there was a large number out to the social meeting, and after a season of prayer, testimonies were promptly borne.

Elder Haskell occupied the time in the forenoon after the Sabbath school exercises. The tent was full. I occupied the time in the afternoon. The tent was full, and many were obliged to stand on the outside. I spoke from (1 John 3), first four verses. May the Lord bless the word spoken is the prayer of many.

Oh, how much we need the enlightenment of the Holy Spirit that all may behold God's unerring wisdom, unblemished truth, spotless holiness, and the tender mercies that He bestows upon the

children of men. All should love God and behold Jesus Christ in His self-sacrificing love in its strongest light.

Let all who love the Lord keep the eye fixed on the Author and Finisher of our faith. Let us consider the words of Paul in commendation of the Thessalonians. He told them that their faith grew exceedingly, and the charity of every one of them toward each other abounded. Yes, there is a continual growing in grace and in the knowledge of our Lord and Saviour. God does not mock His people or trifle with them, when it is written the righteous shall wax stronger and stronger. We are to have keen perception of what God has done for our souls and daily to become His witnesses. But hope thou in God. A day of greater things is attainable, and we may well question our Christlikeness if we do not aspire after the highest Christian principles. If divine, they will manifest a constant tendency to grow and bear much fruit.

Sunday, October 24, 1897

Stanmore, Sydney, New South Wales

This is an important day. I wish I was not on the program to speak. I am not well. The Lord can strengthen me. He has done this many times.

Elder Haskell spoke to the people in the forenoon with the assurance of the Spirit. He was interrupted twice by men asking questions, but he treated the matter wisely and aptly. The tent was nearly full.

In the afternoon the tent was full. All that could crowd in did, but a wall of people were standing on the outside. I did not tremble because of my weakness, but I put my trust in God that He would help me as He had done on so many occasions. I had strength given me of God.

I spoke upon temperance—the Lord Jesus passing over the ground where Adam fell and His redeeming Adam's disgraceful, sinful fall by bearing the test of temptation upon the point of appetite in behalf of the sinful race. He was our Sin-bearer. He stands before God bearing our condemnation, undeserving, while we stand before God—if we receive Christ as our personal Saviour—justified from sin with the imputed righteousness of Christ, although unworthy and undeserving.

I spoke upon the liquor question and the tobacco habit. It was the work of the enemy to pervert the senses of the human race, that they shall not discern between good and evil, the sacred and the common. Attention was given from the first to the last. Elder Farnsworth spoke in the evening to a larger crowd than was represented in the afternoon, and his words were in the power and Spirit of God. Oh, how earnestly should our prayers ascend to God that the mist and veil of darkness may be rent away from many minds at this meeting. From the first up to this time it exceeds in interest any previous meeting.

Monday, October 25, 1897

Stanmore, Sydney, New South Wales

Monday morning. I passed a restless night, but I felt desirous to attend the morning meeting. We found a goodly number, more than we usually have at our morning meetings. There were matters of

importance that were brought in by Brother Robert Hare. He was deeply moved as he talked and confessed mistakes that he had made. His talk was well wet down with tears. There was much feeling in the congregation. Many were weeping. I said a few words and the meeting closed. I attended the union conference meeting, [but] was not able to bear the light and the heat of the tent.

Had a long talk with Dr. Caro. He is trying to do what he can to present hygienic principles of living and health foods. He spoke with acceptance Saturday evening upon the subject of health. Today he had three hundred children in the tent and gave them a lecture upon health. This will be the means of interesting the parents.

Had one hour's talk with Brother and Sister Haskell. They had received encouraging letters from Africa, which they read to me. And now Dr. Caro talks this evening upon the health question. The people need instruction in regard to the care of their physical structure. The neglect of proper consideration in keeping in a wholesome, healthful condition all our God-entrusted faculties is bringing much debility and great suffering upon the human structure.

The thoughtless transgression of nature's laws entails a penalty which cannot be avoided. The question is, What can be brought to bear upon young men and young women to awaken them to a knowledge of their accountability and responsibility to God for the entrusted talents with which He has endowed them, to be well employed to do His service? The beginning of the formation of habits is to be carefully and sacredly guarded, from childhood upward to manhood and womanhood.

Everything depends upon the regulation of the thoughts. One can enrich and glorify his mind by keeping his thoughts stayed upon God. He will choose the good and refuse the evil, and others will follow his example. He would degrade and debase the mind by unholy thoughts which lead to impure actions. This life we live is determining our future eternal destiny. Then take heed to obey the Word of God.

Tuesday, October 26, 1897

Stanmore, Sydney, New South Wales

Again the morning meeting was large, and I felt the necessity of presenting the importance of taking heed that our words shall not be of a character to dishonor God. Words are a valuable talent, to be used intelligently to the glory of God. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:37.

We are seeking for a life that measures with the life of God. Then we are to learn the lessons of what we should cherish that is worth being perpetuated, the attributes we may cultivate which will not perish when every evil purpose, thought, and action shall have an end. Let us entertain thoughts that are profitable to the health of soul and body, that are esteemed of God because they flow forth from God.

Christ is the Way, the Truth, and the Life. He gives us unsearchable, inexhaustible, and eternal riches. He who has given us the faculties to enter upon the grand work Christ has laid out for us in His life character, will not only be the Alpha but the Omega of the life work. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Philippians 1:6. “Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.” Romans 2:6, 7.

There is not any excuse for our unbelief, not any excuse for a feeble, dwarfed spirituality. We must grow in grace, grow in spiritual knowledge, grow in greater intelligence. Our resources are simply without limit, for when God gave Christ, the great gift of heaven, He gave all the treasures of heaven. Then let us honor God who hath made every provision for us that we shall not falter, that we shall not fail or be discouraged. Let us press forward. The mark of the prize of the high calling is before us. “Being justified freely”—not stintedly—“by his grace through the redemption that is in Christ Jesus.” Romans 3:24. Ephesians 2:4-8. Titus 3:5-8.

We have the abundant assurance that we may give all the consolation possible to others, because we receive of Him whom we love, to impart the precious gifts to others. We are not to talk one word of hopelessness or of doubt, because all these words we shall speak in this direction create feelings which dishonor God and exalt and honor Satan’s power. The Lord Jesus expects His followers to be complete in Him. Then we can be His living witnesses, magnifying His grace.

We had an excellent testimony meeting. Many were on their feet, six and eight, waiting their turn.

Wednesday, October 27, 1897

Stanmore, Sydney, New South Wales

Again I spoke to the crowd on Wednesday. The congregations are very large even in our weekday meetings. I spoke upon the subject of Christian temperance, the importance of taking into consideration that we are the Lord’s property. We are bought with a price, and that price is beyond computation.

Here comes the weighty subject, the Son of God clothing His divinity with humanity and leaving His heavenly home, His heavenly riches, and for our sakes becoming poor that we through His poverty might be made rich—rich in possession of a valuable Christlike character, that shall give us a welcome as members of the royal family, heirs of God and joint heirs with Jesus Christ. By beholding Him—beholding and dwelling upon things pure and clean and lovely—we become changed. We encourage the mind to be attracted to these things.

To keep the mind fresh, clean, uplifted, requires a persevering course of training. The Word declares that “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.” Titus 1:15. If the Lord bids one bear His message among the lower classes, as city missionaries are often obliged to do, he is and must be oft where he will behold things that are impure and defiling; but even in such a place, if he carries Christlikeness in his mind and remembers that he is doing service to God, wherever he goes he has the assurance Christ is by his side, and angels of God are round about him. It is not the disgusting scenes and filthiness he observes, but he is watching and studying ways of saving these poor souls from ruin by relieving their wretchedness. He is beholding the probabilities of their learning through Christlike love and pity to present things that are high and holy, and secure as many souls as possible to cooperate with the efforts he is putting forth to restore the moral image of God in man. Man must cooperate with God, else He can do nothing with him. This is the work every Christian must not shrink from doing. But very many have not this kind of labor. It would be to the danger of their souls.

Thursday, October 28, 1897

Stanmore, Sydney, New South Wales

Last evening there was a large crowd of people in the tent and outside. Oh, that the warning messages from the Lord may have influence to turn some souls from error to truth. Meetings are held every day, and are well attended. Oh, that the light might break through the darkness which has enveloped the minds of the people, and they look unto Jesus, the refuge prepared for them! Oh, that they may run into it and be safe! Oh, that in this very opportunity and privilege granted them, they may learn that all their lower desires are to be regulated and subordinated and controlled by the obedience they owe to God, to cultivate and improve all the God-given faculties to perfect a character for the higher life which is eternal. Then will the glory of God be kept in view. The very best thoughts will be cherished and cultivated with persevering energy, for their personal advantage, for the good of others, and for the honor of God, whose they are by creation and redemption.

God calls for far more than created beings are disposed to give Him, who should be all and in all to them. How can we make the people understand the cultivation and development of the higher spiritual life, which is not bound up with the things of time and sense, but is viewed in the light of sanctified obedience of all the powers to God? Every indulgence of selfishness makes it harder to free the soul from its trammels. Just the selfishness sown will be the selfishness reaped.

This morning the meeting was very interesting. There were many faithful testimonies borne. The outside interest is great, and seems to be increasing. There are those who hear with amazement. They say, “I never heard such things before. I am astonished at the words I hear. Their words make the Bible shine forth in a rich luster.” Oh, will they obey the truth which holds their interest?

Friday, October 29, 1897

Stanmore, Sydney, New South Wales

I have an appointment to meet all our ministers and leading workers in the reception tent. I have matters which are traced in my diary at Ashfield camp meeting in 1894, which will, if known, help some to take heed to be very careful in their words and in their deportment.

We met at half past five, and I read many pages of that which the Lord had presented to us at that camp meeting. Then I bore a very plain testimony to correct existing evils that would lead to serious consequences. Confessions were made and all seemed to feel that the Spirit of God had appealed to them in the testimony given. Elder Daniells expressed himself as greatly relieved. All who spoke seemed to feel it was a great blessing to have their mistakes and dangers laid open before them.

But this duty was done at great cost to myself. I returned to my room and for some hours my heartache was so intense it seemed to me I could not live. But the Lord mercifully gave me rest and relief in my efforts to lay my burden upon Him. I was afflicted with physical suffering throughout the day.

All day was a day of much labor upon the campground. Elder Haskell conducted the morning meeting with a Bible class, which report says was very interesting. Meeting in evening was large, and

the discourse from Brother Farnsworth interesting. There seemed to be no abatement of the interest.

Sabbath, October 30, 1897

Stanmore, Sydney, New South Wales

I was quite weary. Brother Haskell spoke in the forenoon to a crowded tent. The Lord has given him His word to speak to the people, and truth is spoken as a reality.

I felt scarcely able to address the large audience upon the Sabbath, but the Lord strengthened me to present before parents their solemn accountability to their children.

“The Word was made flesh and dwelt among us, ... full of grace and truth.” [John 1:14.] “In the day that God created man, in the likeness of God made he him.” Genesis 5:1. The missing link between beast and man we need not be particular to search for. It is not in the natural world of living, only as man himself makes it through the indulgence of liquor and tobacco and all kinds of vice which he greedily enters into. Then it is that the beasts may well refuse to own him. He places himself far below the brute creation. Man was not made in the likeness of any of the highest of the beasts that God created.

God has given us the knowledge of where the likeness link is to be found. It is not from beneath but from above, the Highest Model. The link connecting man in the chain of living [beings] is plainly specified. “In the day that God created man, in the likeness of God made he him.” [Verse 1.] “Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.” Psalm 8:5, 6.

This model in its fullest sense belongs to the Son of Man. When the “Word was made flesh, and dwelt among us,” “full of grace and truth,” God became one with man. “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, 14.

“I and my Father are one,” said Jesus. [John 10:30.] Thus through Christ man is brought into oneness with the Father, and we have fellowship and relationship to God. Fathers and mothers should cooperate with God and teach their children to know God, whom to know aright is life eternal. Then they will, in a most sacred sense, educate their children from their infancy to reject the evil and choose the good. It is by patient continuance in well doing that the parents seeking for glory, honor, and immortality will teach their children the lesson.

Sunday, October 31, 1897

Stanmore, Sydney, New South Wales

The meetings in the tent continued larger in numbers than at any previous time.

Brother Crothers had a long conversation with me. I begged a respite, for I was far from being strong and must take my place to speak to the people in the afternoon.

Oh, how helpless I felt, how utterly weak, compassed with infirmities, yet not daring to express unbelief by drawing back. I could only say over and over again, Without Thee, my Saviour, I can do nothing. Become my strength. I may venture only because Thou hast promised, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.] I dared not open my lips to say to anyone, I am weak; will you take my place? lest I give the enemy advantage over me. Yet sensing my own littleness, I said, Lord I will go not in my own strength, but in Thy strength. Thou canst strengthen me.

I saw before me a tent packed full and a large number as a wall upon the outside of the tent. The children had been gathered into tents to be instructed by teachers, that more seats might be made for older persons. The Lord strengthened my heart, which had been severely taxed, and suffered much pain from the exercise of the message I had to bear on Friday morning. I could only repeat, Let the people see Thy divine greatness and let not my littleness be made apparent.

The Lord be praised, the attention and interest of the people was held to the very close. I spoke one hour and twenty minutes. There was no confusion from the outside. I felt grateful to the Lord that He granted me His strength, and gave me words to speak and voice and strength to utter these words. All the results must be left with Him. Our Lord Jesus, who took human nature, knows all about our infirmities and bears them for us, without effacing one ray of His divine glory. God created all things out of nothing by the word of His power. Oh, how weak is our faith. Why do we hesitate to venture in asking God for large things when we are restored to His fellowship through Jesus Christ?

Ms 178, 1897

Diary, November 1897

Cooranbong, New South Wales, Australia

November 1 - 28, 1897

Monday, November 1, 1897

Sunnyside, Cooranbong, New South Wales

I was admonished this morning that it was wisdom for me to return home without delay. I am feeling much exhausted. Sister Haskell returns today. May the Lord help and bless me and strengthen me is my prayer. If I can today get into my quiet home, I will praise the Lord.

We were at last seated in the ladies’s compartment. Sister Haskell made up a bed for me, and I did not sit up at all on the journey of three hours. Carriages were waiting for us, and we rode the four miles in a very strong wind. I was very weak, suffering much pain.

Tuesday, November 2, 1897

Sunnyside, Cooranbong, New South Wales

I had a hard night. Slept considerable. I reason from cause to effect.

Friday, November 12, 1897

Sunnyside, Cooranbong

Willie C. White left for Sydney on the morning train. A telegram came from Newcastle that Sister Jennett Connell was at the point of death. There must have been another hemorrhage of the lungs. There was a letter sent at once to Sydney for the father, Mr. Connell, to be found and made acquainted with the circumstances of his daughter's case, that he will either go himself to Sydney or give instruction what they would have done.

We were much perplexed to know what to do. Her father is much provoked because Jennett embraced the Sabbath. She was attacked with hemorrhage while Sister Semmens had given her a home. There was necessity of consulting the doctor. For this purpose she went to Newcastle and then had another hemorrhage, bleeding about one quart. Then a physician attended her and Sara McEnterfer, accompanied by Brother and Sister Shannon visited her. She was unable to be moved. They learned what they could in reference to the doctors and the hospital, and found they would not accept incurables in their institution. They had a season of prayer with this exemplary Christian sister. While we were planning what could be done, a telegram came in regard to this sister that she was just at the point of death. Now plans must be laid to get her to some place where she can be cared for, should she live or die.

Sabbath, Nov. 13, 1897

Sunnyside, Cooranbong, New South Wales

I am not able to attend meeting, but my mind is stayed upon the Lord. I do not recover from my feebleness. Last night we had thunder, strong, short claps, and much lightning.

Sunday, Nov. 14, 1897

Sunnyside, Cooranbong, New South Wales

I was able to sleep until nearly three o'clock a.m. The night was more favorable for sleep. The burning furnace heat has passed. We have a cooling breeze. I had some talk with Brother and Sister Haskell, and Brother and Sister Starr, a short talk with Brother Baker. Wrote several pages for American mail, sent to Brethren Evans and Irwin.

I spoke in afternoon to a goodly number under the tent. The Lord gave me strength and clearness of voice and clearness of mind. I spoke from Luke 12.

Tuesday, November 16, 1897

[Sunnyside, Cooranbong]

Cannot sleep past half past one o'clock. I write some things to relieve my mind.

Friday, November 19, 1897

We left Cooranbong for Sydney.

Sabbath, November 20, 1897

Stanmore, Sydney

Arose at three o'clock. It has been a most oppressive night. The atmosphere was like a blast from a furnace, dry and hot. I seemed to be scarcely able to breathe.

Sabbath forenoon, Sabbath school was followed by a discourse from Elder Haskell.

I was very weak and the heat was almost unbearable, but I spoke one hour upon the fifty-eighth chapter of Isaiah. Above one hundred were present. A cab took me to meeting; a cab took me from the meeting to the mission home.

We had Sabbath school in the morning and it was excellent. Brother Starr spoke in forenoon. I brought before the people present the Word of the Lord in contrast to the words of man.

Sunday, November 21, 1897

Stanmore, Sydney

I did some writing for American mail, which goes on Monday. We return home Monday evening, if the Lord will.

I spoke to the people Sunday afternoon. The Lord strengthened me. My text was Luke 12:22-40. I had much freedom in speaking the words of instruction Christ gave to us all.

Monday, November 22, 1897

Sent our American mail. I had not as large a mail as usual. Brother Goodheart, employed as my secretary and business agent, came from Cooranbong Sunday afternoon. Had a short interview with him. Sara was in the city of Sydney. We were all ready for the carriage to take us to the station, but she arrived a little too late.

We desired much to be at home, but it may be all for the best; we cannot tell.

The first half of the day from nine o'clock a.m. until noon, we had a visit from Mrs. Gorick, which was interesting and profitable. She has taken her stand with us upon the Sabbath and the special doctrines of our faith, as far as she has heard. She feeds upon the truth as a soul starving for the Bread of Life. She was invited to the home of a friend to meet Cardinal Moran.

Tuesday, November 23, 1897

Stanmore, Sydney, New South Wales

The past night I could not sleep past thirty minutes after twelve o'clock a.m. I awoke in great pain in stomach and bowels, which continued with weakening severity. I arose and dressed and looked to my great Physician in my need and suffering. This continued until daylight and then became lighter, and yet this left me quite weak, unable to eat. It was thought not best to take the morning train for Cooranbong. I was unable to take refreshment. Sara went on business to the city. I felt that I must write a little, but was too much racked with pain to do much.

Wednesday, November 24, 1897

Sunnyside, Cooranbong, New South Wales

Thank the Lord this morning, I slept well during the night. We left Stanmore in season for the train to take us to Cooranbong. Brother Starr secured a conveyance from Brother Jennet, which he kindly lent us, and we went five miles to Strathfield, that in my weak state we need not have to make change of cars. I was favored in this. We cannot get to the platform without crossing the track, going down a long tier of steps and climbing up another tier of stairs to reach the platform. Had we not come with horse and carriage to Strathfield, this would have been repeated, the going down and ascending the stairs. We were very thankful we were saved this.

Once on board the train, I lay down on the seat and rested and slept. The journey was not wearisome. Sara and I had the compartment to ourselves. Brother Jones was waiting for us at Dora Creek with platform wagon drawn by Jessie and Bay. The ride did not cause me suffering by the return of severe pain. I was more than pleased to get to my home in Sunnyside and much pleased to meet my family again and find them well.

The drought is rather severe on our growing crops. We pray that the Lord will send us the blessed refreshing showers. We had an interview with Brother and Sister Wilson, advising them to go to Sydney. They left Wednesday on evening train. I rode with them to the station, Morisset. It did me no harm. My head was weary from writing and form looking over the matter I wish to reprint as appropriate for this time.

Thursday, November 25, 1897

Sunnyside, Cooranbong, New South Wales

I thank the Lord this morning I slept well through the night. I feel stronger this morning. My head is clear and I am of good courage in the Lord. I will not be discouraged. I will have faith that the Lord will strengthen me and fit me up to do His work and His will. It is very oppressive because of heat. By keeping a wet cloth on my head I am able to write the matter I long to see in print.

Today is trying upon us all because of the dry heat.

Friday, November 26, 1897

Sunnyside, Cooranbong, New South Wales

I awoke this morning at one o'clock a.m. I arose and dressed. I commit my earnest desires in prayer to God, and I believe He will keep me and strengthen me to do much work yet. Another year of my life has ended. This day I count myself seventy years old.

Friday. We learn there was a great fire in Melbourne, which destroyed a large number of buildings. The fire could not be got under control. There was something like one million pounds loss. About the same time a tornado, similar to the tornadoes in America, swept over some portions of Melbourne and the suburbs. Trees were blown down, houses shaken and destroyed, and some lives lost.

Sabbath, November 27, 1897

Cooranbong, New South Wales

It is cooler today, but I am not strong enough to speak to the people today. I rest as much as possible, but my mind is on the stretch, constantly full of precious matter I wish to put in order. There were between fifty and sixty in attendance. Brother Hughes spoke to the people. Then there was a social meeting.

Sunday, November 28, 1897

Sunnyside, Cooranbong

I have written letters to Sydney and Melbourne. There are questions that need to be considered.

Ms 179, 1897

Diary, December 1897

Cooranbong, New South Wales, Australia

December 3 - 28, 1897

Friday, December 3, 1897

Cooranbong, New South Wales

The rain has continued for one week. It has fallen very gently and will do the earth much good. All vegetation will now express its improvement, for the rain was much needed. But for the rain, I should have been in Stanmore today to speak to the people according to appointment. There will be but few to attend the meetings. I may be needed to bear my testimony in Cooranbong.

I learn there is not all the interest and talent brought into the meetings there should be. The Lord requires more of His people here, for whom He has done so much, than they evidence that they give Him. He has made the infinite sacrifice in their behalf. It seems that the followers of Jesus Christ are not careful to keep close to their leader. They follow at a distance. Soldiers cannot be off guard at any time for the lurking enemy is always watching his chance to secure an advantage. Better, far better, leave some temporal matters undone than to leave our eternal interest in a haphazard shape.

My heart is sad and sore as I consider the course Brother Metcalfe Hare is pursuing, to the injury of his influence and his soul. I cannot have fellowship with his spirit, and how he can have fellowship with his own spirit is a large mystery to me. O self! self! self! What a tyrant it is! All who choose their own way will have the satisfaction of walking in the sparks of their own kindling, but will lie down in sorrow. My heart aches, aches, aches, and then I consider Jesus is bruised. My Saviour is dishonored. Can my brother think he is right? Can he suppose God sustains him in his treatment of Elder Haskell? Has he lost his spiritual eyesight? Those upon whom God lays the burden of His work are not left in darkness. But I feel so sorry for Brother Hare. He is deceiving his own soul, to his own spiritual disadvantage. When will he see aright?

Sabbath, December 4, 1897

Cooranbong, New South Wales

After the Sabbath has closed, I write up my diary.

I awoke at two o'clock. I am so thankful that we have Jesus as our Saviour. We may lay our whole weight upon His mightiness. I will praise Him for He is the health of my countenance and my God.

I attended meeting and spoke to about sixty who had assembled. I am not much encouraged as I see the church is not growing. I had not been in the church since the dedicatory service. It is with great satisfaction I look upon the chapel built under the supervision of God. He sent His light, He signified to us, Arise and build, and angels of God were with the workmen. We know the good hand of the Lord was with us. And now we desire to see the people who shall assemble to worship God.

Will we obey the summons of God, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"? [Isaiah 60:1.] Unless the members of the church shall arise and shine, the Lord God will bring them to an account. He wants that in every sense of the word every man shall be at his post of duty. Everyone is to become intelligent as to what his talents are, and consecrate himself to God, soul, body, and spirit. The Lord has given to every man his work. There are to be no idlers in the Lord's vineyard. Will the church arise and shine? Will they be "not slothful in business; fervent in spirit; serving the Lord"? [Romans 12:11.] We must make the consecration of ourselves to God, and then we only return to Him the service which is His own. All is His, and we can misapply our powers to self-service, but in that we rob God. All we render to God is His, just as really His whether we recognize the fact of not. It is best for our present and eternal interest to demonstrate that we understand "Ye are not your own." "Ye are bought with a price." [1 Corinthians 6:19, 20.] Being the Lord's property, His interest always comes first. The talent, of the unprofitable servant, wrapped up in a napkin and buried in the earth is a lesson to us.

Sunday, December 5, 1897

Sunnyside, Cooranbong

I could not sleep past half past one. Many thoughts are in my mind in reference to many things in regard to the work at Stanmore. I am casting about in my thoughts how we can now arise and build a house for God in Stanmore. He certainly would be glorified in our thus acting, showing our faith.

The earth is the Lord's and the fullness thereof, and if we as His faithful servants shall do our very best, the Lord will open ways before us, just as He has done in Cooranbong. Impossibilities were kept constantly before us. There were some few who said, "You can't, you can't," but we looked to the Source of our strength and said, Let us arise and build. The house is built and not a debt upon it.

Now we see not how the means is to be obtained, but the Lord can spread a table for us in the wilderness. He did do this in Cooranbong. Now we come to Him. The gold and silver is the Lord's and we ask Him to supply our necessities. He will do it and we will not distrust Him. We will move right straight forward. We will not fail nor be discouraged. The lot will be purchased, the house will go up. We will cling to the Mighty One by faith. The world is His. He owns it. Men may build palaces to gratify their selfish ends, but how quickly can the Lord consume these grand idols and make a heap of ruins of their gods which they worship.

The law of the Lord must be exalted. The standard of character must not become obliterated. The truth must triumph. God wills that we should raise the standard in Sydney, more decidedly

proclaiming the third angel's message. Here are they, said John, who "keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.] Truth will triumph and we want to triumph with it. The work is advancing. We must advance with it or be left behind. God help us to arise and shine, for our light has come, and the glory of the Lord has risen upon His true people. We need more, far more living faith.

Monday, December 6, 1897

Sunnyside, Cooranbong, N. S. W.

I have slept until three o'clock a.m. Thank the Lord for this blessing of sleep. This morning my heart yearns after God. We must have an abiding Christ in the soul, for unless we do have Christ in our hearts, we cannot reveal Him. We want every word we speak to be a kind and courteous word.

There is much we may do to please our Saviour if we will learn His meekness, His lowliness. This is the testimony we may bear to the world of the Saviour's grace. We must receive daily, else we cannot impart to others. That which we receive from God will be accumulating only as used to bless others. The talents God has given us are given us to use, and He expects us to use them and improve them, increase our talents because we do use them to bless others. How much we may leave out of the reckoning of our talents! We may become careless and indifferent, forgetting the account to be rendered. God does not forget. This account must be rendered for each, individually. Day by day we are laying up material for the rendering of our accounts.

Our whole life work is connected with the second appearing of Christ to our world. He says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:12. Solemn thought. The Lord Jesus loves us. He wants us to be partakers of His trials and sufferings, that we may be partakers with Him of His glory. They that suffer with Him shall reign with Him in His kingdom.

I plead with God for Stanmore. The work is going forward. There is good work being done. The truth will be accepted by many souls. God forbid that the work shall be limited because of our weak faith, and it be said of us, God could not do many might works in this place, because of their unbelief.

Tuesday, December 7, 1897

Sunnyside, Cooranbong, N. S. W.

I arose very early, at two o'clock. My heart was drawn out after God, in my room alone and at the season of morning prayer. The work now going forward in Melbourne and Stanmore calls for most earnest prayer to God for His Holy Spirit to work upon human hearts. Can we make the church sense her responsibilities? Will she arise and shine in Melbourne, in Sydney? Will she, in her members, be a faithful steward for the Master? Will the church of Seventh-day Adventists consider that the reckoning with the Lord must be an individual work?

Proportionate to the talents bestowed must be the returns in results and increase of the talents by trading with them. Will we not exercise faith? And will not our united prayers bring the needed blessing to His church?

If there was ever a time for real earnestness and zeal it is now, and there should be no sleeping upon the enchanted ground from this time onward. There is no excuse for our stupor. The church should consider, every individual member, that the rewards in the future kingdom are proportioned according to every man's work, of what sort it is—all that he has done heartily unto the Lord, or what he has not done because of his unbelief and worldliness and indolence. "My reward is with me, to give to every man according as his work shall be." [Verse 12.]

"By grace are ye saved through faith." Ephesians 2:8. We need a living, acting, increasing faith and zeal. The whole life is to be consecrated to God. We must bring earnestness into our works. The Lord will accept of no divided service. Each day we live we are deciding our future eternal destiny. Solemn thought. Let not Satan steal a march upon us. We are to be always abounding in the work of our Lord, knowing that our labor is not in vain in the Lord.

Sara and I rode up into the woods several miles to get Mr. Cunall to plaster for us.

Thursday, December 16, 1897

Sunnyside, Cooranbong

I could not sleep. Rose at two o'clock and wrote quite a number of pages—twelve. I was trying to be prepared for American mail. I expected to spend Sabbath and Sunday in Sydney. I was taken suddenly ill and was for a time very, very sick.

Friday, December 17, 1897

Sunnyside, Cooranbong

Accompanied by Sister Sara McEnterfer, left our home for Morisset station. We took the cars for Stanmore. We were favored with a ladies' compartment that was as nice as the first-class compartment.

Sabbath, December 18, 1897

Stanmore, Sydney, N. S. W.

Spoke to the people. There was a goodly number assembled and the Lord gave me freedom in speaking from (John 15), presenting to the people the evidence that the human agent loves God because he keeps His commandments.

Sunday, December 19, 1897

Stanmore, Sydney, N. S. W.,

Spoke in the tent one hour and a half to a good congregation who listened with intense interest. I dwelt upon the simple truth which must be received to constitute us individually the light of the world. "Ye are," said Christ to His disciples, "the light of the world." [Matthew 5:14.] He intended to teach them that they were chosen for a special work, and that in their spirit and in their words and influence they were to represent the character of the truth. They were to keep humble, not striving for the supremacy, and then they would rest in His love and be happy. The lamps that give light have no light in themselves. We must first receive our light, the grace of our Lord Jesus Christ. Then that

treasure in our hearts will be revealed. Our hearts are to be constantly replenished with the acceptance of he love, the grace of Jesus Christ. They cannot reveal that which they do not possess.

Monday, December 27, 1897

Sunnyside, Cooranbong

In company with my son, W. C. White, I left Stanmore for Cooranbong. There was a very great crowd elbowing their way through the hundreds of people. There was a mother with four or five children unable to look out for themselves, and an infant in her arms.

The little ones were hustled this way to the right, next the other way to the left, and lost in the crowd. Oh, what a mistake! Home should have been the haven of rest.

Tuesday, December 28, 1897

Cooranbong, N. S. W.

W. C. White was weary and brain taxed. I was very glad to be at home. This place is much better than in Sydney.

Ms 180, 1897

An Appeal to Our Teachers at Battle Creek

I appeal to the teachers in our school at Battle Creek. Be not deceived, for God is not mocked. Be faithful to the light God has given and regulate the conduct by His Word, for therein is contained the declaration of His will. The Holy Spirit alone can render this effectual. The plain "Thus saith the Lord" enlightens the understanding. Look to God and seek to honor God, and the more you study His Word the more light will you receive and the language of the soul will be "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name" (Revelation 15:3, 4)?

I say in the name of the Lord, Give your attention to this Word. The Lord has ever existed in perfection from all eternity. He has been ever what He now is, "I am that I am;" "The high and lofty One that inhabiteth eternity." [Exodus 3:14; Isaiah 57:15.] This is His title. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psalm 90:2. "I am the Lord, I change not." Malachi 3:6. With Him is no variableness or shadow of turning.

"The ways of man are before the eyes of the Lord, and he pondereth all his goings." Proverbs 5:21. "The eyes of the Lord are in every place." Proverbs 15:3. "He looketh to the ends of the earth, and seeth under the whole heaven." Job 28:24. "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." 1 Chronicles 28:9. He knoweth the things that come into our minds, every one of them. There is no creature "that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Hebrews 4:13.

We beseech of teachers and students to study the Word and practice the Word. Do not do as Adam did—insult his Maker by believing the words of Satan and disbelieving the words of the Lord. But

then the Lord did not leave the fallen sinful pair. The Lord removed His blessings, cut off their access to the tree of life, but gave them the gospel promise to send an invincible Deliverer into the world to be received, to be worshiped—the Only Begotten of the Father, full of grace and truth.

What will remove the absolute blindness of man with respect to his Creator? He who does not search the Scriptures cannot know God. A life of selfishness will be chosen, a life of self-indulgence lived, and a life of obedience to all of God's commandments will be considered a restraint upon the human mind.

There is need of teaching the Word far more positively than it has been done. What is a life of obedience to God? It is a decided withdrawing from Satan's sway and giving the whole heart in obedience to God, giving allegiance to God, whose we are by creation and by redemption. It is cutting off the supplies he has received from Satan in any line and seeking God with the whole heart. This is freedom—high, elevating, and ennobling. It makes a man a blessing to all around him. The natural passions that are so often seen are cleansed from the soul, for the Lord is formed within the hope of glory.

Look now at the one who chooses self-indulgence before a life of entire obedience. What is obedience? Paying our allegiance to the most merciful, gracious Saviour and discharging our duty to Him as to a kind, tender Father. Look at the opposite of this. What do we behold of those who serve sin? It is a picture we do not love to behold, for it is ignorance and defilement, roughness and unholiness, obstinately standing in his own wisdom.

A spirit is revealed to give their fellow workers less and less through their own management. The will of God works in laying open the evils which, if followed, will bring human passion in collision with God. The will of God is protesting against the passions and attributes of Satan that are taking captive the minds of men, and this makes a collision. There have long been unconverted men in positions of trust. We know that they have been at some time in their lives converted, but they did not stay converted. They yielded to Satan's sway and were not opposed in their work and influence. While they were presented as representative men who were worthy of confidence, there was no open, decided collision, but when God undertakes to set things in order then, if truth and righteousness get the vantage ground, they must fight every inch to drive back the power Satan has gained to bring everything under his dominion.

Satan will not submit to be cast out without tremendous opposition. If truth and righteousness conquer, the hearts that love the truth of God must absolutely and zealously rebuke and expel wrong. In this conflict, when truth takes possession of the heart, nothing but conflict and disturbance may be expected, for God calls upon every man to do his duty. And the full Spirit of the living God which has been finding no place shall have room to work out the victory. There can be no right longing only as the Holy Spirit shall begin at the heart, out of which flow the issues of life. And poor souls who have been deceived and deluded shall send up the earnest prayer, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. And the response from One who is merciful, full of goodness and truth, will be, "A new heart will I give you." [Ezekiel 36:26.]

The voice of God is heard, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Psalm 2:10-12. “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.” Ezekiel 36:25-27.

The Lord has been greatly displeased and His name dishonored by the men standing in holy places. Oh, why do not men learn that God will not serve with their own natural, unconverted hearts? Oh that men would learn the simple lesson that in their relationship as superiors, inferiors, or equals there is to be a pure, clean heart wherein dwelleth righteousness, through the creating power of the Holy Spirit. Then the whole building, fitly framed together, grows into a holy temple in the Lord. The church would have the deep movings of the Spirit of God in their midst. The world would not have the supremacy, and the church would not be chained to its ungodly ways by the example of men professing the truth but holding it in unrighteousness, because the attributes of Satan are cherished in the heart.

When the Holy Spirit is admitted into the heart, the very first work is an aspiration for the friendship of God, and then next a perpetual longing to walk in the ways of true goodness and righteousness and the love of God.

Ms 181, 1897

Medical Missionary Work in Cooranbong

September 8, 1897

There is work to be done here. Physicians charge a great price for coming twenty-five miles to visit a patient. The poor people suffer much before they will go for a physician. This injured lad [see Ms 97, 1897 and Ms 176, 1897] was two weeks in his agony of suffering with an awful cut, not knowing what they should or could do. He was in a high fever when Miss Sara McEnterfer was sent for. The appearance was terrible, but disgusting and disagreeable as the work was, she undertook the case, telling them she had no one to counsel with. The foot was in such a state that blood poisoning was feared.

The child could not eat and that was a good feature in the case. He had, they said, been a plump, healthy boy, and now he was so reduced he was little more than skin and bones—last Wednesday, September 1. It is now September 8. We took the boy to our own home. His mother’s sister is with him, and we feed and give treatment asking nothing for our labors. It is a very serious case, for the lad is a great sufferer. Sara has a very severe work to do to manage this suffering boy. Thus we made our home a hospital. We pray for the sick child. After about three weeks he is out of danger and can be cared for at home.

We cannot tell what influence these attentions given in all kinds of sickness may have. They break down prejudice. This family was Catholic except the grandmother of the boy, an excellent woman, and she was sick and died soon after. The grandfather of the boy, who has had the care of him, brought him to the Avondale school, so you see the work of the Lord is going on. Treating so many bodily infirmities has broken down the prejudice and given us the confidence of the people. All seem to be interested to have a sanitarium in Avondale.

We have not had the least doubt or drawing back from the decision that this is the place for the school, for everything that we do prospers. The land is wonderful. Souls are being added to the numbers of those who are preparing to do the will of God. Meetings are held by students in different places and in the bush, which is miles out of Cooranbong, and there are souls converted, while there are sick and suffering ones relieved. Souls as well as bodies are saved to the Lord Jesus.

We have been perfectly reconciled to the apparent delay of the Lord's coming, for we see the goodness and the mercy of our Lord in His word, "though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3. But first the warning must come to all places of the world. The people perishing in their sins must hear the message of the truth from the Word. We are to reach the people in every part of our world where there are settlements.

There is too much self-indulgence, too much seeking individual ease, too much gratification of appetite, too much adornment of dress. When the money is unnecessarily used to adorn the body, little is spent to make it possible for souls to have the words of warning and they are being left unwarned and are perishing out of Christ.

We sorrowed much in being disappointed in our expectations of the Lord's coming at the time expected, but we see now the great goodness of God. We may now use our every capability to present the Word of God to all parts of the world. Our missionaries are occupying new territory, for we are not to confine the truths to a narrow compass. All the features of our faith are to be given in foreign fields.

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It is not wise for poor people to crowd into these wicked cities to make their home. It has been said that even in the neighborhood where we are, and in the country round about, all kinds of wickedness is practiced. That may be, for wicked people are found everywhere. No mountain home or secluded location in the bush or woods can enclose us from the enemy who found his entrance at the gates of Paradise. No seclusion from the companionship of the world can sanctify and cleanse from moral defilement of sin.

The people of Nazareth had become proverbial for their wickedness. They were considered the worst of the people of Palestine. Yet Jesus made His home among the people of Nazareth for thirty years. He lived there unhonored and unknown—in a town from which it was thought a wonder if any possible good thing could come. This great and mighty work began there in that place of bad reputation.

Christ was the mighty Worker to uplift and regenerate the whole human soul. He commenced amid moral darkness and misery, by becoming a citizen of that place. Thus He set His own feet upon the paths which the poor and neglected souls must tread. Thus the Light of the world pours contempt upon human pride of place, station, honor, and fame.

He might have made His home in places of renown, but He did not, lest His followers who were compelled to live in these lowly places should frame an excuse for their sins and for their rough, hard, uncourteous characters. One who left the courts of heaven and took humanity upon Himself, to live out a pure human character, made His abode among those who were far down in the scale of

popularity and morality, that He might demonstrate to the world that any place, however hard and lowly, if it is our post of duty, can be made honorable by our own fidelity.

Ms 182, 1897

"Ye Are God's Husbandry"

Sunnyside, Cooranbong, New South Wales, Australia

September 24, 1897

"For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 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." 1 Corinthians 3:9-13.

We need to understand that individually we are in copartnership with God. "Work out your own salvation with fear and trembling," He admonishes us; and adds, "for it is God which worketh in you both 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, plowing 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 for the harvest? Will they bear in mind that they are God's husbandry, a part of 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 plow 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 students 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.

The former and the latter rains are needed. "We are laborers together with God." [Verse 9.] The Lord alone can give the precious former and latter rain. The clouds, the sunshine, the dews at night—these are heaven's most precious provisions. But all these favors graciously bestowed of Heaven will prove of little worth to those who do not appropriate them by diligent, painstaking effort on their part. Personal efforts must be put forth in agriculture. There is the plowing and replowing. Implements must be brought in and human skill must use them. The seed must be sown in its season. The laws which control seed time and harvest must be observed, else there will be no harvest.

There must be an intelligent, harmonious co-operation of the divine and human. The working of the soil is a lesson book which, if read, will be of the greatest benefit to every student in our school. They may understand that surface work, haphazard half-effort, will reveal itself in the harvest to be garnered.

The apostle brings in another figure: “Ye are God’s building,” an edifice to be erected. [Verse 9.] The construction of a building calls for skill in using the timber which God has caused to grow for the happiness and blessing of man. The Lord has provided the forest trees, and now man must use the trees. They must be cut down and prepared by saw, and axe, and wedge, and hammer, to be fitted for the building.

Preparations have been made to build a house for God. The word has come, Arise and build a house for the Lord. The workmen have taken hold nobly and the angels of God, we testify, have been in their midst. This is the work the Lord would have done in Cooranbong, and let not one in our school work become discouraged.

This is a lesson to be applied to our spiritual building of character with solid timbers. The very best kind of timber was secured for the building of our church. We did not stint in measurement, for we wanted the presence of the people who needed to assemble to worship God, and we wanted the heavenly angels and Jesus Christ in our midst. Let us apply the figure, “Ye are God’s building”—a temple prepared to be a home where God shall preside, a home where God’s attributes shall be constantly shining forth in our characters, showing that we are living with God’s presence. The inner sanctuary of the soul is consecrated to God and we are to keep the soul dedicated, cleansed, purified for the sacred repository of truth.

“Ye are God’s building.” [Verse 9.] Thus is presented the co-partnership of the human and the divine. All the power is of God. “Without me,” says Christ, “ye can do nothing.” [John 15:5.] Then how many hours is it safe for us to try to work alone? All the glory proceeds from God and should flow back in all possible ways to God, through our co-operation with God. All the responsibility is left upon our willing, our working in harmonious connection with God.

We need to consider carefully our own spiritual interest. If we are abiding in Christ, we shall not allow ambitious business transactions, even in our service for Him, to come before the spiritual fragrance that should characterize our association with our brethren, so that the crude elements in our characters shall break forth into action. In all the mechanical business our hands and minds shall undertake, let us be sure that we represent Christ’s kindness, His long forbearance, His compassion, His goodness and love.

We cannot afford to become too absorbed in our business transactions, even in doing service to God. We must strive prayerfully to hold in check our over-ambition in any enterprise, lest we run ahead of Jesus and meet obstacles that test and provoke us. If we will walk in the companionship of Christ, He will prepare the way for us, for His righteousness goeth before us, and the glory of the Lord shall be our reward. We are to follow where Christ leads the way. He makes no crooked paths for our feet to travel.

We are dishonoring the Lord Jesus if we claim to be following Him and then are in altogether too great a hurry to take time to pray, “Lead me, my Saviour, by Thy Spirit. Imbue me with Thy Holy

Spirit that I may be pleasant in all my words, cheerful and thankful day by day, testifying that Thou leadest me."

As we listen to words of instruction that fell from His lips when He was instructing His disciples, we are to appropriate these words as if spoken directly to us, and He will purify us from vain ambition that has a desire to please and glorify self. Our individual selves must not get in the way. The Lord Jesus will purify our motives if we will let Him do this by working out our own salvation with fear and with trembling.

Ms 183, 1897

"The Two Classes"

Cooranbong, New South Wales, Australia

March 9, 1897

"Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." [Ecclesiastes 8:11.] The means which the Lord has employed, in the gracious provision of His mercy, to soften and subdue the objects of His love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance and transgression, that, even as far back as the days of David, led him to exclaim, "It is time for thee, Lord, to work, for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Psalm 119:126, 127.]

O that all might consider before it is everlastingly too late that there are limits to the mercy and forbearance of God! There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth his coming," and they are eating and drinking with the drunken. [Matthew 24:48, 49.] But God declares of such that "swift destruction cometh upon them," "and they shall not escape." [1 Thessalonians 5:3.]

At this time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this—those who will not come to the light, who despise the truth because it exposes error and transgression and sin; and as a result, depravity and boldness in transgression is becoming all-pervading.

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and [of] all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they shall become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because displeased with His requirements. But God will not be left without witnesses. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness,

because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their places, and take their crowns.

While many have reduced the Word, the Truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden, while they say, "We will lay off this yoke; we will be free; we will no longer remain in covenant relation with God; we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the Word will come to them. [Luke 19:5.] And the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him.

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with Him. And others will come in and occupy the places they have left vacant. The time is very near when man shall have reached the prescribed limits. He has almost now exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The record of their works in the books of heaven is, "Weighed in the balances, and found wanting." [Daniel 5:27.] The Lord will interfere to vindicate His own honor, to repress the swellings of unrighteousness and bold transgression.

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the "Thus saith the Lord" become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil? No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Psalm 119:126, 127.] It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grow with the contempt which all around him would put upon them.

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in (Malachi 3:13-15): "Your words have been stout against me. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here are a company of disaffected, professed Christians, whose chief business is to murmur and complain and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to displease in others.

But while they are murmuring and complaining, and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord, spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. 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 them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [Verses 16-18.]

This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are not making our choice, and we shall soon discern between him that serveth God, and him that serveth Him not. Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy.

Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have made not the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the Word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time, Lord, for thee to work, for they have made void thy law." [Psalm 119:126.]

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon His work as a Redeemer, and probation was granted to the inhabitants of the world. In Noah's day, men disregarded the law of God until almost all remembrance of Him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven and destroyed these wicked cities.

From time to time the Lord has made known His manner of working. He is mindful of what is passing upon the earth. And when a crisis has come, He has revealed Himself, and has interposed [to hinder] the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals, to come to a crisis, that His interference might become marked. Then He has let the fact be known that there is a God in Israel who would sustain and vindicate His people.

When the defiance of the law of Jehovah shall be almost universal, when His people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of His people will be answered, for He loves to have His people seek Him with all their hearts, and depend upon Him as their Deliverer. He will be sought unto to do these things for His people, and He will arise as the protector and avenger of His people. The promise is, "The Lord will avenge his own elect, which cry unto him day and night." [Luke 18:7.]

The Protestant government will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise, and put an end to the violence and abuse which is practiced in our

world. More prayer and less talk is what God desires, and would make His people a tower of strength.

Ms 184, 1897

“Believe in Me.”

[First seven pages missing.]

“Ye shall seek me,” said Christ to His disciples, “and as I said unto the Jews, Whither I go ye cannot come; so now I say to you.” “Simon Peter said to him, Lord whither goest thou? Jesus answered, Whither I go, thou canst not follow me now, but thou shalt follow me afterwards.” Peter seemed to realize that Christ was referring to His death, for he said, “Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shalt not crow before thou shalt deny me thrice.” [John 13:33, 36-38.]

Peter did not then understand these words, but in a short time he remembered them with a remorse that broke him to pieces. He was converted. How confident man is apt to be in his own strength. Little did Peter think of the possibility of his denying Christ; but circumstances of a most trying nature came up, in which he was involved, and he declared, “I know not the man.” [Matthew 26:74.] If Peter had kept away from those who were making false and unworthy statements in regard to Christ, he would not have denied his Master.

Christ now sought to divert the minds of the disciples to more pleasing subjects. The time was weighty with importance, and Christ understood the characters of all before Him. “O Lord, thou hast searched me, and known me,” declares the psalmist, “thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off.” “Thou compassest my path and my lying down, and art acquainted with all my ways.” [Psalm 139:1-3.] With His prophetic eye Christ saw the characters that His disciples would develop in a crisis. Before the thoughts of distrust had entered their minds, even before they had supposed they could entertain such thoughts, Christ knew what they would think. He desired to prepare the way for them to reveal their inward instincts, that he might open to them truth that will stand through all time.

“Let not your hearts be troubled,” He said. [John 14:1.] But should not their hearts be troubled? Had He not just said that the cock should not crow thrice before Peter should deny Him thrice?

“Ye believe in God; believe also in me.” [Verse 1.] Cultivate implicit faith in me, and it will be a safeguard in the hour of trial. From the evidence they had received, from their knowledge of Christ and His work the disciples were to believe in Him.

After his baptism, while praying to His Father, the Holy Spirit descended upon Him in bodily shape like a dove, and a voice from heaven was heard saying, “This is my beloved Son in whom I am well pleased.” [Matthew 3:16, 17.]

“As you believe in the revelation of God in the Scriptures, even so believe in me as the only begotten Son of God, the express image of His person. The manifestation of God’s love is to be communicated through the only channel by which His mercy can flow to you, the only channel through which your

prayers can reach the Father's throne. You are to believe in me as you believe in God. The tide of His love is to flow through Me."

The treasures of heaven are at Christ's command. When Christ came to this world, God gave Him the disposal of every gift, that He might carry out the will of His Father.

"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 14:2, 3.] These words of Christ are assurance enough, if He had said nothing more. "If that which you see and experience in a few days was to end your relation to Me, I would have told you. In the place of sorrowing, you should rejoice. Although your hearts are and will be troubled and perplexed, yet in the end you will rejoice, for I go to prepare a place for you. You will have a right to be there, a right to be in the Father's presence."

Christ is the truth of all that we find in the Father. The definition of heaven is the presence of Christ.

Christ holds before the eyes of the disciples a very beautiful picture—a happy family, filling the many mansions of the heavenly home.

Ms 185, 1897

Apostasies

I am in great travail of soul for our people. We are living in the perils of the last days. A superficial faith results in a superficial experience. There is a repentance that needs to be repented of. All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. There is great need to search the book of Daniel and the book of Revelation, and to learn the texts thoroughly, that we may know what is written.

The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise, and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching for the strong evidence that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.

My soul is made very sad to see how quickly some who have had light and truth will accept the deceptions of Satan, and he charmed with a spurious holiness. When men turn away from the landmarks the Lord has established, that we may understand our position an marked out in prophecy, they are going they know not whither.

I question whether genuine rebellion is every curable. Study in Patriarchs and Prophets the rebellion of Korah, Dathan and Abiram. This rebellion was extended, including more than two men. It was led by two hundred and fifty princes of the congregation, men or renown. Call rebellion by its right

name, and apostasy by its right name, and then consider that the experience of the ancient people of God, with all its objectionable features, was faithfully chronicled to pass into history. The Scriptures declares, “These things ... are written for our admonition, upon whom the ends of the world are come.” [1 Corinthians 10:11.] And if men and women who have the knowledge of the truth are so far separated from their great Leader that they will take the great leader of apostasy and name him Christ our Righteousness, it is because they have not sunk deep into the mines of the truth. They are not able to distinguish the precious ore from the base material.

Read the cautions so abundantly given in the Word of God in regard to false prophets that will come in with their heresies, and if possible will deceive the very elect. With these warnings, why is it that the church does not distinguish the false from the genuine? Those who have in any way been thus misled need to humble themselves before God, and sincerely repent, because they have so easily been led astray. They have not distinguished the voice of the true Shepherd from that of a stranger. Let all such review this chapter of their experience.

For more than half a century God has been giving His people light through the testimonies of His Spirit. After all this time, is it left for a few men and their wives to undeceive the whole church of believers, declaring Mrs. White a fraud and a deceiver? “By their fruits ye shall know them.” [Matthew 7:20.]

Those who can ignore all the evidences which God has given them, and change that blessing into a curse, should tremble for the safety of their own souls. Their candlestick will be removed out of its place unless they repent. The Lord has been insulted. The standard of truth, of the first, second and third angels’ messages has been left to trail in the dust. If the watchmen are left to mislead the people in this fashion, God will hold some souls responsible for a lack of keen discernment to discover what kind of provender was being given to His flock.

Apostasies have occurred, and the Lord has permitted matters of this nature to develop in the past in order to show how easily His people will be misled when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. And the Lord has permitted things of this kind to occur that warnings may be given that such things will take place.

Rebellion and apostasy are in the very air we breathe. We shall be affected by them unless we by faith hang our helpless souls upon Christ. If men are so easily misled now, how will they stand when Satan shall personate Christ and work miracles? Who will be unmoved by his misrepresentations then—professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God’s people from giving their allegiance to false Christs? “Go not after them.” [Luke 17:23.]

The doctrines must be plainly understood. The men accepted to preach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase, and we are to call rebellion by its right name. We are to stand with the whole armor on. In this conflict we do not meet men only, but principles and powers. We wrestle not against flesh and blood. Let (Ephesians 6:10-18) be read carefully and impressively in our churches.

Those who apostatize are voicing the words of the dragon. We have to meet the satanic agencies who went to make war with the saints. “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.] Those who apostatize leave the true and faithful people of God, and fraternize with those who represent Barabbas. “By their fruits ye shall know them.” [Matthew 7:20.]

I write this because many in the church are represented to me as seeing men like trees walking. They must have another and deeper experience before they discern the snares spread to take them in the net of the deceiver. There must be no half-way work done now. The Lord calls for staunch, decided, whole-souled men and women to stand in the gap, and make up the hedge. “And they that shall be of thee shall build the old waste places, and raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honorable; and shall 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 58:12-14.]

There is a decided testimony to be borne by all our ministers in all our churches. God has permitted apostasies to take place in order to show how little dependence can be placed in man. We are always to look to God. His Word is not Yea and Nay, but Yea and Amen.

Ms 186, 1897

The Apostasy of Brethren McCullagh and Hawkins

Formerly Undated Ms 151.

Following close upon the disaffection of Brethren Shannon and _____ came the apostasy of Brethren Mccullagh and Hawkins.

In the summer of 1896 a severe sickness, which almost cost Elder McCullagh his life, caused him to move to Adelaide, to seek the benefits of a milder climate. At the close of the Adelaide camp meeting that summer, he with Elder Hawkins, a Wesleyan minister who had recently been converted to the truth, was left to bind off the work of the camp meeting. For a time Brother Wilson and his wife labored with them. When they returned to Tasmania, these two men were left to work together.

The first news of the apostasy reached Melbourne in the form of the resignation of these two brethren, which they sent to Elder Daniells, saying that they could no longer conscientiously be connected with Seventh-day Adventists.

Elder Daniells telegraphed the word to us, and we at once made arrangements for Brother G. B. Starr and his wife to go to Adelaide, and for Brother Pallant to carry on the work in Queensland in Brother Starr’s absence.

Brethren Daniells and Colcord went immediately to Adelaide, where they found a determined rebellion. When they arrived, Brethren McCullagh and Hawkins refused to converse with them. They had given out an appointment for a meeting on Sunday evening, and asked Brother Daniells to speak in the tent that same evening. This he refused to do, going instead to hear them. They had repeatedly said that they would have nothing to say against Seventh-day Adventists.

It was found that these men, while under the pay of the conference, had been working in a most subtle manner, until the whole church was being carried away by their deceptions. Their entrancing theory was, The Holy Spirit, Sanctification, Nothing but Christ. Doctrines, they taught, were of no value. They had presented these deceptive theories, working as the great Apostate worked in heaven in the first rebellion. Indeed their work seemed a repetition, on a small scale, of the working of the first great rebel.

In all my experience I have never met with such deep laid plottings as was revealed in this apostasy. These men gave no intimation of their purpose, until they had everything prepared to make the break and carry the whole church with them. Without intimating to me one word of any difficulty, or giving me opportunity to speak for myself, they had visited from house to house, and told the most wicked falsehoods about me and my work. It was not merely the apostasy of these two brethren that we had to regret; it was their power to hurt the church, and to make a lie appear to be truth. “I know; for I have been with them,” these accusers say. “I know the ins and outs of the matter,” and many thought they spoke the truth. Nearly the entire church was captivated by their presentations.

Elder Haskell was summoned to Adelaide. It was thought that as he had ordained both Elder McCullagh and Elder Hawkins, he might possibly be able to save these poor deluded men. He stood there amid the difficulties arising from the apostasy, and met the workings of Satan through human agencies.

After earnest labor for the church, nearly all those who were deceived were able to say, “The Lord hath redeemed us from the snare of the fowler, and we are escaped.” They saw their error in listening to the words of these men, and again took their position for the truth.

I felt deeply over the sudden apostasy of Brother McCullagh. I cannot say the apostasy of Brother Hawkins, for he was greatly deceived by one who was himself deceived by Satan. The raid that was made against me was mostly of Brother Mccullagh’s devising. He began the work of disaffection by criticism. For two years he had been finding fault with every minister in the work, and had been serving the enemy of God by uniting with him in the work of accusing the brethren. The first step in this direction is a dangerous one for any human being to take.

Here is where these brethren fell; and this is where many will fall. To complain of our brethren in the ministry, to be suspicious of the gifts the Lord has set in the church, to seek for spot or stain in the action of our fellow workers, is to follow in the enemy’s steps. He who chooses to obtain this class of education will find Satan standing ready to help in a masterly manner. Then, having criticized all that to him appears out of joint, he will commence to weave webs of falsehood, abusing the confidence that has been reposed in him, and seeking to destroy the reputation of those who have ever been his truest friends. This was the class of work done in Adelaide.

We should work earnestly to close the door against those who in this way are serving under Satan's banner, for they are doing their best to counter work the prayer of Christ: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:20-23.] To His disciples Christ said, "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [John 13:34, 35.]

Our work is to stop surmising evil of our brethren. We should seek to press together, and thus fulfill the longing of Christ to see His chosen people love one another as He loves them. "Lord, who shall abide in thy tabernacle?" the psalmist asks; "Who shall dwell in thy holy hill? He that walketh uprightly" is the response, "and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor. ... In whose eyes a vile person is condemned, and he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [Psalm 15:1-5.]

"These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and let none of you imagine evil in your hearts against your neighbor, and love no false oath; for all these are things that I hate, saith the Lord." [Zechariah 8:16, 17.]

"These things I command you, that ye love one another. 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 its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." [John 15:17-19.] We read of the false witness borne of Christ, and we know that every child of rebellion will do this evil work. If they spoke against Christ, who was without spot or stain, they will surely speak against His followers. What reproach they heaped upon Christ. Shall we complain when we are made partakers of His reproach? "Remember the word that I spake unto you," Christ said, "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." [Verse 20.]

Those who draw away from us, and remain not in the truth, will fabricate reasons why they did not remain steadfast. They will do as Satan did—cast the reproach upon some one else. God Himself will be accused of unfairness. But should not the professed followers of Christ be afraid to treat their brethren and sisters as the Jewish nation treated the world's Redeemer?

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Up to the time of his apostasy, my association with Brother Mccullagh had been most pleasant. When we first came to Cooranbong for the purpose of viewing the land preparatory to its purchase, Brother McCullagh came with us. He was quite sick at the time, suffering from inflammation of the throat, stomach, and lungs. The morning after the decision was made to purchase the land, we had a

season of prayer 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 then and there our brother was healed. He had brought his spring cot to Cooranbong, 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 to Sydney to continue his work. Apparently an excellent work was done for our brother. 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.

Brother McCullagh continued in earnest labor for a long time, until his sickness in the summer of 1896. In this illness I visited him, and spoke to him in reference to his health, showing that there was a great necessity of his having the proper kind of food. I told him that if he were neglectful in this, the Lord would not work a miracle to counteract the effects of wrong habits of eating and drinking. These were the first words I had spoken to him of a serious character in regard to his diet.

I had spoken to Brother McCullagh in regard to his being careful of his diet because I knew that his stomach was irritated. I had sat at their table a very few times, but I never made a raid against them because I could not approve of the diet prepared for Brother McCullagh and 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 me by the Lord to give to others.

I present these matters before the people, dwelling upon general principles, and sometimes, if questions are asked me at the table, I answer according to the truth. But I have never made a raid upon any one in regard to that which is upon the table. I would not consider such a course at all courteous. I am a vegetarian. I refuse to eat the flesh of dead animals, when I know that it is filled with disease of every kind. I have made no secret in 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.

In April 1896, meetings for Bible instruction were held in Cooranbong, and I urged Elder McCullagh and his wife to come to them. I told him that we would take care of him and his wife, but that circumstances were such we could not accommodate Christabel. W. C. White'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 meetings.

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 he was in danger. I knew that his mind was under strong temptation. He talked these temptations to his wife, and together they were causing in the churches of Sydney a state of things that 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 much money and labor had been expended.

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 nowhere, 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 McCullagh's feeling of disaffection, which had existed before he left Sydney. On one occasion during the meeting, Brother McCullagh was especially blessed of God. He confessed 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. We all hoped that during this meeting he had received a blessing, and was strengthened to resist temptation.

I ever showed the most tender sympathy for Brother and Sister McCullagh, for I knew that Christ was touched with the feelings of their infirmities. At one time when I had a decided testimony for them, I did not present it, but tried to follow the example of Christ in presenting general principles.

When I was at Hastings, New Zealand, Brother and Sister McCullagh sent me a letter, saying that their daughter was at the point of death, and asking our prayers in their behalf. We did pray for the whole family, for all had been passing through a siege of diphtheria. That night the true situation of the family was laid open before me. I wrote out many pages in regard to the mismanagement of their child. The light given me was plain and decided. I did not send this testimony at that time.

I wrote Brother and Sister McCullagh a short letter, in which I entreated them for Christ's sake and their own sake to seek the Lord, to confess to Him their wrong course they had pursued toward their child. I then pleaded with God in their behalf. My soul was wrought up in an agony, as I thought the child was dying, and that even that little child had deceived and falsified. I begged the parents to seek God for themselves and for their child. I knew that it would be better for her to die now than to live to become what she surely would unless the parents took the matter decidedly in hand, and in the name of the Lord did the work which every parent should do.

It was some time after this that I visited Ormondville, and in the little hall which they had hired for their meetings, I bore my testimony. The Spirit of the Lord was upon me. I did not name their child in my public testimony, but laid down principles of the duty of parents to their children, and the relation of children to parents, showing the great responsibility of parents. After the meeting Sister McCullagh came to me. She said, "The Lord gave you those words to speak, for they meant me. I never had the subject of the responsibility of parents in the education and training of their children presented to me in this light. I shall feel ever grateful to you for this counsel."

As I talked with Sister McCullagh, I really thought she would do as she said. And as I had laid the matter out in a general way before the people, I thought that perhaps it would not be necessary for me to send the personal testimony I had written. But I spoke again and again upon the duty devolving on parents to work unitedly in the duty of training their children for the future immortal life.

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.

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 church in and about Sydney, that in visiting the 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 suggest ideas that created disaffection and disunion; and we knew that this work had been done.

It did not please the Lord that the family should remain as it was, for the influence of both mother and daughter was displeasing to Him. "Report, and we will report it" they said by their actions. [Jeremiah 20:10.] This mischievous gossiping was sowing seeds of evil. Knowing all this, I gave them the warning. I did not parade the defects before a church or a people; but I wrote to them. I thought that if we could correct the evil without making trouble, we would do so; but the church must not be injured by such conversation, such complaining, such jealous surmisings. I sent them the light given me by the Lord; but in the place of reforming, they tried to destroy my influence. O what a work has been done!

I spoke to them in regard to the education and training of Christabel, for I knew they did not manage the child in a way that accorded with the Word of God. The words I spoke were not harsh, but were the truth, which they needed. This was before they came to Cooranbong.

Brother McCullagh had often said that Sister White was his best friend, and a great help to him. I had ever befriended him. He had often been entertained at my house, and eaten at my table. Our association together had been most pleasant. And now, without any change in my attitude toward him, without any warning, without uttering one word to me of what he considered me to be guilty, he handled my name in a public meeting, pouring out upon me all the venom he could well represent in words. 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 had existed, the Christian unity that Christ prayed might exist among His followers, speaks for itself in language that cannot be misinterpreted. I was not present to answer the charges made against me. Had I been, I should have demanded a hearing just as soon as it could have been arranged. It was my due.

Shall we call this step the moving of the Spirit of God? We see not one sign of Christlikeness in this way to treating matters. There is a moral as well as a mental mania; when this takes control, humanity seems to drop out of the being.

Another power takes possession and controls. In the case of Brother McCullagh, mental self-delusion was strongly combined with an infatuated moral perversion. He was 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.]

Christ warned Peter that he would deny Him, but in his self-confidence Peter said, "No, Lord, I never will." [See Matthew 26:33.] 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 his character. Under testing trial these revealed themselves. When Peter saw this, his repentance was sincere, and strength came where there had been weakness.

The greatest tirade may be made against me, but it will not change in the least my mission and my work. The Lord gave me the message when I was only sixteen years old, and I have engaged in public labor ever since. 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. Because I was faithful in the discharge of my duty; because I bore a decided testimony against the existing wrongs, and the influence that would be exerted by Brother and Sister McCullagh unless there was a change in their religious experience, their hearts were turned from me.

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 think they have great light on sanctification and holiness. As for the claims that these brethren make, that their conscience and the Holy Ghost have led them to take the position they have against me and against the truth, the Lord has given them no such commission. They cannot do anything against the truth, but for the truth. The Lord is a God of truth. He never leads a man to walk in crooked paths, directly contrary to the principles of truth and righteousness.

Those who think that the change in the sentiments of one or two will cause the whole body of Sabbath-keepers 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 appear to God in a peculiarly sinful light. If Sabbath-keeping Adventists are all wrong, what evidence shall we expect to receive in the correction of supposed existing wrongs? 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 the 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 which they have reverenced, and have been building up for years? Does not God feel the rebellion of His children? And when, as a moral judge, 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, 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?

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We have had to pass through this experience again and again. This apostasy brought trial to us, and largely increased my burdens and writing. But we must expect to meet these trials and disappointments. The apostle Paul warned his disciples, “Take heed therefore unto yourselves and to the flock of God, over the which the Holy Ghost hath made you overseers, to feed the flock of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” [Acts 20:28-30.]

Paul wrote also to Timothy: “As I besought you to abide still at Ephesus, when I went unto Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables nor endless genealogies, which minister questions, rather than godly edifying, which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. ... Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. This charge I commit unto thee son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience which some having put away, concerning faith have made shipwreck.” [1 Timothy 1:3-7, 17-19.]

If these men who went out from us had, as faithful stewards, searched deep into the Word of God, and heeded Paul’s words in the sixth chapter of Ephesians, they would now be standing firmly in the faith. Paul enjoins us: “Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.” [Verse 14.] These men did not yield to Bible truth. They thought to wrap themselves up in a spurious sanctification which would accord with any false theories which men might choose to accept. They added not to their faith, but rather detracted from it. “A good man out of the good treasure of his heart, bringeth forth good things; but an evil man, out of the evil treasure of his heart, bringeth forth evil things.” [Matthew 12:35; Luke 6:45.] There is no middle ground to occupy. The heart is either given to God to be purified, and sanctified and refined, or it is the sport of Satan’s temptations.

“That servant which knew his lord’s will, and prepared not himself, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him will they ask the more.” [Luke 12:47, 48.] The number of talents, the proportion of light, which each has received, will determine the returns which the Lord will require. He will ask for principal and interest. Those who have known the truth, who have been blessed with the influence of the Holy Spirit, who have appreciated the truth, but who have turned from it, will not be treated simply as impenitent sinners. Their guilt is aggravated because of their knowledge of the truth. They have misrepresented the words and actions of the faithful servants of God, who have sought to lead the straying feet into paths of holiness. They have put an evil construction on the

actions of those who have labored for the erring. If such continue to corrupt their way before the Lord, the whole world will rise in judgment against them.

In the judgment, Brother McCullagh, and those who have pursued a similar course, unless they are converted and put away their evil works, will find themselves confronted with the dwellers of Sodom and Gomorrah, because they have had the example before them of these cities warning them not to follow the same course.

The experience of Israel, in the rebellion of Korah, Dathan and Abiram, was repeated in the apostasy of Brethren McCullagh and Hawkins. These men worked upon the minds of certain of the children of Israel, and through their deceptive reasoning two hundred and fifty princes of the assembly, men renown, gathered themselves together against Moses and Aaron, and said to them, “Ye take too much upon you, seeing that all the congregation are holy; every one of them, and the Lord is among them; wherefore then do ye lift yourselves up above the congregation of the Lord?” [Numbers 16:3.]

These things were written for our learning, upon whom the ends of the world are come. The circumstances of the apostasy in Adelaide so nearly resembled the outbreak in the camp of Israel, that we can see it is of the same piece. Brethren McCullagh and Hawkins worked in the same lines, and the evil leaven spread among many who were displeased with something in their experience with us as a people. They were prepared to be influenced by the leaven of sinful murmuring, as were the children of Israel. The one who led these men always stands ready to take the disaffected ones today and start a rebellion. Ever watching for an opportunity, he works upon the mind with all deceivableness of unrighteousness in them that perish.

Satan is the father of lies, and the accuser of the brethren. God’s people must be on their guard. None of us can occupy middle ground. We are either decided believers in the truth, the subjects of faith, and holding the truth in righteousness, or we are the most guilty, the most inexcusable of those who profess godliness, and deserving of the wrath of the Lamb. O that those who can so readily enter by forbidden paths, who contradict and cast away their former experience, could see what awaits those who deny the Holy Spirit’s leading, and are willing to be led by the agencies of evil. The judgment will present a scene the like of which the universe has never beheld. To what a pass will they come who have made light of the work of the Holy Spirit, and called its workings a delusion. The sentence of death will be passed upon all who, having light and evidence, like the Jews have refused to come to the Light, that their deeds should be reproved.

Ms 187, 1897

An Appeal for Sydney

Cooranbong, N. S. W., Australia

December 20, 1897

Since the Sydney camp meeting, an excellent work has been done in Stanmore, a suburb of Sydney. Forty have already taken a stand, many more are interested, and every day we learn of someone who has decided to obey the truth. Elders Haskell, Starr, and Wilson are carrying the work, assisted by their wives, and a large family of workers who are receiving instruction and giving Bible readings. They do not go and preach to the people and let the matter rest here; they go to the homes and give

Bible instruction to all who are interested. A dozen more are needed for this house to house work. The ministers of the congregations in the churches are just as active as our own workers. They are circulating Canright books, and dealing out falsehoods; but the meetings move on just the same.

Several times, accompanied by Sister McEnterfer, I have come from my home in Cooranbong, ninety-five miles away, to assist in the work here. A good class of people are taking hold of the Sabbath. The interest is excellent. I have not seen an interest like this before since 1842-1844. The loud cry is to be given now. We need a church and now is the time to build. A church has not yet been erected in Sydney. Stanmore is a beautiful suburb near Sydney. A building here would accommodate the Sydney church and all the suburbs near here.

Those who have newly come to the faith are stirred to arise and build. But land is expensive; and I make my appeal to you in California to help us. If our brethren will do something for us, the land can be bought and the church building go up at once. When those who are deeply interested see that we mean to push the work, and make a home for those who will be turned out of the churches, they will take hold of the truth with better courage. The Spirit of the Lord is moving upon the hearts far and near, and we do not want the work to fail of completion for lack of means.

I feel at perfect liberty to call for means. I went across the mountains alone, when the work was begun in Oakland, and solicited means for building the publishing house, and the meeting houses in Oakland and San Francisco. I obtained means. Then we sold our property and invested the money in California. I now feel perfectly free to ask you in California to help us what you can. We must have a house of worship either in Stanmore or Newtown, adjoining Stanmore. As I solicited for California in the day of its necessity, I solicit now for these foreign fields.

We are in new fields. The standard of truth has never yet been raised in Sydney as it should be. Sydney should be worked. There is Newcastle, twenty miles from Cooranbong, and other places nearby. The field is a large one, and it has never been entered. We must have workers and means in these missionary fields, to raise the standard of truth where now there is nothing.

We have been drawing nearer and nearer to Sydney, and now we are close by. The forces that unite with us are men and women of intelligence and moral worth. Our next camp meeting will, I think, be in Sydney. This wicked city must be moved. It is next to Melbourne as a great center. Melbourne and Sydney must have their camp meetings in different localities every year, to reach new hearers. There is no release in this war.

A camp meeting is now in progress in Napier, New Zealand; but none of our working force can be spared from this place. They must work here, with all the ability God has given them. We ask the Lord for no less than a hundred souls as the result of the camp meeting and the after-work now being done.

We have a very good house of worship in Cooranbong, and there is not a penny of debt on it. We shall insist that every meetinghouse be dedicated free from debt.

I send this letter to you in faith. May the Lord put it into the hearts of our brethren to help us.

Ms 188, 1897

“Be Ye Therefore Perfect”

February 3, 1897 [typed]

“Be ye therefore prefect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] God has made His followers co-partners with Himself to build up, to strengthen, and [to] advance His kingdom in the world. Those who would be workers together with God must strive not only for perfection of character, but also for perfection of every organ of the body, and [for] quality of the mind. God designs that every movement shall adorn [not sure that is correct word] the doctrine of Jesus Christ, and recommend to others the truth that has had its sanctifying influence upon our own lives.

Those who give themselves to the work of the ministry are engaged in the most sacred work that can be done on earth. And if any feel that they cannot, as laborers together with God, improve in their speech, their attitude, and their manner of delivery—if they cannot make manifest what the truth has done for them through the Holy Spirit’s molding—they should not connect their defects of character with the sacred work of the ministry. Such laborers do not honor the truth.

God calls for laborers in His vineyard. He wants men who have an education in the Word of God, whose weapons of warfare are not carnal, “but mighty through God to the pulling down of strongholds; 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.] The preaching of the Word is not alone to give information. Hearts must be touched and the will directed in the path to heaven. The teaching that fails of this is of no value.

The Lord does not use any minister in ignorance and rudeness. Neither is human elegance or learning to take the place of prayer and study of the Word. Education alone will never make a successful shepherd of the flock. But love for the truth and for God, combined with perseverance and determined effort, will accomplish much.

If some who are rough and uncourteous have blundered into the ministry, let them look to Jesus and follow His example. Let them daily be fitting themselves for the great work of God. Those who would excel must be toilers. They must work out their own salvation with fear and trembling. Their work must be mingled with earnest prayer and meditation. Then they will receive from the heavenly messengers the golden oil that will enable them to enlighten other minds.

The minister of God needs the Holy Spirit every moment; he needs to be imbued with the spirit of prayer that the word he presents may have force and power. His language should be such as can be understood by the most simple, and yet will refresh the most learned. He must become acquainted with the people and be to them a savor of life unto life. He must participate alike in the joys and sorrows of the rich and the poor, the high and the low, for there is no respect of persons with God.

A great mistake has been made in allowing God’s servants to carry too many burdens. Too often the minister has so many responsibilities placed upon him that he cannot find time for physical exercise. But this is necessary in order to keep the human machinery in order. God requires that all our powers shall be used and improved to His name’s honor and glory. The mental powers are not calculated to give way under vigorous work unless they are taxed disproportionately. The whole being needs to be brought into action. The mental powers will be greatly benefitted by the use of

the physical. Our intellect is God's entrusted gift, and He requires all to use their reasoning powers in obedience to His will. We know not to what position we may be called; we should therefore aim to reach the highest standard, even the perfection of all our faculties. By earnest culture we should learn how to work intelligently.

The Lord's vineyard is large. It embraces the whole world, and everyone connected with the work of God should study, without partiality, more than that portion of the field over which he presides. God would have every part of His work treated with equal consideration, for He has just as great interest in one part as another. If one branch of the work absorbs the means that should be given to another, the work becomes one-sided and unsymmetrical.

The medical missionary field has been presented in so attractive and urgent a manner that it has gathered to itself more than its share of workers. Some of these should have given themselves more directly to the preaching of the Word. There is danger that the medical missionary work will so absorb our time and overshadow the importance of other lines of work that the gospel ministry will be crippled. Those who preach the Word should have a knowledge of the medical missionary work, but they cannot devote themselves wholly to it.

For many years warnings have been given on this subject. The more paying enterprises gather in the talent that should be devoted to the ministry. But this is not as God would have it. There must be a change in the management of the work. The ministry must be revived; the breath of life must be breathed into human hearts.

Satan has been working with all his arts and devices to so manage things that there shall be a dearth of means in the treasury of God. Thus but little encouragement has been given to those who engage in the ministry. Those who labor in word and doctrine have been left largely to a chance settlement. And when funds have been low, the wage appointed them has been diminished. This is not right in the sight of God. The minister has just the same right to know what he has to depend on from week to week as have those employed in our publishing houses and other institutions.

Satan exults when he can persuade men to take his arm and walk with him, to become his agents to advance his plans, and increase the woe and misery of the world. The great enemy of souls never slumbers. It is while men sleep that he sows the tares among the wheat. He is watching to take God's standard from the hands of His people and place his own standard in their hands, and they discern it not. But the voice is come, "What meanest thou, O sleeper? Arise, call upon thy God." [Jonah 1:6.]

It is high time to awake out of sleep, to cast off the arm of Satan, and call upon Him who never slumbers or sleeps. The Lord desires that man shall break his connection with Satan and link up with Christ. The mistakes of the past have been enough. Through them minds have been confused, precious opportunities have been neglected, and time which is of more value than gold has been wasted. God wants us now to link up with Christ, to wear His yoke in meekness and lowliness of heart, for He says, "My yoke is easy, and my burden is light." [Matthew 11:30.]

God has placed a copy before us. He says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] As God is perfect in His sphere, so man also may be perfect in his sphere. The God of heaven will favor no slothfulness; He will accept no cheap, haphazard work.

Where there is life there is growth, and God designs that His children shall advance in spiritual things.

God will accept only those who are determined to aim high, to be wise, and to teach the truth that is burning in their own souls. He will impart to such His Holy Spirit. In contemplation of Christ, we shall bring even our thoughts into captivity to His will. We shall determine, with the Holy Spirit's guidance, to become capable of doing the work of the ministry with excellence and success. We shall cast off the old man and his deeds, and put on the new, which "after Christ is created in righteousness and true holiness." [Ephesians 4:24.] By beholding the character of Christ we shall become more and more like Him, until through the transforming grace of Christ, we reflect His image.

Ms 189, 1897

Diary Fragment

January 11, [1897?]

January 11. I have a burden resting upon my soul in regard to matters that are presented before me. I have been in council meetings, speaking to our leading brethren in regard to the dealings with every soul for whom Christ has given His life. One of authority was instructing you, saying, "There is no respect of persons with God." The burden was pressing heavier and heavier upon my soul. He said, "God is not pleased with the management of things in connection with His work. It is not according to His direction, and there must be improvements, changes made, else the Lord's displeasure will be upon the workers." I was presenting the words of Christ given to Moses from the pillowy cloud. Leviticus 25:17, 25, 35-37, 39, 43. Chapter 26.

Ms 190, 1897

Diary, February 1897

Ashfield, N.S.W.

Tuesday, February 9, 1897

Received a letter from Brother Haskell, informing me he had arrived in Sydney last Sabbath. He went on board the boat—not [the one] from America which had been delayed on her passage from San Francisco several days until fears were entertained that the boat might be lost. But she arrived at Auckland [New Zealand]. Reported heavy seas and strong wind on New Zealand coast. The American boat has not yet arrived in Sydney; is expected to be in today. We shall then expect American mail.

We wished to have a consultation with Brethren Haskell and Semmens in reference to the Health Home, its furnishing, and in regard to the treatment of patients. In a few hours we were in the carriage on our way [from] Cooranbong to Morisset where we took the train for Sydney. Stopped at Ashfield Health Home. Elder Haskell is here and we will meet him at the breakfast table.

I slept most of the way on the cars and arrived at our destination at eleven o'clock p.m. Neither Sara nor I slept well. It has rained during the night.

Received a letter from James Edson White. He is trying to do what he can in obtaining entrance into many places.

Ms 191, 1897

The Miracle at Bethesda, Part 1

February 24, 1897 [typed]

“After this, there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.” [John 5:1-3.]

At certain seasons the waters of the pool were agitated, and it was commonly believed that this was the result of supernatural power, and that whoever first after the troubling of the pool stepped into the waters would be healed of whatever disease he had. Hundreds of sufferers visited the pool in hope when the wonderful period should arrive, it would bring life and health to them. But many were disappointed. They would creep to the edge of the pool and lie upon its brink waiting for the moving of the water, only to see another step in before them and gain the blessing they coveted.

Jesus, walking alone in apparent mediation ad prayer, came to the pool. He saw the wretched sufferers waiting and watching for that which they supposed would be their only chance of relief. Those suffering souls did not know that there was among them One who is always ready to hear the cry of the oppressed, the suffering, and the sorrowing: One to whom they could go and find immediate relief. Christ longed to exercise his healing power in their behalf. He longed to pour his healing waters into every soul, to make every sufferer whole. But it was the Sabbath day. Multitudes were going to the temple for worship, and Christ well knew that such an act would cut his work short. The prejudice of the Jews against him and his work was strong, and they greatly desired to find something whereby they might accuse him and put him to death.

But Christ sees one case of supreme wretchedness. It is that of a man who has been a helpless cripple for thirty-eight years. Those who pitied his helplessness would bear him to the porches at the time when it was expected that the waters would be troubled. But at the favored moment he has no one to help him in. He has seen the rippling of the water, but has never been able to get farther than the edge of the pool. Others stronger than himself would plunge in before him and seize the coveted opportunity.

“When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?” [Verse 6.] The sick man was lying on his mat, and occasionally lifting his head to gaze at the pool that contained what he thought to be life-giving power, when the words of Jesus, spoken in tones of the tenderest sympathy and compassion, reached his senses.

“Wilt thou be made whole?” Had he not been coming to this pool for years, in the hope of being cured of his disease? Had he not longed and hoped, waited and prayed, only to be disappointed? But the tender, compassionate face now bonding over him, and the words, “Wilt thou be made whole,” arrested his attention. That face and those words brought hope to his discouraged heart. He felt that in some way he was to have help. With piteous yearning of soul he answered, “Sir, I have no man,

when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me." [Verse 7.]

Christ did not require an evidence of faith as a condition of receiving his mercy. He simply said to the man, "Rise, take up thy bed, and walk." [Verse 8.] With the words of Christ, hope revived in the heart of the sufferer. He felt every nerve and muscle thrill, and healthful action came to his crippled limbs. Without question he put his will to work to obey the word of Christ. All his muscles responded to his will, and springing to his feet, he finds himself an active man. He is sound, and no longer a cripple.

This act should have been sufficient evidence to the Jews that Christ was the world's Redeemer, the Son of God. But the scribes and Pharisees, by their prejudice, their unbelief, and opposition, had firmly closed the door of their hearts against him. All the evidence that was given them, they turned against Christ. They were determined not to receive him.

Rolling up his mat and blanket, the healed man went his way with joy and ease, while Jesus quietly passed on his way. The man, filled with gratitude that he had been made whole, could not refrain from telling all with whom he came in contact of the wonderful work that had be wrought for him. He who had been borne to the pool a helpless sufferer now leaves it in perfect soundness, healed.

In his first visit to Nazareth Jesus had announced his mission to earth. Entering the synagogue as was his custom on the Sabbath day, he stood up 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." [Luke 4:17-19.]

This case of healing was within the sphere of Christ's labor. His work was to care for the friendless, the suffering, the hopeless, and to heal the broken-hearted. As the great Physician he possessed infinite wisdom to reach the diseases of both body and soul. And whatever be the evil practice, the master passion which through long indulgence binds both soul and body, He is able, and longs to deliver. He will do his utmost to set free the captive that is held by weakness.

Ms 192, 1897

The Miracle at Bethesda, Part 2

February 1897

As the healed man went on his way, he met the Pharisees, and immediately related to them the cure he had experienced. He was surprised at the coolness at which they listened to his story. These men who should have been filled with joy that this poor sufferer had been made whole, met with him a frown upon their faces. They thought more of the blanket he was carrying than of the glorious work that had been done in his restoration.

Presently they interrupting him by inquiring why he was carrying his bed, saying, "It is the Sabbath day; it is not lawful for thee to carry thy bed." He answered them, "He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said

unto thee, Take up thy bed and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place." [John 5:10-13.]

Before the eyes of a large number who were looking upon him with astonishment, the man pressed his way to the temple, there to present the praise of a full soul to God. Christ knew that the man's own sinful course of action had brought its sure result, and finding him in the temple, he said unto them, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." [Verse 14.]

"The man departed, and told the Jews that it was Jesus, which had made him whole." [Verse 15.] The man did not once think that in naming Jesus as the One who had healed him, he was provoking the anger of the priests and rulers so as to imperil the Saviour's life. He was overjoyed to behold his deliverer, and, ignorant of the malice which the Jews held against Jesus, he had informed the Pharisees who had before questioned him that this was he who had wrought the wondrous cure.

The Jewish dignitaries well knew who had performed the work of restoration; for Christ alone had shown himself able to do this deed. But they wished to get direct proof, for then they hoped to condemn him as a Sabbath-breaker.

The object of the Sabbath requirement had been lost sight of, and the sacred ordinance which had been given in love to secure to man rest and peace, was turned away from its purpose by the inventions of men. The Jews claimed to observe the Sabbath of the fourth commandment; but the day that God had given to man for a blessing, they had made a day of rigorous exactions. That which God had made a blessing, these teachers of the people were making a curse. That which was given in mercy to man for a rest and a joy was made oppressive. Burdensome customs lay heavy upon it, and it was loaded with frivolous and senseless restrictions.

The Jews had covered up the significance of the Sabbath with man-made traditions. They added their own commandments to God's law, and then pronounced them binding. They wrested the Scriptures, and perverted the Word of God by their own foolish interpretations. Under the lengthy specifications of the "Thou shalt" and "Thou shalt not" of man, they entirely lost sight of the original holy requirements. The action of the healed man in carrying his bed on the Sabbath day was converted by these men into a crime. The Sabbath had become a yoke of bondage.

As the divine Redeemer, Christ had a work to do in restoring the day to its true dignity and glory. He came to establish anew the Sabbath truth, which with the lapse of time man had displaced, and covered up with false representations, and disconnected from its true position. He desired to free God's holy rest day from this mass of rubbish, to relieve it of the cumbersome "Thou shalt" and "Thou shalt not" of man. He would give it to the world in its true importance, with a fresh and elevated force which would commend it as God's memorial.

Jesus did not choose to sanction the prejudices of the Pharisees and to leave undisturbed their perversion of the Sabbath. He wrought many miracles upon the Sabbath-day. In the case of the impotent man, Christ did not wait to be asked to perform the work of restoration. He sought him out, and volunteered to heal him. He foresaw the result of his action, but did not make the least effort to avoid it. He knew that it would secure attention and be violently resisted, for the action of the man in carrying his bed would be interpreted as breaking the Sabbath. He might have charged

the healed man to remain where he was until the going down of the sun; but no, he could not sanction a false standard. He must place before the people the true import of the Sabbath.

Christ sought to impress upon the narrow minds of the Jews a sense of the folly of their view of the Sabbath. He showed them that God's work never ceases. It is even greater upon the Sabbath than upon other days. And, in like proportion, man has a work to perform upon that day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be met. The holy Sabbath was made for man, and acts of benevolence and mercy are always in order upon that day. God does not desire his creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day.

God instituted the Sabbath that it might be a day of cessation from labor, a day of rest and peace in which to contemplate God, the Maker of the heavens and the earth. But in order to keep the Sabbath holy it is not necessary that we enclose ourselves within walls, shut away from the beautiful scenes of nature and the invigorating air of heaven. On that day we may walk in the fields and forests and behold the trees and flowers that deck the mountains and plains with their endless variety. Thus we should allow our minds to become acquainted with God in the scenes of nature; we should see in his created works the tokens of his love. And as we view the beautiful things he has made for our happiness, we shall be led to regard him as a tender loving Father. We shall see that his prohibitions and injunctions are not intended merely to show his power and authority, but that he has the happiness of his children in view.

Ms 193, 1897

Home Discipline a Preparation for Heaven's Discipline

Our God has laid down the rules of his kingdom, and those who are doers of his words will have an abundant entrance into the mansions he has gone to prepare. We are here to become obedient subjects of that kingdom by rendering obedience to his statutes and his laws. In the law of God he has given to the world the transcript of his character, and has made known the fact that his law is the foundation of his government over human intelligences. The ten commandments were proclaimed in an audible voice from Sinai; but the Lord well knew that these precepts engraven with his own finger upon tables of stones, could profit nothing to those who should read them, unless the truth could be brought into the soul-temple, and illuminate the mind. Man does not consider the fact as he should that sin and guilt originate in the heart; that the transgression which he thinks very small is not weighed in the finite scales of man compared with God's standard of righteousness. Disobedience to God is condemned of God, because it is a disregard of his requirements.

The principle of disobedience which works in the smallest transactions will reveal itself in larger matters. God requires the service of the whole heart, the whole mind, the whole soul, and the whole being. No one will be in heaven who have seen the light upon the commandments of God, and who have yet refused to walk in the light because there was a cross to be lifted, and they have concluded to turn from the holy commandment to follow the fables and traditions of men. These unruly, lawless ones will never enter into the kingdom of heaven, because they would work upon the very principles in which they had educated and trained themselves in the world. God could not imperil heaven by introducing these disloyal elements into his kingdom. It was to win the disloyal to loyalty that God gave Jesus to the world. He became our sin-bearer in order to give to human beings

another opportunity to be proved, to see if they would surrender their will and their ways to God's will and God's ways. In this life every man is deciding his own destiny by obedience or disobedience.

Jesus Christ through Moses gave to his people special rules by which they should live, if they obeyed them. "But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess it; and that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them their seed, a land that floweth with milk and honey. ... And it shall come to pass, if ye shall harken 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 thine oil. ... 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 to them what thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. ... Behold I set before you this day a blessing and a curse; a blessing if you obey the commandments of the Lord your God, which I command you this day: and a curse, if you will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known." [Deuteronomy 11:7-9, 13, 14, 18, 19, 26-28.] "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." [Deuteronomy 10:12, 13.]

Parents are to feel the responsibility of educating their children. Mothers are not to be given up to the following of fashion, but to be queens in their households. They are to train their children to be obedient to all the statutes and commandments of the Lord, keeping before their tender minds the fact that the sin of Adam and Eve opened upon our world the flood gates of disappointment, sorrow and suffering as the result of disobeying God's requirements.

In the old dispensation the significance of the typical sacrifices was often before the minds of the children for they prefigured the great sacrifice that was to be made for the redemption of man. The same lessons are essential in our time, that a foundation shall be laid for prosperous households. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Isaiah 58:12-14.]

If parents had always followed the directions of God, and had aimed to reach the high standard of life and character which is presented in the law of God, we should have altogether a different world, and should breathe in a holier, purer atmosphere. Parents should educate their children, teaching them that the law of the Lord is perfect, converting the soul, that each member of the household might say, "I will walk in mine house in a perfect way, I will behave myself wisely." [Psalm 101:2.] The reason the world is so wicked, and that the earth is defiled under the inhabitants thereof, is

because there is so little respect for the law of the Lord. The reason there is so little respect for the Lord God of hosts, is because children are brought up to have little respect for their parents. All family government is to be shaped after the direction given by Jesus Christ through Moses to the heads of households. In homes where children and parents are followers of Jesus Christ there will be the doing of his word, that they may receive the blessings promised to the obedient, and avoid the curse that is the sure result of disobedience. If there is not a law in the household after the similitude of the law of God, there will be dissension, selfishness, and unhappiness. The Lord will work with parents as they work with him to be doers of his will.

There should be no disorder, no haphazard work in the family; for those who profess to be followers of Christ are to reveal the fact to the church, to the world, and to the heavenly universe. There are a great many families bearing the displeasure of God because they follow their own imperfect way, and do not obey the words of Christ given for the instruction of parents in the Old Testament. “That thou mightest fear the Lord thy God to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son all the days of thy life; 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 promised thee, in the land that floweth with milk and honey. 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 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 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 6:2-9.]

“Who Is On the Lord’s Side?”

Those in responsible positions are called upon to be faithful sentinels, to stand on guard in our families, in our churches and in our schools. There will be erring ones to be dealt with, and while they must be dealt with in love, yet they must be instructed and corrected with firmness and earnestness. It will be necessary for every soul and who loves God to stand firmly, in union with these who are on the side of God, instead of taking their place on the side of the wrong-doer. In the great work that is going forward in these last days, we would ask, who is on the Lord’s side, working the works of God? The Word of God presents the fact to the human family, that life is a conflict, a warfare. In the great controversy there is a right side and a wrong side, and we individually stand under the banner that represents the opposing forces. Whose side are we on? There is a vast army standing under the black banner of the prince of darkness, and there is another army standing under the blood-stained banner of the Prince of life. How shall we discern between the soldiers of Christ and the soldiers of the enemy? “By their fruits ye shall know them.” [Matthew 7:20.] The words, the actions, make manifest what are the principles which control the life. These who are on the Lord’s side are continually exerting their influence to build up the interest of Christ’s kingdom. They represent Christ in words and character, and make manifest the fact that they are under the Captain of the Lord’s host. Their names stand registered on the books of life as being on the Lord’s side.

Those who are the enemies of God work under the generalship of Satan, and his works they will do. These who are working under Christ obey the orders of the Captain of their salvation, and work the

works of God. Who in our schools are loyal soldiers? This question of allegiance to God will be made manifest by the character of the works of these who claim to be on the Lord's side. Not one can occupy a neutral position, there is no middle class who neither love God, nor serve the enemy of unrighteousness.

Every individual belongs to God by creation and by redemption. If men refuse to work on Christ's side then they are working on the side of the enemy of Christ. Jesus says in plain words, "He that is not for me is against me, and he that gathereth not with me scattereth abroad." [Matthew 12:30.] Half and half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness, and from him comes forth continually the evil works of Satan. Individually we must be either on one side or the other. All who are on the Lord's side are co-laborers with Jesus Christ, doing the works that Christ would do were he here upon earth. They follow Jesus the light of the world. They are themselves children of the light and of the day, they are not of the night nor of darkness. They are doing their best, marching under the banner of Prince Immanuel. They will not dishonor God, they will not prove traitors to their Captain. They will not act upon the suggestions of the rebel captain, and while professing to be on the Lord's side, daily take their commands from the chief of rebels by betraying sacred trust.

He who listens to the counsels of Satan, while claiming to be a follower of Christ is counted to be a worshipper in the synagogue of Satan, and the child of the wicked one; for while professing Christ in words, he denies him in works, and transgresses the laws of God, despising the precepts of Jehovah, and fighting against the rules of his government. He makes void the order of Christ, resisting his grace and bringing in disorder, and unrighteousness. The law of truth and verity is not in his lips. Guile, dissembling, and open falsehood, show him to be unconverted, unsanctified, unholy, and his influence works to destroy the virtue of truth.

Satan is specified as a liar, as a deceiver, as an accuser of the brethren. No one of you can be working the works of Satan, and yet be on Christ's side. You cannot serve Christ and Belial. Not one of you can serve the world, the flesh and the devil, and yet be true and loyal soldiers for Jesus Christ. "To be carnally minded is death; but to be spiritually-minded is life and peace." [Romans 8:6.]

We cannot discern with the natural eye the line of demarcation between those who are on the Lord's side, and those who are on the enemy's side. Satan seeks to obliterate this line; but he cannot do this; for an infinite finger has traced the laws that govern the words, the conduct, and the works of these who walk in the light as Christ is in the light. Let this question come to you individually, Am I on the Lord's side? If you are not definitely and clearly on the Lord's side, you are not working in Christ's lines, but are warring on the enemy's side.

Satan will devise ingenious methods whereby those who are not on the Lord's side may evade the rules of the home and of the school. He will provide ways by which they may follow inclination and oppose God's work. But such will be registered in the books of heaven as fighting against God, because they venture to transgress the regulations, and to go contrary to a plain, "Thus saith the Lord," in order to work their own ways in secrecy and under cover of falsehood. Will not each one decide the question, On whose side am I?

Individually you are deciding your own eternal destiny by the character you are now developing. God is testing and proving every human being, that it may be known whether he may become a member

of the royal family, a child of the heavenly King, an heir of God, and joint heir with Jesus Christ to an immortal inheritance, an eternal substance in heaven. The Lord will not take those to compose his family in heaven, who are not pleased with order, regulation, and rule in this life, who would break down his specified discipline, and who feel that their liberty is restricted if they cannot have their own will, and follow their own perverse way. Those who despise discipline, if they were permitted to have a place in God's family, bring disorder into heaven, just as they have brought strife into their homes on earth. The same principles that govern and control their life here in the probation so mercifully given them of God, would work out a similar result in the courts above.

God's law is the standard of righteousness, and it has been plainly defined in order that none need make a mistake in his character building. No one will be a saint above in the courts of heaven unless he is first a saint in probationary life. God will make no mistakes. Heavenly intelligences are watching to see what manner of characters the children of man are developing, and they are weighing moral worth. Every man, woman, youth and child will be judged according to his works. An unconverted soul will never see the indescribable beauties and glories of heaven. Those who do not correct their defects of character in this probationary life, though they be our dearest earthly friends, are unfit for the kingdom of heaven, and we cannot wish them to be there with characters that are wholly unlike the character of Jesus Christ. They would make it manifest that they were not trained or disciplined to love pure truth and holiness in this life, and they could no more enjoy the atmosphere of heaven when there, than they could enjoy the society of Christians in this probationary life.

Christ has died a most humiliating, ignominious death, bearing the sins of the whole world upon his soul in order to make it possible for every human being to have this trial and test in a second probation. Satan is playing the game of life for the souls of those for whom Christ has paid the ransom of his own blood, in order that those who believe in him shall not be tempted above that which they are able to bear. Because of the great provision that has been made in man's behalf, we can, through faith in him our personal Saviour, be a partaker of the divine nature, having escaped the corruptions that are in the world through lust. Although our race has fallen through sin, it has not been left to perish in sin; for Christ took human nature upon himself in order to show men how they may form characters after the divine similitude. In the prayer of Christ for his followers it is revealed that the Father loves those who are followers of Christ as he loves his own Son, who redeemed man through suffering the penalty of the law. The blood of Christ shed for a fallen race on the cross, elevates man in the sight of God, and as he accept the provision God has made, he is regenerated, transformed by the Holy Spirit into the likeness of Christ's character. This divine transformation so dignifies man in the sight of God, that God loves him as he loves his own Son. What elevated ideas this gives us of the value of the human soul!

Our schools have been instituted not only to give our youth a knowledge of scientific truth but to open to them the Scriptures, that they may be partakers of the benefit of the gospel, be transformed in character, and be elevated in value in the sight of heavenly intelligences. "The fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] This is the foundation of true knowledge; but Satan is opposed to having human agents gain a true knowledge of God and of Jesus Christ whom he hath sent. He is willing that the human agent should learn anything but this; for "This is the life eternal that they might know thee the only true God, and Jesus Christ whom he hath sent." [John 17:3.] "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he

understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.] "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgressions, the fruit of my body for the sins of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depth of the sea." [Micah 6:6-8; 7:18, 19.]

Let everyone consider the improvement that human agents may attain unto by co-operating with the divine agencies who are seeking to elevate and ennoble the character of men. Let them by faith receive of the character of Christ; for it is through the merits of Christ that we are made capable of constant improvement, and can make progress in mental, moral, and spiritual experience. Those who improve their opportunities, and grow in grace and in the knowledge of Jesus Christ, may stand forth in the world as did Daniel, and be a representative to men of what man may become through the power and grace of Christ. Let the light of truth shine into the chambers of the mind, let the love of God be shed abroad in the heart, until Christ is represented to the world in the characters of those who believe on him.