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Matthew's Feast

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When the Saviour invited Matthew to follow Him, the publican did not stop to think of earthly loss. He considered nothing so profitable to him as discipleship with Christ, and without framing one excuse, without waiting to ask what he should do to obtain a livelihood, he arose and followed Christ.

In his grateful humility, Matthew desired to show his appreciation of the honor bestowed upon him, and, calling together those who had been his associates in business, in pleasure, and in sin, he made a great feast for the Saviour. If Jesus would call him, who was so sinful and unworthy, he would surely accept his former companions who were, thought Matthew, far more deserving than himself. Matthew had a great longing that they should share the benefits of the mercies and grace of Christ. He desired them to know that Christ did not, as did the scribes and Pharisees, despise and hate the publicans and sinners. He wanted them to know Christ as the blessed Saviour.

At the feast, the Saviour occupied the most honored seat. Matthew was now the servant of Christ, and he would have his friends know in what light he regarded his Leader and Master. He would have them know that he felt highly honored in entertaining so royal a guest.

Jesus never refused an invitation to such a feast. The object ever before Him was to sow in the hearts of His hearers the seeds of truth, through His winning conversation to draw hearts to Himself. In His every act Christ had a purpose, and the lesson which He gave on this occasion was timely and appropriate. By this act He declared that even publicans and sinners were not excluded from His presence. Publicans and sinners could now bear the testimony that Christ honored them with His presence and conversed with them.

The Pharisees beheld Christ sitting and eating with publicans and sinners. He was calm and self-possessed, kind, courteous, and friendly; and while they could not but admire the picture presented, it was so unlike their own course of action [that] they could not endure the sight. The haughty Pharisees exalted themselves, and demerited those who had not been blessed with such privileges and light as they themselves had had. They hated and despised the publicans and sinners. Yet in the sight of God their guilt was the greater. Heaven's light was flashing across their pathway, saying, This is the way, walk ye in it; but they had spurned the gift. Turning to the disciples of Christ, they said, "Why eateth your Master with publicans and sinners?" [Matthew 9:11.] By this question they hoped to arouse the prejudice which they knew had existed in the minds of the disciples, and thus shake their weak faith. They aimed their arrows where they would be most likely to bruise and wound.

Proud but foolish Pharisees, who fast for strife and debate, and to smite with the fist of wickedness. Christ eats with publicans and sinners that He may draw men to Himself. The world's Redeemer cannot

honor the fasts observed by the Jewish nation. They fast in pride and self-righteousness, while Christ eats in humility with publicans and sinners.

Since the fall, the work of Satan has been to accuse, and those who refuse the light which God sends, pursue the same course today. They lay open to others those things which they consider an offense. Thus it was with the Pharisees. When they found something of which they could accuse the disciples, they did not speak to those whom they thought to be in error. They spoke to Christ of the things which they thought to be so grievous in His disciples. When they thought that Christ offended, they accused Him to the disciples. It was their work to alienate hearts.

The world's Redeemer heard every word uttered against Him by the Pharisees. "When Christ heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." [Verses 12, 13.] These self-righteous men, who felt no need of help, could not appreciate the work or mission of Christ. They placed themselves where they could not accept the salvation which He came to bring. They would not come unto Him that they might have life. The poor publicans an sinners felt their need of help, and they accepted the instruction and aid which they knew Christ was able to give them.

"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 came to seek and to save those that were lost. He came to reach to the very depths of human woe and misery. He placed Himself where He could reach the needy, the suffering, the oppressed, just where they were; and, although to all appearance they were the most unpromising, with what intense interest did He work for them! What holy joy arose in His heart as He saw them opening their hearts to Him, that He might fill them with His transforming grace and imbue them with His spirit of self-denial and self-sacrifice. He came to honor humanity with the privilege of being participants in the blessings of His kingdom. He called upon men to repent of their sins, receive of His pardoning love, and unite with the world's Redeemer in sowing the seeds of truth, laboring for the souls who are ready to perish.

It is not possible to give to Christ more service than is His due. If you have, as had the Pharisees, a self-complacent spirit, if you wrap about you the garments of your self-righteousness, and leave sinners in darkness and transgression, you give evidence that you are not converted; and those whom you deem publicans and sinners will go into the kingdom of heaven before you. Those who would object to eating with publicans and sinners should closely criticize their own course of action. They have important lessons to learn. What saith the Scriptures?—"To do justice and judgment is more acceptable to the Lord than sacrifice." [Proverbs 21:3.] "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." [Hosea 6:6.]

The follower of Christ is not to live to himself. He who lives to himself is not a Christian. He has not been created anew in Christ Jesus. From the moment the sinner views Christ upon the cross, every barrier is broken down. He sees sin in its offensive character, and exercises repentance toward God and faith toward the Lord Jesus Christ. He lays hold of the merits of a crucified and risen Saviour. Then all his

transformed powers will be held as sacred to God's service. Every talent, every qualification, reason, knowledge, affection, speech, property, will be appreciated as a precious trust. He will live with an eye single to the glory of God. He will be a man of prayer that he may have the spirit and wisdom of Christ to win souls from sin to holiness, from error to truth.

The disciple who loves Christ will love the souls for whom Christ has died, and will devote himself unreservedly to Christ. He will work as Christ worked, he will do as Christ did. He will go where the sinner is. He will educate all his powers, his tact and ability, that he may become a laborer together with God. He will hold the secret of the cross before those who do not know God. Every soul who is indeed united with Christ will be a laborer together with God for the uplifting and saving of humanity. No other being in the world has the shadow of a claim upon our service. Every part of our nature, ever moment of our future existence has been purchased with the precious blood of the Son of God.

"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?" [Matthew 9:14.]

The disciples of John were very sorrowful. Their master was in prison, and their days were filled with mourning and frequent fasts. They had not accepted Jesus as the world's Redeemer as fully as had John. They thought Christ needed to reform in His practice because He did not do in every particular as John did. They saw how differently the disciples of Christ were being molded from themselves and the scribes and the Pharisees. While they were mourning and fasting because of the imprisonment of John, they saw Jesus sitting and eating with publicans and sinners. Misinterpreting His object, they united with the Pharisees in condemning His practice.

Christ's answer met both classes of complainants. "Can the children of the bridechamber mourn," He said, "as long as the bridegroom is with them? but the days will come, when the bridegroom will be taken away from them, and then shall they fast." [Verse 15.] The disciples of Christ had the bridegroom in their midst. He was everything to them. It would not be appropriate for them to spend their days in mourning and fasting. They must now be catching the rays of light from Jesus, learning the spiritual nature of His kingdom, and the grace of His character, that they might work when He should leave them.

Christ was constantly working to instruct those who were to fill the office of apostles. The work for which the Lord was preparing them was to teach the commandments of God. Nearly two thousand years ago there was heard from the throne of God in heaven a voice of mysterious import: "Sacrifice and offering thou didst not desire, burnt offering and sin-offering thou hast not required. ... Lo I come: in the volume of the book it is written of me: I delight to do thy will O my God; yea, thy law is within my heart." [Psalm 40:6-8.]

Christ did not come to abrogate the law given on Sinai, but to enforce it. He was the foundation of the whole Jewish economy. That which He had spoken from Sinai was the foundation of the government of heaven, and was to be as enduring as eternity. He knew the strength of the law of Jehovah. He knew its immutability. It was because the law of God could not be changed to meet man in his fallen condition, that Christ clothed His divinity with humanity and came to your world to take upon Him the sins of a fallen race. He became sin for us, that we might be made the righteousness of God in Him.

Christ, in whom dwelt all the fulness of the Godhead bodily, came to our world to reveal truth, to present God to the world in His true character. Would you know God? Look upon His only begotten Son. "He that hath seen me," Christ said to Philip, "hath seen the Father." [John 14:9.] Christ saw how that men's devices and ideas had been interwoven with truth, and He came to rescue it from the rubbish of error, and reset it in the framework of the gospel, presenting the law of God in its original dignity and purity, free from the rubbish of error and the commandments of men. Who could so well cope with superstition and the misinterpretation of the Word of God as He who was the Author of all truth? Who was so well calculated to conquer the power of darkness as He who knew the enemy as an angel fallen. Who could so well rescue the gems of truth, which, through the devices of Satan, had been taken from their rightful place in the framework of the gospel, and made to serve in companionship with error, as He who had given these truths?

Christ hid His divinity beneath the garb of humanity. This was the only way that He could approach men. Had He not done this, He could not have conversed with men and gathered them around Him to hear the grand and elevating truths, which were to be to them eternal life. It was a part of the plan that He should hide the brightness of His glory, that, during His earthly life, He should humble Himself to man's estate. The world's Redeemer was to make a solemn oblation of Himself. His divine greatness had long been the subject of prophecy. His work had long been foretold. He must identify Himself as the subject of prophecy. He, the Light of the world, must lighten every man that cometh into the world. If He displaced types and shadows, it was only because type had met antitype in Himself. He must occupy the place which the types had prefigured. He must stand out prominently as the only One who could redeem the world.

How could those who had the presence of God with them, believing in Him, trusting in Him, loving Him, daily being taught by Him, mourn and fast as did the Pharisees? The children of the bridechamber could not fast while the bridegroom was with them. But Christ knew that the days were coming when the bridegroom would be taken away from them. Then when days of trial and temptation came, and the presence of the Comforter was not clearly discerned, the disciples could more consistently mourn and fast.

When, as He should approach the cross and descend into the depths of humiliation, when His disciples should witness Him, in whom their hopes of eternal life were centered, in the hands of wicked men, when they should hear His own nation clamoring for His blood and see Herod and his soldiers plaiting the crown of thorns for His sacred brow; and when they should see Him clad in the purple robe, and His persecutors bowing before Him, striking Him with the reed which they had placed in His hand; when they would see Him who they thought was to take His place on David's throne, scourged as the worst of criminals, and the murderous Barabbas, with all his crimes, chosen in the place of their beloved Teacher; when they should see Him lifted upon the cross, and dying as a malefactor—then they would have cause to mourn and fast. Then their faith would be tried, and their hope and courage fail.

But the Life-giver comes forth from the sepulcher. From above the rent sepulcher of Joseph there is heard a shout of triumph from the universe of heaven. Jesus is risen, and is again with His disciples, talking with them, opening to them the Scriptures, and testifying how that Christ must needs have

suffered, been crucified, and the third day rise again. This Christ had told His disciples before, but they did not then want to hear it. The nature and character of His kingdom they could not fully comprehend. But after His resurrection they were not left in darkness on these points. Christ Himself opened their minds that they might understand the Scriptures concerning Himself.

“And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, that while he blessed them, he was parted from them, and carried up into heaven.” [Luke 24:50, 51.] “And while they were steadfastly looking toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven shall so come in like manner as ye have seen him go into heaven.” [Acts 1:10, 11.]

These angel messengers had been commissioned to separate from the company who were escorting [Christ] to heaven, and go and tell the disciples that the same Jesus whom they had loved on earth would come again. Then they remembered the words of Christ, “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.” [John 14:1-3.]

“And they ... returned to Jerusalem with great joy: and were continually in the temple praising and blessing God.” [Luke 24:52, 53.] What a period of triumph was this for the church. Jesus was not in Joseph’s new tomb. He had arisen, and had ascended to heaven. Heavenly messengers had told [the disciples] that He would come again.

The disciples were not to fast and mourn after the ascension of Christ, for this was just what the prince of darkness wanted. He desired that they should give to the world the impression that they had been deceived and disappointed, that their expectations had not been realized. Before His ascension Christ had declared, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father. And whatsoever ye shall ask in my name, ... I will do it. If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever.” [John 14:12-16.]

If by faith they would accept and practice the teachings of Christ, they would have, not a cloud of heaviness and mourning, but the peace of Christ. Said Christ, “The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said, I go to the Father: for my Father is greater than I.” [Verses 26-28.]

Christ had told His disciples, “Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before kings and governors from my sake, for a testimony against the Gentiles. But when they shall deliver you up, take no thought how

or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but your Father which speaketh in you." [Matthew 10:16-20.]

After enumerating the persecutions they should meet for His name's sake, Christ said, "It is enough for the disciple that he be as his Master, and the servant as his lord. For if they have called the master of the house Beelzebub, how much more shall they call them of his household?" [Verse 25.]

There are times before us that will try the souls of men, and there will be need of watchfulness, of the right kind of fasting. This will not be like the fasting of the Pharisees. Their seasons of fasting were occasions of outward ceremony. They did not humble their hearts before God. They were filled with bitterness, envy, malice, strife, selfishness, and self-righteousness. While their heads were bowed in pretended humiliation, they were covetous, full of self-esteem, self-importance. They were oppressive, exacting, [and] proud in spirit.

Everything in the Jewish service had been misinterpreted and misapplied. The purpose of the sacrifice offerings had been perverted. They were to symbolize Christ and His mission, that when He should come in the flesh, the world might recognize God in Him, and accept Him as the world's Redeemer. But their lack of true heart service for God had blinded the Jews to a knowledge of God. Exactions and ceremonies and traditions were the sum total of their religion.

The Pharisees had yet to learn that righteousness exalts a nation, that form and ceremony cannot take the place of righteousness. Christ was teaching the people as verily when enshrouded in the pillar of cloud as when seated on the mount. The same compassionate consideration for the poor was enjoined as in the lessons given to the disciples. But the responsibility of every individual in the sight of God, His mercy, love, and compassion, were not included in the lessons given to the people by the rulers in Israel. Said Christ, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." [Matthew 9:16.] The truth, the life, the light, which should characterize true godliness could not be united with the manufactured religion of the Pharisees.

The Scribes and Pharisees were annoyed that Christ did not approve of their pretension. Instead, Christ reproved them for depending upon forms and ceremonies for salvation while their hearts were full of wickedness. "Ye pay tithe of mint and anise and cummin," He said, "and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the others undone." "Ye teach for doctrine the commandments of men." [Matthew 23:23; 15:9.]

Thus it is in our day. Forms and outward ceremonies pass for true religion. But through His servant, Christ presents before us true Christianity. "Seek ye the Lord, while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy, and to our God, for he will abundantly pardon." [Isaiah 55:6, 7.] "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 lesson given to the disciples of John and the Pharisees is for us. There is a work to do in seeking to bring sinners to repentance. The time spent in needless mourning and bodily humiliation might far better be devoted to merciful acts for suffering humanity. While souls are under the dominion of Satan there must be no saving of self. There is stern practical work to be done. The works of righteousness revealed in kindness to the needy, clothing the naked, relieving the oppressed, give evidence that the Spirit of God is operating on the heart. In the place of advancing and enriching ourselves, oppressing others and neglecting the simple duties of life, in the place of putting on an appearance of great devotion and afflicting our bodies, we should humble our hearts before God. "Go," says Christ, "and learn what this meaneth, I will have mercy and not sacrifice: for I came not to call the righteous, but sinners to repentance." [Matthew 9:13.]

"Is it such a fast that I have chosen," God says, "a day for a man to afflict his soul, is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking of vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:5-11.]

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The Christian's Duty

January 9, 1898

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness." "Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light as when the bright shining of a candle doth give thee light." [Matthew 6:22, 23; Luke 11:35, 36.]

This privilege is presented before every soul. Each may have heaven's light to guide him. If we discern the truth, and obey it, our whole course of action will be in accordance with the truth, for the truth sanctifies the receiver. But if men refuse to search for the truth as for hid treasure, if the mind is pleased with the theories of error, the soul will remain in darkness. The course of the life, the development of the character, will be corrupted by false sentiments. Error never sanctifies. It can do no good. And how

full of darkness is the soul that receives error as truth and shapes his course of action in accordance with it.

All to whom the heavenly inspiration has come are put in trust with the gospel. The most solemn responsibility rests upon them to devote their God-given powers to making known the only true God and Jesus Christ whom He has sent. They must not live a divided life. “Ye cannot serve God and mammon,” says the great Teacher. [Matthew 6:24.] You may think that you can serve both, but Christ has said, You will hold to the one, and despise the other. All who stand ready to make a compromise with the world do in truth despise the humble, self-denying, self-sacrificing principles of Christ. Christ lived not to please Himself. He was self-denying. In the behalf of man He consented to become a man of sorrows and acquainted with grief.

All who have the mind of Christ will live the law of God. They will feed upon Christ, and become partakers of the divine nature. They will stand as God’s living sentinels for the truth. It is not a trifling matter for those who have the light of truth to be noncommittal, for the sentiments of their heart to be expressed in the words, “My lord delayeth his coming.” [Matthew 24:48.] The influence of the “peace and safety” sentiment is in our very midst. [1 Thessalonians 5:3.] An atmosphere surrounds us that will lead us off our guard. A worldly, malarious influence prevails to soothe those who would be stirred by the message of truth to stand as faithful sentinels at the post of duty. Truth must be expressed in our lives. The light must shine brightly or we will cause others to stumble and fall.

Those who hide their light will soon lose all power to shine. They are represented by the foolish virgins, and when the crisis, comes, and the last call is made, “Behold the Bridegroom cometh, go ye out to meet him,” they will find that while they have been mingling with the world, their light has gone out. [Matthew 25:6-8.] They did not continue to provide themselves with the oil of grace. The peace and safety cry hushed them to slumber and made them careless in regard to their light. Character is not transferable; therefore ease-loving, world-loving professed Christians cannot go in with the wise virgins to the marriage feast. When they solicit entrance, saying, “Lord, Lord open unto us,” the reply is made, “Verily I say unto you, I know you not.” [Verses 11, 12.]

The voice of God speaks to His people, saying, “Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.” [2 Corinthians 6:17, 18.] Those who are watching and waiting for the appearing of Christ in clouds of heaven will not be mingling with the world in pleasure societies and gatherings merely for their own amusement. As faithful watchmen they will be found proclaiming, “The morning cometh, and also the night.” [Isaiah 21:12.]

God calls upon those who stand as soldiers under His bloodstained banner to go to work. He will give increased light to those who love the light, to those who seek for the truth with keen perception. In the Holy Spirit, celestial aid is given to every soul. Heavenly inspiration is still imparted to God’s people. God would have those who know the truth impart that which they have gained in Christian experience. The time is coming when it will be too late to use the light we may have. Then the decree will go forth: “Let him that is unjust, be unjust still, and let him that is filthy be filthy still: and he that is righteous, let him

be righteous still, and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, for they shall have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:11-14.]

God's people must give to the world a representation of the character of Christ. A message has come from God which must be proclaimed: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 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 of the water of life freely." [Verses 16, 17.]

Those who are of a contrite heart will receive the message from heaven, and will repeat the words of invitation, "Whosoever will let him take of the water of life freely." [Verse 17.] Christ called the attention of the woman of Samaria from the inferior gifts of life to those things that are eternal, saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. ... Whosoever shall drink of this water shall thirst again; but 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 4:10, 13, 14.]

These words of Christ are to be repeated by every worker with Him. Our faith will give evidence of its sincerity in genuine work for the souls that are in darkness. In the place of educating ourselves to have a do-nothing spirit, we shall have an earnest desire to create in every heart a love for souls. Words of entreaty and warning will be spoken to those who are seeking to quench their thirst from the waters of the valley instead of the snow waters of Lebanon.

Those whom Christ has connected with Himself will, as far as in them lies, labor diligently and perseveringly, as He labored, to save souls who are perishing around them. It is impossible for those who are really converted to God, enjoying communion with Him, to be negligent of the vital interests of those who are perishing outside of Christ. There may be some who think the way of life trying and difficult. These should go to work and seek to help others. In such efforts, mingled with prayer for divine light, their own hearts will throb with the quickening influence of the grace of God; their own affections will glow with more divine fervor, and their whole Christian life will be more of a reality, more earnest, more prayerful.

Ms 4a, 1898

The True and the False

January 9, 1898

Sunday, May 18, 1895, with Elder Corliss, Sister Corliss, W. C. White, and May White, I attended a meeting of our people at Williamstown. We found a goodly number assembled in the hall. I spoke to them from the first chapter of First Peter, connecting with it the first chapter of Second Peter.

In this place the ministers of other denominations have offered every opposition to a “Thus saith the Lord.” But notwithstanding this, a goodly number have had the moral courage to claim the privilege of searching the Word of God for themselves, and have accepted the truth for these last days. The Holy Spirit has worked on many hearts, softening and subduing the natural temperament and bringing the powers into subjection to Christ. They have been convicted and converted. The truth—the presentation of the law that tells the human race what sin is—has had the same effect on them as it had on the mind and heart of the apostle Paul.

Truth still remains truth, although it may be falsified, misstated, and wrested by unfaithful shepherds and laymen. In spite of the masterly efforts men make, they cannot change truth into falsehood, for it stands fast forever, as immutable and eternal as the throne of God.

“What shall we say then? Is the law sin? God forbid.” The apostle decidedly denies the assertion. “Nay, I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead.” [Romans 7:7, 8.]

What is sin? The result of Satan’s administration. It is his work to make of none effect the law of God. He was determined that man should do what God had said he should not do. By his deceptive, artful temptations, he strove to make men disobey God. This he did with Adam and Eve in Eden, and this he will continue to do till the close of time.

“For I was alive without the law once,” Paul continues: “but when the commandment came, sin revived, and (the law died? No;) I died. And the commandment, which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it, slew me.” [Verses 9-11.] Because of this does Paul say, “I am opposed to the commandment”? No: he declares, “Wherefore the law is holy, and the commandment holy, just, and good.” [Verse 12.]

“Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.” [Verse 13.] Here we are plainly shown that the commandments of God are true and righteous, and that they are to be honored and obeyed. Right down on this side of the crucifixion Paul declares, “Wherefore the law is holy, and the commandment holy, just, and good.” [Verse 12.]

Satan has invented thousands of errors to counterfeit God’s truth. And the false paths that he has made have been followed as though they were genuine paths of right. Thousands of false steps he has taken, and men seem eager to endorse the false rather than to follow in the path of truth and righteousness.

Counterfeits are made so as to resemble the true as nearly as possible. There are those who pretend to be Christ. They have many followers, but this does not destroy the evidence that there is a true Prince, a genuine Christ. So with the Sabbath. The Lord has specified the seventh day as the day that is to be kept holy. But a false Sabbath has been instituted. Who created it? The man of sin, who has thought to change times and laws. Has he done what he desired because the world has turned from the true and living God to serve an idol? No; the Lord’s Word reads just as it did when he gave it.

Not the smallest jot or tittle of His law has ever been given over to Satan to be manipulated according to his fancy. If this could ever have been done, it would have been when the matter was first agitated in the heavenly courts. But there the first intimation of a change in God's law was met by a decided No. This led to a battle in heaven, and Satan, next to Christ the most exalted being, in the heavenly court, was overcome, and with his sympathizers cast out of heaven. Thus it was shown that Satan was not right, and that God has not abolished His law, as the prince of darkness claimed that He should.

Satan's counterfeits do not bear God's signature. Though every son and daughter of Adam should endorse these falsehoods, God's truth would not be annihilated. God's law is a transcript of His character, and throughout the eternal ages it will remain Yea and Amen, perfect and unalterable, with[out] any variableness or shadow of turning. Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a "Thus saith Satan" in the place of a "Thus saith the Lord"?

Error never becomes truth, though it may be hoary with age. God has spoken: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus 20:9-11.] This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing it as the day of His rest.

The fourth command is the only command to which "Remember" is prefixed. God says, "Remember the Sabbath day to keep it holy." [Verse 8.] Do not forget it. "Ye shall do my judgments and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them: I am the Lord." [Leviticus 18:4, 5.] The Lord presents Himself as the authority for His requirements. There is to be no departure from the Word of the Lord in order to exalt the word of man. God is authority, and what He says is to be done.

The whole matter centers here. Obedience means eternal life, disobedience, death. When there is so much at stake, why do not those who claim to be God's delegated messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter. If the search is undertaken in the Spirit of Christ, it will be rewarded. But if the teachers of the people voice the words of the great apostate, it will be found to be to their shame and ruin, and they will carry with them those they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God.

If men cherish ignorance that they will not allow to be expelled by rays from God's Word, sin lies at their door. They are doing in this what the Jews did in the days of Christ—teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed. Let us alone. Do not disturb our peace. To God's messengers, sent to them with words of warning and reproof, they say, Art thou he that troubleth Israel?

The sayings of men are exalted above the sayings of God. The world has accepted a false Sabbath, discarding the holy, sanctified day of the Lord of hosts. Men shut themselves away from light, saying by word and action, Seek no further. And God says, “Shall I not judge for these things?” [Jeremiah 5:9.] Why do not the religious teachers of today instruct the people regarding the traitorous movement that Satan has made in putting a common working day in the place of the day that God has set apart as sanctified and holy.

The principles of God’s law are contained in the two great precepts, “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.] When we realize this, there will be a searching after truth, a deep conviction of the far-reaching claims of God’s law.

God’s law takes cognizance of the thoughts of the heart, as well as of the outward actions of the life. A man may be a lawbreaker in heart, yet if the outward action is wanting, he is treated as loyal by the world. He may be in heart an adulterer, yet by his fellow men he may be regarded as possessing great integrity. But God’s law looks into the secrets of the heart, and pours a flood of light on things that have been buried in darkness. Why then do not the teachers of the people search for truth as for hidden treasure? Why do they not humble their souls in the very dust, lest they be deceived as were Adam and Eve in Eden.

God will not accept the inventions of men who in their work enter the inner circle of God, where only the Holy One, whose form is that of the Son of God, has a right to tread. In the great day of judgment, what will those who have taken sides with the apostate plead as an excuse for their conduct? How contemptible to them will appear the sparks which they have kindled in contrast with the holy fire of God’s kindling.

Shall all the efforts that heaven has made to restore in the human race the image of God be in vain because men teach for doctrine the commandments of men? Shall we sell our Lord in order to be in harmony with the rebellious multitude? Shall our names be recorded in heaven as the names of those who have corrupted the way of the Lord? Shall we be of that number who say, “Lord, Lord,” but who refuse to do His will? Shall we be among those who present their supposed good works to God, because they think that He needs to be reminded of His duty toward them? He, the God of heaven, will one day so present your case before you that you will see clearly that you were the one that needed to be reminded, because you did not remember the Sabbath to keep it holy.

God will say to all such, Why did you not keep sacred My memorial of creation? Why did you not hear My warnings? “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” [Matthew 7:21-23.] He who ventures to corrupt truth and exalt error, he who sells his intellect or integrity at any price to gain worldly advantage, will one day be denied in sorrow.

Sin is the most fearful thing in the whole universe. So fearful is it that it was decided in the councils of heaven that it could be pardoned only by the sacrifice of the Son of the Infinite God. If unpardoned, it must be followed by eternal death. There is a time coming when every transgressor of God's law will know what it means to be a sinner, standing in God's sight uncovered, without the robe of Christ's righteousness, and with a full sense that there is no power in the law to save the transgressor. God purchased men by giving His only begotten Son to die for them. If those who claim to be lightbearers in the world lead the people in paths of transgression, they are not only answerable for their own souls, but for the souls of those whom they mislead. By their profession of sanctity, they lead the unwary into disobedience, and they are recorded on the books of heaven as workers of iniquity.

Ms 7, 1898

True Education In Our Churches

January 14, 1898

"The law of the Lord is perfect, converting the soul." [Psalm 19:7.] "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." [Psalm 119:1-6.]

Let us take this for our lesson. Study every word attentively. Upright principles and pure sentiments, cultivated and practiced, form a character after the divine similitude. A conscience void of offense toward God and man, a heart that feels the tenderest sympathy for human beings, especially that they may be won to Christ, will have the attributes that Christ had. All such will be imbued with His Spirit. They will have a reservoir of persuasion and a store house of simple eloquence.

As Christians, we are now to labor most earnestly to bring souls to Jesus Christ. There must be no cheap chapters of experience woven into our Christian life. All true experience costs every soul that obtains it an effort, because of Satan's temptations. God sees how the soul hungers for the knowledge of God, for salvation through Christ; and the promise is, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." [Matthew 5:6.]

God has commanded all men to obey His law. He sees not as man sees. His standard is elevated, pure, and holy; yet all may reach that standard. The Lord sees the soul-want, the conscious soul-hunger. He regards the disposition of the mind, from whence our actions proceed. He sees whether above everything else, respect and faith is evidenced toward God. The true seeker, who is striving to be like Jesus in word, life, and character, will contemplate his Redeemer and, by beholding, become changed into His image, because he longs and prays for the same disposition and mind that was in Christ Jesus. He is not restrained from evil through fear of shame or through fear of loss, for he knows that all he enjoys comes from God, and he would improve his blessings, that he may represent Christ.

He is not hungry to stand the highest, to obtain praise from human beings. This is not his eager interest. By making a wise improvement of what he now has, he seeks to obtain more and still more ability, that he may give to God greater service. He longs after God. The history of his Redeemer, the immeasurable sacrifice that He made, becomes full of meaning to him. Christ, the Majesty of heaven, became poor, that we through His poverty might be made rich; not rich merely in endowments, but rich in attainments.

These are the riches that Christ earnestly longs that His followers shall possess. As the true seeker after the truth reads the Word and opens his mind to receive the Word, he longs after truth with his whole heart. The love, the pity, the tenderness, the courtesy, the Christian politeness, which will be the elements in the heavenly mansions that Christ has gone to prepare for those that love Him, take possession of his soul. His purpose is steadfast. He is determined to stand on the side of righteousness. Truth has found its way into the heart, and is planted there by the Holy Spirit, who is the Truth. When truth takes hold of the heart, the man gives sure evidence of this by becoming a steward of the grace of Christ.

The heart of the true Christian is touched with true love, with a most earnest hunger for souls. He is not at rest until he is doing all that is in his power to seek and to save that which is lost. Time and strength is spent; toilsome work is not shunned. Others must be given the truth which has brought to his own soul such gladness and peace and joy in the Holy Ghost.

When the truly converted soul enjoys the love of God, he will feel his obligation to yoke up with Christ and work in harmony with Him. The Spirit of Christ rests upon him. He reveals the Saviour's love, pity, and compassion, because he is one with Christ. He yearns to bring others to Jesus. His heart is melted with tenderness as he sees the peril of the souls that are out of Christ. He watches for souls as one that must give an account. With invitations and pleadings, mingled with assurances of the promises of God, he seeks to win souls to Christ; and it is registered in the books of record. He is a laborer together with God.

Is not God the proper object of imitation? It should be the work of the Christian's life to put on Christ, and [to] bring himself to a more perfect likeness of Christ. The sons and daughters of God are to advance in their resemblance to Christ, our Pattern. Daily they are to behold His glory and contemplate His incomparable excellency. Tender, true, and full of compassion, they are to pull souls out of the fire, hating even the garment spotted by the flesh.

There is a work to be done by God's people. What is true eloquence in the human life? It is a heart full of pure sentiment, a veneration for all God's commandments. But earnest work has not been done. A certain round of duties have been performed, but this is not enough. Step out of the common channel. If you cannot reach the members of the churches, do not become discouraged. Take the work into the highways, and if the self-righteousness of those for whom you labor will not be penetrated by the leaven of truth, go out of the usual round into the byways, and there do your missionary work.

God will not leave you to work alone. Ever since the first proclamation of the third angel's message, angels of God have been waiting to co-operate with the human agent who is in earnest and determined to work. We must go deeper into the mines of truth than we have done.

"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.] Oh, what love God has shown for fallen man! Why do those who know the truth pass by on the other side so many who are in suffering need?

The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not merely a promise, but an actual provision, designed by God to aid millions of people by lifting their thoughts to Him who was to manifest Himself to our world.

In Christ the world beheld the invisible God. "I am in my Father," He said, "and my Father in me." "He that hath seen me, hath seen the father." "If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him." [John 14:10, 9, 7.] In all our acts of true devotion we fix our eye of faith upon our Advocate, who is standing between man and the eternal throne, waiting to meet our every effort and by His Spirit assist us to a more perfect knowledge of God.

The Lamb of God is represented before us as "in the midst of the throne" of God. [Revelation 5:6; 7:17.] He is the great ordinance by which man and God are united and commune together. Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity.

"And for their sakes I sanctify myself, that they also may be sanctified through the truth. 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 hath loved them as thou hast loved me." [John 17:19-23.] Christ brought human nature into a personal relation with His own divinity. Thus He has given a center for the faith of the universe to fasten upon.

God designs that His law shall be obeyed by all who believe on Jesus Christ. Satan knew that if the human family could be induced to believe that God abolished His moral standard of character, man would not have a moral looking glass into which he could look and see what manner of person he was.

"If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." [James 1:23-27.]

This is the Word of the living God. The law is God's great moral looking glass. [Man] is to compare his words, his spirit, his actions, with the Word of God. If we decide that in these last days we have no work assigned us that is out of the common course of the nominal churches, we shall meet with great disappointment. The great question to be investigated, weighed, and decided is, What can I do to reach souls that are lost? God calls for a work to be done by Seventh-day Adventists that I need not define. Unless the work is first done in their own hearts, all the specific directions that might be given to point out their course of action will be labor in vain.

Read the second chapter of James. Practice the truth in your daily life and you will know the work that the Lord has given you to do. Read also the fourth chapter, especially (verses 5-12); and chapter five, especially verses 13-20. These chapters are a dead letter to the larger number of those who claim to be Seventh-day Adventists. I am directed to point you to these Scriptures, and to the seventh chapter of Matthew. You need to study every word as for your life.

What the church in Battle Creek needs is to be doers of the Word. This will lead a large number out of Battle Creek into other places, towns, and cities, where people have not had the light and opportunities that you have had. Many souls are now hanging in the balance. They are not with Christ. They are not gathering with Christ. Their influence is divided. They scatter abroad.

Especially give heed to these words: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." [Verses 24-27.] Many houses now supposed to stand secure will fall. The Lord declares that He will not accept divided service.

If you will take heed to the words of warning found in the chapters that I am directed to present before you, you will change your attitude, and become children of God. Thus you may save your souls through faith in Jesus Christ. You will receive the counsel given in the fifty-eighth chapter of Isaiah.

If you will follow the directions marked out, the promise will be fulfilled: "Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Verses 8-11.]

Take up your appointed work. The Lord will fulfill the promise on His part. These inspired Scriptures would never have been given to you if the Lord had not had confidence that you could do all He has required. You can heed the invitation, "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.]

You may rise to the heights to which the Holy Spirit calls you. True religion means living the Word in your practical life. Your profession is not of any value without the practical doing of the Word. "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] This is the condition of discipleship. "Behold my servant whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment unto the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." [Matthew 12:18-21.]

Thank God that a work is being done outside of the church. The church has not been properly educated to work outside [of] their own people. Many souls out of the church might have been enlightened, and a great deal more light brought into the church, if every church member in every country, who claims to have the advanced light of truth, had worked with heart, and soul, and voice to win souls to the truth. Altogether too little work is being done by church members for those who need the light, whose who are outside the church of Seventh-day Adventists. The Lord declares, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." [Verses 20, 21.] Those who co-operate with Jesus Christ will realize that all these promises are fulfilled in their own experience. The Lord has pointed out the duty of every soul. In the judgment no one will have any excuse to present for not doing his duty.

The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether those who profess to be converted are simply taking the name of Seventh-day Adventist, or whether they are taking their stand on the Lord's side to come out of the world and be separate and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be retained as members of the church. The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ.

The sin of these last days is upon the professed people of God. Through selfishness, love of pleasure, and love of dress, they deny the Christ that their church membership says that they follow. I thank God that Jesus Christ knows every impulse in the heart of the believer. Many profess to be children of God who do not follow Christ. Their frivolity, their cheap conversation, their want of high-toned piety, their low aims, mislead others who would pursue a different course were it not for the example of these deceptive characters who do not love Christ or do His will but simply follow their own imaginations.

Jesus is acquainted with every heart that is humble, meek, and lowly. These have trials, and make mistakes, but they are brokenhearted because they grieve the Saviour who loved them and died for

them. They come humbly to His feet; they fight His battles. In meekness and lowliness of heart they seek to do good to others. They seek to advance the cause of truth in good and earnest endeavor.

The Lord Jesus loves those for whom He has given His life; and when worldly influences are allowed to come in between them and their Helper, when idols are chosen before Christ, when His appeals to the human soul are regarded with indifference and there is no response, Jesus is grieved. He knows they are meeting with great loss, for they are stumbling blocks to sinners. They are not gathering with Christ, but scattering from Him. But when through affliction, the Spirit of God touches their heart, and they turn to Him, He will hear their prayers. Christ knows the capabilities He has given to every soul to serve Him for [his] present and eternal good. He desires that these souls shall not disappoint Him. He wants them to shine in His kingdom. Those who will be the most highly honored are those who take up their cross daily, and follow Christ.

The Lord Jesus demands that every soul make a reality of truth. Show that you believe that you are not half with Christ and half with the world. Of all such Christ says, "I would that thou wert cold or hot. So then because thou are lukewarm, and neither could nor hot, I will spew thee out of my mouth." [Revelation 3:15, 16.] He who appreciates the love of Christ, will be an earnest worker with Christ to bring other souls as sheaves to the Master. Thorough work is always done by all who are connected with Christ. They bear fruit to His glory. But indolence and carelessness and frivolity separates the soul from Christ, and Satan comes in to work his will with the poor worldly subject. We have a great truth, but through careless indifference the truth has lost its force upon us. Satan has come in with his specious temptations, and has led the professed followers of Christ away from their Leader, classing them with the foolish virgins.

The Lord is coming, and we now need the oil of grace in our vessels with our lamps. I ask, Who will now be on the Lord's side? Before Jesus went away, He promised that He would come again, and receive us unto Himself, "that where I am," He said, "ye may be also." [John 14:3.] We are strangers and pilgrims in this world. We are to wait, watch, pray, and work. The whole mind, the whole heart, and the whole strength are purchased by the blood of the Son of God. We are not to feel it our duty to wear a pilgrims dress of just such a color, just such a shape, but neat apparel, that the Word of Inspiration teaches us we should wear. If our hearts are united with Christ's heart, we shall have a most intense desire to be clothed with His righteousness. Nothing will be put upon the person to attract attention or to create controversy.

Christianity! How many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say, We will not dabble in politics. They will say decidedly, We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God.

Ms 8, 1898

The Necessity of Studying the Word

January 16, 1898

The Lord has given to the world a message of wonderful mercy. God has sent to men the light of heaven, but they have rejected the truth and followed in the path of the Pharisees of Christ's day. In the world today the rejection of the mercies, the warnings, and invitations of Christ has been repeated. The great salvation offered to humanity in these last days in the "bright and morning Star," has not been received. [Revelation 22:16.] His counsels have been despised. His temple courts have been converted into desecrated shrines, places of unholy traffic. Unrighteousness, selfishness, the love of gain, envy, pride, passion, and malice have been entertained. Men have blinded their eyes and stumbled along in darkness, living on in guilty unconsciousness of their aggravating sins, and turning God's agents from their rights. They have despised reproof and warnings; they have treated the ambassadors of God with scorn and His messages as idle tales. In their stubbornness they have refused to humble their hearts and repent.

From the crest of Olivet Christ's prophetic eye looked down the stream of time to these last days. He saw the actions of saints and sinners, and the tears He shed were for them, for those who are whispering, "Fanaticism! enthusiasm!" as the voice of God's people is uplifted in earnestness and strength. God bids His servants not to be afraid: "Say unto the cities of Judah, Behold your God!" [Isaiah 40:9.]

Jesus is to be looked to as the bright and morning Star. His sayings should be our textbook. The instruction given in our schools should be in distinct lines, and should differ materially from the instruction of every other school in our land. These are not new truths, not a new revelation. Those whose eyes have been opened by the heavenly anointing behold wondrous things out of God's Word. The doctrine of the grace of Christ is to be gradually developed, represented by the advancement from dawn unto noonday.

To His disciples the Saviour promised the Holy Spirit, that He might recall His lessons to their minds. These would come to them as a new revelation if they would remain humble and contrite in spirit. "For thus saith the High and Holy 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.] Christ told His disciples that He had many things to say to them, but they could not bear them yet. He left them in possession of truth, the value of which they had but a faint appreciation.

After His resurrection, unrecognized by His disciples, He opened to them the Scriptures relating to Himself. When He revealed Himself to them in the breaking of bread, they said, "Did not our hearts burn within us as he talked with us by the way, [and] when he opened to us the Scriptures?" [Luke 24:32.] It was the truth, all full of riches, and precious, far more precious than the gold of Ophir, but their understanding had not been keen and unobstructed, so that they could take it in, and assimilate it to their spiritual needs.

Many who have had the truth kept before them continually do not appreciate the Word. They do not regard it as the bread of life, upon which they are to feed day by day. They need the work of grace in

their hearts, represented in the words, “Then opened he their understanding, that they might understand the Scriptures.” [Verse 45.] The heart must be opened, softened, subdued. Idols that have been cherished must be dethroned. Through their perceptive powers men must take hold of the Word, and appropriate the same to their spiritual necessities, eating of the bread of life, and drinking of the waters of salvation. Then they will grow spiritually. In its development, the truth will give evidence of constant expansion and new developments.

The humble and contrite in heart will ever seek for truth as for hidden treasure. With such the high and lofty One designs to dwell, to revive the spirit of the humble, to revive the heart of the contrite ones. These will reach the standard in perfection of Christian character. They will follow on to know the Lord.

I wish I had the power with pen or voice to present before the teachers of our youth and all who preach the truth to others what they have lost by trusting in human wisdom. It has led them to close the door of their hearts to the bright and morning Star. I wish I could teach those who feel superior in their own wisdom, those who are self-sufficient, that in order to be wise they must step down from their loftiness and become fools in their own estimation, that they must become learners if they would drink in wisdom.

Those who think themselves full of wisdom and knowledge do not hunger and thirst after righteousness. They look with a sort of pity and disgust upon those who are earnestly seeking to know the way of the Lord more perfectly. They feel so well supplied by their human understanding that there is no room in their vessels for a supply of heavenly grace. These will awake from their slumbers to find their lamps going out. With all their knowledge and wisdom they have neglected the one thing that would give them an entrance to the marriage supper of the Lamb.

When the teachings of Christ are but dimly comprehended, the whole life and character will testify to the fact. The teachings of Christ will be seen in a far different aspect when the soul falls upon the Rock and is broken. When the soul is filled with self-esteem and self-importance there is no place for the Word to find entrance. The teachings of Christ are very nice, he thinks, but not necessary to practice. Christ’s lessons will bear close study. One truth comprehended in its simplicity will prove a key to a whole treasure house of truth. Christ is the great mystery of godliness. He is as the Master scattering the golden grains of truth, which require tact, skill, and deep laborious search to pick up and link together in the chain of truth. The Word is the treasure house of truth. It puts in our possession all things essential for our preparation for entrance into the city of God.

By some the truth has been preached for a lifetime, but the understanding, darkened by defects of character which are not overcome, prevents them from discovering truth in its matchless loveliness. There yet remain many things for the teachers of present truth to discover. They need to understand some truths in a new aspect—their breadth and their harmony and bearing in relation to other truths that are now dim to the comprehension. If we will search with a humble, contrite spirit, revived by the lofty One that inhabiteth eternity, we will see with the same sight by which Moses endured the seeing of the Invisible. The oil of grace in the vessel with the lamp will enable us to discover wondrous things out of God’s Word. A vigorous search will reward the Bible student and make him a man after the similitude

of God. It is the ignorance of minds that are supposed to be wise that makes them so well satisfied with their knowledge of God's Word.

On the part of teachers and ministers and students there is altogether too great indifference and slothfulness in searching the Scriptures. They are content to grasp the surface truths. But there is a mine of truth to be worked. We are to dig until we find the veins of rich and precious ore. The earth itself with its golden loads is not more promising than is the Word, the great garden of revealed truth; but its rich treasure will reward only the humble and contrite ones who search for it. The Holy Spirit will direct the searcher. A vast field, yet undiscovered, is to be worked, that precious truth may be found to enrich the receiver, that he may impart his treasure to others.

The Holy Spirit is to be presented in every discourse. What wonderful statements Christ has made concerning His representative to the world. This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.

Ms 9, 1898

Our Talents

January 25, 1898

"A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said to them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, that he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities. And another came saying, Lord, behold, here is thy pound: which I have kept laid up in a napkin: for I feared thee, because thou are an austere man, thou takest up where thou layest not down, and reapest where thou didst not sow.

"And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking that I laid not down, and reaping where I did not sow: wherefore gavest not thou my money into the bank, that at my coming I might have received my own with usury? And he said unto those that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, He hath ten pounds.) For I say unto you, That unto every one that hath shall be given, and from him that hath not, shall be taken away even that he hath." [Luke 19:12-26.]

The man entrusted with the one talent manifested an avaricious spirit. He claimed to have great discernment—such discernment as many pride themselves in possessing in this our day, a distrust of

those who are doing service for God, a jealousy of God. He thought the Lord possessed a spirit like his own. But it was he who possessed the ungenerous, unjust attributes, not his Lord, who in his great mercy and love had entrusted his talent to him. His words plainly showed that he knew not the Lord. The principles which led him to rob God of His talent, made him ungenerous, and led him to covet that which was not his own.

This man cast down his entrusted gift before the Lord, saying, "Lord, I know thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid and went and hid thy talent in the earth: lo, there thou hast that is thine." [Matthew 25:24, 25.]

"The Lord answered and said unto him, Thou wicked and slothful servant, Thou knowest that I reaped where I sowed not, and gathered where I have not strawed: thou ought therefore to have put my money to the exchangers, that at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given: but from him that hath not shall be taken away even that he hath. And cast ye the unprofitable servant in outer darkness, there shall be weeping and gnashing of teeth." [Verses 26-30.]

Every gift of God to man is to be used, and by use to accumulate. Every faculty of the mind, every gift of grace that heaven has provided for the human agent, is to be freely imparted to others in refining, elevating, ennobling works. God has given the faculty of thought to be used as a sacred treasure; the wise improvement of the powers of the mind will increase our ability to represent the character of Christ to the world. The mind, the heart, the soul, the strength, are the entrusted gifts of God, and these are to be used for the blessing of others. We are to grow in grace and knowledge of Jesus Christ.

This work of improvement is an individual work, and the proper use of our powers will constitute us laborers together with God. We are to use our faculties faithfully, doing our best to improve in every possible way for the benefit of those of our own household. And this work will extend. Its influence will be outside the home circle. By the members of the family it will be communicated to all with whom they are brought into contact. The church will feel its influence.

There must be no burying of our talents in the earth, there to corrode and rust through inaction. A persistent indulgence of self, a refusal to exercise our God-given abilities, will insure our eternal separation from God, the loss of an eternity of bliss. Every gift is from God, and is to be appreciated and sacredly cherished, for it is entrusted to the human agent to be instrumental in the saving of souls. These gifts are given to us in accordance with our ability to use them, and the wise improvement of each will prove a blessing to us, and will bring glory to God. Every gift gratefully received is a link in the chain which binds us to heaven.

The gifts of him who honestly trades with his Lord goods shall be increased; but from him who does not shall be taken away even that he hath. In failing to put to the best use the entrusted endowments of heaven, in failing to exercise the gifts of God, improving his means and opportunities, he loses that which might have multiplied in his hands.

A young man, employed to work for one who was seeking to love and serve God, left his account book open, and his employer, glancing at the open page, saw the record of one penny for a Sabbath donation while a little below was the entry of three shilling for attending a concert. None will be pleased to meet their unfaithfulness in the judgment, for the “wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened.” [Romans 1:18-21.] These words represent the case of the servant who hid his Lord’s treasure, in the place of using it to the glory of God.

Spiritual idleness means spiritual unfaithfulness. Complaints are made of the injustice of God in the penalties attached to sin. False witness is borne against Christ. The charge is made that He is unreasonable in His requirements. He is accused of being a hard Master. But these excuses for not believing and obeying the truth reveal a stubborn, rebellious, unrepenting heart; the accusations brought against God are the measurement of their own sentence.

Could every idler in the market place understand the penalty of slothfulness, he would be up and doing. Such do not receive credit even for their worthy actions. The Word declares, He that is faithful in that which is least is faithful also in much. All his work bears the impression of unfaithfulness.

How many will be disappointed in the day of final reckoning! “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 shall set the sheep on his right hand, but the goats on his left.

“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 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, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.

“Then shall he say unto 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, Lord, when saw we thee a hungered, or athirst, 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 to 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." [Matthew 25:31-46.]

The Jews to whom these words were spoken were not atheists or unbelievers, but the vital truths concerning Jesus Christ were misapprehended by them. They wrested the Scriptures to justify their own course of action, and they refused to receive Christ as the Messiah, the Son of God, the Saviour of the world. They would not receive Christ although He came as the Scripture had foretold. The eyes of their understanding were darkened.

John the Baptist had preceded Christ with the message, "Prepare ye the way of the Lord." [Matthew 3:3.] He had called upon the Jews to seek first the kingdom of God and His righteousness, and, setting their affections upon heavenly things, subordinate the earthly to the heavenly. Christ offered to them the waters of life, that all men might be converted, and that they might honor the Son as they had professed to honor the Father.

What constitutes the kingdom of heaven? It is a granted to the sinful in which to repent and become righteous, a dispensation of divine mercy, of forgiveness and peace. The blackness of wretchedness and sin is broken by the beams of the Sun of Righteousness shining forth upon a guilty world. It is not instituted by men; it is not according to the impulse of men; it is not mingled with partiality, or corrupted by hypocrisy. It is not for the few self-centered ones to share largely of the heavenly gift, while the stricken and unfortunate and those most in need of this favor are left desolate and forsaken. The kingdom of heaven is a dispensation of forgiveness and pardon to every one who will receive it. "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name." [John 1:12.]

When the Pharisees saw the spirit of Christ working in the hearts of the disobedient, when they beheld them coming to the righteousness of the just; when they saw impartial goodness and mercy, the attributes of the throne of God, extended toward them, their hearts were filled with hatred against Christ. And in hating Christ, who represented God, they hated God.

The scribes and Pharisees were full of self-conceit, of ostentation and of show, and they were disappointed that Christ did not approve of these attributes. They were not deceived in the character of Christ. They saw the contrast between their own impurity and unholiness and the purity and holiness of Christ. In such a kingdom as He would set up, they would find nothing to nourish their pride and flattery. Had Christ fallen in with them and strengthened their high claims to superiority, they could have looked with favor upon Him. But when they saw the publicans and sinners following Him, they were exasperated. They saw these men listening with earnestness to His lessons, and the word went round, "This man receiveth sinners, and eateth with them." [Luke 15:2.] This was circulated as a slur upon His character. He was accused of encouraging this class in evil doing.

In the price paid for his redemption, God had shown at what a value He estimated man. "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.] It was this teaching of Christ that called forth from the Pharisees such bitter hatred. That all were lost, that all were sinners, and needed forgiveness, that both Jew and

Gentile were embraced in the work of the Redeemer, that every character must conform to the great moral standard, without excepting the Jewish nation—this was contrary to their self-righteous ideas, and they hated the Teacher. They would not tolerate the teaching that did not distinguish them as a holy people, a royal nation.

Was the unbelief of the Jews excusable? Were they guiltless? Christ's words to them made them responsible. He addressed them as responsible agents, setting before them their duty. God from heaven attested His divine mission, saying, "This is my beloved Son, in whom I am well pleased." [Matthew 3:17.] But through the intensity of their passions, their prejudice and hatred against Christ, the priests and rulers had closed the eyes of their understanding that they should not discern Christ. His grand work of mercy and tender compassion were unheeded by them. The sick were healed, the sorrowing and suffering one were comforted and relieved, the dead heard His voice and came forth to life. But the rulers of Israel closed their hearts to the Messiah. Lessons and appeals fell from His lips with so convincing a power that they were convicted of the truth, but they resisted the impressions made by the Holy Spirit. Christ said to them, "Ye will not come to me that ye might have life." [John 5:40.]

In rejecting Christ they put from them the blessings which He came to bring them. They bound themselves in everlasting chains of unbelief and resistance. They placed themselves in the position where the calamities predicted must come upon them, because they know not God, nor Jesus Christ whom He had sent.

The ignorance of the Jews was inexcusable, and involved a fearful responsibility. They had had sufficient evidence. God gives sufficient evidence to every soul. He does not promise to remove every doubt, but He gives a reason for faith. It was not the work of the Holy Spirit to make men believe. Hear the message of the apostle Peter on the day of Pentecost: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." [Acts 2:22, 23.] "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead: whereof we are witnesses." [Acts 3:14, 15.]

"I wot that through ignorance ye did it," said Peter; but this ignorance did not excuse the action, for they had had great light granted unto them. [Verse 17.] The statement is made that had they known that He was the Prince of life, they would not have crucified Him. But why did they not know? Because they chose not to know. They had no interest to search and study, and their ignorance proved their eternal ruin. They had had the strongest evidence on which to base their faith, and they were under obligation to God to accept the evidence He had given them. Their unbelief made them guilty of the blood of the only begotten Son of the infinite God.

The followers of Christ will receive the same kind of treatment that Christ experienced at the hands of men. Men who have had light and evidence will turn as determinedly from Christ as did the Jewish nation. Christ declares, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you

out of the world; therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake, because they have not known him that sent me." [John 15:18-21.]

"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in him by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." [1 John 3:23, 24; 4:1.]

As light is presented before us, we need to watch and pray; lest in the day of our opportunity, we follow the example of the Jews; lest we choose the sayings of men, rather than receive the truth that would disturb our complacency; lest we sacrifice the favor of God, and refuse to live the life of Christ. Those who refuse to follow where Christ leads cannot have that faith that works by love, and purifies the soul.

When called to trial, they will yield up their faith in Christ as their personal Saviour and become open transgressors of the commandments of God. They choose to stand under the banner of the first apostate, the one who brought sin into the world. They choose to be one with transgressors, rather than be out of joint with their neighbors. In that great day when every man is judged according to his works, these will be found to be among the transgressors.

Christ made no distinct claims to Messiahship. He did not choose to take a position of royal dignity. And His appearance as a man among men caused the multitude to be easily swayed by the prejudice which leavened the whole nation. From the time that Christ worked the miracle to feed the five thousand, and refused to become their king, His popularity began to wane, and He devoted Himself more earnestly to the instruction of His disciples. To inculcate the mysteries and truths of His work was His great burden. The twelve were far from being perfect in knowledge, and Christ would not leave them in uncertainty. His enemies sought to prejudice every mind possible. The open hostility of the Pharisees made it necessary for Christ to lay out in clear, decided lines the truths concerning Himself and unmask the hypocrisy of His enemies.

As He neared the time of separation from His disciples, His teaching became more significant and mysterious to their minds. He presented Himself before the people as the bread of life. The multitudes were impressed by His teaching, large crowds followed Him, and precious rays of light were shed upon them; but the disciples no longer held to the hope that the Jews as a nation would receive Christ. And now as He clearly defined His spiritual kingdom and discouraged the idea of a temporal reign, the worldly minded among the people, and even of those who professed to be His disciples, turned from Him.

Men may see difficulties in their pathway and, because they do not want to suffer inconvenience, may turn away from the most ample evidence. These crucify to themselves the Son of God and put Christ to open shame. By turning from the truth of God to a lie, they give proof that, were they living in Christ's day, they would have treated the Saviour as did the unbelieving Jews. These will not in any sense be

found excusable before God, before the angels of heaven, or men. Man's own state of mind does not relieve him of responsibility; for he need not be in that state of mind that will lead him to refuse light. The mind that resists the truth will see everything in a perverted light. It will be fastened in the sure toils of the enemy, and view things in the light of the enemy.

Saul of Tarsus was an example of this. He had no moral right to be an unbeliever. But he had chosen to accept the opinions of men rather than the counsel of God. He had the prophecies pointing to the Messiah, but the sayings of the rabbis, the words of men, were preferred. In his own wisdom, Saul knew not God nor Jesus Christ, whom He had sent. Afterward in repeating his experience, he declared that he thought he ought to do many things contrary to the name of Jesus of Nazareth. Saul was honest in his unbelief. His was no pretension, and Jesus arrested him in his career and showed him on whose side he was working. The persecutor accepted the words of Christ, and was converted from infidelity to faith in Christ.

Saul did not treat with indifference the unbelief which had led him to follow in Satan's track, and cause the suffering and death of the most precious of earth—those of whom the world was not worthy. He did not plead that his error of judgment was excusable. Long after his conversion he spoke of himself as the chief of sinners. "For I am the least of the apostles," he said, "that am not meet to be called an apostle, because I persecuted the church of God." [1 Corinthians 15:9.] He did not make one excuse for his cruel course in following faithfully the impressions of a conscience that was false.

No human being has any excuse for having a conscience which will permit him to cause pain or suffering to any of God's children—by persecuting them with the tongue or by exerting an influence which will bring them into difficult places. Christ declares, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea. Woe unto the world because of offenses, for it must be that offenses come; but woe unto that man by whom the offence cometh." [Matthew 18:6, 7.]

Those who believe in Jesus are very precious to him, and any injury done to them is as if done to Christ Himself. He identifies His interest with suffering humanity, and those who interpose their way and will between God and the souls who would do Him service will be punished in proportion to the right they have had.

"It is enough for the disciple," Christ said, "that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call they of his household? Fear not them therefore; for there is nothing covered that shall not be revealed; nor hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." [Matthew 10:25-28.]

There should be no reluctance on the part of man to make known the truth of the word of God because his neighbors are not pleased with his difference of opinion. This will be a trial of faith, and there will be a temptation to shirk responsibilities because the duties presented are not agreeable. But because your

neighbors choose to stand with those who do not love God with the whole heart, but selfishly serve their own interests, is that sufficient reason why you should do the same?

When the invitation is given, Come for all things are now ready, will you say, “I cannot come to the gospel feast. I cannot heed your invitation. My neighbors will think me foolish, and will ridicule; and I cannot bear ridicule. I must not displease my neighbors. I must attend to my farm. I must work on the Sabbath. I must hire men to work for me on the Sabbath. If I keep the commandments of God, I cannot be in harmony with my neighbors.” When the gospel invitation is thus slighted—an invitation purchased at the cost of the life of the Son of God—Jesus says, Those who have despised My offer shall not taste of My supper. [Luke 14:16-24.]

The Lord is sending an invitation in this our day. Who will gladly accept it? Who will venture to refuse?

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.” [Isaiah 8:11, 12.] What is their fear? It is that, if they obey the commandments of God, they will be despised and ridiculed; if they come out from the world, they will be left to suffer want. Such a fear reveals a manifest unbelief in Him who provides all our blessings. He sends the showers upon our lands, He permits the sun to shine, that vegetation may flourish. One word from God could withdraw the rain and cut off our supplies of food. With locust and pestilence He could destroy our crops. He has borne long with the perversity of men, but He has their deeds written in the books of heaven, and He will repay.

Through His servant Isaiah God says, “Bind up the law, seal the testimony among my disciples.” “And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. ... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [Verses 16-18, 20.]

Ms 10a, 1898

The Necessity of Establishing Schools

February 1, 1898

The inquiry has been made, “If the end of all things is at hand, why are you making such large preparations for schools?” It is for the very reason that the end of all things is at hand that we are investing means in school buildings. We desire to call the youth away from the cities, where Satan has wrought upon the minds of men under his dominion and power to work against everything in the line of reform. We would warn them of the nets which Satan has spread to entangle the feet of the unwary. In the fear of God we would seek to present those things which will draw their minds to things of heaven instead of man-made theories, traditions, maxims, and customs. As co-workers with Jesus Christ, we would draw them away from the world, and prepare methods of instruction that will place them in the channel of light.

We cannot possibly do this in our cities. We do not come to Cooranbong because we expect to find perfect men and women here, but we come that we may locate our school where temptations will not be so great and so numerous as near the large cities. Here we may appeal to minds and hearts upon which Christ and heavenly intelligences are moving, to turn them from unrighteousness and transgression and every evil indulgence.

And we believe that we shall have success. We do not expect to see in every case that which will make our heart rejoice and cause joy among the heavenly angels. We are sorry there are tempters who, by precept and example, work in Satan's lines to confuse minds and encourage poor, weak, sinful souls to dishonor God and ruin their own souls. But we shall not give up the work.

We are living amid the perils of the last days, and we want our minds so occupied with eternal realities that they will have a bearing on our life practice. Individually we need to be under the control of God. We must not take ourselves out of the hands of God to encourage our old dispositions and tendencies that will corrupt our life and character and, by our own perverse spirit, help Stan to dishearten God's workmen.

The matter of food needs careful attention. The preparation of food to gratify the taste is laying the foundation for dyspepsia. The less complicated our food is, the less labor it will require to prepare, the less expenditure of strength and time will it take, and the better will it be for parents and children.

Those who indulge in the use of tea and coffee are putting a cup to their lips which is a warring element against the soul. Its influence is injurious. The indulgence of these things excites the nerves to undue activity, and this is always followed by peevishness. The excitement it produces is followed by clouds and depression.

Thus it is with every narcotic. Tobacco is a slow poison. How much harm it does the entire being is not, and never can be, realized until it is entirely discarded. There is no soundness in the nerves, nor health in the bones. This evil leads to the use of wine and strong drink, and thus step by step the entire being is deranged, and man cannot give to God perfect service. Sin in eating and drinking is like a malignant poison, affecting every nerve and muscle of the human body. There is not a single organ but is injured through these unsanctified indulgences.

And these hurtful things create and influence that retards a healthful experience in religious things. The moral health suffers. Iniquitous practices prevail and weigh down the spiritual health. The passions are stimulated to excessive activity. The married life is so profaned that thousands upon thousands sacrifice their vital forces upon the altar of lust. The whole being is degraded until it is impossible for truth to be received into the soul temple.

This is just as Satan designed it should be, that the understanding might become darkened, and the spiritual vision so blurred, that truth could not be recognized. If habits of self-indulgence are continued, the most earnest warnings and messages of God will have no effect.

A powerful influence is at work to make the truth of none effect. Men are in carnal security. They have their lamps as had the wise virgins, but they have not the oil of grace in their vessels with their lamps, and when the bridegroom comes, they will find themselves unready. The whole soul is sick beyond remedy, and they find too late that they have a diseased character.

Men need to wake up on this subject. Says the apostle, “If ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.” [Romans 8:13.] To live after the flesh is to allow the sensual appetites to rule the being. “In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” [Ephesians 2:2.]

“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in times past, that they do such things shall not inherit the kingdom of God.” [Galatians 5:16-21.]

Let everyone who has had the light of truth shining upon his pathway, purify his mind by obedience to the truth. Nothing but the life-giving power of the gospel can remedy souls enfeebled by selfish, degrading passions. The aid of the Great Physician is needed to restore the moral image of God in man. The healing fountain is opened before humanity. There is help for every one in God, and all must lay hold of that help. All the quickening, life-giving power of the Holy Spirit is needed.

There is great need of taking heed to the warnings of God. There are many, very many, who have chosen their own ways, and are filled with their own devices. Their perceptions are clouded, their minds delight in their abominations. While cries of distress arise on every hand there is heard the cry of vanity and variety from every class of society. This continual chase after pleasure reveals a longing for something to satisfy the cravings of the hungry soul. But that which absorbs the mind in these last days is not satisfying. Men spend their money and feed their souls on that which is not bread. Nothing but the bread of life will satisfy the hunger of the soul.

Those who drink deep a the fountain of selfish pleasure are often deceived. They mistake hilarity for strength, and when the excitement ceases, their inspiration ends, and, disappointed, deceived, deluded, they are left deep in despondency and despair. O, what madness, what folly it is to trifle with one’s soul! “Wherefore,” says the prophet, “do ye spend money for that which is not meat, and your strength for that which satisfieth not. Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” [Isaiah 55:2.]

Here we have wise counsel. Will we heed it? Here is healed what is the sustenance of the soul in pursuit of immortality. Will we hearken unto God? The Word of His grace is the manna from heaven to all who

will eat of it in faith. In Christ Jesus is fulness of joy. “They shall be abundantly satisfied with the fatness of thy house: thou shalt make them to drink of the rivers of thy pleasure.” [Psalm 36:8.]

The world, under Satan’s training, has become qualified to do the work which he has purposed—place rebellion on the judgment seat, and summon the Creator of the heavens and the earth to be judged according to man’s judgment. Satanic agencies confront God with the will of man. In the last great conflict, men will attempt to array God before their judgment seat, and pronounce sentence against Him, judging His law by the standard of the world. But the supreme Ruler will judge every man according to his works. All heaven has been watching for this movement. Then every one will have an opportunity to choose on whose side he will stand.

Every one is working out his own destiny at the present time. God brings the light of His Word before the world, but there are those who will choose rebellion rather than obedience, and this decision will be for all time. The sinner voluntarily turns from a “Thus saith the Lord” to the deceiving representations of Satan. Has not God spoken? Has he not presented before human minds the motives that are to bear upon human hearts? In their resistance, they are rebelling against the word and power and authority of God, saying, “We will not have this man to reign over us.” [Luke 19:14.]

And you are taking sides. A reward is offered you if you are obedient—connected with God as His sons and daughters. On the other hand is presented the judgment scene. When the Son of man shall come in His glory and all the holy angels with Him, the judgment will sit, and the books will be opened, and everyone will be judged out of those things that are written in the books. “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 shall set the sheep on his right hand, but the goats on his left.” [Matthew 25:32, 33.] Have you no dread of being placed with the first great rebel?

It is because of the great temptations offered to the youth in their associations, that we have had urged upon us the necessity of withdrawing from the city, and opening a way that the youth may have an opportunity to employ their time in physical and mental culture, that they may avoid the infatuation that is causing men to gratify their desire for pleasure, and in thus doing opening the door to Satan’s temptations.

The world is to be again destroyed as before the flood, not by water, but by fire. We read the Scripture, “As it was in the days of Noah, so shall it be when the Son of man is revealed.” [Luke 17:26, 30.] Fathers and mothers must awake to their responsibilities, lest by their own course of action they encourage rebellion in their children. We feel to the depths of our being the peril that meets us in these last days. But the Lord sees, He understands all our necessities.

These are the motives we have in working to bring all we can to Jesus. We are anxious to establish our school, that all who wish to become students may have an opportunity. Left to yourselves, you will never exercise your reason correctly. But the Lord will not leave you to yourselves. He follows you by His Holy Spirit. He thrusts the subject upon you. Is it unpleasant to you to be urged to come and put forth every effort? We do not ask those to come who feel they have no need. We want those who feel their great necessity, and who desire to be workers.

Ms 11, 1898

The Word of God as a Study Book

June 29, 1898

How much the student of nature can learn of God if, at the same time, he will become a student of the Word. If we heed Christ's words of invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] If we will come to Him with contrition of soul, and receive Him as our personal Saviour, we shall have our faith strengthened. The promise is, "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name." [John 1:12.] If, with the Word of God our hearts, we go forth to break up and cultivate the soil, we shall find our hearts softened and subdued by the Holy Spirit of God. Our minds will be open to the teachings of God in the natural world. We shall be the better prepared to study.

God calls for whole-souled consecration to His ways. It is not for you, students, to follow your own inclinations and pleasures and tastes. Your highest powers are to be carefully cherished. Show respect for the principles of your teachers. God has made them His instruments, and you are to remember that the Lord is sending light through them to you. There is but little reverence in our world, and you, as students, are to act up to the highest standard of duty in the fear and love of God. When the student fully realizes that it is Christ whom he must honor, that Christ is to be his Guide, his Counsellor, in everything he undertakes, that He alone can give a fitness for work in any position, that it is He who restores the moral image of God in man; when he understands that the very image, the character of Christ is to be reflected in man, every talent will be a power for good.

Our talents are lent us of God for use, not to be perverted or abused; and when we use these gifts to the glory of God, He will increase them, that they may operate in a wider sphere. The injunction of the Word of God is: "Work out your own salvation with fear and trembling: for it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] God and the human agent are to co-operate. Man is to work out that which God works in. He is to use the knowledge he has gained, not only in improving the opportunities that are thrown in his way, but, with a settled conviction of duty seek to use his knowledge and influence in any channel, to the end that he may gain more by their use. He who would become an all-round man will find openings every where, while the privilege of being a learner may continue throughout his life.

The physical powers must be employed by those who wish to preserve their consecration to the service of the Master. A great deal of energy is to be brought into active service and turned to the very best account. But if men move inconsiderately, this energy runs to waste. The moments are freighted with eternal consequences, and we have no right to squander them. Our time belongs to God. Our talents are to be used and improved, that they may do the work of God.

It is a most difficult task to get away from old customs and established ideas. But the Lord would have every idea that is false put away from teachers and students. In long periods of study a loss is sustained that but few realize; that which is crowded into the brain is of no advantage to the students. Yet the students suppose this to be all-sufficient for them. After a few years of study, students are sent from school with their diplomas, as men properly educated. In too many cases this is nothing more than a farce; but it will continue until principals and teachers receive an outpouring of the Holy Spirit as did the disciples on the Day of Pentecost.

The philosophy of common sense is of far more consequence to the youth than the study of Greek and Latin. The brain is used too much like the abused stomach. It receives a great amount of food which it cannot take care of, and the result is that Satan comes in <with his temptations and sows the seeds> and causes ideas of infidelity, which the students have received from their study books in school education, to become a matter of great interest. A bewitching power holds the intellect, and works it until it becomes a <fruitful field of tares, a> curse in the place of a blessing.

There is a higher education to obtain. “This is life eternal,” said Christ, “that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] Teachers need to climb the ladder heavenward instead of remaining on the plain. They are to teach the students that the knowledge of God in everything, that human wisdom is foolishness. The influence of Bible example is to be studied, and carried into the daily life. This will be a power for good. The example of the Saviour is to be presented constantly as a line of study. He is to stand above the highest earthly authority.

I call upon our school faculties to be philosophers, to work on a higher plane in educational lines. Let Christ be your standard. We have a work to do to purify our facilities for education of all dross. Do not dishonor God by addressing ministers as “Reverend.” No mortal man has any right to attach this to his own name, or to the name of any other human being. It belongs only to God, to distinguish Him from every other being, however highly exalted he may be in the world. Those who lay claim to this title forego God’s holy honor, and take it to themselves. It pains my heart to see this word attached to the names of men. They have no right to the stolen word, whatever their position may be. The word “reverend” is only used once in the Bible, as attached to the name of any person, and then it is applied to God. “Holy and reverend is his name.” We dishonor God when we use this word where it does not belong.

Our students need lessons that they have not yet received. There must be no letting down of the standard as to what constitutes true education. It must be raised for above where it now stands. It is not men whom we are to exalt and worship; it is God, the only true and living God to whom our reverence and worship is due.

All the studies given to our youth should be of that character that will make them the most successful in the service of God, and such as will enable them to follow in the footsteps of Christ. Study the life of Christ. Follow Him from the manger to Calvary. Act as He acted. The great principles which He maintained, you are to maintain. Your standard is to be the character of Him who was pure, holy, and undefiled.

“And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.” “And he went down with them, and came to Nazareth, and was subject unto them.” “And Jesus increased in wisdom and stature, and in favor with God and man.” [Luke 2:40, 51, 52.] Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of this age, who know not God, nor Jesus Christ whom He has sent. Jehovah, our Father, and His Son Jesus Christ are alone to be exalted. The knowledge of God is eternal life to those who receive it. His holy banner is to stand elevated above all the greatness of the greatest men, above all the honor and glory of the world.

The cross of Christ, teach it to every student over and over again, for Satan is ever on the watch to catch away the seed sown. The cross of Christ, how many believe it to be what it is? How many bring it into their studies, and know its true significance? Can there be a Christian in our world without the cross of Christ? Then keep it held up in your schools as the foundation of all true education. Said Paul, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” [Galatians 6:14.] Let the teachers, from the highest to the lowest, understand what it means to glory in the cross of Christ. Then by precept and example they can teach their students the advantages it brings to those who bear it in self-denial and humility.

Educators who will not work in these lines, are not worthy of the name they bear. Teachers, turn from the examples of the world, cease to extol the professedly great men, turn the minds of your students from the glory of everything save the cross of Christ. That cross is to be bravely and manfully borne. Christ declares, “He that will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] And to all who will lift it and bear it after Christ, the cross is <to them> a pledge of the crown of immortality <which they shall receive,> that can never fade away.

The cross of Christ is to be exalted. The crucified Messiah must be the central point of all Christianity. The greatest and most essential lessons for students and teachers to obtain are those which will point them to straight paths, which lead, not to the world, but away from the world to the cross of Calvary.

This is the highest science that we can learn—the science of salvation. The cross of Christ, rightly regarded, is true philosophy, pure and undefiled religion. It is eternal life to all who believe. By painstaking effort, line upon line, precept upon precept, here a little and there a little, teachers should impress upon their students that the cross of Christ is just as nigh them and should be as perfectly understood by them as it was by Paul, who could declare, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” [Galatians 6:14.]

For fallen man Christ was crucified. But to many who call themselves Christians this event is nothing. They deny the cross of Christ. They know it not; they glory not in it. They admit that Christ died on the cross, but because there is a crucifixion for them to experience, they will not receive the lessons that lead to self-denial and self-sacrifice. They are Christians only in name. The central point of their faith is not a risen Saviour who brings to all who receive Him the privilege of being sons and daughters of God.

“Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” [Acts 3:19-21.]

Let the students in our school learn that the only safe ground for them to glory [in] is that which faith and obedience has made possible for them, and which will open to them the gates of the city of God. Christ is to be set forth among us. All that was lost in Adam, the cross of Christ restores to the believing student.

If teachers do their duty, they will educate from the Word of God how to form characters fitted for the country we are seeking. Let them study the Scriptures. Then their testimony will be:

“For me, Lord, for me, Thou was fastened to the cross. Thy life was given for me, that I might have eternal life in Thy kingdom. I will look to Thee for my salvation. I will cleanse myself from all filthiness of the flesh and spirit, perfecting holiness through Thy grace and in Thy name. Thy blood alone can cleanse me from all sin. It speaks to me better things than that of Abel. Thy suffering becomes to me wisdom and righteousness and sanctification and redemption. God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

Ms 12, 1898

A God-given Work

February 9, 1898

The Lord God of heaven has never left the world without a witness. He has a care for those who love and fear Him, who have a conscientious regard for His requirements. “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.]

Abundant resources, both divine and human, have been opened before the church of God; but sadness comes to my soul as I see her make such little advancement, and send forth her light in such feeble rays. She does not fulfill her God-appointed mission. “Ye are the light of the world,” said Christ, “a city that is set on an hill cannot be hid.” [Matthew 5:14.] While surrounded by the moral darkness of this degenerate age, the light of the Christian should increase in power and dispel the darkness that Satan is crowding in upon the world. But this light has grown dim. There should be something more than a mere profession. It is genuine piety that distinguishes the children of obedience from the children of disobedience. But the Christian zeal, earnest self-denial and self-sacrifice, of God’s people have not been in proportion to their resources, opportunities, and privileges. The voice of God is heard, saying, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” [Isaiah 60:1.]

There will be no retrograding on the part of those who make the Word of God their daily guide. The apostle Paul declares, “I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek: for therein is the

righteousness of God revealed from faith to faith: as it is written; The just shall live by faith." [Romans 1:16, 17.]

Men are to enter into moral co-operation with God. The feeblest child of God has his appointed work. It is because there are so large a number who are not doers of the words of Christ, that there is not greater progress and growth among the individual members of the church. Many do little else beside study their own pleasure and convenience. They accommodate their surroundings to gratify their own likes and dislikes. There are others who, because they cannot lay hold of the larger work, which is pleasing to self, will do nothing. The duties which look commonplace and cheap to them, and which lie directly in their path inviting their attention, they neglect.

If these persons loved God supremely, and their neighbor as themselves, they would take up these little duties by which God designs to test their fidelity. By seeking out their friends and devising some plans by which they can reach their minds and hearts, by seizing the opportunities of doing good which lie within their reach, in having an eye single to the glory of God, and walking in the light of the Word of God, they would keep their souls warm.

Satan will bring in all manner of excuses whereby he may blind the understanding, that we may not see the work about us; but the work is there, and we must be faithful in the service of God. "What shall we say then to these things?" says the apostle, "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Romans 8:31, 32.]

The Word declares of Abraham that he "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed unto him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to him it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead." "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." [Romans 4:20-24; 15:4.]

Have these lessons, inspired of God, been a part of our education? Has this Book been delivered to our children and youth as God designed it should be? The Word of God is the Book that will make men wise unto salvation, and yet it is placed in a corner. It has not been honored above every other book in the education of the children and youth.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them: for God hath showed it unto them. For the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened." [Romans 1:18-21.]

In these words, Christ describes the authors of those books that have been introduced into our schools. Such men as Voltaire, Hume, Rousseau, and Byron, were under the training of Satan, and those who open their doors to admit as their study books the works of these men who have sown the seeds of infidelity broadcast over our land, who were under the training of the great enemy of God and man, the acknowledged leader of the principalities, the powers, and the rulers of the darkness of this world, accept their authority as a power in the education of the youth. The Word of God, the Manna from heaven, is regarded as unessential.

Mark the words of inspiration, “The invisible things from the creation of the world are clearly seen, being understood by the things that are made.” [Verse 20.] Nature and the Word of God are the books furnished for our educational work.

The student of the Word of God will see a wide field in which he can work. Much good has often been done through the humble service of the apparently weakest child of God. The King of Glory as a babe in Bethlehem could only represent the babe in its mother’s arms. In childhood He simply did the works of an obedient child. He obeyed the will and wishes of His parents, His works corresponding with the ability of a child. This is all that children can do, but they should be educated to do this in a manner that will make them a blessing in the home. Christ was subject to His parents. This was His missionary work in the home life, and through His right course of action His wisdom and ability was constantly increasing. It is written, “And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.” “And Jesus increased in wisdom and stature, and in favor with God and man.” [Luke 2:40, 52.]

It is sad to see parents, by their waning piety and lack of devotion to God, lose all sense of their high responsibility to educate and train their children patiently, thoroughly, prayerfully, pleasantly leading them into safe paths, and teaching them the way of the Lord. Business cares, worldly customs, maxims, and fashions, should not absorb the mind and time of the parents to the neglect of their God-given duties to their children. It is in childhood and youth that instruction should be given. The children should be educated for usefulness. They should be taught to do those things that are needful in the home life; and the parents should make these duties as pleasant as possible with kindly words of instruction and approval.

It is the work of the parents to restrain and guide and control. They cannot commit a worse evil than to permit their children to gratify all their childish wishes and fancies, and leave them to follow their own inclinations; they cannot do them a greater wrong than to leave upon their minds the impression that they are to live to please and amuse themselves, to chose their own ways, and find their own pleasure and society, and in giving them money to spend according to their childish wisdom. Children are the heritage of the Lord, and parents are not to feel at liberty to govern them as they please just because they have brought them into the world. The youth need parents who will educate and discipline them, correct their wrong habits and inclinations, and prune away the evil tendencies.

We need in our churches youth who are working upon the Christian endeavor principles; and the beginning must be made at home. The parents, who are the responsible agents in the home life, are to

set the example. They should learn their lessons of duty and obedience to God's requirements, and then educate their children in the same profitable obedience. They should consecrate themselves entirely to God. Themselves imbued with the missionary spirit, they can train their children to be God's faithful soldiers. This service is to be made the first consideration.

And as parents do this work for their children, they, in turn, will repeat the lessons they have learned from father and mother. They will take their home education into their school life. Thus the divine influence of the home reaches beyond its immediate circle, and, as the leaven in the meal, leavens other homes with the principles of righteousness. This is the highest kind of home missionary work that can be done.

To parents who have begun their training wrong, I would say, Do not despair. You need to be soundly converted to God. You need the true Spirit of obedience to the Word of God. You must make decided reforms in your own customs and practices, conforming your life to the saving principles of the law of God. When you do this, you will have the righteousness of Christ which pervades that law, because you love God and recognize His law as a transcript of His character. True faith in the merits of Christ is not fancy. It is of the highest importance that you bring the attributes of Christ into your own life and character, and educate and train your children with persevering effort to be obedient to the commandments of God.

A "Thus saith the Lord" should guide you in all your plans of education. Never let your children hear from the lips of their parents an irreverent expression. Never let a harsh, passionate word escape your lips. Children do not always discern right from wrong, and when they do wrong, they are often treated harshly, instead of being kindly instructed. For generations back parents have perpetuated the practices that exist in the home life today. The fitful, coarse, uncourteous practices are carried by the children to their own children, and thus the evils of the mismanagement of the parents testify against them from generation to generation. It is because of this that iniquity abounds to such an alarming extent, and in the judgment a terrible picture will be presented before the unfaithful parents. The long line of neglected duties, with all their weight of evil, stand registered against them.

Let there be a deep and thorough repentance before God. Commence the year 1898 by earnestly seeking God for grace, for spiritual discernment to discover the defects in the work of the past. Repent before God for your neglected work as home missionaries.

The father is priest in his own household, and his business, whatever may be its character, should not lead him to neglect the work that rests upon him as the educator of his children to keep the way of the Lord. Morning and evening worship should be considered of the first importance in the family. Let the family meet together and unite in offering to God supplications and prayers with thanksgiving. It is your privilege, parents, to make these seasons the most interesting of the day. Select such Scriptures as can be understood by the children and youth. Read a few verses, and make them plain to their young minds. Then seek the Lord fervently. Train yourselves to pray with fervor. Do not be tedious. By your own example teach your children to pray with clear, distinct voice. Teach them to lift their heads from the

chair, and never to cover their faces with their hands. Thus they can offer their simple prayers, repeating the Lord's prayer in concert. The Lord would have His service intelligent and profitable to all.

Family worship should not be governed by circumstances. You are not to pray occasionally, and when you have a large day's work to do, neglect it. In thus doing, you lead your children to look upon prayer as of no special consequence. Prayer means very much to the children of God, and thank offerings should come up before God morning and evening. Says the psalmist, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." [Psalm 95:1, 2.]

The Lord has committed a special work to parents, the importance of which they but faintly sense. They are to follow the teachings of the Word of God. At the birth of every child, they are to hear the voice of God speaking to them "Take this child, and train him for me." The work of education is to be entered upon in babyhood. It is to continue through childhood and youth. Parents need to awake from their deathlike slumber in regard to their responsibility. Make straight paths for your feet, upward and onward, from faith to faith, that you may lead your children in safe paths.

In failing to train their children to keep the way of the Lord, to do those things which He has commanded, parents neglect a solemn duty. It is not the will of the Lord that children shall be rough, coarse, uncourteous, unthankful, unholy, disobedient, lovers of pleasure more than lovers of God.

Children derive their life and being from their parents; but God, through His creative power, has given the parents life. Man is the acting agent, God is the lifegiver. Let this be remembered. Our children are not to be treated as though they were our personal property. They are the heritage of the Lord. They are embraced in the great redemption plan, and God has committed to parents the work of bringing them up in the nurture and admonition of the Lord, doing their work for time and for eternity. If this solemn work is neglected, it will testify against the parents, not only in this life, but at the judgment seat of Christ.

Here is your work, parents. You cannot serve God and Baal. Christ is not divided. He is a whole Saviour to save you and your children. The world is not to be your standard. The world is under the leadership of the prince of darkness, and you are not to consider it your duty to practice that which it exalts and prescribes. God's world is to be your lesson book. Your work is to be done in His way, according to His will. He will co-operate with the parents who love and fear and honor Him, who respect and obey His commandments.

It is no marvel that society is as it is—forgetful of God, desiring not to know His ways, but anxious only to follow the imaginations of their own hearts, for professed Christians themselves do this to a large extent. In our large cities generally, the simplicity of true godliness is a thing of the past. It is considered altogether too old fashioned to train children to walk in the narrow path of obedience, purity, and holiness. Many parents profess to serve God, but their works testify that they serve the god of mammon.

To compete with their neighbors and church members in matters of dress and display is the sin of many parents in this degenerate age. They are filled with vanity, and educate their children for the world. They themselves are influenced by Satanic agencies. And what can be expected of their children? They infuse into them their own spirit, their love of the favor of the world. Their desire is not for Christlikeness, but for conformity to the world. They mold their families after the world's standard. In the place of partaking of the divine nature, they practice Satan's deceptions. They have a form of godliness, but in the home they wield a mysterious power to the ruin of their children. What an account will these unfaithful parents have to settle in that great day when every case shall be decided. And if such an evil goes forth from parents whose names are registered on the church books, what an influence must pervade the worldling, who has no connection with God's people.

Will not true Christian parents arouse? If they will seek God with the whole heart, and become partakers of the divine nature, they will have a power in the home entirely different in character from that of the hypocritical professor. The spirit of Christ will be in them as a well of water springing up into everlasting life. An abiding Christ will be revealed in spirit, in actions, and in words. The parents who realize their responsibility before God will educate their children in the knowledge which God has abundantly given by His Holy Spirit. They will bring into their daily life and character Christ's love, His purity, His patience, His meekness and lowliness of heart. They will manifest His perseverance and integrity, His zeal in representing the character of God.

The intellect and affections are to be guarded, educated, molded, fashioned in accordance with the Word of God. The moral sentiments are to be carefully developed. This is your work, parents. You are to develop the characters of your children in harmony with the Word of God. Parents are responsible for this work entrusted them of God. It is to come first, for eternal interests are involved. This work is more essential than the cultivation of the farm. Character building is far more essential than the work of beautifying your homes or prosecuting any trade that you have acquired.

Every child brought into the world increases the responsibility of the parents. They are to mold and fashion the character after the divine model. Their dispositions, their tendencies, their traits of character, are to be studied. Very carefully should the discriminating powers of the parents be educated, that they may be enabled to repress the wrong tendencies and encourage right impressions and correct principles.

Violence or harshness is not required in this work. Self-control must be cultivated, and leave its impression on the mind and heart of the child. Selfishness and self-indulgence must be weeded out of the character. Keep ever before your children Bible requirements. Unite them with yourselves in every work of kindness and tender regard for the suffering and destitute. In their earliest years they can be your little helpers in domestic duties and in benevolent enterprises. Self-denial and self-sacrifice for the good of others will be a safeguard against all extravagance, all reckless use of money for selfish gratification.

This work, parents, rests upon you with solemn, sacred force. You cannot evade or ignore it if you would. Bring no more children into the world than you can properly train to become members of the

royal family, children of the heavenly King. God-fearing, God-loving principles are to be brought into your own life. As parents, all your efforts should go to perfecting a Christian character, that you may be a proper example to your children, that may have respect and confidence in your judgment and in your piety and devotion. Ever be before your children just what you would have them be. From their earliest years, train them to be missionaries. Show your firm reliance upon God, and at all times education and train them to love and fear to offend their Creator, to obey God in keeping all His commandments.

Watch and pray. Study ways and methods by which you can enable your children to grow up to trust and believe in God as their very best Friend. Present before your children the instruction given in the 119th Psalm. Take this precious lesson, and read it with tender, softened hearts. Encourage your children to commit the same to memory, especially the first sixteen verses.

“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.

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O, let me not wander from thy commandments. Thy word have I hid in mine heart that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.” [Verses 1-16.] The Word of God abounds in precious jewels of truth that need to be brought forth from the casket and presented in their true luster.

You may think, parents, that you have not time to do all this, but you must take time to do your work in your family, else Satan will supply the deficiency. <Cut out everything else from your life that prevents this work from being done,> and train your children after His order. Neglect anything of a temporal nature, be satisfied to live economically, bind about your wants, but for Christ’s sake do not neglect the religious training of yourselves and your children. Your children are the heritage of the Lord, to be brought up in His nurture and admonition. In the Word of God you have a treasure house from which to draw. In that word, you are, as Christians, to consider yourselves furnished for every good work in the domestic nurture and piety of your children.

Consider the family institution a training school, preparatory for the performance of religious duties. Your children are to act a part in church capacity, and every power of the mind, every physical capacity, is to be kept strong and active for the service of Christ. They are to be taught to love truth because it is truth; they are to be sanctified through the truth, that they may stand in the grand review that shall take place, erelong, to determine the fitness of each to enter the higher school and become a member of the royal family, a child of the heavenly King.

Fathers, mothers, awake to your God-given responsibilities. Let your lamp be trimmed and burning, that it may shine in clear and distinct rays in the home circle. And it will reach beyond the home to your neighbors. It will shine in the school life; it will bless all who come within its radiance. The father is to represent the divine Lawgiver in the family. <He is to be the house-band.> He is to be a laborer together with God to carry out His gracious designs. He is to make it the great burden of His life to establish upright principles. By teaching his children habits of obedience, by asserting his authority in the home life, he can educate them to yield obedience to their heavenly Father.

Of Abraham God said, "I know him, that he will command his children and his household after him, to keep the way of the Lord, to do justice and judgment." [Genesis 18:19.] This means earnest work in the home. And in this work angels of God co-operate with the parents. The beams of the Sun of Righteousness will so brighten the way that the rough place will be made smooth.

It is because parents have neglected to purify the precious material in their children that the world is as it is today. They have added to the army of the world. As the result, characters have been formed after the similitude of Satan. But the fires of the last day will cleanse the earth the second time of its moral pollution. Christian parents, will you cherish that faith that works by love, and purifies the soul? If you do this, everything will be gained. The children will be imbued with the spirit of their God-fearing parents. A light will shine forth in the home and extend to others like a heavenly radiance from the throne of God. They will shine with a clear and strong light amid the moral darkness that pervades the world.

Ms 13, 1898

Seed Sown Among Thorns

February 9, 1898

It is a great grief for true hearted souls who love God and keep His commandments, to pass through the experience of seeing men and women apparently taking their position on the Lord's side, and then when some special requirement is presented, which calls for self-denial and self-sacrifice, as the tithing question, becoming offended, and walking no more with Christ, but away from Him. These give evidence that the seed of truth has fallen among thorns, and that the thorns have sprung up and choked it. If these men and women had been truly convicted of sin, if they had allowed truth to cleanse the soul-temple from defilement, the thorns would not have had so favorable a chance. They would have been unable to germinate.

It is not the fault of the Gospel that apostasies occur. Those who apostatize are not truly converted. They have received the truth by halves. The light of truth has not been strengthened by practice, and it is soon quenched, leaving them in greater darkness than before. The seed was sown among thorns. Speaking of this class Peter says, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the

way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." [2 Peter 2:20, 21.]

As men and women hear the truth, it works to cleanse the soul-temple from all defilement. But there are many thorns that spring up to defile, and unless this work of purification advances, cleansing the heart, refining and ennobling the character, old habits, the love of the world, the desire to obtain worldly gain, will reveal themselves. These will develop more and more decidedly, and the gospel seeds will die for want of cultivation. In some hearts the thorns that spring up are love of pleasure and worldly enjoyment. Men may profess to believe the truth, but if the truth does not sanctify them, if they do not gain decided victories as overcomers, these tares will grow.

The warning is given, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." [1 John 2:15-17.]

Cares, riches, pleasures, all are used by Satan as he plays the game of life for human souls. If these tares are not dug out of the heart, they will spring up and bear their harvest. The heart must be diligently searched as with a lighted candle, that all defects may be seen in the light of the law of God, His standard of character. Every briar and thistle must be uprooted as soon as it makes its appearance. If this is not done, men, women, and youth will sell their birthright for some worldly advantage. They may take the name of Christian; they may partially receive the truth.

But the atmosphere surrounding those of the world is more in harmony with their worldly characters than is the atmosphere surrounding those who have separated from the world. Earthly tasks, habits, [and] practices suit their nature better than the sanctification of the Holy Spirit. The thorns in the heart, which were only cut off, not uprooted, grow apace. The tender plant of love for God and for the truth is keep in the shade. The thorns are cultivated until the whole heart is overgrown by them.

Thus the enemy seeks to overcome humanity. And how helpless man is when he places himself in the enemy's hands. The effort that would have placed him on vantage ground he never made. God's call of mercy sounded in his ears, but he did not make decided efforts to obey. Every additional ray of light hardened his heart against increased light. The spell of delay was upon him, and he said to the Spirit, "Go thy way, for this time, and when I have a more convenient season, I will call for thee." [Acts 24:25.] He folded his hands, content that at any time he could, if he chose, obey the call. But if not obeyed, the calls of the Holy Spirit to the soul leave less and less impression. Each may leave some impression, but it is soon forgotten. The next opportunity impressed him less. He felt less inclination to break away from worldly interests. He did not realize the importance of making a change, of heeding the word, "Today, if ye will hear his voice, harden not your hearts, as in the provocation, and in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work." [Psalm 95:7-9; Hebrews 3:7-9.]

The decisions we are now making will decide our destiny for eternity. Shall we not remember that Christ is the One who makes for us the only terms of salvation? Light is given us that we may profit by it. But the Lord does not drive any one into His fold.

God is acquainted with every man. Could our eyes be opened, we would see that eternal justice is at work in our world. A powerful influence, not under man's control, is working. Man may fancy that he is directing matters, but there are higher than human influences at work. The servants of God know that He is working to counteract Satan's plans. Those who know not God cannot comprehend His movements. There is at work a wheel within a wheel. Apparently, the complication of machinery is so intricate that man can see only a complete entanglement. But the divine Hand, as seen by the prophet Ezekiel, is placed upon the wheels, and every part moves in complete harmony, each doing its specified work, yet with individual freedom of action.

To those who have become children of God, Christ says, "Ye are laborers together with God." [1 Corinthians 3:9.] God would make men follow workers with Himself. He would have them use their entrusted powers to impress His character upon all with whom they have any connection. He has given to every man his work, and He will use all who act their part in His great firm to advance His kingdom in this world.

Men add to the good in our world if they are under God's control; but they add to the evil if they are under Satan's control. Man's influence is of value just as far as he is connected with God. As faithful sentinels we are to work for God, watching against the rebel foe. Before God every soul is charged with the responsibility for doing his work for time and for eternity.

If a man acts well his part, throwing his whole energy into the work, consecrating his powers to do God's will, his work will be as enduring as eternity. But if on the other hand, he chooses his own course, and carries out his own will, notwithstanding that he has had the same opportunities and could have called the same power to his assistance, he will be marked as an unfaithful servant. He is in rebellion against God, and in the day of judgment, he will receive a reward in accordance with his work. One man has been wise, laying upon the foundation gold, silver, precious stones; the other has built of hay, wood, stubble. Each will pass through the ordeal. The test will come not as in Noah's day by flood, but by fire.

Each man in this world is charged with his own salvation, which he is to gain through Christ. It is possible for him to do a work as enduring as eternity. If he loses his own soul, he will be charged also will the souls that might have been saved had he used aright his God-given talents. Had he complied with the conditions, had he acted his part by giving God's warning and invitation, had he shown a living interest in the work of God in behalf of the souls for whom Christ paid the price with His own blood, he would have been accounted a faithful steward. In proportion to his faithfulness in co-operating with God would have been his reward.

Just as far as we give ourselves unselfishly to God, so far shall we be honored by God. Those who have been blundering along, making little advancement, may be saved as by fire. They have worked in wrong lines, but if they repent, God will forgive them. Those who have done their best to elevate, purify, and ennoble humanity, who have knit their hearts to the hearts of others, and the hearts of others to God,

will hear the words, “Well done good and faithful servant; ... enter thou into the joy of thy Lord.” [Matthew 25:23.] Their work is imperishable.

Ms 14, 1898

Like Unto Leaven

February 9, 1898

“Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” [Matthew 13:33.]

The lesson here to be learned is that a profession of faith and the possession of truth in the heart are two different things. The mere knowledge of truth is not enough. We may have a knowledge of truth, but the tenor of our thoughts may not be changed. The heart may still be filled with tares. The seed of truth may be sown among thorns. Unless a man has that faith that works by love, and purifies the soul, he is unconverted.

When leaven is introduced into meal, it penetrates to every part, till an entire change takes place. So it is with the work of the Holy Spirit upon the human heart. The truth received and believed introduces new rules, new principles of action into the life. A new standard of character is set up—the life of Christ. Those who thus receive the truth depend on Christ, and they receive more and still more strength, and greater and still greater light. Daily they expel from their hearts vanity, selfishness, self-righteousness. As they receive the Spirit of Christ, light shines from them in clear, distinct rays. They have a solemn sense of eternal realities. There is a renewal of the entire mind and heart. As the leaven introduced into the meal leavened the whole, so the leaven of truth, if introduced into the heart, will absorb to itself all the properties of soul, body, and spirit.

The gospel deals with individuals. Man is of more value in God’s sight than gold or silver. He has more to lose or win than even angels can estimate. The Lord is calling to each individual soul, “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. ... Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon.” [Isaiah 55:3, 6, 7.]

Transformation of heart means an entire change of the entire man. “Except a man be born again, he cannot see the kingdom of God,” Christ declared. [John 3:3.] This change of heart is unseen, for it is an inward work; and yet it is seen, because it works outward from within. Has the leaven of truth been at work in your heart? Has it absorbed the whole heart, the whole affections, by its sanctifying power?

“With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” [Romans 10:10.] Have those who claim to believe the truth ever been convicted of the sin of criticizing, the sin of evil-speaking, evil-thinking? If they refuse to be convicted of these things, tares that will never be killed by the truth will spring up. They will become worse than before they heard the truth.

They may have had great light, as had the Jews in the days of Christ, and yet be nothing bettered by it. The sin of covetousness will bear its fruit.

Every word of unbelief is a tare blade. These tares spring up in the hearts of those who cherish covetousness. If the leaven of truth is allowed to do its work, it will kill these tares. But it is not sufficient merely to cover up these attributes; they must be seen as roots of bitterness, springing up, whereby many will be defiled. The thoughts and the words must be converted.

If the love of God is cherished, it will cleanse the soul-temple from all defilement. God would have our every faculty sanctified and consecrated to Him. But we shall never overcome the wicked one while we retain our narrow ideas of what it means to be a Christian. The good seed cannot thrive among thorns. The work to be done by every soul is to separate from cherished sins.

Christ requires from us more than many are willing to give Him. He gave Himself for us. For us He laid aside His royal robe, and left His kingly crown with His Father, until the time should come for Him to take it again. For our sake He became poor, that we through His poverty might be made rich. When a man is not deceived by Satan's sophistry, when he is fully awake to his own sinfulness, he can appreciate Christ's power to help. And what is Christ?—Just the opposite of all that we are—pure and unselfish, holy and undefiled. He loves His enemies; He is meek and lowly, condescending, patient, just, and true. Ever He manifested entire submission to the Father's will. Goodness, mercy, and truth are the attributes of His character.

The Word of God declares, You must be like Him. The penitent, humble soul sees the contrast between himself and the Saviour. He realizes that he is not prepared to close up his work in this world. He shudders to think of the imperfection of his own life, as contrasted with the character he must have if he sees God.

Our first work is with our own hearts. The true principles of reform should be practiced. The heart must be converted and sanctified else we have no connection with Christ. While our hearts are divided, we shall never, never be fitted for usefulness in this life or for the future life. As intelligent beings, we need to sit down and think whether we are really seeking first the kingdom of God and His righteousness. The very best thing we can do is to think soberly and candidly whether we desire to put forth the effort necessary to obtain the Christian hope and secure the Christian's heaven. If through the grace of Christ we decide that we do, the next question is, What is there that I must cut away from my life in order that I shall not stumble?

"Verily, verily, I say unto you," Christ declared, "he that believeth on me hath everlasting life." "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [John 6:47, 35.] The bread of life that is to be eaten by every individual is the Word of God. It is represented by the leaven in the meal, and is to be introduced into the inner life. Studied and obeyed, it works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that has sprung up in the heart works by love to Christ, conforming every spiritual sinew and muscle to Him. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.

The motto of those who have accepted Christ as their Leader should be, We shall never fail nor be discouraged. If our labor is a lawful undertaking, it must go forward. But we cannot accept as given us of God a work that does not draw us nearer to God. We must always work so as to advance the kingdom of God.

“Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered, and said unto them, He that soweth the good seed is the Son of man.” He came to sow the world with seed of righteousness, goodness, and truth. “The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered, and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.” [Matthew 13:36-43.]

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Nature is the Lord’s lesson book, which He places before us. To the minds and hearts of those whose faculties are quickened to discern their speech, the things of nature speak with nature’s voice. As the seed grows, first the blade, then the ear, and then the full corn in the ear, and the seed of truth grows in the hearts of those who receive it. This is a symbol of the spiritual growth to be made by God’s people. Personal advancement is made by the Christian being a partaker of the divine nature. We are to be born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever.

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In the wilderness the Lord taught His people an important lesson of faith, trust, and obedience. Israel heard the word, “Go forward.” [Exodus 14:15.] Their way lay across the Red Sea, but in obedience they went forward; and the waters receded, leaving a plain path for their feet. And as they stood of the border of the sea they had crossed, they saw their enemies drowned in its waters.

Some time after this their way was hedged up by the king of the Amalekites, who opposed their right of way. This was a grievous hindrance, but the Lord explained it. It is to humble thee, and prove thee, He declared; “to do thee good at thy latter end.” [Deuteronomy 8:16.]

Ms 15, 1898

The Fear of the Lord Is the Beginning of Wisdom

February 10, 1898

It is a great thing to be wise toward God. The fear of the Lord is the beginning of wisdom. This is heart education, and is of more importance than the education gained <merely> from books. It is well and essential to obtain a knowledge of the world in which we live, but if we leave eternity out of our

reckoning, we shall make a failure from which we can never recover. <It will be as the knowledge gained by eating of the fruit of the forbidden tree.>

God would have the mental faculties kept pure and clean. But often too great a variety of food is given to the mind. It is impossible for this to be properly taken care of and used. The brain should be relieved of all unnecessary burden. Only the studies which will be of the most use, not only here but in the future life, which will provide the best instruction for body and soul, will be carried over into eternity.

It is not well to crowd the mind with a class of studies that require intense application and exertion, but that are not brought into use in the practical life. An education of this kind will be a loss to the student, for these studies take away his desire and inclination for the studies which would fit him for usefulness and enable him to fulfill his <appointed> responsibilities <as laborers together with God,> to help those whom he should by precept and example assist to secure immortality, <"by patient continuance in well-doing seek for glory and honor and immortality, eternal life."> [Romans 2:7.]

The study of books written by infidels does great harm. Thus tares are sown in the minds and hearts of students. Yet this is the food often given to the brain, while many have little knowledge of subjects which pertain to eternal interests, which they ought to understand.

The talent of time is precious. Every day it is given to us in trust, and we shall be called upon to give an account of it to God. It is to be used to God's glory, and if we would prolong our lives, if we would gain the life that measures with the life of God, we must give the mind pure food. No time should be wasted that might have been used to good account.

Jesus Christ is our spiritual touchstone. He reveals the Father. Nothing should be given as food to the brain that will ring before the mind any mist or cloud in regard to the Word of God. No careless inattention should be shown in regard to the cultivation of the soil of the heart. The mind must be prepared to appreciate the work and words of Christ, for He came from heaven <to awaken a desire and> to give the bread of life to all who hunger for spiritual knowledge. Inspiration declared that His mission was to preach the gospel to the poor, and to proclaim the acceptable year of the Lord. <His Word> declared that He should set judgment on the earth, and that the isles should wait for His law; that Gentiles should come to His light, and kings to the brightness of His rising. This was the Messenger of the Covenant yet to come, the Sun of Righteousness yet to rise <upon our world.>

Man was formed in the image of God. But Satan worked constantly to destroy the divine similitude. Man yielded to temptation, and God's image was obliterated. Christ put His hand a second time to the work. He would re-create man. When the fullness of time came, God sent forth His Son. Hear, O heaven, and be astonished, O earth! The appointed Instructor appears, and He is no other than the Son of God; His divinity was clothed with humanity.

Christ came to reveal perfection amid the imperfection of a world corrupted by disobedience and sin. The eternal Word appeared in human form, bringing with Him all grace, all healing, all efficiency. He brought with Him the bread of life, which if received will be to man as the tree of life. The inspired Word declares of this Teacher, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise

up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." [Acts 3:22, 23.]

The question of how to obtain a knowledge of God is to all a life and death question. Read Christ's prayer to His Father, intended not merely as an important lesson in education for the disciples, but to come down through all time for the benefit of those who would read the inspired writings. "Father," He prayed, "the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:1-3.]

Christ promised His disciples that He would send them the Holy Spirit, who would bring all these things to their remembrance. "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.]

After Christ's ascension the disciples assembled together. They were of one accord in one place. Every difference was put away, and prayer was offered to God. Thus the disciples prepared for the fulfillment of the promise. They sought God with humility and contrition of soul, that they might be fitted to meet men, and in their daily intercourse speak words that would be helpful and encouraging to each other. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." [Acts 2:3, 4.]

There is a certain experience which we are to gain in the knowledge of where we stand in the sight of God. Our petitions are to ascend to our heavenly Father, that we may know Him whom to know aright is life eternal. Then let time be given to prayer. "Ask, and it shall be given unto you," Christ said; "seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] The Lord represents Himself as waiting to hear the prayer of the contrite soul, and to respond. Isaiah 58:9.

God's children are to practice self-denial. Having a knowledge of God, they are to co-operate with Him in His work. In the fifty-eighth chapter of Isaiah, the work in which every Christian should engage is outlined. <Thus saith the Lord,> "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" [Verses 6, 7.]

Those who do this work show that they have learned in the school of Christ the great Teacher's methods of labor. They have learned to co-operate with Him in wearing His yoke. To all who do this the words are spoken, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst

of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that be of thee shall build the old waste places: 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." [Verses 8-12.]

God's precious promises are full of encouragement. Shall we not believe Him? He cares from all who serve Him, and He will show them His covenant. "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." [Jeremiah 9:23, 24.]

What can the most learned in book lore know aright without a knowledge of the Word of God? Without the education found in the Bible, how shall we reach the next world, where we shall enter the presence of God and see His face? Nothing <of this world's wisdom,> the knowledge gained from books, presents a true and sure foundation upon which we can build for eternity. Nothing but the bread that comes down from heaven satisfies spiritual hunger. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [John 6:33, 63.] As a cheering light this promise shines amid the moral darkness. As we eat the words of Christ we are eating the bread of life, which gives spiritual vitality.

The Word of the only true God is infallible. Infinite wisdom, holiness, power, and love are blended in pointing us to the standard by which God measures character. God's Word so plainly defines the laws of His kingdom that none need to walk in darkness. His law is the transcript of His character. It is the standard that all must reach if they would enter the kingdom of God. No one need walk in uncertainty. No one need venture his soul upon the assertions of priests or rulers, thinking, Conjectures, supposition, and probabilities will be safe enough for me.

The law of God declares that fallen human beings may through Christ's righteousness return to their loyalty. That Christ died to abolish this law is a positive lie of the adversary of souls. "Think not that I am come to destroy the law or the prophets," Christ said; "I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Matthew 5:17-19.]

Adam and Eve failed in the test given them. They transgressed the law of God. The ransom of the human race was appointed to give fallen man a second trial. Jesus pledge His own precious life that men might

be brought back to their allegiance. The law of God is not abolished. It will live through the eternal ages. By Christ's death it was magnified, and sin was exposed in its true light.

What a salvation is revealed in the covenant by which God promised to be our Father, His <only begotten> Son our Redeemer, and the Holy Spirit our Comforter, Counsellor, and Sanctifier. Upon no lower ground than this is it safe for us to place our feet.

Ms 16, 1898

Wholehearted Service

February 10, 1898

"Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause. Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of our salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies, and thy lovingkindness; for they have been ever of old. Remember not the sins of my youth; nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord. ... The secret of the Lord is with them that fear him, and he will show them his covenant. ... Let integrity and uprightness preserve me; for I wait on thee." [Psalm 25:1-7, 14, 21.]

Let this prayer be sent up to heaven. It is of great importance that we know the spirit we cherish when we seek the Lord. We do wrong when we seek our own convenience and personal advantage before the things of God. There is no salvation in any of our acquired possessions, or in our comfortable surroundings. A man is not exalted in God's sight or accredited by him as possessing more goodness or piety, because he possesses earthly riches. Our minds need to be educated, that we may look at things concerning our spiritual and eternal interest in the light of the Scriptures.

The world today takes much satisfaction in talking of the progress of the age. But in this God does not delight. It may be said of the men of this time, as of those before the flood, They have sought out many inventions. In the antediluvian world there were many wonderful works of art and science. These descendants of Adam, fresh from the hand of God, possessed capabilities and powers that we never now look upon.

Men have sought out many inventions; and the great question for the human family is, What is the influence of these improvements and facilities for intercourse, so abundantly provided. The railways, the telegraph wire, and the cables that connect the nations and kingdoms of the earth have not brought the higher world any nearer our fallen world, because men have not kept God's commandments.

Obedience to God's law would bring our world into closer harmony with the heavenly intelligences. The task before each human being is to become intelligent in the things of God, to find the right path, the narrow way that leads through the gate of self-denial into the city of God. The road that leads to perdition is broad and full of human indulgence; but at the end thereof there is no city whose Maker and Builder is God. The road that leads to heaven is narrow, and few there be that find it, for no human

device can make this road smooth or easy. “If any man will come after me,” Christ said, “let him deny himself, and take up his cross daily, and follow me.” [Luke 9:23.] “I am the Way, the Truth, and the Life.” [John 14:6.]

Christ came from heaven to travel in the narrow path, and to pass through the straight gate; and as we follow in His footsteps, we must remember at every step that we are honored. He calls upon us to leave the broad path, and enter the narrow way and the straight gate.

The Lord Jesus Christ is the ladder to heaven. Angels ascend and descend this ladder of shining brightness. God calls upon us to mount this ladder. But we cannot do this if we load ourselves down with earthly treasures. If we gain a genuine experience in climbing, we shall learn that as we ascend, we must leave behind every hindrance. Every one who mounts must place his feet firmly on every round.

Those who travel in the narrow path must daily receive God’s restoring grace. This is given to heavenbound travellers as they become worn by continual conflicts and are tempted to give up progressive movements. If they do not receive it, they faint by the way. Refresh by it, they do not find the road tedious. Thanksgiving and prayer will keep the souls encouraged. Cheerful songs of praise will be heard.

The church is Christ’s instrumentality in this world. By it He seeks to represent the divine character. It is the privilege of each one to show that Christ has not disappointed him, but has given him refreshment by the way. Though we do not all preach the Word, yet we may all engage in ministry. But we cannot teach what we have not experienced. What doth it profit a man if we have faith without works. The faith that works by love and purifies the soul is the only true faith. The faith that does not produce fruit, that does not show inward piety by outward works, that does not reveal the Christlikeness, is a false faith.

God is love. All who possess the Christlikeness will reveal His purity of character. They will be transformed into His image. Their words will not be cheap or common, for their manner of speech is changed. Hasty words of censure, a passionate spirit, are inspired by the enemy. The children of God are patient. They are merciful, even as Christ is merciful. They are full of love, and are kind, pitiful, tenderhearted, but firm as a rock to principle.

“Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.” [Isaiah 43:18-20.] The beasts of the field have been benefited by God’s efforts on behalf of His people; and because of the blessings God has provided, the dragons and the owls have honored Him. “But thou hast not called upon me, O Jacob,” He says; “but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither has thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. ... But thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” [Verses 22-25.]

“Yet saith the house of Israel, The ways of the Lord are not equal. O house of Israel, Are not my ways equal? are not your ways unequal? Therefore will I judge you, O house of Israel, every one according to his ways, saith the Lord. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that diet, saith the Lord God; wherefore turn yourselves, and live ye.” [Ezekiel 18:29-32.]

“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 all my judgments, and do them.” [Ezekiel 36:25-27.]

What is it to serve God? It is to resemble Him in character, to imitate Him. To serve God is to obey Him, to keep His commandments, to make an open confession of not standing under the black banner of the great apostate, but under the bloodstained banner of Prince Emmanuel. Those who serve God are zealous keepers of His Word; thus they show what army they are in.

God asks for the whole heart. Christ made a complete sacrifice in our behalf when He made Himself an offering for sin, and He will accept nothing less than the undivided affections. God is a Spirit, and those who do Him service, who worship Him, must worship Him in spirit and in truth.

“Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. ... And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And we know that he was manifested to take away our sins, and in him is no sin.” [1 John 3:1, 3-5.] Until men see their own defects in the mirror of God’s law, until they see that they must meet that law in character, they will manifest a spirit that is opposed to being led in the way of the Lord. They will not feel it essential to be free from sin. The Son of God came to our world in human form to show man that divinity and humanity combined does not commit sin. He is our Pattern. Through Him we may be partakers of the divine nature, having escaped the corruption that is in the world through lust. “Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him.” [Verse 6.] “Be not deceived; God is not mocked.” [Galatians 6:7.]

Ms 17, 1898

The Work for Today

February 13, 1898

Our Lord Jesus Christ was the Majesty of heaven, yet He came to our world as a physician, a healer of physical and spiritual maladies. What was His work? To do good. “The Spirit of the Lord God 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 4:18, 19.]

The Lord's people are mainly made up of the poor of this world, the common people. Not many wise, not many mighty, not many noble are called. God hath chosen the poor of this world. The poor have the gospel preached unto them. The wealthy are called, in one sense; they are invited, but they do not accept the invitation. But in these wicked cities, the Lord has many who are humble and yet trustful. Many of these the ministers of the gospel know nothing about. The churches do not know them, because there are many professors, but few who minister; but they are the Lord's lights, shining in lowly, miserable places. Patient, meek, gentle, suffering with nakedness, hunger, and cold, they are the Lord's martyrs. Angels visit them, and bear to heaven the record that the Lord's capital, entrusted to human agents, is misappropriated, that the church is guilty of squandering the Lord's means.

It was an insult to God when David numbered Israel. God's rebuke rested upon him; for he made himself as God, as though he could tell the strength of the armies of Israel by their numbers. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." [Zechariah 4:6.] God looks not to the numbers of Israel for the success of His work. His armies number thousands of thousands, and ten thousand times ten thousand. These co-operate with the men who will connect with God to be channels of light.

There are in our cities thousands who have the fear of God before them, who have not bowed the knee to Baal. It is because so many of these are in lowly circumstances that the world does not notice them. But though hidden in highways and hedges, these are seeking God.

It is because of poverty that many are sick, and because of sickness that there is so much poverty. Many in their poverty minister to others. The reward received by these will be proportionate to their willing obedience. Jesus saw how it would be, and He desires His servants to communicate with these suffering ones. The last gospel call is to be sounded, not only in the highways, but in the hedges.

Jesus does not say to the Christian, Strive to shine; but let your light so shine before men, for it is God's gift, that they may see your good works. Never shut in the light God has given you by mist and darkness caused by ill-advised words, an impatient spirit, murmuring or complaining. Wherever you are, let your light shine in clear rays. Do not hide your light under a bushel. You need not make extra exertions to shine, for light from the throne of God will shine.

The reason for this is given in Isaiah, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou

draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not." [Isaiah 58:6-11.]

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] Remove the obstructions, and the Lord's glory will shine forth. "Ye are the salt of the earth," Christ said to His disciples. [Verse 13.] If you are salt, the saving properties are in you. You have that virtue of character that has a saving influence. The light that is in you will shine forth, and dispel the darkness. You cannot help shining within the range of your influence.

Christians have a work to do among the lowly, not merely in relieving their physical wants, but by a true profession of faith in Christ, ministering to the wants of the soul. But because of their unbelief, many professed Christians are in danger of losing heaven. By their own withdrawal from divine wisdom, by their own attitude toward God, they have said, I will not have this man to rule over me. And when as probationers we make this decision, it stands in the books of heaven as the decision for eternity.

The last closing invitation is to be proclaimed in the highways and byways. There is a work to be done in our cities. This work, the medical missionary work, is the work that Christ, the Majesty of heaven, came to this earth to do. There is in the world a multitude of degraded human beings, who have, by yielding in their youth to the temptation to use tobacco and alcohol, poisoned the tissues of the human structure, and perverted their reasoning powers, until the result is just as Satan meant it to be. The faculties of thought are clouded. The victims yield to the temptation for alcohol, and they sell what reason they have for a glass of liquor.

See that man bereft of reason. What is he? He is a slave to the will of Satan. The arch apostate imbues him with his own attributes. He is a slave to licentiousness and violence. There is no crime that he will not commit, for he has put into his mouth that which has intoxicated him, and made him, while under its influence, a demon.

Look at our young men. And I write now what causes my heart to ache. They have lost their will power. Their nerves are enfeebled, because their power is exhausted. The ruddy glow of health is not upon their countenances. The healthy sparkle of the eye is gone. Its luster is lost. The wine they have drunk has enfeebled the memory. They are like persons aged in years. The brain is no longer able to produce its rich treasures when required.

The youth who has made a practice of using tobacco has defiled the whole man. The will has no longer the promptness and force which made him trustworthy and of value before he accepted the enemy's poison. Yet Christ died for him, that through obedience to God's requirements he might receive from the Lifegiver the health and vital energy that would enable him to acquit himself as a man. His mind need not have decayed. He need not have lost the inspiration that comes from God. But when the human agent works in perfect harmony with the destroyer, enervating the sinews and muscles, the fluids and solids, of the whole human structure, he is dulling the machinery through which the intellect works. He is clouding the windows through which he looks. He sees everything in a perverted light.

Men who use liquor make themselves the slaves of Satan. Satan tempts those who occupy positions of trust on railways, on steamships, those who have charge of the boats or cars laden with people flocking to idolatrous amusement, to indulge perverted appetite, and thus forget God and His laws. He offers tempting bribes to allures them, that by indulging wrong habits and appetites, they may place themselves where he can control their reason, as a workmen handles an instrument. Then he works to destroy the pleasure lovers.

Thus man co-operates with Satan, as his agents, his instruments. They cannot see what they are about. Signals are made incorrectly, and cars collide with each other. Then comes horror, mutilation, and death. This condition of things will become more and more marked. The daily papers will relate many terrible accidents. Yet the saloons will be made just as enticing. Liquor will still be sold to the poor tempted soul who has lost the power to stand up and say, I am a man, but who says by his actions, I have no self-control. I cannot resist temptation. All such have severed their connection with God and are the dupes of Satan's deception.

The ships sailing on the waters are commanded by men who use strong drink. The clear discernment that is so important to preserve is beclouded; and Satan and his angels manage the barque. The craftsmen who have ought to do with steamers or vessels should be strictly temperate. They should be men who fear God. Especially should this be the case with the commander. He will not then employ men who have been drugged with poisoned liquor, which works its deadly influence upon nerves and brain.

After a season of intemperance, men have no fear of God. They blaspheme His name. They are wholly given to corruption, as is represented by the inhabitants of the old world, whose imagination was evil, and that continually. How can the Lord send His angels to guard the passengers and crew of a vessel that is in charge of such men? We hear of wreck after wreck, of vessels and steamers going to pieces. Intemperance is largely the cause of this.

Satan has come down to the earth to work with great power. He walks about as a roaring lion, seeking whom he may devour. How does heaven look upon the liquor saloons? How does God regard the men who put the glass to their neighbor's lips, destroying the moral image of God?

Drunkenness, rioting, violence, crime, murder, come as the result of man selling his reason. The numerous holidays increases the evils of intemperance. These holidays are no help to morality or to religion. On them men spend in drink the money that should be used to supply the necessities of their families; and the liquor sellers reap their harvest.

When drink is in, reason is out. This is the hour and power of darkness, when all crime becomes possible, and the whole human machinery is controlled by a power from beneath, when soul and body are brought under the control of passion. And what can stay this passion? What can hinder it? These souls have no certain anchorage. Holidays are leading them on to temptation, for on a holiday many think that it is their privilege, because it is a holiday, to do as they please.

Many voices will be heard, inviting you to wrong. Heed them not. Open the Scriptures, and let God speak to you. The time is now very short; listen to His voice. Prepare to meet thy God. Lay aside every

weight, and the sin that doth so easily beset, and run with patience the race set before thee. What I say unto you, I say unto all, Watch.

The time when Babylon is to come into remembrance before God, when He is to give her to drink of the cup of the wine of the fierceness of His wrath, has come. The Lord will come out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. Who is on the Lord's side? Let them take their position, truly, firmly, and wholeheartedly.

Ms 18, 1898

One That Is Mighty

February 18, 1898

"If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." [Colossians 3:1-4.]

The sincere Christian may indeed grieve as he sees the havoc sin has wrought; but only in a limited sense can the human agent comprehend the sadness of Christ as He looks upon sin as it exists in the human heart, while the sinner, in the place of working to overcome the evil, makes all excuse for it.

How little man has the power to carry sympathy for the many. The mind becomes bewildered in the attempt. One may suffer woe, and another and still another, which we may help to bear; but unless we have special power from heaven, we are robbed of vitality.

Christ alone was able to bear the afflictions of the many. In all their afflictions He was afflicted. He never bore disease in His own flesh; but He carried the sickness of others. With tenderest sympathy He looked upon the suffering ones who pressed about Him. He groaned in spirit as He saw the work of Satan revealed in all their woe; and He made every case of need and of sorrow His own. No multiplicity of numbers distracted Him. No anguish overwhelmed Him. With a power that never quailed, He cast out the evil spirits that possessed mind and body, while the pain of the sufferers thrilled through His whole being. The power of love was in all His healing. He identified His interests with suffering humanity.

Christ was health and strength in Himself, and when sufferers were in His immediate presence, disease was always rebuked. It was for this [reason] that He did not go at once to Lazarus. He could not witness his suffering and not bring him relief. He could not witness disease or death without combatting the power of Satan. The death of Lazarus was permitted that through his resurrection the last and crowning evidence might be given to the Jews that Jesus was the Son of God.

And in all this conflict with the power of evil, there was ever before Christ the darkened shadow into which He Himself must enter. Ever before Him was the means by which He must pay the ransom for these souls. As He witnessed the suffering of humanity, He knew that He must bear a greater pain,

mingled with mockery, that He would suffer the greatest humiliation. When He raised Lazarus from the dead, He knew that for that life He must pay the ransom on the cross of Calvary. Every rescue made was to cause Him the deepest humiliation. He was to taste death for every man.

Christ was strong to save the whole world. He wept at the grave of Lazarus at the thought that He could not save every one whom Satan's power had laid low in death. He had given Himself a ransom for many, even all who would avail themselves of the privilege of coming back to their loyalty to God, He who had given His only begotten Son a sacrifice for sin and transgression.

From the light of His exalted purity, the world's Redeemer could see that the maladies from which the human family were suffering were brought upon them by transgression of the law of God. Every case of suffering He could trace back to its cause. He read the sad and awful history of the final end of unrepenting sinners. He knew that He alone could rescue them from the pit into which they had fallen. He alone could place their feet in the right path. His perfection alone could avail for their imperfection. He alone could cover their nakedness with His own spotless robe of righteousness.

Christ wanted all. He could not endure that one should be lost. O, if the human family could only see the results of sin in the transgression and violence and crime that exist in the world! If they could see the transformation of man from the image of God to the similitude of Satan! Man was created pure and holy, but through transgression he came to possess the attributes of Satan.

In His life on earth, Christ developed a perfect character; He rendered perfect obedience to His Father's commandments. But in coming to the world in human form, in becoming subject to the law, in revealing to men that He bore their sickness, their sorrow, their guilt, Christ did not become a sinner. He was pure and uncontaminated by any disease. Not one stain of sin was found upon Him. Before the Pharisees He could say, "Which of you convinceth me of sin?" [John 8:46.] By actual experience He knew nothing of sin, He stood before the world the spotless Lamb of God. When suffering humanity pressed about Him, He who was in the health of perfect manhood was as one afflicted with them. This was essential, that He might express His perfect love in behalf of humanity.

John pointing to Christ said, "Behold the Lamb of God, that taketh away the sin of the world." [John 1:29.] Of the suffering multitudes brought to Christ it is said, "He healed them all." [Matthew 12:15.] Thus He expressed His love for the children of men. His miracles were part of His mission. He worked a miracle to provide bread for five thousand people, beside women and children. He freed those who were possessed and tormented by demon powers.

We do not read of His administering drug medication. On one occasion He anointed the eyes of the blind with clay, and bade him wash and be whole. There are simple remedies that will relieve the eyes suffering from inflammation; but the instantaneous cure must come by the power of the great Healer. Yet Christ used one of the simple things of nature; and these will often do great good, while they produce none of the effects that are so often felt after the application of substances that weaken and eventually destroy the sight. The sight of the eye is very precious, and the word has come to me that no drug as a remedy should touch the windows of the body. The eye is a delicate organ and should be carefully treated.

In the life of Christ compassion for the suffering was ever manifested. Had all those who claim to believe in Christ followed His example, what a different aspect would our would present today. This work has been neglected by the church; but we thank God that there is an opportunity to redeem the time, to bear the message of mercy in the highways and the hedges. The church has been remiss in following Christ in self-denial and self-sacrifice. She has neglected to reach down to the very depths of misery to which Satan has dragged down those who have listened to his temptations.

But the world's Redeemer is the Restorer. He encircles man with His long human arm, while with His divine arm He lays hold of Omnipotence. He who created man knows just how to rid the human machinery of the clogs which have weakened the action of nerve, brain, bone and muscles, and poisoned the life current flowing through the body. He knows how to speak the word, "Be whole;" and when He has healed the sufferer He says, "Go and sin no more." [Mark 5:34; John 5:14.] He does not specify the particular sin; His word "sin" convicts the transgressor of the sin of which he has been guilty.

Today Christ is feeling the woes of every sufferer. He would bring relief without the use of drugs. When the evil spirit rends the suffering frame, the Saviour knows it is Satan's power, and He feels its curse. When fever is burning up the life current, He takes it all in as though the agony were His own. And He is strong to deliver. Help has been laid on One who is mighty.

Ms 19, 1898

The Unjust Steward

February 18, 1898

The parables of Christ contained great truths, and were spoken to His disciples that they might have their leavening effect. There was no other way in which Christ could present before His followers their true situation. These truths were to be afterward remembered with distinctness, and would be vividly brought to the minds of the new converts whom Christ knew would be added to the church. Christ warned His disciples that the maxims, and customs, and opinions of the Pharisees, like leaven, would mislead these new converts.

In addressing His disciples, Christ spoke to the Pharisees also. He did not give up all hope that they would perceive the force of His words. Many had been deeply convicted, and as they heard the living testimony under the dictation of the Holy Spirit, Christ desired that, if not before His crucifixion, after His resurrection and ascension, they would be converted from Phariseeism and receive the truth.

Pride, covetousness, and exclusiveness marked the characters of the Pharisees, and these attributes were retarding the progress and extension of the kingdom of God. They had tried to bring Christ into disrepute by accusing Him of receiving and eating with publicans and sinners; but the lesson Christ gave was intended to reveal to them His motive in coming to the world. "I came not," He said, "to call the righteous, but sinners to repentance." [Mark 2:17.]

By the parable of the unjust steward, Christ sought to teach the Pharisees that though filled with self-important and self-righteousness they were misapplying the spiritual gifts lent them by God with which

to trade. They were appropriating to themselves that which God had deposited with them, as another's property, for the special purpose of communicating to others. The Lord had chosen them as His people. He had brought them out of Egypt and made them the repositories of sacred truth for the blessing of the world. But His stewards made use of their entrusted capabilities to enrich and exalt themselves.

If they had received the light of truth and been faithful in the service of God, they would have administered to His Son as did the women of Galilee, who followed Him from place to place and ministered to Him of their substance. The Lord was testing and proving the people who, in point of privilege, had been exalted to heaven. But His Son, whom He had sent to them was left to poverty. Christ declared, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head." [Matthew 8:20.]

"And he said unto his disciples, There was a certain rich man, which had a steward: and the same was accused unto him that he had wasted his goods." [Luke 16:1.] The master had left all his possessions in the hands of his steward; but the servant was unfaithful in his business transactions, and his master was convinced that he was being systematically robbed. He determined that he would retain him no longer in his service, and he called for an investigation of his accounts. "How is it," he said, "that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward." [Verse 2.]

With the prospect of discharge before him, the steward saw but two paths for him to pursue. He must either labor, or beg. And he said within himself, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore." [Verses 3-7.]

This unfaithful servant made others sharers with him in his dishonest proceedings. By robbing his master, and advantaging them, he laid them under obligation to him to receive him as a friend into their homes.

"And the Lord commended the unjust steward, because he had done wisely." [Verse 8.] But the commendation of the rich man, was not the commendation of God. It was the worldly-wise man praising the sharpness and not the man who had robbed him.

Christ had just been accused of associating with publicans and sinners; but Christ saw in the publicans the very ones He could help. Among the publican there had been just such a case as was represented by the parable. But Christ saw that their employment was just of that character that would lead them into temptation, and that the first step in the wrong direction would lead them to greater dishonesty and increased crimes. He presented the story of the unfaithful steward as a looking glass. When he saw his position, he made friends of the mammon of unrighteousness; his lord's entrusted goods, given to him to be used for benevolent purposes, he used to secure advantages to himself.

Christ did not commend the unfaithful steward; but He made use of the known occurrence. He would impress upon the minds of His hearers the necessity of all making wise provision for the future. He said, The rich man commended the unjust steward because he had done wisely in making good provision for himself. “For the children of this world are in this generation wiser than the children of light. (That is, Greater wisdom is manifested by worldly wise men in seeking to attain their ends, than is shown by those who profess to be children of the kingdom in securing the heavenly treasure.) And I say unto you, Make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations.” [Verses 8, 9.]

There should be far keener perception on the part of God’s people. Every talent should be brought into exercise that we may obtain a title to the immortal inheritance. “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.” [Ephesians 5:6-8.] “Ye are all the children of light and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober.” [1 Thessalonians 5:5, 6.]

Christ bids us be wise as serpents and harmless as doves. To His hearers He said, “Make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?” [Luke 16:9-12.]

Fidelity depends, not on the amount entrusted, but upon the faithful recognition of our responsibilities and the discharge of our duties. He who exercises his God-given ability to be faithful in the little things will be faithful when larger responsibilities are placed upon him. God’s people are to realize that all they have is lent them on trust to prove them, to see what is in their hearts, to see if they will be faithful with the mammon of unrighteousness. God would know if he can trust them with eternal riches in the kingdom of heaven.

“No servant can serve two masters,” Christ continued; “for either he will hate the one, and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men: but God knoweth your hearts: for that which I highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, then one tittle of the law to fail.” [Verses 13-17.]

Riches are no recommendation to heaven, [but] merciful and loving acts, kindness shown, not only to our brethren but to those not of the faith. The Lord does not estimate man upon a money basis. All the treasure of earth is the Lord’s, and He requires that it be faithfully and economically used. There is need of money to advance the cause of God in various lines. His people are to bear in mind that the King of

glory did not exalt Himself. He did not build for Himself rich habitations. He was not clothed in linen or purple. And yet He was the Majesty of heaven, the King of glory.

Those who claim to be believers, and yet take pride in money and in display, and use God's goods to please themselves, reveal that they are dishonest stewards. The lessons of Christ present general principles. They strike directly against all self-indulgence, all selfish appropriation of the Lord's means. A selfish use of means in this life, proves one unfaithful to God and robs the Lord of the glory that should be reflected back to Him in the relief of suffering humanity and the salvation of souls. Many who are highly esteemed among men but who are carried away by love of self will find at last that they have built their house, not upon the Rock, but upon the sand.

Money is not to be idolized; neither is it to be despised. It is to be used to help the needy. Extravagance, merely for show, is not to be practiced by the people of God. Thank God for riches, for riches rightly used will accomplish great good. Your money invested in the work and cause of God, in the place of being used indiscreetly and selfishly, will make to you friends who will receive you into everlasting habitations. Our means should be carefully invested, that we may bring to our Lord a revenue in return. He has put these talents in our possession to prove us. He wants to see if we will regard them as the Lord's. And if the trial does not spoil the soul and make it proud and covetous, unwilling to place gifts and offerings in the treasury of God with an eye single to His glory, we shall lay up for ourselves treasure in heaven. The riches we have used in the Lord's service will be returned to us again in all their accumulated increase.

Ms 20, 1898

His Wonderful Love

February 18, 1898

This world is a vast missionary field. Christ is the greatest missionary the world has ever known. The wonderful love He manifested in our behalf is without a parallel. Willingly He passed over the ground where Adam fell, redeeming Adam's failure.

Christ is called the second Adam. In purity and holiness, connected with God, and beloved by God, He began where the first Adam began. But the first Adam was in every way more favorably situated than was Christ. The wonderful provision made in Eden for the holy paid was made by a God who loved them. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With everything that Adam and Eve required, they were abundantly supplied.

But Satan came, and insinuated doubts of God's wisdom. He accused Him, their heavenly Father and Sovereign, of selfishness, because, to test their loyalty, he had prohibited them from eating the fruit of the tree of knowledge. Eve fell under the temptation, and Adam accepted the forbidden fruit from his wife's hand. He fell under the smallest test that the Lord could devise to prove his obedience; and the floodgates of woe were opened upon our world. He was furnished with a holy nature, sinless, pure,

undefiled; but he fell because he listened to the suggestions of the enemy; and his posterity became depraved. By one man's disobedience many were made sinners.

When Christ came, He entered a world disloyal to God, a world all seared and marred by the curse of rebellion against the Creator. The archdeceiver had carried on his work with intense vigor, until the curse of transgression had fallen upon the earth. Men were corrupted by Satan's inventions. He had been leading men astray by his false representations of God's character. Claiming [for] himself the attributes of mercy, goodness, and truth, Satan attributed his own attributes to God. These misrepresentations must be met and demonstrated as false, by Christ in human nature.

Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. There is hope for all who will come to Christ and receive Him as their personal Saviour.

Christ, the Commander of all heaven, One with God, clothed His divinity with humanity, that humanity might touch humanity. He humbled Himself, taking up His abode on the earth, that He might become acquainted with the temptations and trials wherewith man is beset. He placed Himself among the poor, that as a human being He might understand their afflictions. Before the heavenly universe, He unfolded the great salvation that His righteousness would bring to men if they would accept it—an inheritance among the saints and angels, in the presence of God.

With His human arm Christ encircled the race, while with His divine arm He grasped the throne of the Infinite, uniting finite man with the infinite God. By transgression the world has been divorced from heaven. Christ bridged the gulf, and connected earth with heaven. In human nature He maintained the purity of His divine character. He lived the law of God, and honored it in a world of transgression, revealing to the worlds unfallen, to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam that through His grace humanity can keep the law of God! He came to impart His own divine nature, His own image, to the repentant, believing soul.

The faith that grasps Christ, and believes in Him will work by love and purify the soul. "If our gospel is hid," Paul declared, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them ... For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:3, 4, 6.]

Ms 21, 1898

"Ye Are Not Your Own."

February 20, 1898

“Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.” [Hebrews 4:1.] “Blessed are they that hear the word of God, and keep it.” [Luke 11:28.] “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.]

The Lord Jesus would have His purchased possession disentangle themselves from everything that would expose them to temptation. We are the Lord’s by creation; we are His by redemption. All our senses are to be kept sharp and keen that we may place ourselves in right relation to God.

The company we choose will be a help or a hindrance to us. We are not to run any risks by placing ourselves where evil angels will surround us with their temptations and their snares. Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish, and he puts his alluring temptations before the soul. He appears as an angel of light, and clothes his temptations with apparent goodness. Our first work is to disentangle ourselves from everything that is in any way calculated to tarnish the soul.

If the Bible is not made our rule of life, our hereditary and cultivated habits and tastes will ensnare the soul. An all absorbing ambition will possess the human agent. But the truth, the Word of God, cannot harmonize with that pursuit. Then the question comes, Which will you choose—the service of Him who loves you, and gave His life for you, or the service of the deceiver? Will you give yourself to the Lord Jesus with the whole mind, the whole heart, the whole soul? God can accept of nothing less. Or will you say, “I will follow my own inclinations; I will gratify my own appetites and tastes, and risk the consequences”?

The soul is of value, and is regarded by God as more precious than gold, even that the golden wedges of Ophir. Christ has given us the estimate He places upon the human soul. Look at His humiliation, His sufferings, His death. Had He studied His pleasure, His choice, His convenience, He would never have left the royal courts of heaven.

God accepts no selfish morality. He cannot bless the man who is filled with self-love, eagerness for display, and applause from human lips that will soon be cold in death. Oh what delusions are captivating human minds, and ensnaring souls! Satan says, I will inspire souls, that they may follow in my lead! I will place them under my control. I will present before them brilliant prospects, that they may not have a correct knowledge of God, and of Jesus Christ whom He has sent. After the human agent has spent his life in following his own impulses, placing his talents on the shrine of Satan, choosing his own interests, what has he gained? Cheap worldly applause. And what has he lost? An eternity of blessedness. He has sold his soul at a cheap market.

Christ, in His Word, sets before men life and death. How strange that self-flattery, self-delusion, should captivate men and lead them to believe that God will vindicate a course which His Word directly condemns. The enemy blinds the eyes to the truth. Disobedience to God is fastening souls in chains of eternal bondage. There are men who appear to be remarkable. They have been made stewards over their own souls and the souls of others, but they decide that it is not for their worldly interest to keep the commandments of God.

When tempted, Adam said, I shall not lose Eden by just eating that beautiful apple. But in failing to endure the test, the least of all tests, he lost his beautiful Eden home, and opened the floodgates of woe upon the world. So men and women may say, "I have kept Sunday so long, and all the world keeps Sunday. The Lord will not condemn me just because I keep Sunday for the Sabbath." O what reasoning! The Sunday institution may be hoary with age, but this does not give it any sanctity. It is an institution of papacy reared in the place of the institution God has established and honored, and blessed and sanctified.

God has given men and women their capabilities to be used to His name's glory. Shall we not admire the wisdom of the great Teacher in delivering to us a code of pure, simple moral obligations as the standard of character, that we may not be blind as to the fitness of character we are required to have? God has given to men and women reasoning powers, talents that should be sanctified to His service. God calls upon us, in the place of expending our powers, our talents, and the vigor of brain and muscle upon unimportant, frivolous things merely to amuse and gratify self, to bring eternity to view, and hold ourselves under the control of the Holy Spirit's guidance. Elevated, pure, ennobling themes are to be the subjects of contemplation. To us individually as His property, God says, "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 kinds of changes are to take place in our world. The two great powers are in controversy. The powers of Satan are being constantly exercised lest the stewards to whom has been entrusted property shall treat it as if it were the Lord's, lest they shall listen for His voice for counsel and direction as to the bestowal of His own goods. If Satan can induce these stewards to act as if this property were their own, to invest in houses or land, so that when the Lord calls for His means it is tied up and hid in the earth, the cause of God is hindered, and the enemy triumphs. Satan will move upon the minds of those who believe the truth, but who are not viewing their responsibilities to God in a correct light, to be pleasure-loving, to exalt themselves, to use the precious treasure of means to please their own fancies in many ways that are contrary to the will of God. This hurts the one who thus indulges himself in the outlay of the means that is needed in the Lord's work.

As stewards over the Lord's property, we are to keep the temple of the soul cleansed from all the rubbish and defilement of the world. If the shillings and pounds that are literally wasted in selfish gratification were turned in to the Lord's storehouse, there would be a full treasury. Christ points us to a sphere of duty to which we may safely enlist all our means and powers, and by which we may be a blessing to our fellow men. And in this work angels of God will cooperate [blending] their heavenly intelligence with the human capabilities, to do honor to God's commandments and bring the light of truth to those who are now in darkness.

Every human being is bought with a price, and all our talents, every thought is to be enlisted, every power to be put forth to bring us into harmony with the mind of God. We are to adorn ourselves with all the graces of the Spirit, emulating all that is upright, pure, elevating, and ennobling, copying the excellencies, and embodying the perfections, of the heavenly family, obtaining an education that will fit us to unite with the royal family in the courts of heaven.

We have the privilege of being trained under the inspiration of the Holy Spirit. All the attributes that are excellent are to strengthen our moral powers, that they may have no mist or tarnish upon them. We are weaving our threads in the web of humanity. Not a thread of self glory must be woven into the fabric. And all heaven is imparting its help that we may surmount every obstacle. We are to be one united whole, a force of workers whom heaven can register as "laborers together with God." [1 Corinthians 3:9.]

God would have every human being treat with divine respect the soul whom He has died to redeem. He declares, "Ye are God's husbandry; ye are God's building." [Verse 9] We are to give to the world all the help possible in restoring the moral image of God in man. We are to build characters of a goodly fabric, spiritual, heavenly, perfect.

God bids us work for time and for eternity that we may grow after the divine likeness. It is wrong to waste our time, wrong to waste our thoughts. We may gain everything if we will commune much with God. But we lose every moment that we devote to self-seeking. We lose for eternity the accomplishments we might gain by determined will to commune with God.

Angels of God are drawn toward all who in their thoughts and devoted service drawn nigh to God. The Word of inspiration is, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." [James 4:8.] It is a great misfortune to be doubled-minded. A double-minded man is unstable in all his ways.

In our mission fields we have continual need of money; but the work ceases to advance because the love of pleasure and appearance absorbs all the shillings and the pounds which the suffering cause of God needs so much. We need money before we can open the medical work in new fields. The careless youth and those also who have entered into manhood should allow that which they spend in needless amusements and selfish adornment to flow into the Lord's treasury. Let these sums be laid up as self-denial money. And these little sums, devoted to the cause of God, would be as rivulets set flowing. They would increase from pennies to shillings, from shillings to pounds, and if done with the glory of God in view, will bring to the self-denying one a blessing. And of the souls saved by these means, God keeps an account, and the reward will be as the works have been.

Then there are the large outlays by those whom the Lord has entrusted with His goods. Their self-denial is just as essential as [that of] others, and more so, for the sums they needlessly spend are all placed in the record books of heaven. When we have been in perplexity to know what we shall do to meet this emergency and that expense in order to advance the work of God, the word has come to me, Bear the message I give you to those who will not advance in practical godliness. They must heed the Word, "He that will come after me, let him deny himself and take up his cross, and follow me." [Mark 8:34.] "I for their sake became poor that they through my poverty might be made rich." [See 2 Corinthians 8:9.]

The first chapter of First Peter gives us most important instruction. The whole chapter, every verse, is for us to study and comprehend. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the suffering 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.

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy.” [Verses 10-16.]

Let us use to a purpose the mind the Lord has given us. Ambition, covetousness, the mania to follow the fashions, the customs, and the practices of the world, in order not to be thought singular, will soon obliterate all lines of distinction between the Christian’s lines of pursuit and the practices of the world.

The love of pleasure is not to be cherished and indulged. When the human being, formed to do service for God, finds his time absorbed with plans that the Lord has naught to do with, he may well inquire, What end do I have in view? Whose service do I really enjoy? What does this eager strife for distinction amount to in the end? Who am I serving?

And yet nothing can induce him to relinquish his life of amusement. At times there will be deep conviction that this character building is not after the divine similitude. There are deep convictions of guiltiness before God, for he knows he cannot love God and keep His commandments, and yet retain the society an friendship of the world. Well may those who have no love for the Word of God, and who hardly dare study its pages for fear of being convicted, have forebodings for the future. There is a day not far distant when Satan’s delusions will be seen in their true and terrible certainty.

It may be that after habits have become fixed the determination to be independent, to follow their own inclinations and do despite to the counsels of the Word of God, bars the way. But when affliction comes, when they see that they are losing their hold upon this life, they will begin to inquire, What preparations have I made for the future life. They realize that Christ has died for them, but that they have not loved or feared God but have lived rather to serve and please themselves. And now, brought face to face with the grim messenger, they inquire, How is it with my soul? The deathbed repentance may be genuine, and Christ may receive the sinking, conscience-smitten soul, and they be saved, “so as by fire.” [1 Corinthians 3:15.]

“For we are laborers together with God; ye are God’s husbandry ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth there upon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire and the fire shall try every man’s work of what sort it is. If any man’s work abide which he have built thereupon, he shall receive a reward.

“If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile

the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." [Verses 9-21.]

Will it not be a sad retrospect in that day, when men stand face to face with death, that although Christ gave Himself a ransom for all, they have fashioned their characters after the deceptive allurings of Satan? Where then is their reward for following in the footsteps of Christ? They will have to admit, I have followed in the footsteps of the great destroyer.

There are to be fearful revealings of the past when the judgment shall sit, and the books shall be opened. The whole life will present itself just as it has been. Worldly schemes will not then seem so important. They will see that Satan has triumphed over them, leading them captive at his will. Their life has borne evil fruit, and they will have a knowledge of what it means to transgress the commandments of God.

By listening to the tempter, our first parents lost their beautiful Eden home. Satan found Eve willing to listen to his temptations, and read a disposition to distrust the Word of God. "Hath God said, Ye shall not eat of every tree of the garden?" he asked. And the woman said, "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 woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis 3:1-5.]

Satan desired to make transgression appear a real blessing to them, and that in prohibiting them from taking of the fruit of the tree, God was withholding from them great good. If you eat, your eyes shall be opened, he said, and you shall be as gods. You will be like God Himself in knowledge and in power. Here was truth so glossed over by falsehood that Eve believed God was unkind to them.

"And when the woman saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." [Verse 6.]

"Your eyes shall be opened," said the tempter. But what an opening it was! "Ye shall know good and evil." [Verse 5.] That knowledge was obtained, but what a knowledge it was! The curse of sin was the knowledge they gained. Eve coveted the thing God had forbidden, she revealed a distrust of God and of His goodness, and a desire to be independent and do as she thought best. Eve offered the fruit to Adam and became his tempter. She would be a god. She would be a law unto herself. She would acknowledge no restraint. But that apparently smallest sin constituted her a transgressor of the law of God.

Adam was drawn into transgression through his wife's solicitations. The serpent prevailed, and the floodgates of woe were opened upon our world. There was nothing poisonous in the fruit, and the sin is

not there in the failure of appetite. It was the disobedience to God's law that constituted our first parents transgressors.

The Lord Jesus came into our world, and was tempted by the same enemy. He passed over the ground where Adam fell, but He was steadfast. He resisted the devil, and in behalf of the human race was Conqueror. The universe of heaven triumphed. Satan came to Christ with his specious temptations to induce Him to question the plans and law of God, and to make Him occupy an independent position; but the tempter was foiled. Christ would enter into no controversy with Satan. He met the enemy of God with the Word of God—"It is written."

"Ye are not your own; ye are bought with a price." And what a price it was—the sacrifice of Christ to save a perishing world. "Therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] "For the grace of God that bringeth salvation hath appeared to all men." [Titus 2:11.]

All who are united with Christ will come out of the world and be separate. They will not enter into the world from any choice of their own. They will not by their associations place themselves in the way of temptation. They will not be educated in worldly lines. They will choose to come into the school of Christ and learn of the great Teacher. He invites every soul, "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.]

Those who learn of the great Teacher will receive lessons that will be for their spiritual interest. His people are to place themselves where they can catch the divine rays of light from the Sun of Righteousness. He will teach us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." [Titus 2:12-14.]

"After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God might be careful to maintain good works." [Titus 3:4-8.]

Ms 22, 1898

Christ, the Great Missionary

February 20, 1898

"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 princes and 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 unto God and his Father; to him be glory and dominion for ever and ever. ... And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, 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." [Revelation 1:4-6, 17, 18.]

Some of the great questions which deeply concern our world are connected with the claims of truth upon the one hand, and on the other the pretensions of those who would counterwork and suppress the truth. Christ came to our world as One who could heal all maladies. He was the divine Healer. Every medical practitioner, if he works in fidelity, doing service to God and to his fellow men, will be, under Christ, the restorer of the moral image of God in men, as well as the healer of the diseases of the body.

A man who is a physician carries great responsibilities. If he is a Christian, he is in every sense of the word a laborer together with God. He should ever be in touch with God, and as Christ's disciple, do the same work as did the apostles, imitating the life of our Lord and Saviour Jesus Christ.

There is One who loves us, who will never disappoint us. His love is not fluctuating; it does not change with circumstances. It will continue through time and through eternity. The unchangeableness that belongs to His nature is the character of His love. Whom He loves, He loves unto the end. If we will receive Him, we may know that He adopts us into His family, to be loyal and true sons and daughters of God. But it depends upon ourselves whether we are adopted into the royal family.

Prophecy has testified to Christ's work, and Luke shows the fulfillment of this prophecy. In the synagogue at Nazareth Christ was given the book of the prophet Esaias to read, 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 brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." [Luke 4:18.]

Christ's life was a life of intense reality. He has given us His own testimony; therefore there can be nothing misleading in the words. "In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not. ... But as many as received him, to them gave he power to become the sons of God." [John 1:4, 5, 12.]

Christ is as the tree of life in a starving world that does not realize that it is perishing of hunger. "The bread of life is he which cometh down from heaven, and giveth life unto the world," Christ declared. "Then said they unto him, Lord, evermore give us this bread." [John 6:33, 34.] Those who said this had in their minds the thought of temporal food; for they did not understand the line of instruction Christ was giving. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me." [Verses 35-38.]

“I am the resurrection and the life: he that believeth on me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.” [John 11:25, 26.] These are Christ’s claims, testifying to His work.

Christ was an active, constant worker. He found the domain of religion fenced in by high, steep walls of seclusion, as too sacred a matter for everyday life. He threw down the walls of partition, and exercised His helping power in behalf of every one who needed Him. He brought cheerfulness and hope to the desponding. In the place of secluding Himself in a hermit’s cell, in order to show His heavenly character, He labored earnestly for suffering humanity. He did not ask, What is your creed? To what church do you belong? Active, earnest, loving interest marked His life. He inculcated the principle that Bible religion does not consist in the mortification of the body, in punishment for being in a world which God made. He taught that pure and undefiled religion is not meant only for set times and special occasions. “Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” [James 1:27.]

The light of a cheerful piety is to be introduced into the worldly element. Like leaven, it will convert all the properties with which it is brought in contact. Christ is the greatest missionary the world has ever known. He lived a man among men, sharing the privation and inconvenience of poverty. He consecrated His whole life to the work of doing good. He shared the sorrows and burdens of His fellow men, making every detail of life important by showing men that they must subordinate all their capabilities to the aim of glorifying God. His life-practice was a lesson book constantly open to the study of the disciples.

Christ changed the estimate of what constituted godliness. He taught that religion does not consist in selfishness, in the professed piety practiced by the Pharisees, who made their religion a yoke of bondage by their endless maxims, by enforcing observances that were not enjoined by God. Under their rule men lived in constant fear lest they should do something wrong. Their man-made exactions and rigorous burdens were grievous to be borne. Their morbid devotion to personal interest was far from being true godliness.

Christ came to this world to testify to His intense interest in the fallen race. We need to study His life. Let us not put out our eyes before we look for fear that we shall discover in our own course of action selfishness that will make us ashamed.

When Christ was yet a child, He was found by Joseph and His mother in the temple among the doctors, listening to them and asking them questions. By His questions He threw great light into their minds. On this visit to Jerusalem He had a realization that He was indeed the Son of God, and that a special work lay before Him. When His mother said to Him, “Son, why hast thou dealt thus with us? behold, thy father and I have sought thee sorrowing,” He answered, “How is it that ye sought me?” Then with the light of divinity shining forth from His countenance, He said in a most solemn manner, “Wist ye not that I must be about my Father’s business?” [Luke 2:48-50.] And although after this He returned to Nazareth, and was subject to His parents, yet He did not lose the realization of His future work, the knowledge that He must labor to save the lost.

He knew that He must keep faithful watch over every faculty, that Satan might not obtain one jot of advantage. In all His actions He must be the Son of God, that He might dwell among men as the representative of the Father. His work was to make others the sons of God, and He must lose no opportunity for casting the leaven into the meal, that other youth, and those of mature age, might see that it is not safe to neglect to become intellectually qualified to be co-workers with God. He must teach His fellow men to labor to the full extent of their ability to become what they would one day wish they had made themselves.

Christ was misunderstood by His brothers, for He was not like them. He worked to relieve every case of suffering that He saw, and He was always successful. He had little money to give, but He often gave His own humble food to those whom He thought more needy than Himself. His brothers felt that His influence went far to counteract theirs, for when they spoke harshly to poor, degraded souls with whom they came in contact, Christ sought these very ones, and spoke words of encouragement to them. If, when in the family circle, He could do no more, He would as quietly and secretly as possible give the wretched beings He was trying to help the cup of cold water, and then place His own meal in their hands.

Christ's brothers saw that He possessed a tact that none of them had or desired to have. By unselfish actions He relieved the sufferings of those around Him, for He knew that if the knowledge of the truth He conveyed were mingled with acts of mercy, deeds and words would be riveted in the memory. Thus He sowed the seeds of truth, and He knew that the intellect would grasp them, although many of those for whom He labored seemed like hopeless driftwood. He knew Satan's power, and regardless of sneers and taunts, He grasped poor, suffering, wounded, bruised souls with a fast grip. Nothing could cause Him to relax His hold; and angels of heaven helped Him forward in the work of doing good.

Christ had every resource from which to draw. Treasures of knowledge made His tongue like the pen of a ready writer. His resources furnished Him with material with which to work. Apart from the strange, unholy ways of the world, He gathered stores of natural science from nature. He studied the life of inanimate nature and the life of man. New ideas of ways and means flashed into His mind as He studied insect life and animal life. He was filled with a longing to pity, not to condemn and denounce. He resolved to study the book of nature, and by illustrations drawn from the things seen, present the living oracles of God.

Christ had all kinds of minds to work upon. He spoke a word of sympathy here and a word there, as He saw men weary, and yet compelled to carry heavy burdens. Even in His youth He shared their burdens, and told them of the lessons He had learned from nature, of the love, the kindness, the goodness, of God. He saw men confused in their ideas of God's goodness and love, and in their minds He sowed the seeds of truth.

Here is one who through selfish indulgence is indeed a representation of the prodigal son. Once he stood in his pride, full of ambitious hopes and aspirations. He won the richest prizes, because he excelled in seeking for victory. But now he is a ruined temple of his own making. Praise and flattery filled him with self-sufficiency. It became a habit for him to indulge in wine drinking, and he sank lower and

lower, until he lost courage, and drifted unto Satan's guidance, having no power to go from the snare. To him Christ speaks words of tender sympathy. He sees that Satan has control of mind and judgment, that the man has lost his God-given manhood. To this one, discouraged, sick, tempted, and fallen, He speaks words that he needs and can understand.

Christ saw youth much older than He, as far as years were concerned, with others of His own age and younger, fighting against wrong. He felt that He must do the work He came to this earth do to—encourage those who were fighting a hand to hand fight with the adversaries of souls. He encouraged them to persevere, assuring them that they would win, for angels of God were on their side, and would help them and give them the victory. Those whom He thus helped were convinced that here was One in whom they could trust with perfect confidence. He would not betray the secrets that they poured into His sympathizing ear.

Christ often longed for some desert retreat, to which He could go to commune with nature and with God. But He came not to please Himself. He must work the works of God. He would encourage all. Christ understands the temptations of Satan, and He would have every one speak gentle, encouraging words to those who minister in word and doctrine. They are preachers, but they are only men, with human difficulties; and some are so constituted that they find it hard to be men at all. They need to be helped to be men, and not querulous children. If they lay hold of Christ with the firm grip of faith, their imperfect manhood will be fashioned after the similitude of Christ. Their ministry may not be of the most eloquent order, but it will be so simple that children will love to hear them, because their hearts have been softened by Christ's teaching.

Jesus is able and willing to help all who will come to Him. Ever He is seeking some stray sheep, that He may bring it back to the fold.

"But none of the ransomed ever knew

How deep were the waters crossed;

Nor how dark was the night that the Lord passed through

Ere He found His sheep that was lost.

Far out in the desert He heard its cry—

Fainting and helpless, and ready to die.

"'Lord, whence are these blood drops all the way

That mark out the mountain's track?'

'They were shed for one who had gone astray,

Ere the Shepherd could bring him back.'

'Lord, why are thy hands so rent and torn?'

‘They are pierced tonight by many a thorn.’

“But all through the mountains, thunder riven,

And up from the rocky steep,

There rose a cry to the gate of heaven,

‘Rejoice, I have found My sheep!’

And the angels sang around the throne,

‘Rejoice, for the Lord brings back His own.’”

“For Our Sakes He Became Poor”

Christ declared, “The poor have the gospel preached unto them.” [Matthew 11:5.] Poverty abounds, and why? Because of the selfishness of men. The Lord Jesus knows what poverty means. He is the great missionary to the poor, the sick, the suffering. The king of heaven, He could have led a life of wealth and have lived among the wealthiest; but He chose poverty. And He has honored the poor who believe in Him, for He blessed them forever. Poverty with Christ is riches of the highest value. This poverty is sanctified and blessed.

Christ knows of the sin of those represented in the parable of the rich man and Lazarus. It was the duty of the rich man to help Lazarus by giving him of his abundance. But he refused to do this and lost his own soul through intemperate, luxurious living. He died in great suffering, and is represented as constantly calling upon Lazarus to relieve him in his burning fever. During his sickness he learned what suffering meant, and thought of his heartless treatment of Lazarus. But he had no knowledge of God.

We turn from this picture to the poor, made so by the dishonest stewardship of those who are trading on the Lord’s goods. Today wickedness and falsehood, crime of every stripe and type, are entered into to obtain money. Selfishness, deceit, robbery, and bloodshed are making this world a veritable Sodom, and its inhabitants as the inhabitants of the old world. The greed for possessions has increased, and God’s law is transgressed. But retribution will overtake the wrongdoer. Riches cannot save one soul from perdition. He who gives himself up to work the works of Satan creates force of evil that he cannot repress.

There is wickedness in our world, but all the suffering is not the result of a perverted course of life. Job is brought distinctly before us as a man whom the Lord allowed Satan to afflict. The enemy stripped him of all he possessed; his family ties were broken; his children were taken from him. For a time his body was covered with loathsome sores, and he suffered greatly. His friends came to comfort him, but they tried to make him see that he was responsible, by his sinful course, for his afflictions. But he defended himself and denied the charge, declaring, Miserable comforters are ye all. By seeking to make him guilty before God, and deserving of his punishment, they brought a grievous test upon him and represented God in a false light; but Job did not swerve from his loyalty, and God rewarded His faithful servant.

There are many things that might greatly help the poor and cast bright light into their lives, if they would realize it. The poor who live in the country have the book of nature before them. And many times those who are poor are saved from many worries. They do not live in fear and trembling lest they shall lose their property.

There is a connection between the religion of Christ and poverty. Christianity is the solace of the poor. There is a false religion, endangering the souls of all who advance it, that teaches that selfish pleasure and enjoyment is the sum of happiness. But the parable of the rich man and Lazarus shows us that this is false. There came a time when the rich man would have given all he possessed to have exchanged places with Lazarus, once poor, and covered with sores.

In the humanity of Christ there are golden threads that bind the believing, trusting poor man to His own soul of infinite love. He is the great Physician. In our world He bore our infirmities and carried our burdens. He is the mighty Healer of all diseases. He was poor, and yet He was the center of all goodness, all blessings. He is a reservoir of power to all to consecrate their powers to the work of becoming sons of God.

Christ has ever been the poor man's friend. He chose poverty and honored it by making it His lot. He has stripped from it forever the reproach of scorn by blessing the poor, the inheritors of God's kingdom. Such was His work. By consecrating Himself to a life of poverty, He redeemed poverty from its humiliation. He took His position with the poor that He might lift from poverty the stigma that the world had attached to it. He knew the danger of the love of riches. He knew that this love is ruinous to many souls. It places those who are rich where they indulge every wish for grandeur. It teaches them to look down on those who are suffering the pressure of poverty. It develops the weakness of human minds and shows that, notwithstanding the abundance of wealth, the rich are not rich toward God.

The characters of many have been molded by the false estimate placed on worldly rich men. The man possessed of houses and lands, lauded and deceived by the respect given him, may look down upon the poor man, who possesses virtues that the rich man does not. When weighed in the golden scales of the sanctuary, the selfish, covetous rich man will be found wanting, while the poor man, who has depended in faith upon God alone for his virtue and goodness, will be pronounced heir to eternal riches in the kingdom of God.

The rich man is a steward of God, and if he walks in Christ's footsteps, maintaining a humble, godly life, he becomes, through the transformation of character, meek and lowly in heart. He realizes that his possessions are only lent treasures, and he feels that a sacred trust has been committed to him to help the needy and suffering, in Christ's stead. This work will bring its reward in talents and treasures laid up beside the throne of God. Thus the rich man may make a spiritual success of life as a faithful steward of his Lord's goods.

At the Marriage Feast

Jesus Christ is the originator of all the missionary work done in our world. He worked miracles to heal the sick, but He never worked a miracle in His own behalf. His first noted miracle was performed at a

marriage feast in Cana, when He turned water into wine. He did not approach the water jars, or touch the water. He simply gave directions that the jars should be filled with water. They filled them to the brim, and He said to them, “Draw now, and bear unto the governor of the feast. And they bare it.

“When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou has kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.” [John 2:8-11.] The faith of the humble fisherman, who were to lay the foundation of His kingdom, was confirmed.

By this miracle Christ wished to teach that unfermented wine is far preferable to fermented wine. Christ never created fermented wine. The wine made on this occasion was exactly like the wine that comes fresh from the cluster. Christ knew the influence of fermented wine; and by giving them pure, unfermented wine, He showed them the only safe way in which to use grape juice.

Christ did not draw attention to this act to receive public notice. He wished to teach an important lesson. He did not make or use fermented wine. But men who love the wine that sparkles in the cup, though they applaud His action, will not follow His example. Christ did turn water into wine, but He used wine fresh from the grapes, and never any other. He is our example in all things, and before His death He left as a last legacy to His church the bread, representing His body given for the sins of the world, and the wine, representing His spilt blood. But nothing but unleavened bread and unfermented wine could be used. Nothing of a fermented character is to be used in the communion service, for fermented wine would destroy the figure representing the blood of Christ. We may all look upon this question as forever settled. Fermented wine was not used to represent the blood of Christ.

In the epistles of Paul, we find that the custom and habits of the Gentile world needed to be reformed, and warnings against drunkenness are given. “All things are lawful,” Paul writes, “but all things are not expedient.” [1 Corinthians 6:12.] “It is good neither to eat flesh, nor to drink wine, nor anything whereby my brother is made weak.” [Romans 14:21.]

Christ wrought this miracle to teach still another lesson. He would not yield to the enemy when tempted to perform a miracle to supply His own necessities, by converting a stone into bread. But on the occasion of the marriage feast He desired to express His sympathy with, and approval of, those at the wedding. Christ did not come to this world to forbid marriage or to break down or destroy the relationship and influence which exist in the domestic circle. He came to restore, elevate, purify, and ennoble every current of pure affection, that the family on earth might become a symbol of the family in heaven. In the Christian home the grace of God is to subdue and transform human character, and then the church will become an active, living, working church. In such families the song may well be sung, “There are angels hovering round; there are angels hovering round. Go, carry the tidings home.”

Mothers are under the tender care of heavenly angels. How interestedly the Lord Jesus knocks at the door of families where there are little children to be educated and trained! How gently He watches over

the mothers' interest, and how sad He feels to see children neglected, while the mothers live to amuse themselves and gratify their pride.

Christ knows the value of children. In the home characters are formed; human beings are molded and fashioned to be either a blessing or a curse. To the mother the Lord has committed the younger members of the family as they come into our world weak and helpless. Infinite wisdom and infinite love does not commit this gentle office, so pregnant with eternal results, to the fathers, full of business plans and cares. Woman's heart is full of patience and love if that woman has surrendered her heart to God. she must cooperate with God and her husband in training the precious souls entrusted to her, to grow up into Christ Jesus. And the father, relying upon the grace of God, should bear the sacred responsibility that rests upon him as the husband, which means house-band.

In babyhood and childhood, when the nature is pliable, God would have the firmest impression made for right. A battle is constantly going on between the Prince of life and the prince of this world. The question to be settled is, Whom will the mother choose as her co-worker to mold and fashion the characters of her children? If she will learn that love is the key to the souls of her children, Christ will preside in the home, filling it with heavenly sunshine. This is His work in every home that will admit Him.

Christ came to this world to save perishing souls. He delights to impart His Holy Spirit to every soul who loved His presence. His first work is to preside in the family, that every member may learn lessons of heavenly wisdom and love. John, the heaven-sent messenger, states, "In him was life." [John 1:4.] He is as the tree of life. In Him is life, original, unborrowed, underived. Our life given to Christ brings us into connection with Him. We have then a living connection with the fountain of life. We are wholly dependent on Him, for our life is received from Him, and as the Giver, He takes it again.

"And the life was the light of men." [Verse 4.] Without light all vegetation would die. Jesus is the lifegiver. He imparted His life to the sick, the afflicted, those possessed by demons. He turned away none who came to receive His healing power. He knew that those who petitioned Him for help had brought disease upon themselves; yet He did not refuse to heal them. And when in the healthful current, virtue from Christ entered into these poor souls. They were convinced of sin and were healed of their spiritual sickness, as well as of their bodily infirmities. Christ was the most successful physician the world has ever known.

Ms 23, 1898

The Character of God Revealed In Christ

February 23, 1898

"And, behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death until he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest

thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people; a light to lighten the Gentiles, and the glory of my people Israel." [Luke 2:25-32.]

"And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. ... And Jesus increased in wisdom and stature, and in favor with God and man." [Verses 40, 52.]

"I am come." [John 10:10.] These were important words indeed. The work Christ came to do was to heal. He was a missionary in every sense of the word. In His parable of the good Shepherd, He showed the relation in which He stands to the human family:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." [Verses 1-5.]

The priests and rulers who were expositors of the Old Testament Scriptures understood the words of Christ. The figure used had a significance to all the people. Sheep were often used as a symbol of the people of God. Through Ezekiel God had said, "For thus saith the Lord God; behold, I even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and bring them to their own land, and feed them by the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold: and in a fat pasture shall they feed upon the mountains of Israel.

"I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but you must tread down with your feet the residue of your pastures feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet." [Ezekiel 34:11-19.]

And the prophet Zechariah says, "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. 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 of them, And I took the thirty

pieces of silver, and cast them unto the potter in the house of the Lord. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

“And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd: for, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.” [Zechariah 11:10-17.]

Those who should have acted as shepherd of the people, those who should have been a blessing to the needy and helpless and those who needed comfort and sympathy and tender regard, did not give them that which they so much needed. The Jewish rulers had not the fear and love of God. Many of them had no true commission for their work. The universe of heaven saw how strangely neglected was the work, and the seal of heaven was not placed upon it. The priests and rulers assumed to be ministers, but they did not minister to the ones who needed their assistance.

Said Christ, “He that entereth not in by the door of the sheep fold, but climbeth up some other way, the same is a thief and a robber.” [John 10:1.] “Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me, if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: but I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

“The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep: and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall bear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” [Verses 7-18.]

Jesus always disclaimed independence. He came not to do His own will, but the will of Him that sent Him. “I came down from heaven,” He said, “not to do my own will, but the will of him that sent me.” [John 6:38.] “Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me he doeth the works. Believe me that that I am in the Father and the Father in me: or else believe me for the very works sake.” [John 14:10, 11.]

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

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

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

This is the work of Christ in our world. God manifest in the flesh specifies His mission, and He waited and worked and moved in dependence upon God. He was Commander of all heaven, yet He humbled Himself to stand at the head of humanity, to reveal in humanity a perfect obedience to all God’s commandments.

“Think not” He said “that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until 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”—called the least by the heavenly angels. Whatever his learning, his wealth, his position, the record of heaven estimates him as the least of all God’s creatures. “But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [Matthew 5:17-19.] This will be the decision made in the heavenly courts. The humble and obedient are estimated as higher than the most exalted, the most wealthy, the most honored, of men on earth.

Christ waited and lived and moved in dependence upon God. In His actions He was one with the Father. His plans were devised before the foundation of the world in council with the Father. In everything He moved in perfect harmony with God. In response to the words of Philip, “Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father: and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” [John 14:8-10.]

The evangelist John withdraws the curtain aside, as it were, and as a consecrated priest enters into the holy of holies, opening to us the sacred character of Jesus Christ. He gives the record of Christ’s last moments among His disciples before His humiliation and His passion. Words flowed from His divine lips full of intense love and of weighty importance. The lofty words of inspiration were to be their hold during their test and trial, as an anchor holds a vessel.

Some points Christ repeated. He was giving His last communications to His loved ones, whose words would be repeated to the whole world. He would have them understand His relation to His Father, and to His church on the earth. The fervor of His divine soul would carry the disciples with Him if possible; but he knew that the light He was them giving them was beyond their present comprehension. They had not attained to that place where they could take in these elevated themes. But they had the promise

that the Holy Spirit would bring all His words to their minds, and then they would better comprehend them.

The fifteenth, sixteenth, and seventeenth chapters of John are rich in promises, and are calculated to be of inestimable value to the disciples in their future work. “Let not your heart be troubled: ye believe in God, who is so plainly revealed in the Old Testament Scriptures, believe [also] in me as the brightness of his glory, the manifestation of his character. In my Father’s house are many mansions: if it were not so I would have told you. I would not deceive you, I go to prepare a place for you, to secure for you the right to a home in my Father’s kingdom. 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. I left the royal courts of heaven to come to you, to show you the way. And if I have come to the earth for your sake, I will be with you in the mansions I have prepared. Let not sorrow fill your hearts, because I love you; and whither I go ye know and the way ye know.” [See John 14:1-4.]

“Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also. And from henceforth ye know him, and have seen him.” [Verses 5-7.] He is the express image of His Father’s person. “In him dwelleth all the fulness of the Godhead bodily. Ye are complete in him who is the head of all principality and power.” [Colossians 2:9, 10.]

Ms 24, 1898

Christ’s Life on Earth

February 22, 1898

Christ came to our world, and lived in the home of a peasant. He wore the best garments His parents could provide, but they were the humble garments of the peasants. He walked the rough paths, and climbed the steeps of the hillsides and mountains. When He walked the streets He was apparently alone; for human eyes did not behold His heavenly attendants. He learned the trade of a carpenter, that He might stamp all honest labor as honorable and ennobling to all who work with an eye single to the glory of God.

From Christ’s sermon on the mount, we may obtain healthful and correct ideas of the attributes God delights to see expressed in man. “Blessed are the poor in spirit:” He said, “for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy.

“Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. 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.

“Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a 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.

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled. Whosoever therefore shall break one of the least of these 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. For I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in nowise enter into the kingdom of heaven.” [Matthew 5:3-20.]

These attributes are but little esteemed by the wealthy, because they weigh men in their human balances, by their possessions. God estimates men by their moral worth. An indolent man, he who regards himself as too much of a gentlemen to use his God-given brain, bone, and muscle in this life, loses the opportunity to acquire a fitness for the future, immortal life.

Christ, who made the world, was in His own house a constant worker, and left on record a life filled with useful deeds. He did not call the learned, and so-called honorable men to cooperate with Him in the great work of saving the souls and bodies of the men who were perishing in their sins. Christ saw that Israel, who had been so highly favored in having committed to them the oracles of God, were misconstruing the Scriptures to meet their own backslidden attitude toward God. Their teaching was no longer the Word of God, but the sayings and doings of men.

They were making of no effect the commandments of God by their tradition. They were working away from the high and holy standard given in the law of God, and were meeting a human standard. They were seducing the church from their trust and faith in God. Vain philosophy and human traditions were taught. Christ declared that they were ignorant both of the Scriptures and of the power of God. They had no real faith. Christ’s work was to strip away these false theories and by His own life reveal the character of God, that He might lift souls who were perishing in ignorance of true godliness into a pure and holy atmosphere.

Christ came to sow the earth with truth. The seed of the kingdom contains a germinating principle; but it must receive the sunshine and the living water from the great Source of truth in order to become fruitful.

It is not high-sounding titles that make the man, or give evidence that he is a teacher sent from God. Man has lost his meekness and lowliness, and has separated himself from Christ. He is not as Christ was in this world—pure, holy, humble, undefiled. He would much rather turn from following Christ in His

humiliation. Christ, the Lord of the whole earth, was a humble artisan. He was unrecognized, neglected, and despised. But He held His commission and authority from the highest power, the Sovereign of heaven.

Angels were His attendants, for Christ was doing His Father's business just as much when toiling at the bench as a carpenter, as when working miracles for the multitude. But he concealed the secret from the world. He attached no high titles to His name, to make His position understood; but He lived the royal law of God. His work must begin in consecrating the humble trade of the craftsmen who have toiled for their daily bread. Had Christ passed his life among the grand and the rich, the world of toilers would have been deprived of the inspiration which the Lord intended they should have.

Meek and lowly was the life of Christ. He chose this life that He might help the human family. He did not take His place upon a throne as Commander of the whole earth. He laid aside His royal robe, He laid off His kingly crown, that He might be made one of the human family. He took not on Him the nature of angels. His work was not the priestly office after the appointments of men. It was impossible for man to understand His exalted position unless the Holy Spirit should make it known. For our sake He clothed His divinity with humanity, and stepped down from the royal throne. He resigned His position as commander in the heavenly courts, and for our sakes became poor, that we through His poverty might be made rich. Thus He hid His glory under the guise of humanity, that He might touch humanity with his divine, transforming power.

"Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchizedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." [Hebrews 5:5-9.]

The Lord Jesus came to the world to live the life which it will be for the interest of every being on earth to live—that of humble obedience. Those to whom Christ has given a probation in which to form characters for the mansions he has gone to prepare, are to enter into His life example. If they are indeed learners in the school of Christ, they will not exalt themselves because they are possessors of houses and lands, because the Lord has in His providence lent them His goods to trade upon. If they are in connection with Christ they will feel that it is a very serious matter to have the responsibility of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, "How can I wisely use my Lord's goods?"

Christ condescended to poverty that He might teach how closely we may walk with God in our daily life. Christ took upon Him human nature that He might be able to sympathize with all hearts. He was capable of sympathizing with all. He could be in the world, engage in toil, bear His part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares that He had no time or thought for the heavenly. He could give evidence of His cheerfulness by singing psalms and heavenly songs. The men of Nazareth often heard His voice raised in

praise and thanksgiving to God. He often held communion with heaven in song, and all who were associated with Him, who often complained of their weariness of labor, were cheered by the sweet melody that fell from His lips. His praises seemed to drive away the evil angels, and, as incense, fill the room with sweet fragrance.

This, too, had its lesson. It taught that men could commune with God in words of holy song. Christ carried the minds of His hearers away from their earthly exile to their future eternal home.

And the Lord has lessons for all who have material resources in trust. God would have them use His entrusted gifts in building the house of the Lord, and maintaining His work in the earth. The house of God may be very humble in comparison with the temple of Solomon, but it is no less acknowledged by God. It is to those who worship there the gate of heaven, if they worship God in spirit and in truth, and in the beauty of holiness. As songs of praise are sung, as earnest fervent prayers arise to heaven, and lessons are repeated of the wondrous works of God, as the heart's gratitude is expressed in prayer and song, angels from heaven take up the strain, and unite in the praise and thanksgiving to God.

These exercises drive back the power of Satan. They expel murmuring and complaints, and Satan loses ground. God teaches us that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for them that love Him. Then they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftier strains of song, in thanksgiving and praise to Him who sitteth upon the throne, and to the Lamb forever and ever.

Then all pride, all accusing, all self-deception, will have an end. Every mask will be laid aside, and we shall "see him as he is." [1 John 3:2.] We shall have nothing to conceal.

When the Holy Spirit moves upon human minds in this life, all petty complaints and accusing between man and his fellow man will be healed by the bright beams of the Sun of Righteousness shining into the chamber of the mind and heart. There will be no distinction made between rich and poor, white or black, in their worship of God. All prejudice will be melted away. When we approve God, it will be in one brotherhood. We are only human beings, pilgrims and strangers, bound for a better country, even a heavenly. There our songs will catch the inspiring theme, and thanksgiving and praise will go up to God. Christ would have us realize that our bonds of interest are one. His principles of truth bind heart to heart, be they rich or poor, high or low, and all are united to the great Center, Christ, who gave Himself for us.

We shall learn the value of the human soul when we learn to value the love of God for us. A divine Saviour died for all, that all might find in Him their divine Source. In Christ Jesus we are one, lifted to the same rank, members of the royal family, children of the heavenly King, by the utterance of one name, "Our Father," through Jesus Christ who loved us and gave His life a ransom for us. This places an equal value upon all. To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it

seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." [John 14:15-18.]

Loyalty to an earthly sovereign may leave men poor and debased; but allegiance to the King of heaven will fit them with characters after the divine similitude. When kingly crowns and honors shall crumble in the dust, to the loyal will be given a never fading crown of life.

It is claimed by some that the gospel does not inform us in regard to the incidents in the youth and manhood of Christ's life, simply because there is nothing to relate. True, Christ lived the life of a common laborer, but there is much of deep interest that could be said of the pure, undefiled life. He was a character among characters, which placed in strong contrast holiness and obedience and unholiness and disobedience. Although He did not enter into His public ministry until He was thirty years old, He was always doing good. His life was in entire conformity to the life and character of God. His childhood and manhood ennobled and sanctified every phase of practical life.

Christ and the heavenly universe saw that the power of Satan was taking the world captive, and that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth charmed men, and they longed to come into possession of the hidden treasures of the earth. And when they did obtain them, their hearts were greedy for more. To them riches meant power and honor, and they would do any injustice or violence to obtain that which they coveted. The fear of the Lord was fast departing from the earth.

Then the Son of the Highest came to earth. "Lo I come," He said, "(in the volume of the book it is written of me), to do thy will O God." [Hebrews 10:7.] His arm brought salvation. He commenced and ended His life in the lowly walks of life, placing Himself where the family of which He was a member required His service. He did not shirk His responsibilities, but carried into His labor cheerfulness and tact. He restored every department of human industry as though it were a part of His commission from God. The Commander of heaven became subject to command, but in it all He manifested heartiness and devotion. He was a perfect pattern in every place. He was the great Masterbuilder of the human body and the human character, and the law of wisdom was on His lips. He knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the stretching and straining of man's nature in worldly lines, and yet keep the eye single to the glory of God.

This is where Christ was a helper. In elevated song, He would speak His parables which carried the minds of His hearers with Him. A fragrant influence was diffused to those around Him, and they were blessed. And the Saviour knew that angels united with His songs, although from the desert to the cross, Satan assailed Him with temptations. His plans to discourage the world's Redeemer from the purpose were numerous.

How strong and severe were these conflicts we can have but a faint conception. Christ devoted whole nights to prayer in the mountains, beseeching His Father with strong crying and tears. This was after His work of public ministry had been entered upon. There was need of prayer. Christ always chose to be alone when He was pressed by the temptations of Satan. He would have no one oppressed by the sorrows that weighed upon His divine soul.

The inhabitants of the world are united in many respects. They do as they please; they live for pleasure; they seek after happiness which they never obtain. These lovers of pleasure cannot see truth or have a knowledge of Jesus Christ. If we could obtain their attention long enough to form ideas of a higher character than trivial plays and selfish amusements, they might distinguish between man as a citizen of this world, and man as a citizen of the better country, even a heavenly.

Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonious temple worship. He held no office, He assumed no rank. He passed through the experiences of infancy, childhood, and manhood without a stain upon His character. He consecrated Himself to benefit and bless others, to show that in every period of life the human agent can do the Master's will. Notoriety was not given Him, yet He was a most wonderful man. He was "Wonderful, Counsellor." [Isaiah 9:6.]

Christ was a physician of the body as well [as] of the soul. He was minister and missionary and physician. From His childhood He was interested in every phase of human suffering that came under His notice. In His youth Christ received instruction from His Father; but had He opened the secrets of His mind He would have been found in active service at all times. He could truly say, I came not to be ministered unto, but to minister. In every case of woe He brought relief, His kind words having a soothing balm. No one could say He had worked a miracle, yet He imparted His virtue to those He saw in suffering and in need.

Throughout the whole thirty years of His life He was humble, meek and lowly. Step by step He advanced, growing in stature, and in favor with God and man. The spirit of God was upon Him. He was not dwarfed in spiritual, mental, or moral capabilities. He had always a living connection with His Father, and He gave evidence to all who were acquainted with Him that He lived to please, honor, and glorify His Father in the common things of life.

Thus He was educating others how to work. Profitable work is the Lord's greatest blessing to man. Industry closes the door to many temptations. The rich may have millions of pounds. They may be called wealthy, but are they? No; they have a name to be called rich. But let calamity come to them and they become bankrupt, and what do they do? They are driven to desperation. They will not see things in their true light. They become wild because they have lost their idol, their object of worship, and in the place of turning to the true God, they take their own lives and become murderers.

If all will follow the example of Christ in connection with humanity, if they will be faithful in good works, in noble, elevating deeds of kindness and thoughtfulness; if all will follow His example in all the walks of life, binding their life up with the life of Christ, there will be no neglected duties. All will be clothed with the same importance with which Christ regarded them, and will receive the same attention.

Ms 25, 1898

The Man of Sorrows

February 24, 1898

By the priests and rulers, Christ was insulted, despised, and rejected. He was sent by Pilate to Herod, there to be mocked and crowned with thorns. The crown of thorns encircled His holy brow, pressing into His temples, and causing the blood drops to trickle down His face and beard. It was the symbol of His anointing as the Great High Priest. In the old purple robe in which He had been clothed, He, the King of men, received the mockery of coarse, hardened soldiers, whose works revealed that they were followers of Satan.

What was Christ's grief to see the Jews fixing their own destiny beyond redemption! He alone could comprehend the significance of the rejection, the betrayal, the condemnation, the choosing of Barabbas. His last hope for the Jewish nation was gone. Nothing could avert her doom.

Yet the face of the man of sorrows is not a face of agony. That was endured in Gethsemane, when the mysterious cup trembled in His hand. This was His hour of keenest agony, when He said, "My soul is exceeding sorrowful, even unto death. ... O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." "O my Father, if this cup may not pass from me except I drink it, thy will be done." [Matthew 26:38, 39, 42.] His face is pale, and speaks of deep sorrow; but His visage is not marred before His enemies. The countenance of Christ never appeared more beautiful than in His sorrow, expressing, as it did, pity for those who knew not what they were doing. He would help them if He could.

He is surrounded by a company of spectators who are filled with amazement, wondering what it all means. What has this man done? they question; but no one can tell; for there is nothing to tell. Some of the spectators are weeping. Their hearts are full of sympathy. Even the priests and rulers are convicted that He is all that He claims to be.

Mary Magdalene is there, supporting the mother of Jesus. She has fainted under her sorrow. As Simeon had predicted, the sword has indeed pierced her soul. The women who follow Him to the last look as though weighed down with an agony far too great for tears.

The Roman soldiers that surrounded Christ were not all hardened. Some were looking earnestly into His face for one evidence of a criminal or dangerous character. They would turn and cast a look of contempt upon Barabbas. It needed no deep insight to read Him through and through. Then they would turn again to the Man under condemnation. They looked at the divine sufferer with feelings of deep pity. The silent submission of Christ stamped the scene upon their minds, and it would never be effaced until they acknowledged Him as the Christ, or decided their destiny by rejecting Him.

One, a centurion, was more deeply moved than the others. He stood by the cross until the death of Christ, and heard the voice, "Eloi, Eloi, lama sabachthani?" "My God, my God, why hast thou forsaken me?" [Mark 15:34.] He heard, too, the words that penetrated everywhere, "It is finished." [John 19:30.] The darkness that covered the earth, and wrapped its gloomy pall about the cross and the form of Jesus, the rending rocks, the earthquake, combined to produce a scene which those who witnessed [it] would never forget. And the centurion was convicted. "Truly this was the Son of God," he said. [Matthew 27:54.]

Pilate also witnessed all this. He was responsible for giving Christ up to die. Yet he was unconcerned. His face expressed sorrow; but he had no real compunctions of conscience until after the report of the resurrection reached his ears.

“Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.” [John 12:24.]

When the sun went down, the Sabbath began. Christ was at last at peace. On that day He had quiet and uninterrupted rest. The furious storm of opposition had raged abound Him; the torrent of satanic hatred had evidenced itself against Him; but His great sacrificial work, the offering of Himself as a lamb without blemish and without spot to God, was completed, and in the tomb of Joseph His rest comes. Here His hands are folded in peace. A great stone is rolled before the door of the sepulcher, that no one may disturb the body.

The Father and the Son rested after their work of creation. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested.” [Genesis 2:1-3.] The death of Christ was designed to be at the very time in which it took place. It was in God’s plan that the work which Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, even as the Father and the Son had rested after completing Their creative work. The hour of Christ’s apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out.

“All things were made by him (Christ); and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. ... 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 1:3-5, 9-11.] How perfectly was this revealed in the life, and sufferings, and death of Christ. Christ became the substitute and surety for man, taking all transgression upon Himself, and suffering the penalty of sin, that man, through faith in Him, might be free, a partaker of the great redemption brought within his reach.

When Christ on the cross cried out, “It is finished,” the sacrificial offering was accepted. [John 19:30.] The veil of the temple was rent in twain by the hand of God Himself, signifying to the heavenly universe and to a world corrupted by sin that a new and living way had been opened for the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of the living God.

These things were a fear and anxiety to the enemies of Christ. The words He had spoken haunted them. Had not Christ said, “Destroy this temple, and in three days I will build it again”? [John 2:19.] While they affected to regard these words as a mere boast, and spoke of Christ as a deceiver, that rent veil, laying open to the gaze of all the sacred enclosure, the escape of the lamb about to be slain, filled them with fears that were almost unendurable.

“The next day, that followed the day of the 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. Command therefore that the sepulcher shall be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way: make it as sure as ye can. So they went and made the sepulcher sure, sealing the stone, and setting a watch.” [Matthew 27:62-66.]

In the hour which they supposed would bring them security and victory, the priests and rulers anticipate defeat. Lest the prediction of Christ shall come to pass, they affix to the stone of the sepulcher a seal, and plant around it the Roman guard. But all this was in the providence of God. He designed that these precautions should be taken by the enemies of Christ, that they might establish the fact of His resurrection. Everything was as secure as human power could make it, that no plea could be urged to create suspicion of any fraud having been practiced. And these very precautions became to the world the testimony of the resurrection. The more in number were the guard about the tomb of Christ, the more strong and undeniable are the triumphs of His resurrection.

In the grave Christ was the captive of divine justice. To the Judge of the universe He made Himself responsible for the transgression of the law of God by sinful men. It was necessary that there should be given to the world a stern manifestation of the wrath of God against all who reject light and evidence, and stubbornly remain in unbelief. In the crucifixion of our substitute and surety, His suffering for transgression of which God and His earthly judge declared Him innocent, is revealed God’s hatred for sin.

God’s messengers to the world are to set forth Jesus Christ and Him crucified. They are to lead men to “behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] But no one can preach the gospel, presenting the plan of redemption, and holding forth pardon for transgression to all who will receive it, without also having a clear-cut testimony to bear in regard to the judgment pronounced against all who continue in sin. As Christ’s ambassadors we are to speak to men as to those to whom God has given perceptive faculties. We may present the pardon which Christ offers to all who are contrite in heart, but while we present the love and pardoning mercy of Christ, we are also to keep before men the judgment to be visited upon every transgressor. In proportion to the light and truth received and despised, will be the severity of the sentence.

We have a message for all, in that Christ, as a Sin-bearer, bore the sins of the world in His own body on the tree. Herein is the love of God made manifest. The only begotten Son of God, one equal with the Father, alone could make an atonement for sin. How great must be the curse of sin that it should require the life of the Son of God to destroy it. In the crucifixion of Christ is the proclamation of peace and pardon to every repentant, sin-sick soul; but for the impenitent there is none. “There is no peace, saith my God, to the wicked.” [Isaiah 57:21.]

When Christ ascended on high, after His suffering and crucifixion, He led captivity captive. For forty days He was in the world in His risen body. Then He ascended to heaven escorted by a myriad of angels.

I would say to the students in our school at Cooranbong, who have been searching the Scriptures to know what is truth, Do not become careless in regard to this subject when you are called to your varied duties. The more earnestly you search the Scriptures, the more clearly and distinctly will you discern your Father and the world's Redeemer. By faith you will see Christ as your personal Saviour.

Christ places a special value upon man. Every human being is His property—by creation and by redemption. He has paid the ransom price in offering Himself as a Lamb without spot to God. He furnishes abundant provision for every one. He has suffered so much for the human race that He will leave nothing undone to accomplish man's salvation. The Lord manifests an unabated love for man. This love may be felt, but human words fail to express it. And that love can be made unavailable only by the sinner himself. If you will, you may be as stubborn as the Jews. Temptation may come, and make you ashamed to take a decided stand for Christ, as faithful stewards of the grace of God. All who continue to violate the law of Jehovah reveal that they are under the fascinating power of satanic agencies, and are reckless of the consequences.

You may have an earnest longing to be thoroughly educated; but if you neglect to search the Scriptures in the fear and love of God, you will close your opportunity of learning what lies at the very foundation of true education. The fear of the Lord, (not a slavish fear, but a fear that will scorn to imperil the soul by doing a wrong action, a fear to offend God), is the beginning of wisdom. And the fear of the Lord will be with every soul who is striving to do the work of the Lord. There is a difference between worship and service. Having worshipped God is sincerity and truth in His house, we must do Him service in our own homes and in our family relations.

Ms 26, 1898

The Parable of the Sower

February 28, 1898

In the parables Christ revealed the mysteries of redemption. He used the things of the natural world with which His hearers were familiar to represent the spiritual and moral truths which He wished to communicate. He presented His truths in parables, in the form of a story, because the Pharisees would not listen to direct truth. Parable teaching was popular, and commanded the respect and attention of both the priests and rulers, and also the people of other nations. There were many who would keep His lessons in their mind until their hidden meaning should be discerned. But while some of His hearers would understand the spiritual truth taught, there were many who would never reach to their deep meaning. The disciples would come to the great Teacher to inquire, and He instructed them. Christ would gladly have taught all who had interest enough to say, "Explain to us the meaning of your words."

The lessons of Christ were to be repeated by His disciples. Simon, Andrew, James, and John had been called by Christ to forsake their nets and follow Him, and the promise was given them, "I will make you fishers of men." [Matthew 4:19.] Those uneducated peasants of Galilee were to fulfill the divine commission. Christ's lessons were to be carried to all peoples, nations, and tongues.

In His zeal Christ was indifferent to His need of food and repose, and His mother and brethren sought to draw Him from His work. They thought the Saviour beside Himself. They thought if they could speak with Him, they would draw Him away from the multitude. But they could not reach Him for the press, and they sent word that His mother and brethren were without desiring to speak with Him. But Christ was absorbed in the solemn and awful warnings He was giving to the people. He desired that His words should find a lodgment in some hearts. He could not be interrupted or broken up. His relatives could not draw Him away. Under such circumstances, His duty to them was secondary, and He made a statement that would give those anxious, worrying relatives something to consider. He did not rebuke them, but He spoke words that have been immortalized. He seized upon the incident to convey a lesson that would be of great benefit to His mother, His brethren, His disciples, and the vast concourse of people before Him.

In answer to the message, He said, “Who is my mother? and who are my brethren?” [Matthew 12:48.] Christ never manifested any lack of respect for His mother or His brethren; but this was a point where He could fix the attention of the people, and answer the question that was agitating many minds as to what they should do if they received Christ. He knew that some present would accept His words, and that it would bring to them determined opposition from fathers and mothers and relatives. He read the hearts before Him, and stretching forth His hand to His disciples He earnestly said, “Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.” [Verses 49, 50.]

Here is the assurance to all who follow the teachings of Christ that they shall become members of the heavenly family. Says Christ, Obedience to My Father which is in heaven, this is the bond of union between Me and all who shall become members of the heavenly family. All who accept the word of truth will enter the hallowed circle which binds to Me every believer as brother and sister and mother.

As soon as these words were spoken, and while some were yet considering them, Jesus changed His position, and going to the seaside, began again to teach the multitude. Seating Himself in the boat that was waiting to take Him across the lake, He spoke to the people who stood on the shore.

And He spake many things to them in parables, saying, “Behold a sower went forth to sow.” [Matthew 13:3.] The Saviour has the illustration before Him. That man, to all human appearance, is throwing away his substance. He is indeed parting with his seed; but is he throwing it away? “And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and chocked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.” [Verses 4-8.]

“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given: and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. Therefore speak I to them in

parables: because they seeing see not: and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they would see with their eyes, and would understand with their heart and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear." [Verses 10-16.]

All were acquainted with the process of tilling the soil, and this lesson was to repeat itself to their minds every time they were employed in this work. He who studies from cause to effect will be an intelligent worker. He will know what must be the condition of the soil to ensure the best returns from the seed that is apparently thrown away. The early and the latter rains are essential to give moisture to the ground. The heat of the sun is needed; electricity must be conveyed to the buried seed, to cause it to burst its confines and spring into life. But who was to do all this work? Through unseen agencies the miracle-working power of God was revealed.

The Lord would have the lessons of the sowing and the reaping connected by invisible links. The seed of itself has no power, but the Lord has furnished the soil with the needed properties which, combined, will produce a harvest. The Lord is the husbandman. His power alone can cause the sunshine, the clouds, the dew, the refreshing showers, and the properties in the air combine to cause the seed to spring up, "first the blade, then the ear, after that the full corn in the ear." [Mark 4:28.]

Christ now tells them the meaning of the parable. It is the kingdom of God that is represented. His Word is the seed. "Hear ye therefore the parable of the sower," He says. "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside. But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word and he becometh unfruitful." [Matthew 13:18-22.]

The thorns of sin grow without cultivation; they will grow in any soil; but grace must be carefully cultivated. The love of the world in the heart leaves no room for Christ. Those whose hearts are divided, claim to believe the truth, but do it not. They profess to accept Christ. They want the crown, but refuse to lift the cross.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundredfold, some sixty, some thirty." [Verse 23.]

The kingdom of God is a community of people who have united under the leadership of Christ. They feel honored in being His loyal subjects. They are as a united family. The disloyal subject is to return to his loyalty and give himself to God. Rebellion to the law of God keeps men under Satan's rule, members of his apostate family, to resist the truth.

Ms 27, 1898

The Pure in Heart Shall See God.

February 18, 1898

Formerly Undated Ms 86.

The Lord draws near to those who draw near to Him, who pray earnestly for light and knowledge. The rest of the world, occupied and hurried with their own interests, are not prepared to recognize God. The first beams of light in regard to the first advent of Christ were given to the pure and simple in the Jewish nation, those who were willing to receive the light, and who were waiting to catch the first gleams of knowledge in regard to the Messiah's coming. The priests and rulers, lofty in their own estimation, were unprepared to understand the teaching of the Scriptures in regard to Christ's coming. But there were a few souls, lofty in the true sense of the word, who possessed high-minded spirituality. These were searching the Scriptures earnestly to know when Christ should appear.

Among the number who were waiting and watching for Christ's appearance, were Zacharias and Elisabeth. We read of them, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." [Luke 1:6.] Zacharias was engaged in the temple service. The inspired Record declares that he possessed inward piety, and that his outward life was in perfect accord with his inner life. He was upright in his dealings with his fellow men, and conscientious in the discharge of his religious duties. While moral depravity existed all around him, among the Pharisees, the Levitical priesthood, the publicans and sinners, Zacharias stood, as a lofty cedar of Lebanon, unshaken in carrying out the right.

Throughout his married life, Zacharias had prayed for a son. He and his wife were now old, and as yet their prayer had remained unanswered; but he murmured not. God had not forgotten. He had His appointed time for answering this prayer, and when the case seemed hopeless, Zacharias received his answer.

"It came to pass that when he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord." [Verses 8, 9.] Daily, morning and evening, incense was offered on the golden altar in the sacred place. While this was being done, the people waited in the outer court, praying and confessing their sins, until the priest should come out and dismiss them with his blessing.

As Zacharias entered the holy place, and performed the required service with solemn reverence, another form appeared, standing between the altar and the table of shewbread. It was Gabriel, the mighty messenger of God. When Zacharias saw the angel, "he was troubled, and fear fell on him." But Gabriel had concealed his glory, and he said, "Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth 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." [Verses 12-15.] Let us think of this charge. Wine and strong drink are barriers in the way of service to God; and John was to be educated in true temperance.

"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 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." [Verses 15-17.]

This message was apparently an impossibility, and Zacharias said, "Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." [Verses 18-20.]

"And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple." [Verses 21, 22.] As the penalty of his unbelief, a temporary dumbness came upon him, and when he went out of the temple to the congregation, he could only spread out his hands and look up to heaven. He could not pronounce the usual benediction.

But the answer had come. God had not forgotten the prayer of His servants. He had written it in His record book, to be answered in His own good time. Looking at outward appearances, Zacharias and Elisabeth had buried their hopes, but the Lord had not forgotten. He knew of the long years of disappointment, and when His own name could best be glorified, their son was born. How tender, how kind, how full of love and compassion, is the great heart of infinite love. God gave Zacharias as a son no ordinary person, but one who should hold a high place in His work, and from whom the light from heaven should shine in clear, distinct rays.

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In the order of God's providence, Bethlehem was the birthplace of the Prince of life, whose glory shall fill the whole earth, and whose dominion shall endure throughout all generations. He came to bring a message of mercy to our world, to uplift all that cast down, and to gladden the waste places of the earth.

Ms 28, 1898

Teaching From Nature

March 2, 1898

The Gospel deals with individuals. Every human being has a soul to save or to lose. Each has an individuality separate and distinct from all others. Each must be convicted for himself, converted for himself. He must receive the truth, repent, believe, and obey for himself. He must exercise his will for

himself. No one can do this work by proxy. No one can submerge his individuality in another's. Each must surrender to God by his own act, and the mystery of godliness.

The work of preparing to carry the truth to others is a work that every human agent must take hold of for himself. He must obtain an individual experience that no one else can have for him. The Word is to be his guide; it is the way, the truth, and the life. He must eat and drink the Word of God, which Christ represents by the Bread of life, His flesh and blood. The mysteries of the kingdom cannot be learned by reasoning. Man is required to work out his own salvation with fear and trembling; "for" says the apostle, "it is God that worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.] This is the cooperation of the divine and the human. Every soul must give account of himself and God. Man has an individual work to do in securing an experience that will be of value not only to himself but to others.

God works through the laws of nature. Nature is his great lesson book, open to every mind. Christ employed the things of nature to explain the mysteries of the kingdom of God. How often we hear of men reaching out after and taking to themselves the honor of presenting the theories of "higher education." These do not understand what they are talking about. There are great possibilities in the human understanding when connected with the true Teacher, who, separated from the perverting influence of priests and rulers, in the study of the natural world received truth in its practical bearings. God works all unseen upon the human heart, for without the divine power operating upon the understanding, the mind of man cannot originate the sentiments of elevated, ennobling truth; it cannot read the book of nature, and understand the simplicity of godliness found therein—obedience to the laws of God in human life and experience.

Christ says, "He that eateth my flesh and drinketh my blood, hath eternal life." [John 6:54.] The Word of inspiration declares, "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:14.] This was in human flesh. When Christ came as the Word, and the Light of the world, He gave His exposition of the kingdom of heaven, calling upon nature to bear testimony to the workings of God, to bear witness to the truth. The earth has a history that man will never understand until he walks with his Redeemer in the paradise of God. "For the Lamb which is in the midst of the throne shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." [Revelation 7:17.]

John pointed to the world's Redeemer as "the Lamb of God which taketh away the sin of the world." [John 1:29.] Higher education is the simplicity of godliness; and the unlearned in our schools, in abiding in Christ, in doing His will, through simple faith in His Word, may have a knowledge of God. This will lead them to obedience as they read a "Thus saith the Lord." And thus they will be putting into practice their higher education.

When the Son of man came among men, He brought the intelligence of heaven with Him, for He created the worlds and all things that are therein. Man's study of the sciences and of nature, unaided by the divine instruction, falls short of the precious things Christ would have him learn in the things of the natural world. He fails to be instructed by the little things in nature, which teach large and important truths essential for the salvation of the soul.

Obedience to natural laws is obedience to divine laws. Christ came to all as the God of nature. He came to reflect upon all the things of nature, in their relative importance, the glory of heaven, to impress human minds with the glory of Him who created all things, to teach men to obey His voice, and impart the science of true education, which is the simplicity of true religion.

“The heavens declare the glory of God, and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech where their language is not heard. Their line is gone out to all the earth and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race. His going forth is from the ends of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.” [Psalm 19:1-6.]

Then the Psalmist connects the law of God in the natural world with the laws given to His created intelligences:

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

This Psalm reveals that higher education which all must receive or perish in their sins. Man alone is disobedient to the laws of Jehovah. When the Lord bids nature bear testimony to the things which He has made, instantly they witness to the glory of the Lord.

Christ represents the earthly things, that they may represent the spiritual. The parable of the sower and the seed has a lesson of the highest importance. As a lesson book Christ has opened it before us to represent the Spiritual sowing. The Lord calls attention to the things which He has created, and these things repeat the lessons of Christ. He bids the things of nature speak to the senses, that man may take heed to the voice of God therein. The things of nature speak eternal truths.

Ms 29, 1898

The Great Supper

March 3, 1898

“And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding.” [Matthew 22:1-3.]

All the preparations have been made. Long before the feast the invitations had been given, and when the gospel feast was ready, the servants were sent to call them that were bidden to the feast. But there were those who did not appreciate the invitation. They refused to come. They excused themselves from coming to the royal banquet prepared. Let us read those excused, and let each soul consider how forcible they will appear when the judgment shall sit, and the books, shall be opened, and every man shall be judged according to the deeds done in the body, and the things written in the books:

"And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." [Luke 14:18-20.]

These excuses are not echoed by many, for they are very trifling; but the parable is applicable to every case. Minds are absorbed in just such things. Temporal matters are exalted above the eternal. Men do not understand their relation to God; they do not realize that they are bought with a price, that obedience and whole-hearted service is required of them. Jesus has come in person to our world, but how few heed His call. The great blessing bestowed is not recognized as such.

Again the king sent to those who had refused his invitation, giving them every opportunity to reflect, and accept the gracious call. "Tell them which are bidden," he said, "Behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them." [Matthew 22:4-6.]

"So the servant came and shewed his lord these things. Then the master of the house, being angry, said unto his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the lame, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room." [Luke 14:21, 22.]

Then the third call was made, in the highways and hedges—a compelling call to the marriage supper of the Lamb: "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men that were bidden shall taste of my supper." [Verses 23, 34.]

Here we see the necessity of improving every opportunity to urge the invitation, "Come, for all things are now ready." [Verse 17.] With what joy Christ looks upon every man of high degree who accepts the invitation. He has a work for those to do who will co-operate with the heavenly intelligences to carry the message to others. Jesus also looks upon the poor, those in a lowly condition of life, and rejoices in every guest brought in.

In the work of the servants in the highways and hedges is represented the call of the Gentiles. The Jews had despised the message, and cruelly treated the messengers, yet the wedding was furnished with guests. Paul and Barnabas afterward declared to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of

everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." [Acts 13:46-48.]

But the scene changes. The king comes in to examine the guests and he sees one who has come to the table without the wedding garment which he himself had provided. He is clothed in his old citizen dress; the garment provided for him has not been deemed essential. Why should he insult his lord by refusing to wear the dress he has prepared for him? Addressing the one who has thus dishonored him, the king says, "Friend, how camest thou in hither, not having a wedding garment? And he was speechless." [Matthew 22:12.] This man had accepted the call merely to advantage himself. "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." [Verses 13, 14.]

The greatest privilege of the Jewish nation lay [in] their possession of light concerning the kingdom of God. To them had been entrusted the oracles of God. When others were in the darkness, and knew not God, they were entrusted with a revelation of God's will. The truth was committed to them in clear lines to be committed to others; but in the place of feeling their great need, and the obligation they were under to God to impart to others all they had received from Him, they were filled with self-complacency. They made the boast that they were the only favored people of God, and were therefore more exalted than their neighbors.

"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. Behold, the days come, saith the Lord that I will punish all them that are circumcised with the uncircumcised." [Jeremiah 9:23-25.]

The outward sign is of no value with God, if the heart and mind and strength are not devoted to Him. If these are used to exalt and favor self, all claims to superior wisdom will be as nothingness in His sight. Notwithstanding their claims to be children of God, they will be found the circumcised among the uncircumcised; for the heart not given to God is not clean; it is full of selfishness, impurity, pride, and deceit.

Christ sent forth His disciples, first twelve, and later seventy, preaching the Word, and declaring, "The kingdom of heaven is at hand." [Matthew 10:7.] But the invitation was not accepted. They would not come. These servants were sent out later to say, "Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are now ready. Come unto the marriage." [Matthew 22:4.] This was the message borne to the Jewish nation after the Lord was crucified, but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner, while others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of life and glory, that they turned upon the bearers of the message, stoning Stephen, killing James by the sword, and haling men and women committing them to prison. But in the

arrest of Paul by Christ lies a wonderful lesson for us all. It teaches that even if those who taunted Him upon the cross, who abused Him in the judgment hall, had repented as did Saul, they would have been forgiven.

When the Jews were seeking to put Christ to death, they said, “If we let Him thus alone, all men will believe in Him: and the Romans shall come and take away both our place and nation.” [John 11:48.] But it was because the Jews did not receive Christ that the Roman army did these very things. He was their only hope, and they knew it not. Titus’ army was permitted to storm Jerusalem, and the temple which the nation had exalted and adored above the Lord of the temple, was given to the flames.

I do not by any means present this subject in its fullness; for I cannot in the limited time I have make an appropriate application of it. This subject concerns us as a people in these last days. All who have had the light of truth are being tested as were the Jews. Our privileges are far greater than were theirs. We have the assurance of a Saviour who has come, a Saviour who has been crucified, who has risen, and has proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [Verse 25.] That which was type and symbol to the Jews in reality to us. They had the Old Testament history; we have that and the New Testament also.

In our knowledge of Jesus and His love, the kingdom of God has been placed in our very midst. Christ had been proclaimed to us in sermons, and chanted to us in songs. The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast, the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in His Word, the free access to the Father through Jesus Christ, the comforts of the Holy Spirit, the well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do more for us that He has not done, in preparing the great supper, the heavenly banquet?

All who have accepted the truth in the heart will have that faith that works by love and purifies the soul. They will live in loving, spiritual communion with one another and with God. As a people, we have been exalted to the highest privileges. The Lord has been revealed to us in every increasing light. We have not only the great light committed to ancient Israel, but we have the increasing evidence of the great salvation brought to us through Christ our Advocate in the heavenly courts, and that He is prepared to set all the heavenly agencies at work in our behalf. The work to be done is not for those who know the truth. This has been our mistake in the past. We are to set before every soul his responsibility to practice and communicate the truth by giving the invitation to others; and in this work the human and the divine must co-operate.

Ms 30, 1898

The Seed Is the Word

March 4, 1898

A company is collected on the shore to see and hear Jesus. Matthew the publican is there. After a time Jesus is published in their midst. How His form is watched by the eager, expectant throng! The sick are

there, lying on their rugs, waiting to present their cases before Him. Those afflicted with all manner of diseases are there. The mighty Healer rebukes disease, and diffuses life and calmness and pease and health around Him.

The miracles which Christ performed were as parables to the opposing Pharisees. He speaks in the synagogue, by the wayside, and in the boat thrust out a little from the land, He speaks to the people on the shore, feeding their spiritually famished souls with the bread of life. All had an opportunity to hear His appeals; they were made in sympathy for men. It was Christ's God-given right to heal the woes of a sinful race. On these occasions the disciples were wrought upon in mind and heart as they looked upon those who were healed of their diseases. Their testimony was, "Himself took our infirmities, and bare our sicknesses." [Matthew 8:17.]

But the crowd continues to increase. They press close about Christ until there is no room to receive them. Then, speaking a word to the men in their fishing boats, He steps into the boat, and bids them push off a little from the land.

"And he spake many things to them in parables, saying, Behold, a sower went forth to sow. And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched, and because they had no root, they withered away; and some fell among thorns, and the thorns sprung up and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." [Matthew 13:3-8.]

Christ is the sower of the seed. He came to sow the world with truth. Not one tiny seed of error does He cast into the ground. He sees that the precious seeds of truth do not have a fair chance when seeds of a perverted character have taken deep root. The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take them out by the roots. He makes the doctrines of His kingdom so plain that the truth is published in contrast with error, for truth, if planted and cherished in the heart will uproot the errors that are cherished as truth. Error must be uprooted; truth must be presented in contrast with error, and thus discover to the receivers of truth the errors to be discarded.

The truth is to be so clearly presented that it will show the sophistry of Satan's deceptive power. He is vigilantly guarding his tares which he has mingled with the precious truth. He is determined to watch his own sowing, that it may spring up, and eventually eclipse the truth.

"And some fell among thorns, and the thorns sprung up and choked them." "He also that received seed among the thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." [Verses 7, 22.]

Now the controversy between satanic agencies and the Prince of life begins in earnest. Which will obtain the supremacy? Which will occupy and become possessor of the soul?

The gospel seed often drops among thorns and noxious weeds. The truth makes an impression upon human minds, and if it is carefully cherished, and the weeds uprooted from the heart, there will be a precious crop of grain. But if there is not in the human heart a moral transformation, if old habits and practices and the former life of sin are not left behind, if the attributes of Satan are not expelled from the soul temple, the wheat crop will be stunted. The tares will come to be the crop, and will kill out the wheat. If the heart is not kept under the control of God, the weeds and thorns of the character will be revealed in the life. The natural traits of character that are objectionable must be overcome; for grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth.

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. ... But the end of all things is at hand; be ye therefore sober, and watch unto prayer.” [1 Peter 4:1-4, 7.]

“And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because to you it is given to know the mysteries of the kingdom of heaven; but to them is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I unto them in parables: because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.” [Matthew 13:10-14.]

Did Christ blind the eyes, so that the people could not discern? He gave them great light, and from time to time added to the light by the exposition of prophecy. What then eclipsed the light? The answer is given, “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” [Verses 15-17.]

In heaven it was said by the ministering angels, “The ministry which we were commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into their souls, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Calvary. Their souls were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the truth and the love of God; their hearts were made tender as they saw the sweetness of the love of God. In all this they heard the Father’s call, but it was all in vain. Their hearts were given to covetousness; they loved the associations of the world. With some, dishonest practices have become so interwoven with their

character that they cannot overcome, unless they stop their ears to the temptations of Satan, crying as they rush through the circle of his temptations, Life, life, eternal life; Lord, save, or I perish."

Christ came to our world to sow the seeds of truth. All who have the privilege of hearing the Word, and who receive it not, must render an account of their rejection of the instructions and warnings given. They are represented as those who "seeing see not, and hearing hear not, neither do they understand." [Verse 13.] They will not see and hear the precious word of truth.

Some who heard the parables of Christ came to Him privately and asked Him for an explanation. This was the desire that Christ wishes to arouse, that He might give them more definite instruction. All who study His Word with hearts open to receive the impressions made by the Holy Spirit will not complain that they cannot see clearly the meaning of His Word. None will come to Christ to inquire for a clearer knowledge of truth, but who will receive it. He will unfold to them the mysteries of the kingdom of heaven; and these mysteries will be understood by the heart that longs to know truth.

A heavenly light shines into the soul temple, and is revealed unto others as the bright shining of a candle on a dark path. When the mind is not clear, it is the privilege of all to go to the great Teacher, and ask Him who uttered those mysterious truths to enlighten the understanding.

The mass of tradition that had been accumulating for ages, and that was taught by the priests and rulers, was regarded as truth by the disciples. But Christ said to these Pharisees, "Ye teach for doctrine the commandments of men." And again, "Ye make void the law of God through your tradition." [Matthew 15:9, 6.] In the last instruction given to His disciples, Christ said, "I have many things to say unto you, but ye cannot bear them now." [John 16:12.] The divine Teacher would bring all the rays of prophetic light to bear upon the lesson that He was the Truthbearer to the world. He would impress them with the necessity of that moral excellence of character which God and heaven require of men. He came to make known redemption, by making men intelligent in regard to its conditions; in His human life to reveal the gospel, and set an example of perfect obedience to the law of God.

"Greater things than these shall ye do," said Christ to His disciples, "because I go unto the Father." [John 14:12.] Through the Holy Spirit's working, the disciples would remember the lessons Christ had given them, and their language would fully express the divine thought of God. It would be as infallible as the language of the ten commandments. Thus the truth would come down through pure channels, commending itself to the hearts of the receivers. Christ's followers plant their feet, not upon the word of pope or prelate, not on the word of the clergy, who mystify everything that is plain, and confuse the minds of the ignorant; they place their feet upon the sure foundation. God has given them a platform on which to stand, even the eternal Word of truth, and there their feet will stand on the Rock of ages.

Christ is no longer seen in this world in human flesh as the great Teacher, going about doing good, healing the diseases of the body, and saying to the sinsick soul, Thy sins be forgiven thee. But because He has come and suffered for sin, because He died as our sacrifice on Calvary's cross, His voice is now heard through His ambassadors whom He has sent to proclaim a crucified and risen Saviour an Advocate who has ascended to the throne of God. This additional power and efficiency Christ's disciples have in lifting up a crucified Redeemer before a fallen race, and pointing them to heaven to declare Him at the

right hand of God. There are the greater things upon which the mind lays hold, the mystery hidden from eternal ages.

In his human wisdom, man may employ arguments that are wholly without truth, but God declares, “The world by wisdom knew not God.” “The seed is the Word.” [1 Corinthians 1:21; Luke 8:11.] We are to take our position in the school of Christ as humble learners. He speaks as one having authority. He affirms that all that is written in the law and the prophets is the Word of the living God. It is the inspiration of One infallible, the divine communication to holy men of old who speak as they were moved by the Holy Ghost.

Prophecy, the law, and the gospel are not dependent upon argument for support. They are essential for the salvation of men. They are to be believed because they have a “thus saith the Lord” for their authority. The Lord will hold His children responsible because He speaks. The gospel is not to be argued to test the reasoning powers. Man is on probation to prove whether he will accept the ransom Christ has provided in His sufferings and death—a full and complete remedy for the poisonous fangs of the serpent.

All the speculative opinions, which through the devising of Satan have been brought into religious controversy, are to be separated from the truth. This was the work of the Redeemer in coming into the world. The opinions and speculations of men had become abundant, they occupied the ground with a multitude of theories which made truth hard to be distinguished from error. But the time has now come when we are to know the truth, and the truth is to make us free. Obedience to the commandments of God does not bring the soul into bondage. The sayings of Christ have a value above that of silver or gold, but if the seed is accepted by those who graft it on to the wild olive tree, the fruit it bears can only be wild olives.

All who receive Christ in truth will believe in Him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies, their pride, vanity, self-esteem, worldliness, and every sin, and will reveal Christ in their lives. If God’s Word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God that worketh in them both to will and to do of His own good pleasure. Men must cooperate with God. They must reveal the respect they have for His Word by obedience to His laws. They will not disobey the commandments of God, eating of the tree of knowledge which is forbidden. They will heed the requirements of God. In this they are eating the flesh and drinking the blood of the Son of God, the representation of the tree of life.

All the lessons of the natural world reveal the providences of God. He who has this lesson book opened before him, and becomes a student thereof, will find himself looking into a fountain that deepens and broadens beneath his gaze. From the Old Testament, he can store up the most precious instruction, the gospel being the key. The teachings of Christ contain the most precious seed of the gospel, and the heart is to be the receptacle of this. But if the heart is not cleansed from sin, Christ cannot dwell there. Tares and wheat cannot grow together in the heart. One will be the controlling element.

In the words of the apostle Peter we may see what may be the result to the soul in whose heart the good seed is sown: “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. ... Be ye all or one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

“For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace, and ensue it. For the eyes of the Lord are open to the righteous, and His ear is open to their prayer: but the face of the Lord is against them that do evil. And who is he that will harm you if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you as evildoers, they may be ashamed that falsely accuse your good conversation in Christ.” [1 Peter 3:3, 4, 8-16.]

In the heart that receives the good Word of life, a decided change takes place. “According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partaker of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue: and to virtue knowledge: and to knowledge temperance, and to temperance patience: and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity.

“For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he is purged from his old sins. 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 1:3-11.]

The grace of God never stirs the heart of the truly contrite soul in vain. He will go on from strength to strength. Each lesson received from Christ will prepare his heart to receive still more instruction, carrying him forward and upward, nearer and still nearer heaven. The soul imbued with the Spirit of God finds a warfare constantly before him. He is to fight the good fight of faith. He does not think the time of security has come. God is calling him to higher, nobler achievements, upward toward the mark of the prize of the high calling in Christ Jesus.

All who strive to reach this standard are marked by the sanctification of the spirit through the truth, which mark God has put upon his character. The work of sanctification is the work of a lifetime. The true Christian is unresting in his endeavors. He is ever climbing, never content with that which he has

attained. The more he seeks a knowledge of God and of Jesus Christ whom He has sent, the more he desires to reflect the divine image. Every gift imparted to him by God is used to draw others in the same line, to hunger and thirst after righteousness. If he enters the path of self-denial and self-sacrifice only, the more willing is he to hide himself in Christ, and sacrifice all for Him.

We are to walk in the footsteps of Christ. “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. 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.” [1 John 1:5-9.]

Ms 31, 1898

“Ask, and It Shall be Given unto You”

March 4, 1898

“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.” In answer to this request, Christ taught His disciples the prayer appropriate to offer to their heavenly Father. “He said unto them, When ye pray, say, Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil.” [Luke 11:1-4.]

“And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come unto me, and I have nothing to set before him? And he from within shall answer, and say, Trouble me not; the door is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as much as he needeth.” [Verses 5-8.]

By this illustration Christ sought to inspire His disciples with trust and confidence in God. A man goes to his friend at the unseasonable hour of midnight, asking, “Friend, lend me three loaves.” From within the answer comes, “Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.” [Verses 5, 7.] But the petitioner is asking that he may give again, and he is determined not to be repulsed. He must obtain the bread, else he cannot supply the necessities of the weary, belated wayfarer.

Christ sought to teach that the one making supplication to God is not to be repulsed. He would have us persevere in asking. We must not cease to intercede with our heavenly Father; for unless we receive grace and spiritual food, we have nothing to give. “I say unto you,” He said, “Though he will not rise and

give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth." [Verse 8.]

Because of the troublesome perseverance of the asker, his friend, to save himself from further inconvenience, will grant his request. Not so with our Lord. He watches over His sheep and lambs by day and by night. "The Son of man is come to seek and to save that which was lost." Christ said. "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, 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." [Matthew 18:11-14.]

"Feed my sheep;" "feed my lambs;" was enjoined upon Peter. [John 21:15-17.] Great is the love of the heavenly Father for every soul for whom Christ has died. He never slumbers nor sleeps. He hears the prayer of the humble suppliant, and freely grants His blessing. He never turns away unblessed those who seek Him with the whole heart. In the parable the request of the one who asked was for a time refused; "but I say unto you," said Christ, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, shall he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." [Luke 11:9-13.]

How important it is that parents give good gifts to their children, encouraging every good impression and conviction, teaching them the way of the Lord. No argument is so strong in the home life as the argument of an earnest, willing obedience to the truth. A solemn responsibility rests upon parents to teach their children, line upon line and precept upon precept, the truth of God as revealed in His commandments.

The Lord tries our faith. This is for our good. Thus He would encourage us to press our petitions to the throne of grace. If we ask, feeling our great necessity for grace and for an intelligent knowledge of the truth, that we may have to give to those who are in need of the bread of life, we shall receive abundant supplies of grace. But if we ask for spiritual blessing, not that we may make others happy, but because we selfishly desire to please ourselves, we shall not receive the heavenly gift. If we ask that we may impart to others, if we approach God with humility, sincerity, and persevering faith, we may claim His promise.

Ms 31a, 1898

"His Own Received Him Not"

March 7, 1898

"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat." [Matthew 12:1.]

The word here translated corn means wheat. The disciples rubbed the wheat in their hands, and ate the kernels. But the Pharisees were continually on Christ's track; for the enemy was working through them to counteract Christ's work of healing the sick and preaching the gospel to the poor. "When the Pharisees saw it, they said unto him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him: how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests, or have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?" [Verses 2-5.]

Then Christ referred to His own prerogative. "But I say unto you," He said, "That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." [Verses 6-8.]

"And when he was departed thence, he went into their synagogue and, behold, there was a man which had his hand withered." [Verses 9, 10.] This man had come to the synagogue hoping to receive the great blessing of healing. This the Pharisees knew, and they felt sure that Christ meant to heal him. They determined to let Him know their mind on the matter. They asked him, "Is it lawful to heal on the Sabbath day? That they might accuse him." [Verse 10.]

"And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into the pit on the Sabbath day, will he not lay hold on it, and lift it out?" This it was the practice to do, and that very morning they had performed this act. "How much then is a man better than a sheep," Christ continued. "Therefore it is lawful to do well on the Sabbath day." [Verses 11, 12.]

"Then saith he to the man, Stretch forth thine hand." [Verse 13.] By faith the man was to do this, and as he made the effort to move his useless hand, virtue from Christ gave vitality to the nerves and sinews and muscles, and the hand was perfectly restored.

Full of faith in the great Healer, the man became His disciple. And many others, as they beheld the work of restoration, gave glory to God. But did this evidence, added to the multitude of evidences already given, cure the Pharisees of their prejudice and unbelief? No; rather than that this work of healing should have been done before the people, they would have had the afflicted man carry about his helpless arm. With what grief Christ looked upon these leaders of the people. They were professedly in advance of all others on the face of the earth, yet they were continually interposing between God and the people.

Then the Pharisees went out, and held a counsel against Him, "how they might destroy him," because He was the Restorer of human maladies. [Verse 14.] When Jesus knew their purpose, He withdrew Himself from them, and great multitudes followed them, and He healed them all; and charged them that they should not make Him known. He was desirous of continuing His work of healing, and relieving those who were under the cruel power of Satan. He knew that He alone could break that power.

In Luke we read of Christ, “It came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God.” [Luke 6:12.] Men of the world often spend whole nights planning, in order to secure success, and Jesus spent many nights in prayer. He was along with His Father, earnestly seeking the Lord with strong crying and tears. He seemed to be in an agony of distress. Why was this? He had come to his vineyard to claim His own, but he was rejected, abused. <The people to whom He came were even then laying plans to crucify Him.> He was more and more hardly beset by satanic agencies.

The resistance shown by the priests and rulers to His work corresponded to the convincing evidences of His divinity. They were jealous of Him because He possessed a power that drew the people to Him. His tongue was like the pen of a ready writer. He was the very treasure house of knowledge, and His parables and illustrations made the truth plain to the unlearned. Under His teaching those who could not learn the truth from books could learn it from nature.

But those who had been entrusted with the oracles of God, that they might be faithful expositors of the Scriptures, rejected and denied the Teacher sent from heaven. Christ saw that their spirit and principles were entirely contrary to the Scriptures. He saw that the Word of God was misinterpreted and misapplied. He saw how difficult it would be to instruct the people to read the Scriptures correctly, when their teachers read them in the light of their perverted judgment. What could He do to soften and subdue their hearts? This was the burden of His prayer.

The Jewish people might have repented if they would, but they were clothed with the garments of their own self-righteousness. They claimed to be the descendants of Abraham, and looked upon every promise made to Israel as theirs. But the Israel of God are those who are converted, not those who are the lineal descendants of Abraham. “What advantage then hath the Jews? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God.” “For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God.” [Romans 3:1, 2; 2:28, 29.]

The priests and rulers gloried in their exalted privileges, till they became proud and arrogant. In word and action, by their numerous forms and ceremonies, they said, The temple of the Lord, The temple of the Lord are we. But they were separating themselves from God, loading the cloud of retribution soon to break over them. Christ declared of them, “For my love they are my adversaries. ... Hold not thy peace, O God of my praise. For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue. They compassed me about also with words of hatred, and fought against me without a cause. ... And they have rewarded me evil for good, and hatred for my love.” [Psalm 109:4, 1-3, 5.]

“O Jerusalem, Jerusalem,” Christ cried as He stood on Mount Olivet, and looked down over the city, “Thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” [Matthew 23:37.] It was this generation, then acting its part under the guidance of Satan, that was

guilty of the murder of the Son of God. A solemn responsibility rested upon the Jewish people when Christ was among them; but the wisdom of His appeals could not reach their hard, impenitent hearts. "Ye would not come unto me that ye might have life," He declared. [John 5:40.] "Ye would none of my counsel: ye despised all my reproof. If thou art destroyed, thou thyself art responsible."

Christ's heart was wrung with intense anguish as He realized the outcome of the course of action pursued by the Jewish action. He saw those who should have cooperated with Him in His work refusing God and His Son, and accepting Satan. He heard the tramp, tramp of the assailing armies. He heard the plans laid by the enemies of the Jews. With prophetic eye He saw the flames bursting from the beautiful temple, in which the people had worshiped while they refused its Maker. He saw the city laid level with the ground, and the ploughshare going deep [into] its ruins. He saw the unhappy people, Israelites only in name, scattered in every land. He saw them flowing to every nation, but citizens of none; and he cried out in sorrow, How shall I give thee up, Ephraim? how shall I deliver thee, Israel? He did not want to give them up to their own perverse way. But the warnings and entreaties of the prophets, and the work of the great Teacher, were in vain.

"Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." [Matthew 12:22.] This was Christ's work; and had the people of Jerusalem received the truth He brought, what a great missionary center their city would have been. Backslidden Israel would have been converted. A vast army would have been gathered for the Lord. But the leaders of the people refused to assimilate with Christ.

The Saviour had received His commission from heaven to speak to those who would hear, and to help those who would be helped. But His work was made exceedingly hard by the priests and rulers. They would not cooperate with Him in His work of relieving the afflicted. They would not cease their bitter opposition to Him who was doing this great and wonderful work. When the man possessed with an evil spirit was healed the people were amazed, and said, "Is not this the Son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils." [Verses 23, 24.]

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods except he first bind the strong man? And then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Verses 25-30.]

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O

generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." [Verses 31-36.]

In 1898 we have the same difficulties to encounter that our Saviour encountered. When in His own way and by His own instruments the Lord gives a message to His people, and to the world, there are those who see that this message is in advance of their views, or contrary to that which they have been teaching. These offer all the opposition in their power to God's message. So it was in Christ's day. By His miracle-working, He showed that He was from God. Again and again He demonstrated His power by works of mercy. At His word suffering of every kind and degree was relieved. But the priests would not believe the evidence of what they did not wish to be true.

Christ showed no respect to their views in regard to the observance of the Sabbath. He plainly stated that the object of the law was not to oppress but to bless all who were obedient to its requirements. But pride, obstinacy, jealousy, rose in the hearts of the priests, because the people were learning to love Christ's teaching. They cherished a spirit more satanic than divine.

In this our time we find the priests and rulers no more inclined to study carefully and candidly whether there are not truths they ought to know than were the priests and rulers who opposed Christ. The Lord may give success to His messengers as they bear the message He has given them; but if the truth made known is not in harmony with the ideas of false religious teachers, they seem to think that they are being injured.

Those who lived before the flood were only a few steps from God, the Creator of the world and its inhabitants. The long life and large intellect given to these men might have been used in God's service. But their intellectual strength, that mighty power, was perverted to dishonor God. God looked upon them as they disregarded the law given when the foundations of the earth were laid. He saw that they were being used by the great apostate to do battle against good. He saw wickedness and pride budding and blossoming.

In that age of almost perfect physical health, men forgot their God. Those who could do cunning work, who could have become more and more capable of acquiring tact and ingenuity, perverted their talents. Their God-given powers ripened into wickedness and all kinds of selfish gratification. The imagination of the heart was only evil and that continually.

There was violence in the land. The people advanced in crime as they advanced in knowledge, and grew in wickedness as they grew in intellectual cultivation. The belief was cherished that man would never die, or at least would live a thousand years.

Man's wickedness made the race offensive to God. He would not leave them to hand their sins to their posterity. "God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted its way upon the earth. And God said unto Noah, The end of all flesh is come up before me; for the earth is filled with violence through them, and, behold, I will destroy them with the earth." [Genesis 6:12, 13.]

When men separate from God, they place themselves under the control of Satan. Talents have been given to men that they may be used in God's service. From the day that Noah's family came out of the ark, these talents have been accumulating. There is only one safe way for any man, and that is the way of obedience to a "Thus saith the Lord."

"The Poor Have the Gospel Preached Unto Them."

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

This is a wonderful description of Christ's work. The Pharisees and Sadducees despised the poor. Learned and rich neglected them, as though their riches and learning made them of more value than those who were poor. But Jesus declared that it was His work to give encouragement and comfort and help where it was most needed.

The rich and learned exalted themselves above those who came to Jesus that they might be saved. But the Word of God declares, "For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God; for it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greek, Christ, the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that 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 that are." [1 Corinthians 1:18-28.]

The poor need comfort and sympathy, for there are those who without a helping hand will never recover themselves. Christ came to this world, not to destroy men's lives, but to save them. He is the great Physician. He knew that by works of healing He could best reach the sick and the afflicted. He knew this would draw the people to Him, and by being cured of physical suffering, many would be saved to eternal life.

"When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper, and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his

hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, see thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." [Matthew 8:1-4.] The leper was to comply with the conditions specified, that a testimony might be borne to the priests.

In Luke is recorded another instance of the Saviour's power. "A certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this, for he loveth our nation, and he hath built us a synagogue." [Luke 7:2-5.]

Christ did not need this urging, He was ever ready and willing to give relief. He went with them, "and when he was now not far from the house, the centurion sent friends unto him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: ... but say in a word, and my servant shall be healed." "When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick." [Verses 6, 7, 9, 10.]

Christ came to our world to teach all who believe in him the way in which to work. It is not to be in vain that God has given the Bible to the world. The disciples were to begin their work by publishing the great truths of Christianity in the metropolis of Palestine. From Jerusalem they were to go to all parts of the world.

As Christ sent His disciples forth, He gave them their commission. "When he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." [Matthew 10:1.] This is just as verily a part of the work of those who proclaim the gospel message as is ministering to the spiritual needs of the being. Christ's messengers are to act in His stead in behalf of their fellow men. In this age of the world, when Satan is stirred by a power from beneath to work with all deceivableness of unrighteousness in them that perish, the Saviour is waiting to cooperate with His servants.

Christ met with the greatest success among the poor. Thus every human being, learned and unlearned, may find abundance to do. In doing this work they will fulfil their commission. This is the highest credential of the gospel ministry. If the gospel had been of men, it would have been popular with the rich and mighty. But it pours contempt upon human greatness, and calls upon all who accept it to work the works of Christ, helping those who are destitute, despised, forsaken, afflicted.

For reasons which we cannot explain, the feet of many have been led in false paths through the influence of others. They have not been educated to cherish a true sense of their accountability to God. It may be because father and mother were irreligious.

Those who take hold of the work for the love of Christ and the love of souls, <labor in Christ's lines.> The world is a lazar house of disease, but Christ came to heal the sick, to comfort the brokenhearted, to

proclaim deliverance to the captives, to give sight to the blind. The gospel is the very essence of restoration, and Christ would have us bid the brokenhearted, the hopeless, and the afflicted take hold of His strength, for the acceptable year of the Lord is come.

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus unto eternal life. And of some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” [Jude 20-25.]

Ms 32, 1898

The Barren Fig Tree

March 8, 1898

“And on the morrow, when they came from Bethany, he (Jesus) was hungry: and seeing a fig tree afar off having leaves, he came if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.” In the morning as Jesus and His disciples “passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God.” [Mark 11:12, 13, 20-22.]

It was not a common thing for a fig tree to present full foliage at that early period of the season. The fruit of the fig tree makes its appearance before the leaves; therefore a fig tree in full leaf might be expected to have fruit upon it. Christ approached the tree, expecting to find fruit there; but searching from the lowest bough to the topmost branch, He found nothing but leaves, and His curse fell upon it.

This instance in the ministry of Christ is a singular one. It was unlike the ways and works of Christ. We trace His works, and we see that they were ever performed to restore, not to destroy. Wherever He went He scattered mercy in words of counsel and deeds of goodness. He was the Restorer, the Healer. He came not to condemn the world but that the world through Him might be saved. The disciples could not understand the action of Christ in punishing a tree for its barrenness, and they said unto Him, “Declare unto us the parable of the fig tree.”

Just before this Christ had made His triumphal entry into Jerusalem. For the second time He had cleansed the temple, and had driven out from its courts the traffickers, saying, “Take these things hence. It is written, My Father’s house shall be called a house of prayer but ye have made it a den of thieves.” [John 2:16; Matthew 21:13.] Dishonest dealing was practiced by the men who brought cattle to sell in the temple courts; but the word of command was given; divinity flashed through humanity, and no priest in his gorgeous dress, or trafficker looking on that countenance, dared to remain. They fled from the temple courts in great haste.

This was a parable of the dispersion of the Jews. Now Christ, under the symbol of the blighted tree, presents before His disciples the righteous anger of God as He sees the temple courts desecrated to obtain unlawful gain, and the destruction of the Jewish nation. That tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation, who had been separating from God until, in their pride and apostasy, they had lost their power of discernment, and knew not their Redeemer. When Christ came into His own nation, they would not receive Him. They were seeking to put Him to death, and this act was to prove their ruin.

It was this thought that caused the tears of Christ as He wept over Jerusalem. Invitations and entreaties had been made to lead them to repentance, but they would not come unto the only One who could give them life. When Christ looked upon the sacrilege of the temple courts, He acted the parable before His disciples as an avenger of the honor of God.

In order that the lesson of the parable might have its effect, Christ clothed the tree with moral qualities, and made it the expositor of sacred truth. That one fig tree, cursed for its pretentious appearance while it bore no fruit in piety and good works, was a symbol of the destruction of Jerusalem and its glorified temple. Thousands upon thousands were to fall in the siege, and in the ruin of Jerusalem.

The orchard was filled with fig trees, all of which were alike destitute; but they made no pretensions. These leafless, fruitless trees represented the Gentiles, who had not been favored with great advantages as had the Jewish nation. Unto Israel had been committed the oracles of God, to be held as a sacred trust for the world. The darkness of the Gentiles was not yet broken. They had no fruit on their branches, but they made no pretentious, boastful claims. Their time was not yet, for the exclusion of the Jewish nation had not permitted them to be a blessing to the Gentile world.

Ambition, and erroneous views in regard to Christ's advent, had deceived the Jewish nation. They declared that they were to be exalted, and all the heathen world be overcome and become their slaves. But when Christ came as the meek and lowly One, they refused to receive Him. They perverted the Scriptures, they taught for doctrines the commandments of men. They made void the law of God through their tradition. That law of God, which they claimed to observe so strictly, they made a yoke of bondage. They had so complicated the observance of the Sabbath that, as they presented it, there was nothing in it but rigorous exactions. Satan had put his leaven into the most precious everlasting truth, to make of none effect the sacred institution, old as creation.

The law of God, the transcript of His character, if correctly observed with heart obedience, would have produced altogether a different influence; but vain glory, selfishness, oppression, marked the character of the Jews. They were proudly displaying their ceremonies before the very face of Christ, who was the foundation and center of the whole Jewish economy, while they rejected the substance of all their ceremonies, and were so blinded by Satan that they knew not the day of their visitation. The antitype of all their types, the substance of all their shadows, was among them, and they knew it not. And God declared of them, "O Israel, thou hast destroyed thyself." [Hosea 13:9.]

The explanation of this strange act of Christ was to stand as a living, warning appeal to all Christian churches. This blighted fig tree with its pretentious branches is to repeat its lesson in every age to the

close of this earth's history. The barren tree was condemned and destroyed because it bore no fruit. The present condition of the Christian churches is similar to that existing in Christ's day. God is looking for piety, self-denial, self-sacrifice, compassion, and zeal for God. He longs to see in man a deep yearning of soul to save his fellow man from unbelief and ruin. But the Lord, with all the heavenly universe, beholds the fruitless fig tree. They see man trampling upon the law of Jehovah, making the memorial of God, the sign between Him and His commandment-keeping people, a thing of naught, something to be despised, while the rival sabbath is exalted as was the great golden image in the plains of Dura.

In this age men claiming to be Christians will call the world to worship the image they have made. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin. A spurious sabbath is exalted, and all who will not observe it will be placed under oppressive laws. The ceremony and formalism, the vainglory and oppression seen in the course pursued by the heathen king Nebuchadnezzar is being, and will continue to be manifested in our day.

Christ, the King of glory, the Majesty of heaven, walked the earth in human form. In the fourth and fifth chapters of Acts, when face to face with the Sanhedrin council, Peter tells the story. Read these chapters carefully.

"And when the had brought them, they set them before the council: and the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said We ought to obey God rather than man. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." [Acts 5:27-32.]

If the spirit of Satan entered into unsanctified hearts in the days of Christ to counterwork the requirements of God in that generation, it will surely enter into the professed Christian churches in 1898. History will repeat itself. The Sabbath question will be the point of controversy. But the people who obey the commandments of God have no controversy. They take the Word of God for their guide. Read Exodus 31. Every word is of God.

The three Hebrew children had no controversy with the king, knowing it would only increase his fury. "O Nebuchadnezzar," they said, "we are not careful to answer thee in this matter. If it be so (if this is your decision), our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand O King." This was the language of faith. "But if not," they added, "be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." [Daniel 3:16-18.]

So will come the test upon the Sabbath question. The idol sabbath, which nearly all Christendom has exalted as a day to be worshipped, has not one particle of sanctity in it. It was not a "Thus saith the Lord." And to the people who trample upon that day which God has sanctified and blessed, Christ says as He did of the Jewish nation, "Thou hast destroyed thyself." [Hosea 13:9.]

Ms 33, 1898

The Unjust Judge

March 9, 1898

How many retiring from a position of responsibility as a judge, can say in regard to their purity, which of you convinceth me of sin? Who can prove that I have turned aside from my righteousness to accept bribes? I have never stained my record as a man who does judgment and justice. Who today can say what Samuel said when he was taking leave of the people of Israel, because they were determined to have a king? Reports came to him that showed him that the people thought him to be like themselves. "And Samuel said unto all Israel, ... Behold, I am here: witness against me before the Lord, and before his anointed: whose ox have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." [1 Samuel 12:1, 3, 4.] Brave, noble judge. But it is a sorrowful thing that a man of the strictest integrity should have to humble himself to make his own defense.

In His parables our Lord drew illustrations of divine truth from common practices. "He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city: and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." [Luke 18:1-8.]

Though this judge was professedly a wise, discriminating man, his heart was hardened by sin. He occupied the position of judge of the people, but his course of action showed his character. The fruit he bore was the fruit borne on an evil tree. He acted just according to his feeling. If he was made irritable by being thwarted in any of his plans, the innocent suffered in consequence. The weak, who needed words of sympathy, and who needed that the wrongs which had been done them be set right, were made the objects of his derision. By selfish indifference and positive injustice, he exhibited perverse human nature. He knew that wrong actions were committed, but he did not repair the injury. He did not perform the duties which his position as a judge of the deeds and actions of the applicants required him to. He relieved those he chose to relieve, and neglected those he should have relieved.

The woman who pressed her case before the judge was repulsed again and again. But she would not fail or become discouraged. She begged for justice to be done her. What use had the cities for a judge unless he could relieve the cause of the oppressed? Long had the judge heard the complaint; long had her suffering been arrayed before him. And after manifesting indifference and hardheartedness, he yielded to her request. But he did not do this willingly, for the truth's sake, because pity and compassion had been stirred in his breast but because the wronged woman troubled him. The Lord put into the woman's heart a persistency that the judge could not discourage.

Had the judge had the mind that is in Christ Jesus, he might have saved himself all [this] trouble. He might have saved the woman the earnest, soul-harassing persistency that finally moved him. Had he feared God, the widow need not have come to him again and again, to be treated with contempt by those who had no more sympathy than he himself had, and to be torn from the judgment seat. He understood right from wrong; he knew that great injustice had been done to the earnest, pleading woman. But he did not possess the attributes that led him to care for these things. He cared only for that which would further his ambition. He wanted to show his arbitrary power.

He could have relieved her, but he would not. He could have restrained wrong, and his position before God required him to do this; but it was not in harmony with his hardhearted determination to let the widow ask, and seek, and knock in vain. He wrapped his garments of selfishness about him, and let the pleading ones plead in vain. When he saw that he was revealing his true character, when his position was made uncomfortable by some who pitied the widow, he listened to her. “Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.” [Verses 4, 5.] He himself was his god, and to save his reputation, to avoid giving further publicity to his partial, one-sided judgment, he avenged the persevering woman.

Christ presented the character of the unjust judge to show the kind of judgment that was then being executed, and would soon be shown at his trial. He would have His people in all time realize what little dependence can be placed on earthly rulers or judges in the day of adversity. The elect people of God will stand before men in official position, who do not make the Word of God their guide and counsellor, but who follow their unconsecrated, undisciplined impulses. Those who have taken a position to be loyal and true, to do the commandments of God, will understand by their own experience that they have adversaries who are moved by a power from beneath. Such adversaries beset Christ at every step, how constantly and determinedly no earthly being can ever know. Christ’s disciples, like their Master, will be followed by continual temptation. But Christ is their refuge, as He was the refuge of the importunate widow.

This parable places before us a Christlike character in contrast with character of the unjust judge. Those who fear God and accept Christ as their personal Saviour will reveal a Christlike character. The character of God will speak through them, in vindication of righteousness. From this parable God would have us learn to respect the cause of the poor. “Ye shall not respect persons in judgment,” He declares, “but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God’s.” [Deuteronomy 1:17.] “He that oppresseth the poor reproacheth his Master, but he that honoreth him hath mercy on the poor.” [Proverbs 14:31.] This is the lesson we are to learn from the parable of the unjust judge. The presentation of a man as a judge, who feared not God neither regarded man, is an admonition to all who claim to be righteous. “For the oppression of the poor, for the sighing of the needy, now will I arise.” [Psalm 12:5.] “Wherefore turn thou to thy God, and keep mercy, and judgment, and wait on thy God continually.” [Hosea 12:6.]

In God’s people is begotten tender sympathy and compassion for the woes and distresses of suffering humanity. Christ awakens in them a deep interest for others, and as they labor to supply the necessities of others, the Lord works in their behalf. They realize the truth of the words, “Is not this the fast that I

have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free? and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou had not thyself from thine own flesh?" [Isaiah 58:6, 7.]

To those who will co-operate with God by helping others, as is here clearly defined, the promise is sure, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from thee the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rest in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: and thou shalt raise up the foundations of many generations: and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Verses 9-12.]

The unjust judge revealed his own natural traits of character. Are there any claiming to be sons and daughters of God who copy this pattern? Should the Lord answer their requests, they would think it was because of their goodness. They would not see their defects of character. But those who pursue a course entirely different from that of the unjust judge, who judge righteously, may expect the answer, Here I am. What shall I do for you?

The unjust judge, though separated from God, fearing neither God nor man, listened to the widow, because of her constant, earnest petitions. Although his cold heart remained like ice, yet the widow's importunity resulted in her success. He avenged her, though he felt no pity or compassion for her, though her misery was nothing to him.

"And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night to him, though he bear long with them? I tell you that he will avenge them speedily." [Luke 18:6-8.] Christ here draws a sharp contrast between the unjust judge and God. The judge yielded to the widow's request merely through selfishness, that he might be relieved of her importunity. How different is God's attitude in regard to prayer. Our heavenly Father may not seem to respond immediately to the prayers and appeals of His people; but He never turns away from them indifferently.

In this parable and the parable of the man rising at midnight to supply his friend's necessity, that the friend might minister to a needy, wayfaring man, we are taught that God hears our prayers. Too often we think that our petitions are not entering into His ear, and we encourage unbelief, and distrust God, when we should claim the promise, "Ask, and it shall be given you: seek, and ye shall find: Knock, and it shall be opened unto you." [Matthew 7:7.] Let us draw the instruction that we should from these parables. The Lord is our Judge; the Lord is our Lawgiver. We give evidence of the strong ground of our confidence in God by our importunate prayer, combined with good works. But faith without works is dead, being alone.

What is prayer? The presentation of our soul-hunger only? No; [it is] the presentation of our perplexities and necessities and of our need of God's help against our adversary, the devil. As the elect of God we

need to understand the nature of our wants and the motives that prompt to prayer. We are to remember that we are in need, and that our wants must be supplied from the heavenly storehouse.

Prayer is to be offered to God for the preservation of every power and faculty, for the preservation of life, that we may render the highest service to God, and for temporal necessities and blessings. The sense of our necessity and need urges us to pray earnestly, and our heavenly Father is moved by our petitions.

In the prayer Christ gave His disciples, the request is made for daily bread. “Your heavenly Father knoweth that ye have need of these things,” Christ said. [Matthew 6:32.] “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” [Luke 11:13.]

God’s special work is to benefit His people in every way for their spiritual enlightenment. His work is to enlighten, to purify, to transform and strengthen man’s moral and spiritual power. We need to be as Christ has told us, Instant in prayer. As soon as difficulty comes, we are to offer our simple, sincere prayers. Christ will present these to the Father mingled with the fragrance of His Spirit. They are wholly accepted, for if we have accepted Christ as our personal Saviour, we are born of God. We are His sons and daughters, adopted into the royal family.

We may ask Christ to undertake our case, for when He gave His life as the propitiation for the sins of the world, He undertook the case of every soul. “Submit yourselves therefore unto God. Resist the devil, and he will flee from you. Draw nigh to God, (not only in prayer, but in all your works,) and He will draw nigh unto you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.” [James 4:7, 8.] “Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” [James 3:13-17.]

God revealed His character to Moses. In answer to the humble prayer of His servant, “I beseech thee, show me thy glory,” He said, “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. ... And he said, Thou canst not see my face and live; for there shall no man see me and live. ... Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by.” [Exodus 33:18-22.]

“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.]

This is the provision made for the people of God in all ages to the end of time. He who dwelleth in the heavenly sanctuary judgeth righteously. His pleasure is more in His church, struggling with temptation here below, than in the imposing host of heavenly angels that surrounds His throne. Those who wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, are His special care.

"Wherefore take unto you the whole armor of God," the armor that He has provided for every believer, "that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:13-18.]

Pray on, church of God, pray on, for the General of armies, with His angels that excel in strength, is with His people on the field of battle. The adversary of souls is determined to oppose all who plant their feet on the platform of eternal truth, who in this perilous time uplift the banner on which is inscribed, The commandments of God, and the faith of Jesus. But rest assured that Christ fights with His army. He Himself leads His followers to the battle. In this hour of peril be steadfast. Christ will renew the strength of every faithful soldier.

We need never distrust God. The just Judge repulses no one who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir God hears the cries of the weakest human being. You who feel the most unworthy, commit your case to Him; for His ears are open to your cry. "He that spared not his own Son, but delivered him up for us all, shall he not with him also freely give us all things?" [Romans 8:32.] Will He not fulfill the gracious word given for our encouragement and strength?

Ms 34, 1898

Seed-Sowing

March 9, 1898

The man who sows apparently throws away the seed upon which he and his family depend for a livelihood. But he is only giving up a present advantage for a much larger return. He throws the seed away that he may gather it again in an abundant harvest. His dependent family may look forward in faith to large returns.

From the work of seed-sowing most precious lessons may be taught in the family. The children may be instructed to grasp by faith unseen benefits. The influence of God's miracle-working power is to be shown in the lessons given from nature in our families and in our school. The combined influence of the Lord's unseen agencies are necessary to the harvesting of the precious crops that come from the seed buried in the ground. The fields must have care; and when the sower has done his work of casting the

seed into the ground, this is only the beginning of the end. A watchful caretaker is needed over the seed. When man has done his part in preparing the soil, enriching it if needs be, and planting the seed, showing care, thoughtfulness, and understanding in the work, he must depend upon God, the great Husbandman to send sunshine and showers, to give heat and moisture to the thirsty fields.

If these thoughts could be awakened in children's minds, if they could be led to understand the wonderful work of God in supplying His large family in our world with the necessities of life, they would realize more of His power. He employs many unseen agencies to make the seeds, apparently thrown away, living plants. First appears the blade, then the ear, then the full corn in the ear. God created the electricity that gives life to the seed, vitality to the blade, the ear, and the corn in the ear. Who else can be depended on to give the due proportion required of all the agencies to perfect the harvest of fruits and grains? Let man employ his agencies to the utmost limit; he must then depend on his Creator, who knows just what is needed for the harvest, which is connected to Him by wonderful links of His own wonderful power, beyond the human agency. Without these unseen agencies, seed is valueless.

Christ taught His disciples to pray, "Give us this day our daily bread." [Matthew 6:11.] The Lord hears this prayer, and is constantly working to answer it. He lets His sun shine upon the just and the unjust, and gives to all refreshing showers, wind, and rain, thunder and lightning. All are God's blessing, sent to purify the atmosphere from injurious unhealthful agencies, which, if allowed to accumulate, would poison the atmosphere and destroy everything that breathes the breath of life.

Christ took the parable of the sower to illustrate the things of the kingdom of heaven, and the work of the great Husbandman for His people. Tares have been sown among the wheat, and the work to be done is to strengthen the wheat, to put it in a flourishing condition, that the tares may not assume the supremacy. The kingdom of heaven has laws of government, else it would not be a kingdom. The first great sower of evil drew away by his deceptive power a part of the holy family of heaven. Those who apostatized with him fell from heaven, because there could be no disloyal ones in the Lord's kingdom. Every disloyal subject was turned out of the blessed abode, the celestial city of God. This rebellion commenced and continued under the power of a lie.

The Son of God came to our world in the garb of humanity to stand as the head of the human race, to limit Satan's power, and to bring in restoration by revealing the truth. Being Himself the Truth, He could minimize error and magnify the truth. By Him truth was presented and adapted to the apostate race. It is called the Word of God, the truth in contrast with Satan's falsehood.

Christ is the sower of the seeds of truth. He came to sow the world with truth. By His teaching He enabled the natural mind to understand the things of the spiritual world. The significance of the parable of the sower has not been valued as it should be, because of its unpretending appearance. But Jesus would lead our minds from the natural seed cast into the soil to the Gospel seed, the sowing of which will result in bringing man back to his loyalty to God.

The parables uttered by our Lord have a significance which but few discern. Leading from the natural kingdom to the spiritual kingdom, they are links in the chain of truth that connects man with God and earth with heaven. Christ is the Way, the Truth, and the Life. He illustrated truth by natural things, that

He might lead up to the high and eternal. He used humble representations, that He might place before the eyes of men the precious gems of truth. By this form of presenting truth, He was educating His disciples in regard to God's processes in the natural world.

Christ's sayings are precious texts, and all are to search for the truth they reveal as a man searching for hidden treasures. The result will be sure. The eyes of their understanding will be opened to appreciate the teachings of Christ. Wonderful things out of His Word are to come from enlightened minds by pen and voice, that all may believe their word. When Christ came, truth was buried under supposition and error. Christ came to remove these errors, and let truth shine forth in its natural clearness and exalted value. Truth was constantly overshadowed by the traditions of men, which were handed down from rabbi to rabbi. This made the truth of no more value than the word of men. But as truth should dispel the errors which had been piled upon it, the doctrine of grace would be developed.

Men put a forced, mystical construction upon portions of the oracles of God, because these truths condemned their own course of action. This called forth words of reproof from the lips of Christ. To the teachers of the people, the priests and rulers, He said, Ye make void the law of God by your traditions, teaching for doctrines the commandments of men. Again He rebuked them, "Ye are both ignorant of the Scriptures and of the power of God." [Matthew 22:29.] Thus it is in 1898. The Word of God is put to the torture to advance apostasy to His law. The teachers of this time are, many of them, teaching for doctrines the commandments of men. They seek to turn the people from the law of God to observe and exalt tradition, and to drown the voice of God by the commandments of men.

The teachings of Christ are to become more and more precious as they are impressed upon the heart by the Holy Spirit. In our day their clear and distinct importance as truth, eternal truth, is to be understood, not merely in the sense which Christ's hearers comprehended them, but in the sense which He Himself attached to them by His own practical life.

Christ reproached His disciples with their slowness of apprehension. He promised them that the Holy Spirit, who should come to them as a Comforter, would bring all things to their remembrance. He told them that He had left in their possession truths of which they little suspected the value. After His resurrection, He went back to the very commencement of Old Testament history, to the writing of Moses and the prophets, and expounded unto them the Scriptures, opening their understanding that they might see the wondrous things contained in His Word. And He said, These are the things I spake unto you while I was yet with you. The mass of rubbish which the teachers of the Word had piled upon the truth kept the minds of the disciples clouded, so that they could not discern truth. The very same work is done now by the opposers of the law of God. By their exposition of the Scriptures, they keep the minds of the people clouded.

The truth is large and broad and deep. It is capable of constant expansion and new development. Like the character of its divine Author, by beholding it, men become changed into the divine image, able to behold more and still more of the divine likeness. They become changed into the divine similitude, and strive to reach the great moral standard, God's law, which is a transcript of His character. This law elevates the human being to the standard of perfection.

All the similitudes presented by our Saviour from nature are God-given lessons. By the natural world God teaches the principles of His working in the spiritual kingdom. He who becomes a student of God's work in nature will soon learn the most precious lessons in regard to the spiritual kingdom. The truths of the Jewish economy pointed to Christ. This entire system is a compact prophecy of Christ in the gospel. The gospel is the key which unlocks the mysteries and enables us to dig with all our capabilities for truth as for hidden treasure.

Like a sower in the field, Christ scattered the heavenly grain of His doctrines. These are like precious jewels, which require clear, spiritual eyesight to discern and gather up. His parable teaching is the seed with which the most precious doctrines of His grace were sown. The Christian student is to keep searching. He is not to think that he knows all that is worth knowing. There is a beautiful harmony in the teaching of the Word, but this lies beyond ordinary searching. A wonderful development will reward him who digs for truth as for hidden treasure.

The Lord would have every one who truly believes in Christ as his personal Saviour search the Scriptures perseveringly. He is to keep a sound mind in a sound body by correct habits of industry, combining physical exercise with mental taxation. His efforts are to be stimulated by earnest prayer. The vigorous mind is to be kept free from all chaff of "They say." The student is to come directly to a "Thus saith the Lord." "It is written, Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." [Matthew 4:4.]

The kingdom of heaven is represented as a treasure hid in a field, the which when a man findeth, he goeth and selleth all that he hath, and buyeth the field, in order that he might search every part of the field, and make himself master of the treasure. The world itself is not more richly interlaced by golden veins, and filled with choice and precious things, than is the revelation of God to men. The Bible is the store house of the unsearchable riches of Christ.

The natural world has lessons that the mind can easily and safely understand. The students in the schools of the prophets studied from the book of nature and from the Old Testament Scriptures. Those who attended these schools were educated out of the Word in the knowledge of God and Jesus Christ. In these schools there was meditation and most earnest prayer and the singing of psalms. God gave the students power to discern sacred truth. He gave this power to Daniel. He gave Daniel wisdom and knowledge because he served the Lord, and was determined to be true to principle. He gave him understanding in all mysteries, because he used this knowledge to know God and His work. He will open His truth to all who will do as Daniel did.

Ms 35, 1898

The Samaritan Woman

March 9, 1898

After Christ had talked with the Samaritan woman, she believed Him to be the Messiah, and she was glad to receive the truth. She wanted her brethren of Samaria to see and know Christ, and desired to

carry to them the great and good tidings. “She went into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ?” [John 4:28, 29.] So deeply impressed was she with the truth that this was the Christ that when she went into the city, she left her waterpot behind. The men were interested in her report and came out of the city to Jesus.

After the woman had gone to the city, the disciples saw that Christ’s face was irradiated. He did not seem to notice the food they had placed before Him. They entreated Him to take the refreshment they had brought to Him. “But he said unto them, I have meat to eat that ye know not of.” The disciples did not understand His words and they said to each other, “Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.” [Verses 32-34.]

His face shone as He again addressed His disciples, “Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.” [Verses 35-38.]

“And many of the Samaritans of that city believed on him, for the saying of that woman, which testified, He told me all that ever I did.” The earnest, longing desire of the Samaritans was that He would tarry with them, and He did not say them Nay. “He abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” [Verses 39-42.] Oh, how Christ rejoiced! Here indeed was a reaping quickly following the sowing.

“Another parable put he forth unto them, saying, The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” [Matthew 13:31, 32.] This tiny seed as described when planted, in process of time springs up, first the blade, then the stalk, and then the spreading branches, so that the birds lodge in it. From nature Christ drew this representation of the kingdom of heaven. When nature is comprehended and understood, it is among the most instructive teachers of divine knowledge.

Ms 36, 1898

Christ’s Mission

March 10, 1898

Christ is the greatest missionary the world has ever known. How did He come? What was His message? John, His forerunner, came with a message. His voice was lifted up in the wilderness of Judea, saying, “Repent ye, for the kingdom of heaven is at hand; for this is he which was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord.” [Matthew 3:2, 3.]

“Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be laid low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever.

“O Zion, that bringest good tidings, get thee up into an high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs in his arms, and carry them in his bosom.” [Isaiah 40:3-11.]

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” [Matthew 4:17.] This was the work and mission of Christ. The very same message that John bore, Christ bore. But while John preached in the wilderness, Christ’s work was among the people. <That He might reach the people where they were, He encircled the race with> His long human arm, while with His divine arm, He grasped the throne of the Infinite, uniting finite man to the infinite God, and connecting earth with heaven.

“And Jesus walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting their net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men.” [Verses 18, 19.] These were the first disciples Christ called. They were not chosen from among the Pharisees, but from among the lowly. With these humble men He could co-operate. He could educate and train them to do the highest work ever given to mortals.

“Behold my servant, whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax he shall not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it: he that giveth breath unto the people upon it, and spirit to them that walk therein.

“I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison house. I am the Lord: that is my name, and my glory will I not give to another, neither my praise to graven images. Behold, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them. ... And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and

not forsake them. ... The Lord is well pleased for his righteousness' sake: he will magnify the law, and make it honorable." [Isaiah 42:1-9, 16, 21.]

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Connected with this work was His ministry of healing. He went about "healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." "And seeing the multitude, he went up into the mountain, and when he was set, his disciples came unto him." [Matthew 4:23-25; 5:1.] On this mountain the beatitudes were given to the people.

Here I wish to impress upon all interested in missionary work that first the truth is to be presented, and the warning given to the people, "The kingdom of God is at hand." [Mark 1:15.] Nothing will so impress people as the lifting up of the Saviour before them as Christ and Him crucified. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." [John 3:14.] In the wilderness the word was given, sounded by the trumpet, caught up by appointed men, and the trumpet was given a certain sound. Every one today who is bitten by the sting of the serpent is to look and live. This is the special work to be accomplished. Said John as he saw Jesus, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] All who look upon Him will live. Then the question, "What shall I do to be saved?" is answered.

The message that God gives to His longing, starving people, the same that Jesus gave to the palsied man who was brought to Him, and let down through the roof as the only way in which he could reach the great Physician, is given to us. "Behold, they brought to him a man sick of the palsy, lying on a bed." [Matthew 9:2.] There was a crowd about the house, and the sick man's friends sought means to bring him directly to Christ, that they might lay him before Him. "And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus." [Luke 5:18, 19.]

Christ saw the man suffering with bodily disease. He also saw Him suffering with a sinsick soul. In order to heal the bodily maladies, He must bring relief to the mind, and cleanse the soul from sin. The Saviour was not unmindful of the efforts that had been made to bring the man to Him. His heart of love and pity was at once moved. "When he saw their faith," it was enough. He said unto the sick man, "Son, thy sins are forgiven thee." [Luke 5:20; Mark 2:5.] Many were watching with bated breath every movement in this strange transaction. Many felt that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to get rid of this burden?

But the anger and the frowning countenances of the Pharisees could not be concealed. Apparently their looks expressed holy horror. They began to reason, saying, "Who is this which speaketh blasphemy? Who can forgive sins but God alone?" [Luke 5:21.] But who was it that had uttered the words, "Thy sins are forgiven thee"? [Verse 20.] The Son of the living God. Had the Pharisees not been blinded, they

would have seen that God alone could forgive sins, and that He was the Christ that was before them. Christ was in the Father, and the Father in Christ. “I and my Father are one,” He declared. [John 10:30.]

Christ took the very course He designed to take toward the afflicted one. He needed health of soul before he could appreciate health of body. “When Jesus perceived their thoughts, he answering said unto them, Why reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of God hath power upon earth to forgive sins, he said unto the sick of the palsy, I say unto you, Arise, take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.” He was healed of the leprosy of sin, healed of the maladies that afflicted his body, healed every whit. “And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.” [Luke 5:22-26.] What an evidence was this to the priests, rulers, and Pharisees!

Christ said to the reasoning Pharisees, “That ye may know that the Son of man hath power upon earth to forgive sins.” [Verse 24.] He had that power in heaven. And He had the same divine power on earth that He had in heaven.

“And after these things he went forth, and saw a publican named Levi sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him.” Just such invitations are to be given by Christ’s ambassadors. General invitations are given; but not definite and personal invitation, as in this case. If more personal calls were given, more decided movements would be made to follow Christ.

“And Levi made him a great feast in his own house.” [Verse 29.] He felt himself highly honored by Christ’s call, and gave expression to his feelings by making a feast and calling his friends, for he was to be no longer engaged in the business he had followed. Jesus and His disciples were invited, and “many publicans and sinners came and sat down with him and his disciples.” [Matthew 9:10.] Jesus never refused invitations of this kind, because here He could ask and answer questions that would diffuse light. He came to sow the seeds of truth in human hearts, knowing that the time would come when hearts would respond to the truth that fell from His lips.

“But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole (or claim to be whole) need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.” [Luke 5:30-32.] This is a lesson for all our churches. The Lord went into the busy thoroughfares of travel that He might find souls, that He might speak words that would reach sinners. They needed a Saviour. They were sick, and needed a physician who could portray before them in parables their true condition. Thus Christ reached to the very depths of human woe and misery.

The Lord has not sent His people at great expense to different parts of the globe, among idolatrous and heathen nations, in order that they may use large amounts of money in building medical missionary hospitals. Their first work is to bear the message, Christ the crucified One is our Saviour. They are to awaken a decided interest in Christ’s willingness to forgive sins. “This is life eternal that they might know

thee, the only true God, and Jesus Christ whom he hath sent." [John 17:3.] Christ's work was a marked work. People flocked and crowded around Him wherever He went. His first work was to teach the truth, then to mingle with His teaching, by the demonstration of the Spirit, the work of healing.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go," He said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in you purses." [Matthew 10:1, 7-9.] "And they departed, and went through the towns, preaching the gospel, and healing everywhere." [Luke 9:6.]

This is the work that should be done today. Missions should be established, not merely in one or two cities in America, but in various localities. These buildings should be as inexpensive as possible. It is not the expensive buildings that give character to our work; it is the spirit of the workers who show that they have the co-operation of the Holy Spirit, that gives power to their influence. It is the spirit revealed in those who bear the message of truth, through whom God works, that gives character to the work.

Jesus gave His disciples an example of the work they should do. In the New Testament is recorded the life of Christ and His way of working. "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it, but he could not be hid; for a certain woman, whose daughter had an unclean spirit, came and fell at his feet." [Mark 7:24, 25.] This woman was a Greek. Her daughter was beset by an evil spirit. She followed Jesus, and besought him to cast the devil out of her daughter. In answer Jesus said, Let the children first be filled; for it is not meet to take the children's bread, and to cast it unto the dogs. This was the sentiment of the disciples. "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way. The devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and the daughter laid upon the bed." [Verses 28-30.]

"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech. And they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened and the string of his tongue loosed, and he spake plain." [Verses 31-35.] The deaf was made to hear, the blind to see.

"And he charged them that they should tell no man, but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." [Verses 36, 37.]

This was Christ's work. Our churches have not filled their place in cooperating with God in this great work. Every position in life is permitted in the providence of God. Each sphere of action requires most thorough consecration to God. Those who are hid with Christ in God will become instruments in God's hands for the development of Christian virtues. All classes have a part to act. God's people are not to sit

Sabbath after Sabbath hearing the Word, and then do nothing to communicate to others what they have heard. They are to be laborers together with God. The Lord has given every one a work to do. Not one will He excuse who cherishes the least inclination to fold his hands and make himself a center. Truth is to be proclaimed. It is to go forth as a lamp that burneth. Not a thread of selfishness is to be woven into the work. We must see light in God's light.

Ms 37, 1898

"And the Grace of God Was upon Him"

March 10, 1898

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace." [Isaiah 9:6.] What is John's testimony regarding Christ? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:1-4, 14.]

What is Christ's testimony regarding Himself? "Before Abraham was, I am." "I and my Father are one." "For as the Father raiseth up the dead, and quickeneth whom he will, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father." [John 8:58; 10:30; 5:21-23.]

"The Spirit of the Lord is upon me," Christ declared, "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 4:18, 19.]

Christ wrought miracle after miracle when He was on this earth. In His work He manifested what God could do for afflicted bodies and souls. This work He commenced when He was but a child. His whole being was the Lord's, pure and undefiled. Luke testifies of Him, "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." [Luke 2:40.] When He was twelve years old, He was lost in the multitude of travellers returning from the Passover. After Joseph and Mary had searched for Him for three days, they found Him in the court of the temple, "sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." [Verses 46, 47.] He asked His questions with a grace that charmed these learned men.

Christ was a perfect pattern for all youth. He showed deference and respect to age. The religion of Jesus will never lead a child to be rude and uncourteous to aged persons or to any one.

When Joseph and Mary found Jesus in the temple, they were amazed, "and His mother said unto Him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said

unto her, How is it that ye sought me?" Pointing heavenward, He continued, "Wist ye not that I must be about my Father's business?" [Verses 48, 49.] Divinity flashed through humanity. The light and glory of heaven illuminated His countenance. But "they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart." [Verses 50, 51.]

Christ did not enter upon His public ministry for eighteen years after this, but He was constantly ministering to others, improving every opportunity offered Him. Even in His childhood He spoke words of comfort and tenderness to young and old. His mother could but mark His words, His spirit, His willing obedience to all their requirements.

It is of no use to say, as many writers have said, That Christ was like all children. He was not like all children. Many children are misguided and mismanaged. But Joseph, who was supposed to be His father, and especially Mary His mother, kept the realization ever before them of their son's divine Fatherhood. Their child was instructed in accordance with the sacred character of His mission. His inclination to the right was a constant gratification to His parents. The questions He asked led their minds to the great elements of truth. His soul-stirring words about nature and the God of nature opened their minds to this lesson book. On the rocks and knolls about His home the eye of the Son of God rested. He was familiar with the things of nature. He saw the sun in the heavens, the moon and the stars fulfilling their night mission. With the voice of singing He welcomed the morning beams of light. He listened to the lark carolling forth music to its God, and joined His voice with the song of praise and thanksgiving.

"Make a joyful noise unto God, all ye lands: sing forth the honor of His name: make His praise glorious. Say unto God, How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Come and see the works of God: He is terrible in His doing to the children of men." [Psalm 66:1-5.] This psalm, and portions of the sixty-eighth and seventy-second Psalms were often sung by Christ. Thus He taught others.

"And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." [Luke 2:40.] He was an example of what all children may strive to be if parents will seek the Lord most earnestly, and children will co-operate with their parents. In His words and actions He showed compassion [and] tender sympathy. His companionship was as a healing, soothing balm to the disheartened and oppressed.

Christ was an instructor, but in a simple and unassuming manner. Yet no one, looking upon the childlike countenance, shining with animation, could say He was just like other children. He was God in human flesh. And when urged by His companions to do a wrong action, His divinity flashed through humanity, and He spoke decidedly. In a moment He distinguished between right and wrong, and placed wrong actions in the light of God's commandments, holding up the law as a mirror which reflected its light upon the wrong. It was this keen discrimination between right and wrong that often provoked Christ's brothers. Yet His presence, the sorrow expressed in His countenance, His appeals and entreaties,

revealed such a tender, earnest love for them, that they were ashamed that they had tempted Him to deviate from His strict sense of justice and nobility.

“Who by searching can find out God?” [Job 11:7.] Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God; “Sacrifice and offering thou wouldst not, but a body hast thou prepared me.” [Hebrews 10:5.] “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.” [Psalm 40:7, 8.]

Who is this that was to come to our world and become incarnate? The only begotten Son of God. “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.” [Hebrews 2:14.] “The Lord possessed me in the beginning of his way, before his works of old,” Christ says. “When he gave to the sea his decree that the waters should not pass his commandment: when He appointed the foundations of the earth: Then was I by Him, as one brought up with him: and I was daily his delight, rejoicing always before him.” [Proverbs 8:22, 29, 30.] But Christ humbled Himself to come to this earth. This was the hiding of His glory.

Christ’s lessons from childhood to manhood taught that “the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.” [Romans 14:17.] He was the truth. The Spirit of God was upon Him. Why? Because He had not separated Himself from God by one act of disobedience. The peace of God was with Him, the grace of God was upon Him. He grew in favor with God and with man. He lived a life of unceasing humiliation, and through it all His character was lovely. In the sorrows of others, He could always speak peace to the soul. He who has the peace of Christ has a character of peacefulness and rest. In Christ this peace was uninterrupted. It was the result of supreme rectitude. It was a possession completely His own, independent from the world. None could give it; none could take it away.

After His ascension, Christ revealed Himself to Paul. As Paul beheld the glory of His countenance, it was more than he could endure. He was stricken to the earth, and he heard a voice saying to him, “Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.” [Acts 9:4, 5.]

By the revelation of Christ, Paul was converted. Afterwards, when asked by the Pharisees, Who is this deceiver, that you should leave your brethren, to believe in him, the spirit of inspiration came upon Paul, and he testified of Christ. His face was illuminated, as though the subject of their conversation was before them in His great majesty, and He answered in the language in Isaiah, “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 this 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.” [Isaiah 63:1-3.]

Ms 38, 1898

Lessons from Israel

March 11, 1898

As a healer, Christ was thronged day after day. After He had healed those who were afflicted, whoever they might be, [He] said to them, Go, and sin no more, lest a worse thing come upon thee. The great misery He found in the world would not have been if God's heritage had conformed to His expressed requirements.

Christ was the invisible leader of the children of Israel, their guide, their protector. The great Physician who healed the sick in Palestine was the same Physician who had said when enshrouded in the pillar of cloud, "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, ... and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them.

"Thou shalt make no covenant with them, nor show mercy unto them, neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy sons from following me, that they may serve other gods: so will the anger of the Lord be kindled against thee, and destroy thee suddenly. But thus shall ye do with them: ye shall destroy their altars and break their images, and cut down their groves, and burn their graven images with fire; 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 loved you, and because he would keep the oath which he had sworn unto your fathers hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations: and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Deuteronomy 7:1-11.]

There are conditions that are to be strictly observed by those who would preserve health and life. But if men and women do what the Lord has forbidden them to do, will they not suffer the consequence of their wrong action? Christ specified many things that the children of Israel should do in order to ensure the favor of God. They were not to do these things by arbitrary authority or compulsion. The Lord has given us evidence that He is not arbitrary. He revealed love that is without a parallel by giving Himself in His only begotten Son to save men by giving them a second probation, in which they might form a new character by obedience to Him.

After telling the people what they must do, God told them what He would do for them. "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee." [Verse 15.] "When they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you, which I have brought upon the Egyptians; for I am the Lord that healeth thee." [Exodus 15:23-26.]

Please read Deuteronomy 28:1-13. The Lord plainly told His people that every blessing would come to them if they would keep His commandments and be a peculiar people. He warned them through Moses in the wilderness, specifying that health would be the reward of obedience. The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs. As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angels' food, manna from heaven.

Every week this manna repeated the lesson that the seventh day is the Sabbath of the Lord our God. On the Sabbath day, no manna fell; for on Friday the Lord gave enough for two days. This standing miracle was a repetition of the Sabbath law given in Eden. Let us go back to the work of Christ in creating our world and man. He gave to Adam, the father of all living, a garden filled with fruits good for food, saying, "To you it shall be for meat." [Genesis 1:29.] This was the Creator's original plan. One animal of God's creation was not to use another animal for food.

Flesh-eating was permitted in consequence of the fall. But until after the flood, animal food was not used. By the flood all vegetation was destroyed, and the Lord, instead of working a miracle, gave those who were preserved from the waters of the flood permission to eat animal flesh. Swine's flesh has ever been prohibited. But notwithstanding that the swine was made only as a scavenger, notwithstanding that the Lord pronounced it unclean, and forbade the use of its flesh, because it chooses to eat everything that is defiled, yet men and women look upon its flesh as a sweet morsel.

The use of animal food has become, to the meat-eating portion of the human family, the principal article of food. It is erroneously supposed to give physical strength and endurance. But this is false, and is contradicted by facts. Grains, fruits, and vegetables are the foods which will keep the human machinery in the best running order and increase the higher faculties of the human being. More and purer blood is made by fruits and grains than can be produced by the use of flesh, which is a stimulant. Flesh-eating is destructive to health. It was never the original plan of God for man to subsist upon this diet. Therefore the Lord did not say to the children of Israel, Ye shall have no meat. But He took them away from the fleshpots of Egypt. And when He could just as easily have wrought a miracle to give them a flesh diet, He gave them instead bread from heaven.

But even though the people had bread from heaven, they murmured and complained. "Our soul loatheth this light bread," they said. They hankered after the fleshpots of Egypt. They cried in the ears of the Lord, "Who shall give us flesh to eat. We remember the fish, which we did eat in Egypt, the

cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all beside this manna before our eyes." [Numbers 21:5; 11:4-6.]

The Lord had promised that He would remove all sickness from them, and put none of the plagues which He had put upon Egypt upon them. The blessing of the Lord rested upon them. They had abundance of food for all their necessities. But they despised the food sent from heaven to satisfy their wants. The depraved appetite they had indulged in Egypt led them to hanker after animal food.

"And the Lord said unto Moses, Gather unto thee seventy men of the elders of Israel, whom thou knowest to be the elders of the people and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say unto the people, Sanctify yourselves against tomorrow: and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? For it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat." [Verses 16-18.]

The people greatly displeased and dishonored God by their course. Depraved appetite was mastering them. "Who shall give us flesh to eat?" they said. "For it was well with us in Egypt." [Verses 4, 18.] This was a falsehood. The heard servitude and oppression, and the cruel abuse and deprivation they suffered, caused them to cry unto God, and to lament and wail over their anguish. The Lord heard their cries, and sent Moses and Aaron to deliver them. Angels of God were with these representative men, enabling them to execute the will of God, preserving them, and bringing plagues upon the Egyptians.

Out of the land of Egypt the Lord redeemed His people with a strong hand and a stretched out arm. He was determined to rescue them from slavery. He took them from their cruel servitude, and set them on high, to be a sign and a hope to all similarly situated, teaching all to put their trust in God, and cry unto Him for He will deliver them, and magnify His name.

The proud nation of Egypt was to learn that the places God had made rich were polluted by tyranny. Notwithstanding their possessions, they could not be called great, because they were slaves to appetite and uncontrolled passions. In their luxury they cared nought for God. The Lord wrought wondrously for Israel at the Red Sea, opening a path for them through its waters. When the presumptuous army of Egypt followed them, He looked upon the army, and confusion came upon them. Enshrouded in the pillar of cloud, Christ bade Moses stretch his hand over the waters, and the armies of Egypt were destroyed, Pharaoh and all his host.

The Lord declared in regard to the deliverance of the children of Israel, "I have given Egypt for thee." [Isaiah 43:3.] In order that the purpose of God might be accomplished, the land was laid desolate. God delivered Israel after four hundred years of bondage, and took them into the wilderness, that they might be under the guidance of the unseen leader and teacher. He who is wonderful in counsel led them in the ways of God. He wrought in behalf of His chosen ones as a living, personal Redeemer, to show his own power over nature and science, as the God, the mighty God, who made nature. He would teach His people that if they were contrite in heart, a powerful Ruler would work for them with nature for His

servant, to show his supreme command and control over all powers that ventured to oppress. He would stand forth as the only God, showing them that there is no god before Him.

“Then sang Moses and the children of Israel this song unto the Lord, ... I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea. The Lord is my strength and my song, and he is become my salvation: ... Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee. Thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright, as in heaps, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; ... my hand shall destroy them. Thou didst blow with thy wind, the sea covered them, they sank like lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?” [Exodus 15:1, 2, 6-11.]

But the Lord was not trusted by the children of Israel as the One who would give them the food that would best preserve their health. “Man did eat angels’ food;” but this food, that would have proved a blessing to them, they despised. They cried for meat, and the Lord gave it to them. See Numbers 11:19-23, 31-33. “He caused an east wind to blow in the heaven, and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowl like the sand of the sea: and he let it fall in the midst of their camp, round about their habitations. So they did eat, and were filled: for he gave them their own desire; they were not estranged from their lust, but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

“For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and enquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.” [Psalm 78:25-38.]

Please read the seventy-eighth Psalm carefully. The children of Israel worked constantly against a good God. Through their disobedience, they were brought into the state that was the sure result of their own course of action. They repented under rebuke and chastisement, but fell again under temptation, self-indulgence, and self-gratification.

The history of the children of Israel, from their entrance into Egypt until their deliverance from Egypt, is an object lesson to the world. The Lord took them out of the house of bondage, and bore them as upon eagle’s wings, and brought them unto Himself, that they should be under His supervision, and dwell under the shadow of the throne of the Most High. But they followed their own way, teaching for doctrine the commandments of men. And when Jesus, the great General of the heavenly army, who had led them through the wilderness, came to this earth, perverted piety and legal religion held sway.

Without piety or godliness, the people could not discern the Prince of life in His humble, unpretentious appearance. Notwithstanding that He did among them works that no other man had done or could do, they refused Him. They witnessed His miracles; they saw Him going about as a Healer, a Restorer of the moral image of God in man; yet they killed the Prince of life.

Ms 39, 1898

The Day of Reckoning

March 11, 1898

"When the Son of man shall come, 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." [Matthew 25:31, 32.] Enoch, the seventh from Adam prophesied, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against them." [Jude 14, 15.]

In His teachings Christ sought to impress human minds with the coming judgment and its publicity. This is not the judgment of a few individuals, or a nation, but of a whole world of human intelligences, of accountable beings. And that judgment must be held in the presence of the world, that the love, the integrity, the service of man for God may be glorified and honored on the largest scale.

"The Father judgeth no man, but hath committed all judgment unto the Son." [John 5:22.] He has given Him authority to execute judgment, because He is the Son of man. In His superadded humanity consists the reason of Christ's appointment. God hath committed all judgment unto the Son, for without controversy He is God manifest in the flesh.

God designed that the Prince of sufferers in humanity should be judge of the whole world. He who submitted to be arraigned before an earthly tribunal, He who came from the heavenly courts to save man from eternal death, He whom men despised, rejected, and upon whom they heaped all the contempt of which human beings inspired by Satan are capable, He who suffered the ignominious death of the cross—He alone was to pronounce the sentence of reward or of punishment. When every man shall be judged as his works have been, then the words spoken by [Him] in the judgment hall, "Hereafter shall the Son of man sit on the right hand of the power of God," will appear before them as if written in letters of fire. [Luke 22:69.]

Under the inspiration of Satan, the Jews had chosen a robber and a murderer in the place of Christ, and with this company they had bound themselves for the judgment of the last day. Pilate had said, pointing to Christ, "Behold your King." But with determined voice the chief priests and rulers cried out, "Away with him, away with him, crucify him." Pilate said, "Shall I crucify your King?" and the chief priests answered, "We have no King but Caesar." [John 19:14, 15.] And Pilate delivered Him, in whom he declared he could find no fault at all, to be scourged—the most cruel, unmerciful punishment that can be given to a human being.

But He who submitted to the humiliation and suffering of the cross here, in the council of God was to have the fullest compensation and ascend the throne, acknowledged by all the heavenly universe to be the King of saints. He had undertaken the work of salvation, and He showed before the worlds unfallen and the heavenly family that the work He had begun He was able to complete.

The heavenly universe, and the fallen world, both saints and sinners, should recognize in Him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ—those hands that cruel priests and rulers condemned to be nailed to the cross. The marks of those wounds will be as bright beams coming forth from His hands. It is Christ who gives men the grace of repentance. His merits were accepted by the Father in behalf of every soul that will help to compose the family of God. His bruised and wounded hands alone can give them the consolation of life, eternal life.

A solemn time will be the day of final decision. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” [Revelation 20:11, 12.] Then is it not of tremendous importance to us individually that our works be right works? Probationary time is granted us, opportunities and privileges are given us, to make our calling and election sure. How we should prize this precious time, improving every talent God has given, that we may be faithful stewards over ourselves, keeping our souls in the love of God. We must have simple, increasing faith. We are kept by the power of God through faith unto salvation, and the soul of man must depend upon God.

We mingle with the busy activity of our cities, the multitude in the crowded thoroughfares; we enter marts of trade and business and walk the streets, and through all, from morning till evening, the people seem to act as if business, sport, and pleasure were all there is to life, that this world is all there is to occupy the mind.

How few contemplate the unseen agencies. Men are acting their part wither for God or for Satan, the Prince of light, or the prince of darkness. All heaven is intensely interested in the human beings who seem to be so full of activity, and yet have not thought for the unseen. Their thoughts are not on the Word of God and its instruction. If they would appreciate the Word of God, they would be assured that there are agencies, good and evil, observing every word and deed. They are in every assembly for business transactions, in councils, and in meetings for the worship of God.

There are more listeners in these public assemblies than can be seen with the natural sight, and every man has his work to do. Those unseen agencies are co-laborers with God or with Satan, and they work more mightily and more constantly than do man. Sometimes the heavenly intelligences draw aside the curtain that hides the unseen world, that we may have our minds withdrawn from the hurry and rush, and consider that there are witnesses to all we do and say when engaged in business, or when we think ourselves alone.

The Lord would have our perceptions keen to understand that those mighty ones who visit our world have borne an active part in all the work which we have called our own. These heavenly beings are ministering angels, and they frequently disguise themselves in the form of human beings. As strangers they converse with those who are engaged in the work of God. In lonely places they have been the companions of the traveler in peril. In tempest-tossed ships [angels] in human form have spoken words of encouragement to allay fear and inspire hope in the hour of danger, and the passengers have thought that it was one of their number to whom they had never before spoken.

Many, under different circumstances, have listened to the voices of the inhabitants of other worlds. They have come to act a part in this life. They have spoken in assemblies, and opened before assemblies human histories, and have done works which it was impossible for human agencies to do. Time and again have they been the generals of armies. They have been sent forth to cleanse away the pestilence. They have eaten at the humble board of families. Often they have appeared an weary travellers in need of shelter for the night.

We need to understand better than we do the work of these angel visitants. It would be well for all who claim to be children of God to consider that words they speak are in the hearing of heavenly beings, and that they behold the works they do. Who would think that heavenly angels are co-operating with us in our work? But so it is, and thus earth is connected with heaven.

In this little speck of a world the heavenly universe manifests the greatest interest, for Jesus paid an infinite price for the souls of its inhabitants. The world's Redeemer has bound this world to heaven by ties of intelligence; the redeemed of the Lord are here. When man severs himself from his Keeper, he is unfit for any good. His light goes out in darkness and disorder. Israel might have remained in the light of God's countenance, and, as a nation, been a bright shining light, but Christ was forced to say to them, Ye will not come within the rays of the Sun of Righteousness, that he may give you light. When men depart from obedience to God, they do not love to be in His light. It is this that makes their deeds evil.

Said Christ, "My sheep hear my voice, and I know them, and they follow me, and they shall never perish, neither shall any man pluck them out of my hand." [John 10:27, 28.] Men talk of independence, of self-reliance, but they can have self-reliance with safety only in God. Man's self-reliance is a miserable failure which takes him away from the divine Counsellor, in whom he lives and moves, and has his being.

The Son of man will come in the clouds of heaven in His own glory, and the glory of His Father, and of all the holy angels. There will be no lack of honor and glory. In that day the law of God is to be revealed in its majesty, and man who has broken that law, and stood in defiant rebellion against its holy precepts, will understand that that law which they have despised, discarded, and trampled under foot is God's standard of character. Every commandment-keeping soul, every transgressor will have placed before him the scene when the Sabbath was first given to man in Eden. When the foundations of the earth were laid, and all the sons of God shouted for joy, then it was that the Sabbath was instituted. This scene will be vividly brought before every mind.

Those who have ministered in word and doctrine, who, by smooth words and fair speeches have taught men that the law of God is no longer binding, that the Sabbath of the fourth commandment was only

given for the Jews; those who have educated their hearts to show contempt for the warnings sent by the Lord's prophets and apostles and delegated servants, will have brought to their mind the scenes of Sinai with all their grandeur—God the Father and the holy angels, the blackness and darkness, the lightning's blazing flash, the thunder, tempest, and earthquake, the sound of the trumpet waxing louder and louder, and the voice of God proclaiming the law which to a great degree had been lost sight of amid the abounding idolatry of Egypt.

The glory and majesty, which attended the declaration of the law of Jehovah, has faded from the minds of those who ought to have kept it in remembrance; but when the transactions of the last great day take place, the law of God will assert its high authority, pronouncing every man who has disregarded a "Thus saith the Lord" guilty of transgression. Those who have had the light of truth presented before them, but have accepted the fables manufactured by the prince of darkness, will understand the words of Christ:

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled. Whosoever therefore shall break one of the 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." [Matthew 5:17-19.]

Signs and wonders in the heavens were given to the wise men of the east who were searching for Christ. To shepherds who were keeping their flocks on the hills of Bethlehem, the angel host appeared. All heaven recognized the advent of Christ. Angels were present in the judgment hall, and when Christ was scourged with the cruel thongs, they could scarcely endured the sight. Angels of heaven were present at His death. The darkness that covered the earth at His crucifixion concealed the company of heaven's powerful agencies; but the earth quaked at the tread of the heavenly throng. The rocks were rent; for three hours the earth was shrouded in impenetrable darkness; nature with her dark robes hid the sufferings of the Son of God.

And will Christ's second coming be wanting in glory? No; He comes to triumph. At His death creation shrouded itself in darkness, and all nature sympathized with His sorrow and humiliation. And nature will testify her triumph at His second appearing. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them." [Jude 14, 15.]

Many think lightly of Christ now. They despise and reject Him and say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning." [2 Peter 3:4.] But we read, He shall come to judgment, and "every eye shall see him." [Malachi 3:5; Revelation 1:7.] The same Jesus whose atonement has been rejected, whose followers have been despised and reviled, will be revealed from heaven "in flaming fire taking vengeance upon them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction

from the presence of the Lord, and from the glory of his power." [2 Thessalonians 1:7-9.] "Then shall all the kindreds of the earth wail because of him." [Revelation 1:7.]

"I beheld," says the apostle, "and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on 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 6:12, 15-17.]

Too well do the unprepared inhabitants of earth know what to expect. Satan cannot pay a ransom for their souls, and poor deluded, professed Christians, who have been content to let the ministers do their searching of the Scriptures, see that they will receive as their works have been. Those, too, who have wrested the Scriptures and taught for doctrine the commandments of men, see that they must answer for the souls of those whom they have led into error and apostasy. A wail of despair and agony reaches heavenward, but it is echoed back to earth. Louder, far louder than any human cry, is the last trumpet's sound, and far above all is heard the voice of Omnipotence: "Depart from me, ye that work iniquity." [Matthew 7:23.]

Ms 40, 1898

The Result of Disobedience

March 13, 1898

Because of transgression, Adam and Eve lost their beautiful Eden home. Those who have the history of Adam before them should ever shun the course of action that opened the floodgates of woe upon our world. Adam's descendants followed the imagination of their own hearts. Through His faithful messengers, the Lord warned them that in one hundred and twenty years, if they did not repent, He would destroy the earth, and the inhabitants with a flood. They held their future in their own hands. If during their probation they would repent and turn to the Lord, He would avert His judgment. But they would not believe the message, and they laughed at Noah. They would not turn from their wickedness to obey the commands of God, and as the result the word of God was fulfilled to the letter.

Many years after this the Lord spoke to His people from the pillar of cloud, promising to make them the most powerful people upon the face of the earth if they would obey His commandments. If they refused to do this, He must treat them as He can only in justice treat all apostates.

"And it shall come to pass," He declared, "if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou

goest out. ... The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do them." [Deuteronomy 28:1-6, 13.]

"If ye walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of your land, neither shall the sword go through your land: and ye shall chase your enemies, and they shall fall before you by the sword: ... And I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." [Leviticus 26:3-7, 11, 12.]

If the people obeyed the word of the Lord, doing all that the Lord commanded them, they could present themselves before God, and pray with confidence, "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou gavest us, as thou swarest unto our fathers." [Deuteronomy 26:15.]

God specified also the sure result of a disregard for His commands. "If ye will not hearken unto me," He said, "and will not do all these commandments, ... I also will do this unto you: I will even appoint over you terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you; for ye shall be slain by your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins, and I will break the pride of your power; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits." [Leviticus 26:14, 16-20.]

"It shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and statutes, which I command you this day, that all these curses shall come unto thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shalt be thy basket and thy store. Cursed shall be the fruit of the body, and the fruit of the land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." [Deuteronomy 28:15-19.]

This is the result of disobedience and transgression. Let all read carefully the twenty-eighth chapter of Deuteronomy, realizing that it makes every difference to a people whether they are obedient or disobedient to the law of Jehovah.

The prophecies regarding Israel were fulfilled to the letter. God permitted His chosen people to be scattered as captives in strange lands. When they repented, God took them to Himself again, and established them in His own land. But their continual disobedience resulted in their complete overthrow, and in the overthrow of Jerusalem.

“It shall come to pass,” the Lord declared, “when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul, ... the Lord thy God will put all thy curses upon thine enemies, and on them that hate thee, which persecuted thee. ... For this 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 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 nigh unto us, that we may hear it, and do it? But the word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it.” [Deuteronomy 30:1, 2, 7, 11-14.]

Please read carefully to the end of this chapter. The Lord gave directions that these commands should be put into song, and sung by all the Israel of God, lest these matters of such great importance should be forgotten.

God promised that by obedience to His law, the people would be exalted and made the representatives of His goodness, mercy, and love. Jesus was the hope and the tree of life to His elect and chosen people. He promised that sickness should not prey upon their bodies. But if they followed a course independent of God, they would be under the controlling power of Satan the destroyer.

It was because the Lord’s chosen people did the very things that the Lord told them not to do that the sure result of their course of action came upon them. They separated from God. They opened the door of the heart to Satan’s suggestions, and received his words as the words of God. They accepted maxims and ceremonies that God had not given. This brought in such a mass of rubbish that the principles given by Christ from the pillar of cloud were perverted. God could not give the people the blessings He longed to bestow upon them.

The people for whom God had done so much separated themselves from God. Solomon erected an imposing pile of buildings for the idolatrous worship of idols of wood and stone. These buildings were partially destroyed by Josiah. He gave orders that every building and idol should be swept away. But the debris remained, confronting the temple of God. Afterwards, the question was asked by those who worshiped in the temple, how came these buildings and idols on the opposite side of the Jehoshaphat ravine? The answer was, The builder was Solomon, he whom God honored when he honored God, to whom was given the stewardship of the temple on Mount Moriah, then called the beloved of God.

Solomon wrote the book of Proverbs, but after a time his wisdom became mingled with chaff. When came the chaff? After a manhood of such glorious promise, a change came in Solomon’s history. He did not continue true to his purity and allegiance to God. He broke through the barriers which God had erected to preserve His people from idolatry. The Lord had singled out Israel as a nation, making them the depositaries of sacred truth, to be given to the world. But Solomon cherished pride of political powers. He encouraged alliances with pagan kingdoms. He procured the silver of Tarshish and the gold of Ophir, but it was at the expense of destroying sacred trusts. Evil communications corrupted good

manners. One false movement led to an acquaintance with idolaters. He formed marriage alliances with the daughters of pagan worshipers, and his wives led him away from God. His separation from God through communication with idolaters ruined him.

Those idols, peering above the trees of nature, confronting the temple, were the broken, defaced evidence that a man who separates from obedience to God will separate from wisdom and righteousness. They told the pitiful story that a man closely related to God, who offered such a prayer at the dedication of the temple, became an idolater, because of his idolatrous wives. For them he built those high places. He became the tool of Satan, and a slave to impulse. His fine sensibilities were blunted, his conscience seared. His perceptions, so clear and exalted in his early service, were clouded.

In the early part of his reign, Solomon was visited by the Queen of Sheba. She came to see and hear his wisdom, and after she had heard him, she said that the half had not been told her. But his wise and strictly just reign changed. He who had known God and the truth made great outlay of means to please his godless wives. He made expensive gardens. God's money, which should have been held sacred to help the poor among the people, as God directed, was absorbed by the king's ambitious projects. It was diverted from its original channel. It was not expended to do for the nation the work of improvement that needed to be done. The suffering ones were not given houses and food and clothing, as God had specified they should be given. By his extravagant outlay of means, Solomon sought to please his wives and glorify himself. Thus he used the means which had been abundant, and brought a heavy taxation upon the poor.

Solomon's heart was divided. His character was changed. How little dependence can be placed on human wisdom, human glory. From being a kind, just, God-fearing king, Solomon became a tyrant. His moral efficiency was gone, as the power is gone from a paralytic. He made an effort to incorporate light with darkness, to serve God and mammon. He felt at liberty to experiment in wild license. But Belial and purity could not mingle; and the course the king pursued brought its own penalty. He separated from God, and the knowledge of God departed from him. "His wives turned away his heart after other gods, and his heart was not perfect with the Lord his God." [1 Kings 11:4.]

Let every man strive in the strength of the Most High to preserve his integrity before God, at any cost. Better, far, lose wife and children rather than lose living connection with the source of light and power. Unholy marriages which God cannot bless or sanctify, will prove the ruin of many souls.

Men who have the use of money are to learn a lesson from the history of Solomon. Those who have a competence are in continual danger of thinking that money and position will ensure them respect and they need not be so particular. But self-exaltation is but a bubble. By misusing the talents given him, Solomon apostatized from God. When God gives men prosperity, they are to beware of following the imaginations of their own hearts, lest they endanger the simplicity of their faith and deteriorate in religious experience.

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He who was the invisible leader of the Lord's chosen people came to our world to meet the enemy of God and man singlehanded. The conflict went on, and how few understand that Christ had every day to meet Satan, who had through his temptations obtained control of the human race, leading them into idolatry. The Lord Jesus changed His position. He condescended to humble Himself. He laid aside His high command, and took human nature upon Him. He held fast to the divine nature, while He stood as the head of humanity, living the law of God in our world, and vindicating the honor and sanctity of this law. This He did that man should not voice the words of Satan that humanity could not obey the commandments of God.

By His obedience in human nature Christ showed that fallen man can keep all the requirements of God. Man of himself cannot obey the law of God, but as we read the words of Peter, we see the position man is privileged to occupy through Jesus Christ. But diligent efforts must be made on the part of the human agent to cooperate with God. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:3, 4.] If man lays hold of the divine nature, he works upon the plan of addition, adding grace to grace in perfecting a Christian character. And God will work for the constant, diligent seeker upon the plan of multiplication. "Grace and peace be multiplied unto you," he says, "through the knowledge of God and Jesus our Lord." [Verse 2.]

Ms 31, 1898

"Ask, and It Shall be Given unto You"

March 4, 1898

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." In answer to this request, Christ taught His disciples the prayer appropriate to offer to their heavenly Father. "He said unto them, When ye pray, say, Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive everyone that is indebted to us. And lead us not into temptation; but deliver us from evil." [Luke 11:1-4.]

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come unto me, and I have nothing to set before him? And he from within shall answer, and say, Trouble me not; the door is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as much as he needeth." [Verses 5-8.]

By this illustration Christ sought to inspire His disciples with trust and confidence in God. A man goes to his friend at the unseasonable hour of midnight, asking, "Friend, lend me three loaves." From within the

answer comes, “Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.” [Verses 5, 7.] But the petitioner is asking that he may give again, and he is determined not to be repulsed. He must obtain the bread, else he cannot supply the necessities of the weary, belated wayfarer.

Christ sought to teach that the one making supplication to God is not to be repulsed. He would have us persevere in asking. We must not cease to intercede with our heavenly Father; for unless we receive grace and spiritual food, we have nothing to give. “I say unto you,” He said, “Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.” [Verse 8.]

Because of the troublesome perseverance of the asker, his friend, to save himself from further inconvenience, will grant his request. Not so with our Lord. He watches over His sheep and lambs by day and by night. “The Son of man is come to seek and to save that which was lost.” Christ said. “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, 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.” [Matthew 18:11-14.]

“Feed my sheep;” “feed my lambs;” was enjoined upon Peter. [John 21:15-17.] Great is the love of the heavenly Father for every soul for whom Christ has died. He never slumbers nor sleeps. He hears the prayer of the humble suppliant, and freely grants His blessing. He never turns away unblessed those who seek Him with the whole heart. In the parable the request of the one who asked was for a time refused; “but I say unto you,” said Christ, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, shall he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.” [Luke 11:9-13.]

How important it is that parents give good gifts to their children, encouraging every good impression and conviction, teaching them the way of the Lord. No argument is so strong in the home life as the argument of an earnest, willing obedience to the truth. A solemn responsibility rests upon parents to teach their children, line upon line and precept upon precept, the truth of God as revealed in His commandments.

The Lord tries our faith. This is for our good. Thus He would encourage us to press our petitions to the throne of grace. If we ask, feeling our great necessity for grace and for an intelligent knowledge of the truth, that we may have to give to those who are in need of the bread of life, we shall receive abundant supplies of grace. But if we ask for spiritual blessing, not that we may make others happy, but because we selfishly desire to please ourselves, we shall not receive the heavenly gift. If we ask that we may impart to others, if we approach God with humility, sincerity, and persevering faith, we may claim His promise.

Ms 42, 1898

To Every Man His Work

March 17, 1898

We are laborers together with God. We must have spiritual workers, not only workers who labor in the pulpit for the churches, but those who will do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord's ambassadors is to organize a company of workers to hunt for the souls who need help, but hours are spent in preaching that had better be devoted to personal house-to-house labor.

In the spirit of Christ, with a heart all aglow with His love, seek to win the hearts of those in the family. Give faithful admonitions and instructions from the Word of God. There is appropriate and applicable Scripture that needs to be presented, and to be presented in the love of Christ and in love for the souls for whom Christ has died. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] But many souls have had no personal labor. Words of kindly instruction in the application of Scriptures have not been spoken to them.

When a church is visited by wise and experienced workmen, let these men find out if there is not something for them to do for that church that will be a blessing to families. Converse with them in regard to their spiritual advancement. Show them that they are under obligation to work as those who have received the grace of God. The missionary spirit must be kept awake, and in order for this spirit to live, the members of the church must be laborers together with God.

It is time that unselfish consecrated workmen should enter into families who have already accepted the truth, and yet have not worked for its advancement. It is time that our preaching brethren should minister not only in the congregation, but in families. Come close to your brethren; seek for them, help them; come close to their hearts as one touched with the feelings of their infirmities. Thus we may achieve victories that our small faith has not grasped. The members of these families should be given some labor to perform for the good of souls. Mutual love and confidence will give them moral force to be laborers together with God.

Pastors of churches are remiss in ministering, in educating faithfully the members of the church. If they are not acquainted with their duty in this respect, they need a teacher to instruct them. "Let a man so account of us, as of the ministers of Christ, and stewards of the mystery of God. Moreover it is required in stewards, that a man be found faithful." [1 Corinthians 4:1, 2.] "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh will find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and

shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [Matthew 24:45-51.]

A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward, and he must act in the master's stead, doing as the master would do if he were presiding over his own goods. The position is one of dignity in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in treading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, on one whom he can depend upon.

Every Christian is a steward of God, entrusted with His goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have ministry to perform. Those who do not take their position on the Lord's side ought to, without delay, for they will have to give an account of themselves to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, "Who hath bewitched you, that you should not obey the truth, before who whose eyes Jesus Christ has been evidently set forth, crucified among you?" [Galatians 3:1.]

Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as His children. Whose children then are you? Children of the devil, and his deeds you are content to do. But all the influence you might have exercised by using your talent in behalf of truth, and by co-operating with God, all the improvement your talents would have made, if put into actual service through the provision made for you to co-operate with God, will be charged to your account. You stubbornly held yourself on Satan's side, giving your influence to the great apostate; and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances, and found wanting. You had a work to do.

A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pled with you. By being lifted up on the cross, Christ sought to draw you to Himself. But your stubborn will would not yield to His invitations. His appeals were resisted. You are stewards, notwithstanding, but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for all your wasted opportunities?

Ministers of Jesus Christ, are you faithful in setting before families by personal effort their accountability to seek and to save that which is lost? Do you enter into this work, educating young men by taking them with you, and teaching them how to work? "It is required in stewards, that a man be found faithful." [1 Corinthians 4:2.] He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom and increase his talents.

To some are entrusted larger responsibilities than to others. But if you have only one talent, you may increase it, by use, to two. Then by working humbly, trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards.

These are to be found among those who bear credentials as ministers. But they do not minister, carrying the burden of souls. Dishonest, idle shepherds, they do not have travail for the souls that are perishing all around them.

Let every church member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own hearts that you are not to seek to make yourself a specially, for effect, for praise, but a speciality in seeking first the kingdom of God and His righteousness. Enquire seriously, Am I faithful? Be first a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the Word of God, until, tried and searched by God, you will be approved of Him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by His might in the inner man, you will be accepted as a vessel unto honor.

You may say, I have not large means and can do but little with the little I have. All the Lord asks of you is to be a faithful steward, to render to God a tenth of all your increase without stopping to measure the matter to see how you are coming out. You who have but little means, render back to Him the portion belonging to Him, for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing He has promised to bestow if you exercise faithful stewardship. If you have been untrue to God, if you show that you will not do according to the agreement He has made with you, will He bless you with facilities for obtaining more means?

You keep yourself under condemnation as unfaithful stewards by working contrary to a “Thus saith the Lord.” You deprive the treasury of God of your proportion of His agreement with you, because you chose to walk in the light of the sparks of your own kindling. In your finite wisdom, you think you are making better terms with yourself than God has made with you. How then, if you are an unfaithful steward with the least, can the Lord entrust to you larger responsibilities?

God wants all His stewards to be exact in following divine arrangements. They are not to offset the Lord’s plans with some deed of charity, some gift, or some offering, done or given when and how they, the human agents, shall see fit. God has made His plan known, and all who co-operate with Him will carry out His plan, instead of daring to attempt to improve on it by their own arrangements. Those who honor a “Thus saith the Lord,” who accept exactly what the Lord has devised, will do according to God’s plan. God will honor them, and work in their behalf, for we have His pledged word that He will open the windows of heaven and pour us out a blessing, such as here will not be room enough to receive.

It is a very poor policy for men to seek to improve on God’s plan, and invent a makeshift, averaging up their good impulses in this and that instance, and offsetting them against all that is required by God. God calls upon you to give every jot of influence to His own arrangement and ordinances. We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as thou hast commanded me. If you will honor me by trusting me with thy goods to trade upon, I will by thy grace be a faithful steward, doing all in my power to bring meat to Thy house, and I will seek to instruct others how to work in the same lines.

Bear in mind, “Moreover, it is required of a steward that he be found faithful.” [Verse 2.] Men who have large responsibilities are to be sure that they are not robbing God in any jots or tittles, when so much is

involved, as is so plainly stated in Malachi. Here we are told that a blessing is given for a faith disposition of the tithes, and a curse for the covetous retention of the money which should flow into the treasury. They ought we not to be sure to work on the safe side, so dealing with God in handling the property lent us on trust that no shadow of reproach will fall on us?

“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 her 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.]

I need not ask, Will not God bless those who are faithful? We have His pledged word. But the blessing of God is withdrawn from dishonest, covetous church members in this life. God says it, and what God says is true. Who of you, claiming to be the children of God, will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body?

The first point we need to settle is that we are not to look upon the property we are handling as our own, with which we may do as we please. It is the Lord’s, to be administered in accordance with His prescribed plans. Be faithful in giving to the Lord the specified amount He has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, Behold the Lamb of God, who taketh away the sins of the world.

Every church member who has been truly converted is to be given some work. “The cause that I knew not, I searched out,” Job declared. [Job 29:16.] Consideration is to be given as to what service for God means. It means that we are to do the same kind of ministry that Christ did when He was in our world. In this work, whether we are rich or poor, we are called upon to wear Christ’s yoke, and learn of Him to be meek and lowly in heart. Some more especially may be given the work of setting forth Christ from the pulpit, opening the oracles of God to the churches. Yet they should not seclude themselves from visiting family, talking with them, praying with them, exhorting them, encouraging those who need encouraging, and presenting a “Thus saith the Lord” to meet every case of deficiency. Altogether too little of this work is done.

Personal labor is greatly needed. Many, many souls might be saved if those who claim to be followers of Christ would work as Christ worked, living not to please self, but to glorify God, acting as missionaries, showing genuine love for the Master by making every possible use of their entrusted talents. From the very nature of work in Christ’s lines, those who do it will lose sight of self.

We are called upon to love souls as Christ loved them, to feel a travail of soul that sinners shall be converted. Present the matchless love of Christ. Hide self out of sight. Oh, what care should be taken, by all who claim to be Christians, that they do not call their passions and self-importance, religion! By showing vanity, by longing for distinction, many hide the person of Christ, and expose themselves to

view. There is such self-importance in their own ideas and ways, and they cherish such a pleasing sense of their own smartness, that the Lord cannot bestow His Holy Spirit upon them. If He did, they would misinterpret it, and exalt themselves still higher because of it. Their self-pleasing ideas are a great hindrance to the advancement of the work. Whatever part they act, self is the main picture presented. Their own zeal and devotion is thought to be the great power of truth. Unaware to themselves, all such are unfaithful stewards. They swerve the work into wrong lines. Self-importance leads them where they will be left to make false moves.

We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of your fall, your separation from Christ. We cannot in any degree exalt self without being humbled. As Christians, we are to make the light of Christ's truth shine. Self is to be kept out of sight. Christ is the Truth and the Light. He is the mirror from which to reflect truly every work done to His name's glory. The world needs light. "Let your light so shine before me that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.]

What makes it so hard for the rich to enter into the kingdom of heaven? Why are riches, in the place of becoming a precious treasure used to advance the work and cause of God, made a curse, separating the soul from God? Why allow them to lead to the idolatry of self? God wants you, rich men, to use your goods as a sacred trust not your own. He has made you stewards over these goods. You are to calculate wisely, employing your powers to use to the very best advantage the means entrusted.

But oh, how many of God's gifts have been misused, because those to whom they were given did not have the fervor of the love of Christ in the soul! There is great need of each one doing his best. There are those who would have used wisely the talents given them if they had been left to struggle and depend on their capabilities. But they became the possessors of means, and they lost the incentive to cultivate their talents, and make all possible of themselves by communicating what they had. An abundance of money has spoiled them for faithfully fulfilling their stewardship.

Let all who claim to be Christians deal wisely with the Lord's goods. God is making an inventory of the money lent you and the spiritual advantages given you. Will you as stewards make careful inventory? Will you examine whether you are using economically all that God has placed in your charge, or whether you are wasting the Lord's goods by selfish outlay in order to make a display? Would that all that is spent needlessly were laid up as treasure in heaven!

God gives more than money to His stewards. Your talent of imparting is a gift. What are you communicating of the gifts of God, in your words, in your tender sympathy? Are you allowing your money to go into the enemy's ranks to ruin the ones you seek to please? Then again, the knowledge of the truth is a talent. There are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them.

The Lord has need of your words, dictated by His Holy Spirit. He has need of the investment of your means. He needs your work for the salvation of souls. You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means that God calls for,

to be used in lifting up the standard of truth in places where the people have not yet heard the message. Your means may be sunk in worldly investments, and turned into worldly channels. [It] may be used to do no one any good. But the Lord, the Owner of all, will call you to render your account to Him.

The first work for all Christians to do is to search the Scriptures with most earnest prayer, that they may have that faith that works by love, and purifies the soul from every thread of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God. Then you can no more help shining than the sun can help shining. You have striven to separate from every kind of rubbish, and to let the peace of Christ rule in your heart. But if you do not have the bright beams of the Sun of Righteousness, you will reveal this by your outward insincerity. You will show this by revealing a heart that is pleased with vanity and outward adornment, by using the means that come into your hands to gratify the unsanctified soul with idols of some order. How small is the treasure laid up in heaven by such. How little do they communicate to others in sacred ministry!

All natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages are talents. They are not to be devoted to self-pleasing, amusement, or self-gratification. Money and estates are the Lord's, to be used wholly to honor Him, for He has pledged His word that if we use His entrusted goods as faithful stewards, we shall be rich in blessings, of which we shall have a supply to bless others. But if we regard the advantages given to us as our own, to be used according to our pleasure, to make a display, and create a sensation, the Lord Jesus, our Redeemer, is put to shame by the characters of His professed followers.

Has God given you intellect? Is it for you to manage according to your inclinations? Can you glorify God by being educated to represent characters in plays, and to amuse an audience with fables? Has not the Lord given you intellect to be used to His name's glory in proclaiming the gospel of Christ? If you desire a public career, there is a work that you may do. Help the class you represent in plays. Come to the reality. Give your sympathy where it is needed by actually lifting up the bowed down. Satan's ruling passion is to pervert the intellect and cause men to long for shows and theatrical performances. The experience and character of all who engage in this work will be in accordance with the food given to the mind.

The Lord has given evidence of His love for the world. There was no falsity, no acting, in what He did. He gave a living Gift, capable of suffering humiliation, neglect, shame, [and] reproach. This Christ did, that He might rescue the fallen. While human beings were instituting schemes and methods to destroy Him, the Son of the infinite God came to our world to give an example of the great work to be done to redeem and save man. But today the proud and disobedient are striving to acquire a great name and great honor from their fellow men by using their God-given endowments to amuse. This they do instead of calling upon them to behold the Lamb of God, who taketh away the sins of the world.

God's great and strange work is to redeem and save, and thus repair the ruin that sin has made. Some see many things in the Bible that to them sanction a course of action that God will never approve. But when God converts human agents, they will flee to Christ, their life, to be hid with Him in God. They will lift up their eyes to the perpetual desolation which sin has made and is making, and will pray that they

may be co-laborers with Christ. They will begin to repair the old waste places which have been made by high and low in the law of God.

All who desire a place of distinction have an opportunity to wear the yoke of Christ. “Learn of me,” says the great Teacher, “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.] Let the cry of the soul be, “O Lord, thou art my God: I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. ... For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. ... And it shall be said in that day, Lo, This is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” [Isaiah 25:1, 4, 9.]

The gift of correct example is a great thing. But many gather about the soul an atmosphere that is malarious. These know not in this very day the things that belong to their peace. They have, to a great degree, lost the faculty of spiritual discernment. They call good evil, and evil good.

The gifts of speech, of knowledge, of sympathy and love, communicate a knowledge of Christ. All these gifts are to be converted to God. The Lord stands in need of them; He calls for them. All are to act a part in preparing their own souls and the souls of others to dedicate their talents to God. Every soul, every gift, is to be laid under contribution to God. All are to co-operate with God in the work of saving souls. The talents you possess are given you of God to make you efficient co-laborers with Christ. There are hearts hungering for sympathy, perishing for the help and assistance God has given you to give to them. Our churches are sickly because they do not do their appointed work. They are not as God would have them be. O that they would awake from their lethargy.

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.” [Ephesians 6:10-18.]

Ms 43, 1898

“Remember the Former Things of Old”

Orange Grove, Balaclava, Melbourne, Australia

March 22, 1898

The Lord directed Moses to repeat to the children of Israel His workings and dealings with them. His mercy, His forbearance, His deliverance, framed in song, were to be brought to their minds. They were ever to sound forth the history of the Lord's dealings, that they should not forget, but with gratitude remember, their past deliverance so oft repeated, and call to mind their lack of faith when the Lord proved and tested them, and be inspired with hope and with courage to resolve not to dishonor God by unbelief and murmuring. Thus the Lord would brace their courage and stimulate their faith in past mercies and in His great power.

Their present and future safety and prosperity depended upon their appreciation of God's help, when they had been brought into trying places and peculiar difficulties. If they would call to mind the dangers and perils from which they had been saved, and remember that their extremity was the Lord's opportunity to show Himself as their strong Helper, they would be strengthened to go forward, singing of His might, and talking of His great power.

It is just as essential that the people of God in this their day should bear in mind where and how they have been tested, where they have been proved, and where their faith failed—at the very crisis when it should have been strong—that they may not repeat the same dishonoring actions before the men with whom they are connected.

Men are tested and proved not only before human intelligences but before the heavenly universe. Unless they fear and tremble for themselves, unless they realize their own weakness and remember their past failures, striving to guard against repeating them, they will make the same mistakes, which were attended with results that they cannot afford the second time.

The Lord would have His people take retrospective views. He would have them see where they have imperilled the cause by their unbelief, and also by their self-confidence. God's mercy, His provisions, and His never-to-be-forgotten deliverance are to be recounted step by step. As God's people thus review the past, they will, if thoughtful and considerate, see that God is ever repeating His dealings. They are to remember the warning to beware of themselves, that they may not repeat their mistakes. They should be prayerfully dependent upon the Lord to keep them from again dishonoring His name in a similar manner, for in every one of the victories that Satan obtains, some souls are in peril, some souls become the subjects of Satan's temptations, never to recover themselves. Let those who make mistakes be careful. Let them walk trustingly in God, and not think that it is safe to trust in their human wisdom.

A constant battle is going on between satanic agencies and heavenly intelligences. Satan is playing the game of life for the souls of men. If all could see the undercurrent of specious temptations, if they could realize the apparently heavenly appearance of satanic deceptions, far greater caution would be shown. There would be far more distrust of human wisdom and far more dependence upon God. But when our spiritual eyesight is blinded, we do not discover the marked incidents that have taken place to turn the footsteps of God's people from safe paths into paths that are slippery and unreliable.

The Lord would mold and fashion the life aright, and establish the feet upon the Rock of ages. But when men are self-centered and self-exalted, the angels sorrow, for they know that seeds of tares [will] be dropped into the minds of others, to spring up and produce their crop. The only safety for any soul is to walk humbly with God. Then men will watch unto prayer. They will not pray with the lips, when the heart does not unite with the prayer. But how many times have our feet well nigh slipped, our hand well nigh failed to grasp the Hand that is able to save to the utmost all who grasp it in faith.

Many have so beclouded their own minds with self-importance, that they have been very confident where they would do well to be distrustful and cautious. If men could see how easily self and spiritual pride become woven with supposed devotion to the work of God, and how, when this takes place, they are left to mar the work, and set the Weaver's pattern all astray, they would pray, Anoint my eyes with the heavenly eyesalve, that I may see all things correctly.

Unless there is increased humility of heart and purity of action, things will be done that will lead to a whole train of mistakes. One mismove, because of a lack of faith, has led to many disastrous circumstances. It does not appear such a great evil to let Satan rule and obtain the victory in little things, even when eternal interests are involved. But one misstep leads to a succession of missteps, and then to jealousy and evil-surmisings of the very one, and the very things, that God would have succeed.

When will the people of God learn wisdom? The true religion of Jesus Christ has first to do with the mercy and grace of God in our daily experiences. God in Christ is ever nigh us; yes, nigh unto all them that call upon Him in simplicity and sincerity, realizing their great need of that wisdom that comes down from above. God is our Father, and I have a word of warning from Him. There is always a danger of putting too much confidence in the wisdom and judgment of human agencies, and not placing that confidence in God that we should.

Unless we become as little children in simplicity and faith, unless we have trustful confidence in our heavenly Father, trusting His wisdom above all human wisdom, grave mistakes will be made by those who are in positions of trust, because they can and will put their mold upon the important work that will thus bear their characteristics, instead of the mold and features of God. The reason why the work of God bears the defacement of man is because men put God last instead of first. After they have brought in their own devices, and sowed their seed here and there, they call upon God to water the seen sown and give success to their self-born plans. God does not hear their prayers, but Satan does, and he makes everything appear flattering and successful.

God must be first and last and best in everything. Our daily work must be done with God-fearing exactitude. Those who have trifled with conscience need now, as never before, to be faithful sentinels, guarding their words and the impulses of the heart, and doing their daily work as if they could see the heavenly universe looking down upon them. They are to do their work in the fear and love of God, under His special direction.

Those who will honor the Lord, by putting self out of sight and trusting in Him, will not lack any good thing. Let the one who is connected with the work of God in any line move carefully, for he must give account to God for his words, for his spirit, for every plan, every device, every method, that he may set

in operation. God is the owner of every talent, and those who have capabilities are to remember that these are God's gifts, to be invested in His work.

If you have a mind that is true to principle, never let it be swerved to the wrong by the plans of any man who has shown that this spiritual eyesight is deficient, and that his ideas are obtuse in regard to the elevated character of any work that has a relation to the advancement of the kingdom of God. Treasure a sense of the sacredness of the cause and work of God. Cherish and cultivate the thought of the honor that God has showed you by giving you the privilege of co-operating with Him to prepare a people to stand in the great day of test and trial that is to try every man's soul.

A great and solemn work is before us, and God calls for men who will not swerve one inch from their work, who will give all their talents and executive ability to the cause of Him who gave them their ability. The Echo office is an institution that needs picked men, men who will not betray sacred trusts, men who remember that they are bound up with the work of God and must give all their ability and strength to make this work a power amid the moral darkness of the world.

Surely Christ felt the pressure of every inconvenience when He hid His divinity under the garb of humanity. But He bore the test in behalf of all humanity. He showed what humanity can do availing itself of the opportunities and privileges of being partaker of the divine nature. Christ overcame all corrupting influence. He knows just man is beset. He knows the strength of every temptation. He knows how to meet man under all circumstances, how to uplift and strength and imbue him with the divine nature, how to breathe the breath of life upon him, saying, Receive ye the Holy Ghost.

The promise is not, I will be, but, He is nigh unto all who call upon Him in sincerity. Many call upon God and receive nothing. They do not know what they need, and would be greatly surprised if God answered their prayers. If we would remember the words, "Ye are not your own: for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's" [1 Corinthians 6:19, 20], there would be an altogether deeper consecration to God.

He says again, "We are laborers together with God." [1 Corinthians 3:9.] Those who have strength, let them take care of it, obtaining an intelligent knowledge of the house in which they live. They are not to draw upon their strength unduly, lest at some time they draw, but find that there is no deposit to meet the demand. Then is the time Satan uses to gain the victory. We have need to guard the health and life and interests of those who are united with us in the work. Temperance in labor is essential to some of weak constitutions.

Again, let those who earn wages be careful that they do not put their means into a bag with holes. Put it into the Lord's treasury. Lay it up in heaven. Money is of value only as it is placed in God's treasury, and used to bless suffering humanity and to sustain His workers in their fields of labor. Much more could be done for the cause of God than is being done if God's people practiced self-denial and economy.

The Lord would have the Echo office a school. Those who work in its various branches should study carefully whether it is the voice of God that calls them away from this institution, even to Cooranbong to attend school, or the voice of inclination. To every man God has given his work. There is work to be done

for the Lord in the Publishing house and in the Tract and Missionary Society, and these may be the very places for those who would do service for God. Let all be careful in urging those who are engaged in our institutions to break away from places where their absence will make a vacancy and bring confusion into the work.

The Echo office should be a school. Advantages should be provided whereby the workers may learn to do the work in a more perfect way. Those who have talent and influence are the ones the publishing house needs. The Lord, has given man his ability and judgment, and these talents, with the improvement of them, should be returned to Him.

The Echo office is a standardbearer. It is bearing its weight of influence, and it will continue to increase in efficiency just in proportion to the self-denial and consecration of the workers, including the ministers. There must not be one selfish plan instituted, for selfish plans will not bear the sanction of God. Every worker is to feel that he is to be a faithful sentinel over himself. He is to do his work with prayer and humility of mind. Thus he will be fitted for any position of responsibility.

I wish that all could see that they may do the highest service for God by filling the very place that God would have them fill, mind strengthening mind, hand strengthening hand, piety and true service linked together to make the work elevated and ennobling.

The Lord is looking from heaven upon His workmen. They have no mean position. The Echo office will give character to the work of God just in proportion to the consecrated devotion of the workers in all its departments. The question of commercial business in worldly lines being brought into connection with the Echo office once threatened to prove a dangerous snare for souls. But God helped in the crisis, for He pitied the ignorance of those who should have been wise in counsel but who were misleading. Narrow-minded plans are never to be brought into any line of the work. Let every worker study how to make the work a success through the grace of God. A much greater work is to be done in Melbourne. Let all the workers remember the words, “We are laborers together with God.” [Verse 9.]

How solemn is the truth of God for this time. When I study it in all its bearings, my heart is greatly grieved that while the Lord is opening to us the treasures of His Word, that Word is not practiced. The truths of the Bible are testing the life and character of every man and woman. The Lord’s work has a center in Melbourne, and this work will be more pronounced in the city than it has yet been, that the warning may go forth in a more decided manner. But the Lord is not pleased with the lack of harmony that exists among the workers in the Echo office. The Holy Spirit of God cannot work upon their hearts. Self is cherished. Self wishes to be seen and displayed. Thus God’s Spirit is grieved. When Christ abides in the hearts of those who are first in influence, they will be a power for good to all with whom they are connected.

One thread of selfishness woven into the work dishonors God. Christ is put to shame by those who claim to be Christians, and yet who draw in different ways, and work at cross purposes. The Lord has been waiting for the men who had had clear light to stand in their lot and place, whether they are on the ground where the work is being done, or absent from the center of the work. God calls upon all to be

wide awake, not working on the side of the enemy, for there is danger of this being done, but on the Lord's side. Pray, pray, pray; without ceasing, pray.

Youth will embrace the truth who will have to be provided with work. If they should go to the Echo office, they must be educated in all lines of the work. Less work must not be carried on. Every soul must seek to stand in the counsel of God, learning how to act his part with heart and soul, and with a cheerful interest. But the Lord would not have apprentices taken into the office, unless those who know perfectly well the spirit and principles that should pervade the office are bound together in love. By wrong actions you can give Satan an invitation to come in and create selfish principles, which the Lord hates. By his artifice the enemy of God and man will use your selfish independence. The Lord cannot bless anything like self-seeking. It is a curse to the soul.

It is one thing to read and teach the Bible, and another thing to have its life-giving, sanctifying principles engrafted on the soul by practice. God is in Christ, reconciling the world to Himself. If those who claim to be His followers draw apart from each other, showing no affection or compassionate interest, they are not sanctified to God. They have not His love in their hearts. I have heard people tell God in their testimonies and prayers that they were full of sin and iniquity, miserable and poor and blind and naked.

Are these words the true sentiment of your soul? If it is, turn to the Lord with all your heart, asking Him to take away your sins and make you His child, that you may be able to speak to Him in different language, that you may bless the Lord with all the energies of your being for the evidence of His great love and tender compassion for sinners.

Christ has shown His great love for us by giving His life that we should not perish in our sins, that He might clothe us with His salvation. If this divine love is cherished in our hearts, it cements and strengthens our union with those of like faith, he that dwelleth in love dwelleth with God and God in him. The strengthening of our love for our brethren and sisters strengthens our love for Christ. This principle of love for God and for those for whom Christ died, needs to be quickened by the Holy Spirit, and cemented by brotherly kindness, tenderness, and acts that testify that God is love. This union, which joins heart with heart, is not sentimentalism, but a healthful principle.

Faith works by love and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful? By grace ye are saved, through faith. The mind should be educated to exercise faith rather than to cherish doubt and suspicion and jealousy. We are too prone to look at obstacles as impossibilities.

To have faith in the promises of God, to walk forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God learn this lesson. The grace of God through Christ is to be ever cherished, for it is given to us as the only way of approaching God. Faith in the words of God, spoken by Christ enshrouded in the pillar of cloud, would have enabled the children of Israel to leave a record of a very different character. Their lack of faith in God gave them a very checkered history.

The faith mentioned in God's Word calls for a life in which faith in Christ is an active, living principle, expressed in prayer. He who has this faith relies on the promises of God as able to keep the soul and its vital energies pure. Faith is to be interwoven with all prayer. We show our faith in God by obeying His commands. Faith is always expressed in words and actions. It shows practical results, for it is a vital element in the life. The life that is molded by faith develops a determination to advance, to go forward. Faith in Jesus Christ as our personal Saviour, the One who pardons our sins and our transgressions, the One who is able to keep us from sin and lead us in His footsteps, is expressed in the fifty-eighth chapter of Isaiah. Here is presented a faith that works by love and purifies the soul from all selfishness. Faith and works are here combined.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the Lord shall be thy rearward. ... And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Verses 6-8, 11.]

What does this mean? Christ is our righteousness. He goes before us, and we follow Him, working in love and compassion for the needy and destitute.

Ms 43a, 1898

The Laborer Is Worthy of His Hire

March 22, 1898

Some matters have been presented to me in regard to the laborers who are seeking to do all in their power to win souls to Jesus Christ. The ministers are paid for their work, and this is well. And if the Lord gives the wife as well as the husband the burden of labor, and if she devotes her time and strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as naught, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home, to care for her family?

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men laborers, and not their wives is a plan not after the Lord's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out by our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in.

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid wages proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His Spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and to receive wages for the labor she performs.

Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages.

Women helped our Saviour by uniting with Him in His work. And the great apostle Paul writes, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." [Philippians 4:1-3.]

If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the work of the ordained minister? Should it not command the hire of the laborer? Would not such workers be defrauded if they were not paid?

This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carry the truth into families. Their work is just the work that must be done. In many respects a woman can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men. They should not be compelled by the sentiments and rules of others to depend upon donations for their payment, any more than should the ministers.

Letters have come to me from several, asking my advice upon the question, Should ministers' wives adopt infant children? Would I advise them to do this kind of work? To some who were regarding this matter favorably, I answered, No; God would have you help your husband in his work. The Lord has not given you children of your own; His wisdom is not to be questioned. He knows what is best. Consecrate your powers to God as a Christian worker. You can help your husband in many ways. You can support him in his work by writing for him, by keeping your intellect improved. By using the ability that God has given you, you can be a homekeeper. And more than this, you can help to give the message.

There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women. But the enemy would be pleased to have women whom God could use to help hundreds, bending up their time and strength on one helpless little mortal, that requires constant care and attention.

“Thus saith, the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and he Son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. 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 name and a place better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered to him.” [Isaiah 56:1-8.]

This is the grand and noble work that the minister and his wife may qualify themselves to do as faithful shepherds and guardians of the flock. There are those who have no inclination or fitness to help the struggling souls who are ignorant and poor. If these feel it their duty to take orphan children and care for them, they may do a good work. But let the choice of the children be first made from among those who have been left orphans by Sabbath-keeping parents. God will bless men and women as they share their homes with this class. But the wives of our ministers, who can themselves act a part in the work of educating others, should in the love of God be co-laborers with Christ. Let them not voluntarily tie their hands by the care of an infant. Those women who labor to teach souls to seek for the new birth in Christ Jesus, are doing a precious work. They consecrate themselves to God, and they are just as verily laborers for God as are their husbands. They can enter families to which ministers could find no access. They can listen to the sorrows of the depressed and oppressed. They can shed rays of light into discouraged souls. They can pray with them. They can open the Scriptures, and enlighten by a “Thus saith the Lord.”

Reaching the Higher Classes

With much thoughtfulness and prayer, each soul should counsel with those of experience in regard to their individual work. The power of influence is great when placed on the right side, and it is just as great a power, but for evil, when unadvised words are spoken and undue sympathy is shown to those who are harmed by this sympathy. Men and women need to have sanctified discrimination in regard to their work. They can render back to God His own in the most devoted service for the benefit of human minds,

the purification of human defects, and the uplifting and elevating of those in the higher classes. Many of these need to understand pure Bible principles.

There are those who occupy positions where they could do a good work if they were converted and understood what is taught in the Scriptures. These need to be saved as verily as those who are in wretched circumstances. The needy should not be neglected but neither should those in an influential sphere be passed by because of their apparent devotion to the things of this world. Many in high social positions are heart-sore and sick of vanity. They are longing for a peace that they have not. Even those in the highest ranks are not to be passed by. Many of them are hungering and thirsting for salvation. Some in their childhood have been instructed in the Word of God by their parents, and they are now longing for help.

Let the devoted followers of Christ become interested in those in higher life. The workers who have learned from the Master will know how to meet this class, and they are to remember that they are never alone in their labor. With tact and discrimination, they will find open doors in many families, where the members, if they become interested, will learn to know the truth for themselves, and will also draw in their friends and acquaintances to investigate the truth.

Frequently we may become acquainted with those in higher life through those who are in very humble circumstances. If Bible workers can by wisdom reach the higher classes, it is their duty to do this! They are not to turn away from the necessities of the lower classes, and neither are they to neglect to make any effort to reach the higher classes.

The Lord would have His ministers heed the light that He has given in regard to this matter. Seek to reach those who need help, whose souls are hungering for the truth. As Christian workers, we have made a great mistake in not making well-directed efforts to reach those who have influence. We should labor for those who, if converted, will exert a powerful influence for good.

The Lord's call to His supper is, "Come; for all things are now ready." [Luke 14:17.] Speak to those that are ready to perish. Those in high social positions are worthy of far more being done for them than has been done. Let God's ministers feel the burden of this work. Let their wives take up this work, and in Christian humility, dignified by Christ's grace, present the truth as it is in Jesus. Let them be prepared to attend mother's meetings, or other meetings in which they can speak words for the Master. But enter into no opposition, create no controversy.

God wants workers who can carry the truth to all classes, high and low, rich and poor. In this work women may act an important part. God grant that those who read these words may put forth earnest efforts to present an open door for consecrated women to enter the field. Those, who in their life-work, have not come into contact with the higher classes of society, need not feel that they cannot do the work. It is not eloquence that makes their work acceptable. It is through the humble and contrite that God works. The dignified and self-sufficient cannot touch or help needy souls.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "The Lord make you to increase and abound in love one toward another, and

toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of the Lord Jesus Christ, with all his saints." [1 Thessalonians 2:19; 3:12, 13.]

Words of Warning

Thus saith the Lord to all who are laborers in word and in doctrine, to whom is entrusted the care of the churches: You are to be faithful stewards of the grace of Christ. You are to watch for souls as they that must give an account. "A new commandment I give 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 to another." [John 13:34, 35.] Read these words attentively, and ask yourself if you are obeying them to the letter. What are the credentials by which you show that God has sent His Son into the world? The love that you manifest for each other.

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [John 15:9-12.]

When unselfish love for each other is not manifested by those who claim to be children of God, they lie against the truth. Unless we cherish that faith that works by love and purifies the soul, our faith is as a sounding brass and a tinkling cymbal.

Our churches are very deficient in the exercise of this grace. They cannot love Christ unless they have an increasing love for those for whom Christ has died. It is Satan's great masterpiece to lead many to understand the theory of truth, while their hearts are destitute of Christlike love. Thus our Lord Jesus Christ is misrepresented and falsified. A man may preach the gospel; he may understand the Scriptures; but if his soul is not filled with that love that leads him to cherish unselfish thoughts, and do unselfish actions, that bind heart to heart, and soul to soul, he cannot represent Christ.

"By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:35.] Thus we give proof of Christ's power; thus we show that we are lights shining amid the moral darkness. There would today have been a large army in our ranks, if we had loved one another as Christ has loved us. But Satan is constantly at work to create disunion, disaffection, discord, variance, and strife, over shall matters at first, and then over greater, until man places himself where he has no love for any of his brethren, and therefore his professed love for Christ is a farce. It is theoretical, such as the Pharisees had when they refused to receive the Son of God.

Many have united with the churches by placing their names on the church books. But very few of these are doing Christ's works. Human nature, in all its selfish phases, has an almost complete sway over mind and heart. An indwelling Christ could not prompt the feelings that any evidence toward their brethren and their neighbors. They show that they know not Christ, that they are not molded by His Holy Spirit. Self is the most powerful working agency, and they have no peace.

Ministers may preach a theory of truth, and say many good things, nevertheless, “these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from when thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove the candlestick out of his place, except thou repent.” [Revelation 2:1-5.]

After enumerating the many virtues, nevertheless He declares, “I have somewhat against thee, because thou hast left thy first love.” [Verse 4.] When brother draws apart from brother and willfully takes his own position to combat him, when he has nothing to combat but his own wicked spirit which is inspired by Satan, does he show that Jesus Christ is abiding in his heart by faith? Has he come from the school of Christ, from learning His lessons?

“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.] Jesus has made abundant provision for his Spirit to mold and fashion every human heart. The bitterness of spirit that is too frequently developed shows that the love of Christ is not abiding in the heart. Satan is sowing his tares, preparatory to reaping a crop of evil.

Now comes the warning. “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:5.] In this probationary time Christ is waiting for the repentance that needeth not to be repented of. Self is very tender over self. It sometimes bursts the bands, and greatly dishonors God. This hurts the actor, and weakens his spiritual strength. Thus he loses the influence of the precious light of the Sun of Righteousness. But when the beams of light from the face of Christ shine into the heart and into the chambers of the mind, the spirit is softened. The love that Christ inspires is diffused to others. An atmosphere that is a savor of light surrounds the soul. All who come in contact with such a one say, He has been with Jesus; he speaks as Jesus spoke.

But when the heart, the treasure house, accumulates a large mass of wood, hay, [and] stubble, Christ cannot enter. This is a most miserable production, fit only to be consumed by the purifying fire. From it the spirit must be cleansed, or the soul will be lost.

There are men who are teaching the theory of truth, to whom Christ’s words apply, “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Revelation 3:1-3.]

The Lord is not pleased with the position of those who have a knowledge of the truth, but do not keep it. They do not practice the truth. In their soul the love of Christ is eclipsed. Their principles of action are

not sanctified, holy, righteous. Self is the supreme idol. By the words they speak they show that they have given themselves over to do Satan's work, to drop seeds which will produce tares. They repeat words that were spoken to them in confidence, and betray their friends. Anything that will cut the threads of union between brother and brother, between sister and sister, is looked upon as a worthy action. Satan stands by and laughs to think that he can so easily inspire tongues to utter words which will kindle a fire not easily quenched.

Some tattle and criticize, finding fault with everything when they might easily find something to approve. Their words might encourage; they might leave a sweet, fragrant influence beyond them; but is otherwise. Their words create strife and disaffection, and evil angels are close beside them. These are the ones who think they see something that they must reprove, but do not try to see that which is worthy of commendation. They bring sorrow to souls when there is no necessity for it. If they would commend where it is just and right to commend, they would give strength to righteous purposes and principles.

The men who hold positions of trust in our institutions should be men who appreciate the love of God, who realize their own weakness, who remember their own mistakes and errors, and feel too much humbled in consequence to think that God has given them a special duty to criticize, and to place themselves as far off as they can from their fellow men. This is Satan's inspiration. Shall we provoke the Lord to anger by our idolatrous sentiments and selfish up-building, so that He will leave us to follow on in our own supposed wisdom and self-sufficiency, till He proves us and reveals the true character of our service? "Wherefore let him that thinketh he standeth take heed lest he fall." [1 Corinthians 10:12.] The Lord is against all self-sufficiency. He cannot work with His people because they will not use His blessings, but glorify themselves.

"And for their sakes I sanctify myself," Christ declared, "that they also might be sanctified through the truth. 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 17:19-23.]

Here is defined the exalted position we should occupy. Let busybodies and accusers be visited and rebuked. If after thorough labor they do not hold their tongues in check, they should be suspended from church membership.

This work is first to take hold of the ministers. There is so little genuine fellowship and love that not one half the good is accomplished in our large gatherings and church councils that there might be.

Surely we are living in a perilous time in this earth's history. The Lord cannot bless His people while they are so full of self-esteem. He cannot bless His ministers while they lay plans to carry out their own ideas. The Lord does not plan with them to set down one and lift up another, to play with human beings as the tempter would be pleased to have them.

The Lord calls for an entire change of spirit, a thorough conversion in the ministry, north and south, east and west. The day of God will come on all who are giving heed to Satan's suggestions, as a thief in the night. "Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it. For unto us was the gospel preached, as well as unto them. But the word preached did not profit, not being mixed with faith in them that heard it." [Hebrews 4:1, 2.] Those who have not walked in the light as Christ is in the light are in a position similar to the position occupied by those spoken of in these verses.

We feel deeply our great need of laborers, but there is still greater need of the inward working of the Spirit of God in those who minister and those who hear the Word. Just before Christ's ascension, the disciples were directed to go into all the world, and preach the gospel to all nations, beginning at Jerusalem. Today too much time and labor is devoted to those who know the truth, but who do not seem to be benefited by the messages of truth. More missionary work is to be done in Melbourne. The time spent with the churches should be spent in carrying the message to those who have never heard it. When church members work earnestly and humbly, seeking to save those that are perishing in their sins, it will be more pleasing to God. Those in our churches must be molded differently. The Word preached does not profit them, not being mixed with faith in them that hear it.

When God created man, He prepared food for the sustenance of his body. By experience man must understand for himself that it is necessary for him to take nourishment. Hunger compels the human agent to eat food, and he derives from this food strength and satisfaction. God has provided food to supply the necessities of the body, and in His matchless wisdom He has also provided food to satisfy the spiritual wants of the being. The gospel is suited to the necessities of the soul. But food cannot nourish the body except it be eaten and digested. So the bread of life will not profit the soul unless it is received, as a message from God, into willing and obedient hearts, and obeyed.

The reception of the gospel, the bread of life, does not depend on learned testimonies, eloquent speeches, or deep arguments, but upon its simplicity and adaptation to souls that are hungering for the bread of life. They need no cold problems, but they need bread. What must I do to be saved? This is the want of the soul.

The truth must be a living power in the heart of the one who communicates truth. The Jews did not believe that Jesus was the Son of God, yet they were astonished at His wisdom. They knew that He had never learned in their schools, and had lived, as they supposed, in obscurity, and in unfavorable circumstances for the acquisition of knowledge. It was ever a mystery to them how He obtained His wisdom. As if He read their thoughts as an open book, Christ said to them, "My doctrine is not mine, but his that sent me. If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." [John 7:16, 17.]

If the members of our churches will remember that the knowledge of divine truth is declared to be conditional on the possession of an obedient heart, they will receive much blessing. A man need not be a logician to know for himself whether the gospel is divine of human, true or false; but he must be

teachable. He must open his heart to receive the impressions of the Spirit of God. He must be ready, as he sees the truth, to obey it.

There are active minds who have many suggestions to make without due consideration and without carefully examining the ground upon which they base their faith. Some who think themselves very wise devise plans of their own. They talk of these to others, and men who do not understand the root of the matter and the outcome begin at once to work upon the suggestions made. Thus difficulties arise which have to be met.

Let the inquiry be made, Lord, What wilt thou have me to do? This is the question to be asked by every obedient child of God. No one who is neutral can be in the kingdom of Christ. There every man has his place and his work. The obedient heart is open to receive the truth, and more, it seeks to learn the truth, that it may walk in safe paths. And any and every sacrifice will be made by such a one for the privilege of advancing the truth.

Christ laid down His life for His disciples, and He requires His followers to walk in His footsteps. He will not accept a divided heart. “Whosoever will save his life,” He declares, “shall lose it, and whosoever will lose his life for my sake shall find it.” [Matthew 16:25.] Those only who are willing to deny self, lift the cross, and follow Me, can be My disciples. They must follow me through evil and good report, in sunshine and storm. Thus they show that they possess a spirit Ms 44, 1898

The Pearl of Great Price

March 29, 1898

Among the Jews, the pearl is estimated as the most valuable of precious stones. Our Saviour compared the blessing of redeeming love to a pearl of great price. He illustrated this truth by the parable of a merchantman seeking goodly pearls, “who when he had found the pearl of great price, went and sold all that he had, and bought it.” [Matthew 13:46.]

Christ is the pearl of great price. He is the Way, the Truth, and the Life. His gospel is to be preached as a witness to all nations. Christ does not say that all nations will receive the gospel and accept the pearl of great price. Many will not appreciate it, because things of minor importance take their attention. Yet the gospel is to be preached, as a witness to all. The light is to shine in the moral darkness, truth is to be placed in contrast with error.

In Christ’s day many great men of the earth heard the gospel, but they did not become sufficiently interested to search for the pearl of great price. But on the Day of Pentecost five thousand were converted in one day by the presentation of the gospel. Christ’s witnesses proclaimed the truth, telling men the wonderful news of the precious pearl. And what a remarkable communication was on that day made from heaven to earth. The great assembly of people who witnessed this scene had recently witnessed in this same city the crucifixion of the world’s Redeemer. How little those who saw that scene understood what it meant. How few realized that “God so loved the world that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] God in human flesh died that He might bring life and immortality to light.

When Christ came forth from the tomb, he proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] Thus the Lord had appointed. In His wisdom He was fulfilling His plan of infinite magnitude, the unfolding and announcement of which commenced at the fall. In Eden, before the heavenly universe, before the unfallen worlds, and before satanic agencies, God declared that the pearl of great price was to be given as the ransom of a fallen world. The seed of the woman should bruise the serpent's head, and it should bruise His heel.

This is the vital all-absorbing truth on which God would have mankind in all ages fix their attention. He would have the death of His Son the great center of attraction.

The crucifixion of Christ took place at the time when the Passover was commemorated. At this time representatives from all the nations of the world were assembled at Jerusalem. Representatives from foreign courts, princes, presidents, men exerting a wide influence, kings and noblemen, witnessed the scenes of the crucifixion. "Lo, the kings were assembled: they passed by, they saw it, they trembled." [See Psalm 48:4, 5.] It was then that the Lord Jehovah struck a blow which was transmitted by strangers to the remotest borders of the earth.

"For their sakes," said Christ, "I sanctify myself," in fulfillment of My previous engagement, made before the foundations of the world were laid. [John 17:19.] Thou, O Lamb of God, didst come, and offer Thyself as a living sacrifice, withdrawing Thyself from the heavenly universe, and setting Thyself apart to make a complete sacrifice. Having taken a survey of all that would be required of Him, Christ summed up the guilt to be cancelled. God's wrath against sin and the punishment for sin must be exhausted. Christ gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity and prepared Himself for the sword that was to smite Him as our substitute and surety. "Therefore doth my Father love me," He said, "because I lay down my life that I might take it again." [John 10:17.] He was wounded for our iniquities, bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed.

"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. ... Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever. He will be our guide, even unto death." [Psalm 48:2, 3, 13, 14.]

Christ is the pearl of great price. After His resurrection, He ascended to His appointed honor. Before the heavenly universe and the worlds unfallen He was to be enthroned. The Father would impress the minds of the believers with the glorious reception of His Son in the home He had left. For our sake He became poor, that we thought His poverty might be made rich. He had conquered the world, and His ascension to heaven was made with great honor. Commander of all the heavenly host, He returned to His own dominion amid great demonstrations. The chariots of God are twenty thousand, even thousands of thousands. These escorted Him who was the Resurrection and the Life, with a multitude of captives, raised from their graves to join the armies of heaven.

As Christ ascended, His hands were outstretched in blessing upon His disciples. While they stood gazing upward to catch the last glimpse of their ascending Lord, He was received by the heavenly throng into the rejoicing ranks of cherubs and seraphs. And as they escorted Him to His heavenly home, they sang in triumph, “Sing unto the Lord, ye kingdoms of the earth: O sing praises unto the Lord, that rideth upon the heaven of heavens.” [See Psalm 68:32, 33.]

Christ determined to bestow a gift on those who had been with Him and on those who should believe on Him, because this was the occasion of His ascension and inauguration, a jubilee in heaven. What gift could Christ bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. Christ gave His representative, the third person of the Godhead, the Holy Spirit. This gift could not be excelled. The divine Spirit, converting, enlightening, sanctifying, would be His donation, because He would give all gifts in one.

On the Day of Pentecost Christ gave His disciples the Holy Spirit as their Comforter. It was ever to abide with His church. During the whole Jewish economy the influence of this Spirit had often been revealed in a marked manner, but not in full. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ages prayers had been offered for the fulfillment of the promise, for the impartation of the Spirit; and not one of these earnest supplications had been forgotten. Now for ten days the disciples sent up their petitions, and Christ in heaven added His intercession. He claimed the gift of the Spirit, that He might pour it out upon His people. He ascended on high, leading captivity captive, and gave gifts unto men. Having reached His throne, the Spirit was given as He had promised, and like a rushing, mighty wind, it fell upon those assembled, filling the whole house. It came with a fullness and power, as if for ages it had been restrained, but was now poured forth up on the church, to be communicated to the world.

What followed this outpouring? Thousands were converted in a day. As a flaming, two-edged sword, the truth flashed conviction into human hearts. The news was carried to the uttermost bounds of the inhabited world. Human hearts were brought unto Christ’s control. The church beheld converts flocking to her from all directions. The altar of the cross, which sanctified the gift, was rebuilt. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled: “The weak shall be as David, and David as an angel of the Lord.” [Zechariah 12:8.] Every Christian saw in his brethren and sisters the divine similitude of benevolence and brotherly love. One interest prevailed. One object swallowed up every other. The only ambition of the believers was to see who could express most perfectly the likeness of Christ’s character, who could do most for the enlargement of His kingdom.

“The whole multitude of them that believed were of one heart and of one mind.” [Acts 4:32.] The Spirit of Christ animated the whole congregation they had found the pearl of great price. Every individual’s spiritual pulse beat in healthful concert.

The value of a gift is proportionate to its adaptability to the needs of perishing souls. When Christ gave Himself, the One precious pearl of great price, He opened up a spiritual fountain of divine influence, that fallen man through faith might be a partaker of the divine nature. Standing near His trial, rejection,

condemnation, and crucifixion, He said, “Nevertheless, I tell you the truth, It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” [John 16:7, 8.] This is a wonderful announcement.

Christ longed to be in a position where He could accomplish the most important work by few and simple means. The plan of redemption is comprehensive. Its parts are few, and each part depends on each other, while all work together with the utmost simplicity and in entire harmony. Christ is represented by the Holy Spirit, and when the Holy Spirit is appreciated and accepted, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord will be touched, and will electrify the whole. Would that we could all understand how boundless are the divine resources.

Jesus, the truth, the pearl of great price, is not changeable. He is the same yesterday, today, and forever. He is our salvation, the one of great price for which all may seek and be successful in their search. Those who find this pearl do not need to be told how valuable it is; for they appreciate it, and will sell all they have to possess it. They will say, I count all things but loss that I may win Christ.

There are but two classes in our world, the obedient and the disobedient; and at this time the warning comes to us, Take heed that in seeking for the goodly pearl, you are not deceived into accepting the spurious for the genuine. Christ brings every one to the point, saying, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it. If ye love me, keep my commandments.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, which the world cannot receive, because it seeth him not, neither knoweth him. But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. ... He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved by 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 upon him, and make our abode with him.” [John 14:13-18, 21, 23.]

The test is plainly defined: “He that loveth me not keepeth not my sayings, and the words which ye hear is not mine, but the Father’s which sent me.” “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full.” [John 14:24; 15:10, 11.]

In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily. He is the brightness of the Father’s glory, and the express image of His person. The glory of the attributes of God are expressed in His character. The gospel is glorious because it is made up of His righteousness. It is Christ unfolded, and Christ is the gospel embodied. Every page of the New Testament Scriptures shines with His light. Every text is a diamond, touched and irradiated by the divine rays. We are not to praise the gospel, but praise Christ. We are not to worship the gospel, but the Lord of the gospel. Christ is a

perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He has combined divinity and humanity.

The world estimates a man by the amount of money he has, by the value of his residence and its furniture, or by the number of acres in his estate. Christ places upon His people a different estimate. He calls those who obey His commandments His jewels. “Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.” [Malachi 3:16, 17.]

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” [Isaiah 62:1-3.] “And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.” [Zechariah 9:16.]

Those here represented have found in Christ the one precious pearl of great price, for which all other pearls should be sold. Those who try to find peace and rest will be unsuccessful unless they find the One of whom John said, Behold the Lamb of God, who taketh away the sin of the world. [John 1:29.] But the soul that finds Jesus feels that his wants are entirely satisfied. Christ says, A new heart will I give you. [Ezekiel 36:26.] This is the reward of obedience.

The pearl of great price cost God’s only begotten Son the deepest humiliation, human agony, and a shameful death. This precious pearl is presented to those for whom Christ made this great sacrifice. Yet many refuse to accept it.

In His sermon on the mount our Lord compared the truth to pearls, and He warned His disciples to beware how they wasted or threw away truths of the highest value upon those who would not appreciate them, but would trample them under their feet. “Give not that which is holy to dogs, neither cast ye your pearls before swine,” He said. [Matthew 7:6.]

Satan’s power is wholly destructive; God’s power is constructive. Thus the kingdom of God is a kingdom of continual progress. If we follow on to know the Lord, we shall know that his going forth is prepared as the morning, like the sun, which in the morning sheds its mild beams in the east, and keeping on increasing in strength until it reaches the perfect day. How much need, then, there is for us to keep a sharp watch unto prayer, and be earnest and zealous in the effort to secure the pearl of great price.

When this pearl is held up to our view, we should be personally and intensely interested, lest we lose the opportunity offered us. The value of salvation is being tested. The precious jewels of truth are being opened before us. But many listen with weariness to the presentation of the most precious and important truths. Their countenances do not glow with animation. They are listless and uninterested.

Who would believe that they were themselves deciding their eternal destiny by their life practice? They should be wide awake, earnestly seeking for the kingdom of God and His righteousness. But do they look like people to whom precious pearls are being presented?

To all who believe on Christ, He is precious, but how many choose the spurious in the place of the genuine. Many a woman adorns herself with rings and bracelets and ornaments of gold, and thinks that she will be esteemed because of these ornaments. But she does not seek for the pearl of great price. It is not esteemed by her as of as much value as the ornaments with which she adorns her poor, mortal body. The one jewel of great price has no value in her eyes.

Is it not wondrously strange that the perversity of the human heart makes poor souls ignorant of what is worth seeking for they think themselves possessed of superior wisdom. They set more value upon gold and silver and diamonds than on the crown of glory that fadeth not away. “Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. Yet in Me is found the pearl of great price.” [See Jeremiah 2:32.]

In the parable, the pearl is not represented as a gift. The merchantman, trading in goodly pearls bought it as the price of all he had. Many question what this means, when Christ is represented as a free gift. He is a free gift to all who give themselves, soul, body, and spirit to Him, without reserve. We are to give ourselves to Jesus, to live a life of full obedience to all His requirements. All that we are and all the talents and capabilities we possess are the Lord’s to be consecrated to His service. Salvation is a free gift, and yet it is to be bought and sold. The great and precious pearl is represented as being bought without money and without price in the market which divine mercy has the management of where His voice is heard saying, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see.” [Revelation 3:18.]

In this market all may obtain the goods of heaven, which are lent on trust. “Behold I have set before thee an open door,” the Lord declares, “and no man can shut it.” [Verse 8.] No sword guards the way. Voices from within and at the door say, “Come.” The treasury of the jewels of truth is indeed opened. The Saviour’s voice earnestly and lovingly invites us, “I counsel thee to buy of me.” [Verse 18.] The pearl of great price is presented. The gospel of Christ is a blessing which all may possess. It takes men as they are, poor, wretched, miserable, blind, and naked. The only condition Christ imposes on those who come to Him for riches and to be clothed with His righteousness is obedience to His commandments. The true, strong, joyous life of the soul begins when Christ is formed within, the hope of glory. The law is found by the obedient soul to be a law of perfect liberty, liberty to lay hold by faith upon the hope that is sure and steadfast.

No amount of worldly treasure can purchase salvation. It is by willing obedience that it is purchased, by giving ourselves to God as his own purchased possession. When we render back to God His own, when we wash our robes of character and make them white in the blood of the Lamb, then we shall be entitled to a celestial crown. Earthly wealth is of no value to purchase salvation for it is a lent treasure. Thus the poorest has just as good a chance as the richest. Education of the highest class, or itself, will

not bring any man into favor with God. The Pharisees had been favored with every temporal and spiritual advantage, and with boastful pride they said, I am rich, and increased in goods, and have need of nothing. Yet they were wretched and poor and miserable. Christ offered them the pearl of great price, but they disdained to accept it, and He said to them, “Verily I say unto you, That publicans and harlots go into the kingdom of God before you.” [Matthew 21:31.]

We are to seek for the pearl of great price, but not in worldly marts or in worldly ways. The price we are required to pay is not gold or silver, for this belongs to God. It is not spiritual advantages. Abandon the idea that these things are your own. God calls for your willing obedience. You are to seek to save the souls that are perishing out of Christ. “As many as I love, I rebuke and chasten,” Christ declares, “be zealous therefore and repent. Behold, I stand at the door and knock. If any man will open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:19, 20.] This is your work. Open the door, and let Jesus in. Christ asks you to give up your sins. “He that will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:21.]

To deny ourselves daily is our work. We are not saved in sin, but from sin. We cannot buy salvation, but we must seek it as interestedly and perseveringly as though we would abandon everything in the world for it, and sell all that we have to obtain the pearl of great price. By accepting Christ, making Him all and in all, we shall obtain an invaluable experience, for good works will surely follow all who receive Christ.

“As many as received him, to them gave he power to become the sons of God, which were born, not of blood, nor of the will of the flesh nor of the will of man, but of God.” [John 1:12, 13.]

Christians are to be careful to maintain good works. Christ says to His followers, “Ye are the light of the world. 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 unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:14-16.]

“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called 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 17-20.]

These words are full of meaning to all who claim to be followers of Christ. We are to guard against deception. Every professor of godliness is like the piece of silver which a trader tests by ringing it on the counter, to see if it has the true ring. Christ has given His people the lessons essential for them to practice. Would that all who claim to be Christians would be doers of the words, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [Matthew 6:33.] There is one who constantly watches over those who seek to work out the principles here involved.

The soul that is seeking for rest and peace and happiness finds all these by coming to Jesus. All his wants are satisfied. He has been seeking peace and rest of conscience, and in Christ he has found a clean heart, a renewed mind. Christ has given His invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Great indeed are the promises God has given in order to bring salvation within our reach. He gave His life for us, and He offers us the pearl of great price. But so many turn with disdain from the salvation offered. Many give the things of eternal interest only a transient thought. This is the reason that they do not duly estimate the value of the pearl of great price. Shall this state of things continue?

The work of grace is a progressive work. “And besides this,” Peter writes, “giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.” [2 Peter 1:5-8.]

There is a wonderful deceitfulness in sin. To the heart unchanged by grace, Satan presents a counterfeit righteousness. But those who trust in this righteousness build on the shifting sand, and one day the storm of test and trial will overcome them.

“Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him.” [Malachi 3:16, 17.]

Service to God is comprehensive. It means much. It means the consecration of all we have, of all the talents that He has lent us. It means that we shall use them to glorify His name.

“Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.” [Verse 18.] How thoroughly in earnest every one should be to be on their guard against being led away by the errors of the wicked. Many who fancy that they are on the way to heaven are walking in strange paths, because they have not given all for the purchase of the pearl of great price.

favorable to the reception of truth.

Ms 45, 1898

Hidden Treasure

March 30, 1898

“Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.” [Matthew 13:44.]

Gold is imperishable. Fire cannot consume it, deprive it of its lustre, or destroy its value. In ancient times it was customary for those who had gold and silver to hide it in the earth. There was danger of the country being invaded by marauding armies, and the earth was looked upon as a safe hiding place. And often the owner himself was unable to find the treasure he had secretly buried. It is no new thing to find in neglected land old coins and ornaments of gold and silver.

A man hires land to cultivate, and as the oxen plough the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that he has a fortune before him. He restores the gold to its hiding place, making sure that no one knows of his discovery. He then returns to his home, and sells all that he has to purchase the field containing the treasure. His family and his neighbors think that he is acting like a madman. Looking at the field, they see no value in the neglected soil. But the man knows what he is doing, and when he has a title to the field, he searches every part of it to find the treasure that he has secured.

This parable illustrates the truth that painstaking effort should be made to secure the heavenly treasure. The world is busily engaged in searching for earthly treasure. By precept and example men exalt earthly riches above eternal riches. Minds which should have been educated to reach the highest attainments cultivate an appetite for pleasure, and allow worldly business to exclude God from their thoughts.

Our Saviour undertook the task of correcting this evil. He saw that the hearts and minds of men were absorbed in getting gain. Men worked at a high pressure in their work of buying and selling. Christ lifted up His voice like the trump of God, and sought to break the infatuating spell, which was paralyzing every spiritual sinew and muscle. “What shall it profit a man,” He cried, “if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.” [Mark 8:36, 37.]

The treasure found in the field represents the gospel of Christ. Earthly treasures bear no comparison with this. “The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” [Matthew 13:44.] The Word of God is the field which contains this treasure. In His lessons Christ presents before fallen humanity the nobler world they have lost sight of. He brings it again before them, that they may behold eternal realities. He takes them to the threshold of the Infinite, flushed with the indescribable glory of God, and shows them the treasure there.

Christ seeks to reach the understanding through the actual occurrences and events that take place in this world. As treasure is found in a field, so by earnest searching, treasure is found in the Scriptures. The Bible is God’s great lesson book, His great educator. All true science is contained in the Bible. But few are true Bible students. Few understand that it contains science, not only in spiritual lines, but in all branches of knowledge. Spiritual eyesight is required to discern what true higher education is. It is that education gained by searching the Scriptures, but it is strangely neglected.

The Lord God, who created our world and made the lofty mountains, who opened the fountains of the great deep, who formed the mighty rocks and the lofty trees, who knows every shrub and flower, has, with these treasures, given man understanding, and ability to appreciate these wonders of heaven and earth. It is because men have, in every branch of study, departed from God’s great Lesson Book, that

their senses have become confused. This is why books originating in human minds have been brought into our schools as text books. If men had closely, earnestly, continuously, searched God's Word, making the Scripture its own commentator, the key with which to unlock Scripture, he would have been as astonished at the golden treasure revealed as was the man who discovered treasure hidden in the field.

Christ came to our world to reveal God. The gospel is His instrument of redemption. The kingdom of heaven is the theme of the parable of seed-sowing. This parable contains the greatest and yet the most simple lessons. The seed is all hidden in the earth, but the tiny seed contains the substance of the precious, golden harvest. Thus the truth is hidden from those who do not take pains to seek for it, to dig for it as for hidden treasure. Human life in all its bearings is similar to nature. By natural things Christ illustrated the things of the kingdom of God. Every branch of knowledge is found by searching the Scriptures. But never can human reasoning find out the science of education. Little confidence can be placed in human reasoning.

Valuable lessons are given in the parables by which Christ illustrated the spiritual character of His kingdom; and when the human mind is freed from perverting influences, it can receive these lessons. But human intelligence could never originate them. Neither can man understand the science of education, only as God in His wisdom shall, through His Holy Spirit, sanctify his observation.

The Lord Jesus, Himself the great Teacher, uses the things which He has made, and the human organization with its wonderful construction, to reflect the wisdom of the great God. Nature and human life obey His commands. They answer to His majestic, wonder-working power. But if Christ were today in our world, the veriest stripling in the schools would prate to Him of their so-called science. Christ would answer, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither they spin: and yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these. ... But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Matthew 6:24-29, 33.]

These are precious lessons. The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth.

But the fallen race will not understand. The science of nature is supposed to control the God of nature. Correct lessons cannot impress the minds of those who know not truth or the Word of God. When the heart and mind is submitted to God, when man is willing to be instructed as a little child, the science of education will be found in the Word of God. Higher education of the world has proved itself a farce. When teachers and students come down from their stilts and enter Christ's school to learn of Him, they

will talk intelligently of higher education, because they will understand that it is that knowledge which enables men to understand the essence of science.

When Christ points to nature, as in the parable of the sower and the seed, the lesson applying to spiritual things will flash into the mind. There is a law in the material and spiritual seed-sowing, and light is given by Christ, the One who came from heaven, not to be educated in the school, but to educate. This is higher education, and throws back the reflection of heavenly light, not on human beings, but on Christ. The glory is given to the One who came to enlighten every man that comes into the world.

Those only who are co-workers with God can know what true education in its simplicity means. Long names have been given to the drugs that physicians handle, which no human being should consent to use until he has tried simple, natural remedies. So in spiritual things the long names given to many things, supposed to be higher education, destroy the simplicity of the gospel of Christ. Eternity will reveal that minds have been deceived and led astray into erroneous theories, because teachers thought that they must improve on God's methods, and by their supposed knowledge, [they] place the crib so high that it is impossible to feed the flock. Men cannot know God unless they have pure mental food, thoroughly winnowed from man's so-called higher education, which is mingled with infidel sentiments and suppositions rather than with a plain "Thus saith the Lord."

The Lord Jesus is the model teacher. He gave His own life to ransom man, and He has given to the world the Old and New Testaments as an education text book. When the Word of God is laid aside for books that do not lead to God and an understanding of the kingdom of heaven, education is a perversion of the name. Too often artificial knowledge is forced into the mind, to the perverting of true education.

In the parables of Christ, and their spiritual relation to man's present life and his future eternal life, there is far more than merely a representation of natural objects. There is in them the power of true teaching, which brings conviction to mind and heart. This is not the conviction that logic and reasoning produces, but a conviction deeper and more lasting. Christ's lessons are a source of divine knowledge, which will qualify the student for the higher grade. If mind and heart are not perverted by false theories, if the life proceeding from Him who was the light of the world is not quenched, students will obtain a pure education that will be accepted by God. The mass of rubbish that has been given to the mind will be cut away from the education in our schools.

He who created our world is the Father and King of the heavenly world, and He knows just how to give lessons of instruction to the human family. But Satan has been playing the game of life for the souls for whom Christ gave His life that they might win an eternity of bliss. God has no pleasure in the death of the wicked. When the Lord of life and glory came into the world, He came to restore the moral image of God in man, and He left an example in His lessons that He would have all teachers follow. Christ's lessons were of a character to teach human minds to escape the degradation of sin, that mind and heart might not be filled with cheap imagery by being left to follow the low, common tread of the world.

He who would seek for the hidden treasure must rise to higher pursuits. His affections and all his capabilities must be consecrated to this search. Christ gave to the world a lesson which was to be graven on mind and soul, "This is life eternal, that they might know thee, the only true God, and Jesus Christ

whom thou hast sent." [John 17:3.] But Satan works upon human minds, saying, Do this or that action, and ye shall be as gods. His sophistry is doing today for our world what it did in Eden. Through his deceptive words, he led Eve to doubt God's word, and supply its place with a theory which led to transgression and disobedience.

When Christ came to our world, He selected humble fishermen for the foundation of His church. But their limited comprehension of these disciples in regard to the things of the kingdom of God imposed a restraint upon the teachings of Christ. They had been receiving the sayings of the scribes and Pharisees, and therefore even the learning that they had was of a mixed and objectionable character. And though Christ had many things to say to them, He told them that they were unable to hear the disclosures of the divine truths He had to communicate.

Christ finds the religionists of this time so full of erroneous sentiments that there is no room in their minds for the truth. Even the teachers in our common and higher schools have mingled with the education given the sentiments of infidel authors, and have made themselves co-workers with Satan in sowing tares in the minds of youth. Teachers voice sentiments that should never be placed before the minds of young or old, never thinking of what kind of seed they are sowing, or of what harvest they will have to garner as the result.

John, the beloved disciple, testifies of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [John 1:1, 3, 4, 14.]

This was deemed the most essential instruction that could be given to our world. Christ sought to win the minds that were absorbed in earthly things, and teach them of heavenly things. Had the teachers in the days of Christ been willing to be instructed by the great Teacher, had they yoked up with Christ to co-operate with Him in sowing the world, not with the sayings of men, but with the pure seeds of truth, the world would have been converted, made pure and holy, prepared for the society of the royal family in the heavenly universe. Had the scribes and Pharisees united their forces with the great Teacher, the knowledge of God and of Jesus Christ would have restored the moral image of God in man. The Old and New Testaments would have been the lesson book in every school, for here is found true science.

The Word of God is to be our study in this world. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but this treasure is hidden because the search for its golden precepts has not been prosecuted until the treasure was in the possession of the searcher. In God's Word is found wisdom unquestionable, inexhaustible, wisdom that did not originate in finite minds, but in the Infinite mind. There is no time now to fill minds with false precepts and ideas of what is called higher education. There can be no higher education than that which comes from the Author of truth.

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Word of God. In eternity we shall learn that which, if we had received the enlightenment that it was possible for us to obtain here, would have opened our understanding. And understanding means

obedience to all God's commandments. The plan of God's government would have been understood. The heavenly world would have opened its chambers of grace and glory for exploration.

Human beings would have been altogether different from what they now are in form, in speech, in song, for by exploring the mines of truth, they would have been ennobled. The mystery of redemption, the knowledge of God, and of Jesus Christ in His mediatorial character, the incarnation of Christ our Redeemer, His atoning sacrifice, would not be, as they now are, vague in our mind. They would have been, not only better understood, but altogether more highly appreciated.

These themes will employ the hearts and minds and tongues of the redeemed through the everlasting ages, and new developments of them will be opened up, which Christ longed to open to His disciples, but which they did not have faith to seek and grasp. Forever and ever, new views of the perfection and glory of Christ will appear.

Men of decided piety and talent catch views of eternal realities, but they are not understood, because the things that are seen eclipse the glory of the unseen. By many, man's wisdom is thought to be higher than the wisdom of the divine Teacher. So God's lesson book, containing the knowledge that man should search for as for hidden treasure, is looked upon as old fashioned, so much so as to be thought tame and stale. But it is not so regarded by those who have been quickened and vivified by the Holy Spirit. They see the priceless treasure, and would sell all to buy the field that contains it.

If teachers would themselves to qualified to properly instruct, they must understand what lessons to give the students. They must understand the originality of Christ as a Teacher, and the authority, the spirituality, the tenderness, the benevolence, and the practicability of His teaching. This is the sum and substance of education.

The teachers in our world have borrowed their opinions. Many drink the low, turbid waters of the waters of the valley, having forsaken the fountain of living water, the pure, snow-water of Lebanon. But those who make the word of God their study, those who dig for the treasures of truth, will appreciate the weighty principles taught, and will digest them. As a result, they will themselves become imbued with the Spirit of Christ, and by beholding, they will become changed into His likeness. Those who appreciate the Word will teach like disciples who have been sitting at the feet of Jesus, and have accustomed themselves to learn of Him, that they might know Him whom to know aright is life eternal.

In the place of bringing into our schools books containing the suppositions of supposed great authors, they will say, Tempt me not to disrespect the greatest Author and the greatest Teacher the world has ever seen, who gave His life for us, that by His death and resurrection, we might have everlasting life. He never makes mistakes. He is the great Fountainhead, from whom all wisdom flows.

No one can search the Old and New Testaments in the Spirit of Christ without being rewarded. "Come unto me, all ye that labor and are heavy laden," He says, "and I will give you rest. Take my yoke (of obedience) 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.] The great Teacher's invitation is before you. Will you willingly respond to this invitation? You cannot draw near, placing yourself as a

learner, to be taught of Christ, without your mind being enlightened, your heart quickened, with a pure, holy admiration; and you will then say, “Blessed is he that cometh in the name of the Lord.” [Matthew 21:9.]

Ms 46, 1898

The Work Before God’s People

March 31, 1898

There is a work to be done in our cities and suburbs. Decided efforts are to be made to reach families. This work should not be entrusted to novices. Our ministers should not be obliged to hover over our churches in the suburbs of Melbourne. The members of these churches have been long in the truth, and they should have strength in themselves. But they are still as weaklings, because they do not live the truth. They have had great light, and if they were walking in the light as Christ is in the light, they would say to the messengers of God, Go forth into new fields. We will seek help from our Lord and Saviour, and will do our best to help each other keep the faith once delivered to the saints. If we cannot go into the field ourselves, we will not hinder those who can minister from present the truth to those who have never heard it.

The world is to be warned. A large amount of labor has been given to the North Fitzroy church, but it has not been appreciated. The members feel it their duty to attend church to criticize. They cut out the portions that they do not enjoy of what they hear, and throw them into the waste basket. They allow Satan to control their minds, and while the words spoken have an influence for good on some hearts, those who come to criticize listen to them as they would listen to idle tales. They do not understand what it means to hear the Word of God with sanctified ears and hearts, and profit thereby. They are not in communion with Christ. When they yield up their selfishness and pride, when they are sanctified, soul, body, and spirit, to the Lord, they will hear with sanctified hearts and ears.

Many of the church members are ready to express their faith in a theory. They talk of their belief in God’s mercy and of their hope of reaching heaven at last; but they know nothing of the truth as it is in Jesus, or of the power of His grace and resurrection. They do not study the word of God. They cannot give an intelligent reason of the hope that is in them. They need to be born again, as Christ told Nicodemus. “Verily, verily, I say unto thee,” He said, “Except a man be born again, he cannot see the kingdom of heaven.” [John 3:3.]

Thus it is with many members of the North Fitzroy church. They do not know experimentally what it means to be converted. Their old, natural tempers still control them. Their hearts have never been cleansed from sin. If they seek the Lord most earnestly, He will be found of them; but if they continue to live as they have been living, they will continue to be a stumbling block to sinners. Will they seek the Lord? Will they be converted? No human power can make them drink from the wells of salvation. Sermonizing will not help them. They must be convicted of sin. Their words are not right; their hearts are not right. They must separate from all evil. Then they will be ready to give to every man that asketh them a reason of the hope that is in them, with meekness and fear.

The true believer loves God. When the grace of God works in the soul, the love of Christ is manifested in the life. The condition of the heart should be our greatest concern. “Sanctify the Lord God in your hearts,” the Word of God exhorts us. [1 Peter 3:15.] What does this mean? It means that we are to dwell upon Christ, meditate upon Him. As we behold Him in our meditations, and draw nigh to Him in our prayers, the Holy Spirit molds our minds, enabling us to recognize Christ in His true character, as the Lamb of God, who taketh away the sin of the world.

Christ has been given us by God to make a propitiation for our sins, and not for our sins only, but also for the sins of the whole world. We are to educate our minds aright, putting away all vain thoughts. As faithful sentinels we are to guard the heart, not permitting Satan to fashion it in pride. Do not allow the mind to dwell upon common subjects, because the food you give to the soul is what the mind dwells upon. “I am the bread of life,” Christ declared. “I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give is my flesh, which I will give for the life of the world.” [John 6:35, 51.]

“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. ... He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.” [Verses 52, 53, 56, 57.]

Those who had never been partakers with Christ, who had listened to Him as many today listen to the Word, but who had not eaten the truth as bread from heaven, said, “This is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life. But there are some of you that believe not,” He added. [Verses 60-64.] “For Jesus knew from the beginning who they were that believed not, and who should betray him. And He said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father.

“From that time many of His disciples went back, and walked no more with him.” [Verses 64-66.] They criticized and disbelieved. Christ met with the same criticism and murmuring that His servants will meet in their work today. “Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou are that Christ, the Son of the living God.” [Verses 67-69.]

The lesson contained in this chapter is not really appreciated at the present time. If it were, it would have far greater influence upon Christ’s disciples. They would receive and practice the words spoken by the great Teacher.

The question is before us as those to whom God has entrusted sacred responsibilities. Do we appreciate the situation? Are we seeking to understand the meaning of the lesson given in this chapter? “Verily, verily, I say unto you,” Christ declared, “he that believeth on me hath everlasting life.” Christ is the representation to the world and to the church of the tree of life. “I am that bread of life,” He says. “Your

fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." [Verses 47-51.]

It is essential that all who minister in word and doctrine have a deep insight into the meaning of these words. When they understand and experience their meaning and import, they will have an altogether deeper consecration and a greater depth of experience. They will not play religion, but will live religion. The food they give their souls to eat will tell its own story in the atmosphere which surrounds the soul, in the home life, in the ministry of the Word.

It is time that we went to our fellow men, touched like our merciful high priest with the feeling of their infirmities. If we are growing in grace and in the knowledge of Jesus Christ, we shall be Christlike in all things. If our piety is sound and healthy, it is because we appropriate that which is represented as the flesh and blood of the Son of God, as we eat and appropriate the temporal food for the sustenance of the body. Thus we become one with Christ, as Christ is one with the Father. We have nothing to fear from contact with error as long as truth abides in the soul, because the Spirit of Christ dwells in us.

We must not feel it our duty to disconnect from the world in all business transactions; we cannot do this if we choose. We must be connected with the world as long as we are in it, and our piety and influence in the world is to be as leaven introduced into the meal. It is God's design that all connected with the publishing institution shall be men and women who shall know by experience the precious privilege of eating Christ's flesh and drinking His blood. Thus they can reveal to the world that they have learned of Jesus.

We cannot help the Christless by finding fault with them. We have not been given the work of reproving or giving personal thrusts in our periodicals. This attitude is misleading. We are to be "not easily provoked." [1 Corinthians 13:5.] We are to remember that by our spiritual attitude we are to show that we are feeding on Christ, the bread of life. By our words, our tempers, and our works, we may testify to those with whom we come in contact, that the Spirit of Christ dwells in us.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him that hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation." [1 Peter 2:9-12.]

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." [Verses 13, 14.] This is to be looked upon as lawful and right for us to do. We should be careful to avoid leaving an impression on human minds that will cut off our influence with them, and hedge up our way. We may tie our hands and hinder our work because by some unadvised

word or action of ours, we have awakened prejudice. “For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, as free, and not using your liberty for a cloak of maliciousness, but as the servants of God.” [Verses 15, 16.]

There must be no sharp retaliating between brother and brother, or against those who know not God, or Jesus Christ whom He has sent. These men are in darkness and error, and what we as a people restrain from doing, that we may leave a correct impression upon their minds, will do more to give a correct knowledge of the work in which we are engaged, than all efforts to maintain the liberty given us by God. But when any requirement is made that shows disrespect to the Seventh-day Sabbath, we are to refuse compliance. Here eternal interests are involved, and we are to know the ground we should occupy.

Those who compose our churches have traits of character that will lead them, if they are not very careful, to feel indignant because, on account of misrepresentation, their liberty in regard to working on Sunday is taken away. Do not fly into a passion over this matter, but take everything in prayer to God. He alone can restrain the power of rulers. Walk not rashly. Let none boast unwisely of their liberty, using it for a cloak of maliciousness, but as the servants of God. “Honor all men. Love the brotherhood. Fear God. Honor the king.” [Verse 17.]

This advice is to be of real value to all who are to be brought into straight places. Nothing that shows defiance, or that could be interpreted as maliciousness, must be shown. “Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure rebuke, suffering wrongfully, For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed.” [Verses 18-24.]

This instruction is given to us all. Ministers are to take heed, and with pen and voice echo the words of God. When we are called upon to violate the law of God, we shall be given wisdom from above, to answer as did Christ, “It is written.” Speak as few words of your own arrangement as possible, but have your heart supplied with the sharp arrows of God’s furnishing. If God, the great Master-workman, is with us, we shall pass through the perplexing ordeals before us, as firm as a rock to principle, obeying God rather than man. This attitude will bring victories which our lack of faith has led us to regard as hopeless and impossible. These definite instructions were written for our admonition, upon whom the ends of the world are come.

Our greatest necessity is a pure, clean heart and an understanding mind. All kinds of malicious falsehoods were circulated against Christ, and they will be circulated against God’s commandment-keeping people. How shall we prove these to be false? Shall it be by building up a wall between us and

the world? Christ's prayer answers this point: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [John 17:15.] While our work is aggressive, it must be conducted on Bible principles. All our enterprises are to be carried forward with Christlike simplicity, patience, forbearance, and love for God and for Christ. Our work is to convince, not to condemn. The human beings around us possess like infirmities with ourselves. They have been educated by the clergy that Sunday is the Sabbath, and so long has this error been cherished, that it has become hoary with age. But this does not make it truth.

We must stand on the platform of eternal truth. As laborers together with God, we are not to hurl thunderbolts at those in error, but uplift Christ before them, and bid them behold the Lamb of God, who taketh away the sin of the world. We are not to storm their ears with prejudice, because this is not the way to break down prejudice. Paul, the faithful witness for Christ, gave this dying charge to Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering 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 the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." [2 Timothy 4:1-8.] Read also 1 Timothy 3:10-16; 2:1-12.

In dealing with unreasonable and wicked men, those who believe the truth are to be careful not to bring themselves down to the same level, where they will use the same satanic weapons that their enemies use, by giving loose rein to strong personal feelings, and arousing against themselves, and against the work the Lord has given them to do, passion and bitter enmity. Keep Jesus uplifted. We are laborers together with God. We are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy. We must in no case misrepresent our faith by weaving unchristlike attributes into the work. We must exalt the law of God, as binding us up with Jesus Christ and all who love Him and keep His commandments. We are also to reveal a love for the souls for whom Christ has died. Our faith is to be demonstrated as a power of which Christ is the Author. And the Bible, His Word, is to make us wise unto salvation.

Let the righteousness of Christ, with its life-giving influence into the soul, and then you can sing, He forgiveth all our iniquities. You say, I am full of spiritual disease. The great Physician is calling you to come to Him, that He may heal you. He healeth all our diseases. The worst of these diseases are envy, jealousy, evil-surmising, evil-speaking, a desire to follow plans that counterwork the work of God. The lives of all ought to be holy, but they are full of depravity, and because of this, men are easy subjects for Satan's temptations.

But if Christ abides in your heart, you can say, He redeemeth our life from destruction: He crowneth us with loving-kindness and tender mercy. Then let songs of praise be upon our lips and in our heart. Meditate upon Christ's sufferings for us. In the place of watching to find something to accuse and condemn in others, thank the Lord that there is forgiveness with Him. Christ is grieved when we criticize and accuse, for this is the work of Satan. Let us draw water from the wells of salvation, and praise the Lord.

It is not sermonizing that gives evidence that the soul is born again. An appreciation of Christ's tenderness toward the sheep of His pasture gives evidence of this. But before we can have the joy of the Lord, self must receive its death blow. Put away all pride, all self-exaltation. Consecrate all you have to the Lord. Do not use your money to gratify self. Put it into the Lord's treasury. Means may be passing out of your hands recklessly, to gratify the wishes of others. You may give to the poor, and injure them, because you teach them to be dependent. Instead, teach them to support themselves. This will be true help. The needy must be placed in positions where they can help themselves.

Those who have accepted Christ are missionaries, and they should be ready to work where they are, or to answer a call to regions beyond. If we have seen and tasted that the Lord is good, we have no time to become self-centered. If we are laborers together with God, we have a wide outlook, and an ever enlarging sympathy. We look beyond ourselves; our hearts beat with sympathy for others.

It is not possible for a Christian to be self-centered. Christians are intensely in earnest. A Christian will never lose his eyes or his heart to human sorrow, human woe, human poverty. The definition of the word Christian is Christlike. Christ's heart was ever touched by human woe. He went about doing good.

If we are Christlike in spirit and action, we shall not use our hands and our time for ourselves, in making little knickknacks for our houses. There is earnest work for every pair of hands to do. Let every stroke tell for the uplifting of humanity. There are so many that need to be helped. The heart of him who lives, not to please himself but to be a blessing to those who have so few blessings, will thrill with satisfaction. Let every idler awake, and face the realities of life. Take the word of God, and search its pages. If you are doers of this Word, life will indeed be to you a living reality, and you will find that the reward is abundant.

Ms 47, 1898

The Echo Office and Commercial Work

March 31, 1898

After speaking to the church at North Fitzroy, a great burden came upon me. Again, on Monday night, the agony of my soul seem to be more than I could bear. I seemed to be in an assembly in which the men in positions of responsibility connected with the various lines of our work were gathered together, and the Spirit of the Lord came upon me. The question in regard to commercial work was being agitated. What should be its character and position in the Echo office? Should it be allowed to crowd out our own

legitimate work, for which the office was established? I was moved upon by the Spirit of the Lord to say that the work which represented the truth should come first, and the commercial work second.

The question was asked, What do you include in commercial work? What is the character of the work of those employed in the Echo office? Some years ago a message was given me for the Oakland church, in regard to the mingling of the profane and the sacred. Novels and a most objectionable class of literature were being brought into the Pacific Press, and these were sowing tares in the minds of the workers. Some of them eagerly read this poisonous matter, and were obtaining an education in accordance with the food they were giving their minds. Truth was being eclipsed by error. The objectionable matter was demoralizing those who handled it. This matter is degrading, and should be discarded. Only the matter that will leave no evil influence behind it, that will elevate and ennoble, should be handled by the workers in our publishing houses.

The same difficulty that existed in the office in Oakland exists in the Echo office. A class of matter that is not elevated is taken in. In the calendar line, many things [that] are exaggerated and made falsehoods are printed. Those who work on this class of matter might much better use their talent and influence upon our own work.

Words were spoken to Brother Michaels. The Lord inquires of him as he inquired of Elijah, What doest thou here? Who gave you this class of work to do? Your moral taste is being clouded. You are deteriorating in talent from a high standpoint to a low level. This will not increase holiness, purity of principle, or sanctification. The Lord calls upon Brother Michaels to cease at once the work of sowing tares, and take held of the books that contain the truth. The Lord would have him work with this kind of literature, that he may explain the truth to those for whom he works. He should be sowing seed that will produce a harvest of good.

All the energy and power put into a class of work that the Lord does not approve will not gain for any one an experience in spirituality. It degenerates the powers. By giving the mind to this class of work, the disposition and tendencies are corrupted. If Christ were upon the earth, He would say, Take these things hence. Degrade not the place which should be kept holy unto the Lord.

This work helps men to testify to a lie in order to accumulate money. It does not deserve a place in the office. Those who do this work bring to the foundation wood, hay, stubble. Thus God's people are squandering their lives, giving their time and energy to a class of work that will not ennoble or elevate. Will those in the office, or those connected with the work of God in any lines, thus degrade their powers and dwarf their intellect and capabilities? No; let everything of this character be decided against. There is a higher, nobler work for every one to do. Let all remember that there is a higher calling for those connected with the office.

Work from outside will come into the office, but it is questionable whether men should make it their business to gather up this work. God would have His people use all their powers in His service, and if the world chooses to give their work to the office, let it come; for this is one means of keeping in touch with the world.

When businessmen seek the office with work to be done, tell them that you will do it for them if it can be done without neglecting the work of giving the truth to the world by publishing tracts and pamphlets and small and large books. But nothing should be introduced into the office that will lower its dignity and place the work done on a level with cheap, fictitious literature. The Lord would have every one connected with the office an earnest, eager candidate for the treasures that are enduring. The energy now concentrated on cheap, perishable goods should be enlisted in the work that is to enlighten the world. Let every energy God has given be used in the work which bears with it the blessed satisfaction that it is for time and for eternity.

I must now present before our people the facts as they have been given me. The Lord is our instructor. Should the Echo office divorce the commercial business from its work, and give itself wholly to the publication of our own literature, the atmosphere pervading the office would not be any more spiritual than it is now. Continuing or discontinuing the publication of proper business matters will not make any difference religiously.

Daniel was a statesman in Babylon. He was engaged in a work that kept idolatrous literature and practices constantly before the people. Yet he did not lose his knowledge of God and his interest in the religion of the Bible. By his faithful service he taught those in Babylon that his God was a living God, not an image such as they worshipped.

It was God's design to show the Babylonians that there was a King above the king of Babylon—the God whom the Hebrew youth worshipped. These youth exalted God. They knew that they were to carry out the principles of truth, and therefore they refused the meat from the royal table and the wine from the royal cellar. Their abstinence from the prescribed bill of fare made a distinction in every way between their appearance and the appearance of those youth who indulged their appetite.

There were plenty to make remarks, but these youth were faithful even in little things. And in physical appearance they were far ahead of the youth who sat at the king's table. Their simple diet kept their minds clear. They were better prepared for their studies, for they never knew the oppression caused by eating luxurious food. They were better prepared physically for taxing labor, for they were never sick. With clear minds, they could think and work vigorously. By obeying God they were doing the very things that will give strength of thought and memory.

God ordained Daniel and his fellows to be connected with the great men of Babylon, that these men might become acquainted with the religion of the Hebrews, and know that God reigns over all kingdoms. God co-operated with these youth. He gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.

In like manner the Lord means that Seventh-day Adventists shall witness for Him. They are not to be hidden away from the world. They are to be in the world, but not of the world. They are to stand distinct from the world in their manner of dealing. They are to show that they have purity of character, that the world may see that the truth, which they conscientiously believe, makes them honest in their dealings; that those with whom they are connected may see that believers of truth are sanctified through the truth, and that the truth received and obeyed makes the receivers as sons and daughters of God,

children of the heavenly King, members of the royal family, faithful, true, honest, and upright, in the small as well as the great acts of life.

It was Daniel's faithfulness in doing the little things with which he was entrusted that gave complexion to his whole life. Whatever is worth doing, is worth doing well. Let us be faithful in the smallest duties, as well as in the work requiring the largest sacrifice. To all who follow Daniel's example, not only professing the truth, but living the truth, acting in accordance with the principles of temperance, the Lord will give encouragement similar to the encouragement He gave Daniel.

The Lord, our Creator, expends as much care, wisdom, and time upon the tiny flower as upon the great thing He creates. In the tiniest flowers re seen a beauty and perfection that no human art can copy. The delicate tracery of the tinted rose, as well as the stars in the heavens, shows the pencilling of the great Master Artist. The Lord would have us cultivate a love for the beautiful in nature. He who created everything that is lovely in our world, would have us appreciate His work.

Matters have been opened before me that have greatly burdened my soul. A great pressure is being brought into the office. The Lord is not pleased with any such pressure. Have you thought whether your solicitations for work in worldly or religious lines are of a character to do service for God? You gain nothing by receiving a class of literature that will unsettle the faith of the workers in the principles of Christianity. My brethren, will you not reason from cause to effect? The time taken to publish matters that do an evil work is worse then wasted. Thus Satan is introduced into the office. His sophistry is surely being aided by those who help in the promulgation of this literature. If the work solicited is of a character to give a wrong tendency to the minds of the youth, it were better not to accept this work, for it is work that God condemns.

After considering this matter carefully, I see reason for great concern. The very same difficulty prevails in our office that has prevailed in our schools. There, books containing the seeds of infidelity were placed in the hands of the youth. What better is it to receive into the office work that will cause doubt and unbelief to spring up?

One night I was so greatly burdened that I was in an agony of soul. I could not sleep. The next day and for several days after, I was sick. What was the matter? It was because I knew that the managers of the Echo office have lost their spiritual eyesight. They are astonished that there is so little piety among the youth in the office. What kind of food are they placing before these youth? What kind of an education are the youth receiving? Let this matter be taken into consideration, and may the Lord help you to think to some purpose.

The Lord means that His people shall perfect a Christian character. If they have any connection with the world, it is that they may leaven the world by correct principles, not be leavened by the evil in the world. God does not requires us as a people to seclude ourselves from the world. We are to introduce the sanctifying leaven of truth into the world, showing that we are under God's discipline. As a people who obey God and keep His commandments, we are to bear a constant testimony to the world that we have a righteous character. If those in the world give their work to Seventh-day Adventists, it is a testimony in

favor of truth and righteousness. But ever be sure that the unrighteous doctrines called higher education are not issued from the office.

Those who serve God earnestly, unselfishly as did Daniel, will find their faculties enlarging and expanding, because they make God's service first and last. Those who seek to know Him whom to know aright is life eternal, who give themselves wholly to God, will adorn the truth that they profess. Thus those connected with the work of God may be ornaments to their religion, adorning the doctrines of Christ our Saviour, as heirs of the kingdom of heaven.

The youth and those in responsible positions in our institutions are channels for communicating light. The Lord would not have this light hidden from the world. In all business transactions, we are to let the light shine decidedly. There is to be no sharp practice. Everything is to be done with the strictest integrity. Better consent to lose something than to gain a few shillings by sharp practice. We shall lose nothing, in the end, by fair dealing. We are to live the law of God in our world, and perfect a character after the divine similitude. All business, with those in the faith and those not in the faith, is to be transacted on square, righteous principles. Everything is to be seen in the light of God's law, everything done without fraud, without duplicity, without one tinge of guile.

A great work is to be done in our world, and every talent is to be used in accordance with righteous principles. If a woman is appointed by the Lord to do a certain work, her work is to be estimated according to its value. Every laborer is to receive his or her just due. It may be thought to be a good plan to allow persons to give talent and earnest labor to the work of God, while they draw nothing from the treasury. But this is making a difference, and selfishly withholding from such workers their due. God will not put His sanction on any such plan. Those who invented this method may have thought that they were doing God service by not drawing from the treasury to pay these God-fearing, soul-loving laborers. But there will be an account to settle bye and bye, and then those who now think this exaction, this partiality in dealing, a wise scheme, will be ashamed of their selfishness. God sees these things in a light altogether different from the light in which finite men view them.

Those who work earnestly and unselfishly, be they men or women, bring sheaves to the Master; and the souls converted by their labor will bring their tithes to the treasury. When self-denial is required because of a dearth of means, do not let a few hard-working women do all the sacrificing. Let all share in making the sacrifice. God declares, I hate robbery for burnt offering.

The Lord would have the Echo office stand as a living witness for the truth. This is why the commercial work should not be entirely cut away. But it must be cleansed from its offensive character. It would be a mistake for the office to build up a barrier to exclude all work from the outside; for this would close the door against the rays of light and knowledge that should be given to the world.

The Echo office is also to be more of a school for the youth than it has been. Patient labor is to be given to the youth. Every good attribute is to be cultivated with kindness, love, compassion, and tenderness. There is to be no scolding, no fretting, but much praying with the learners. All who thus work in love are fitting up a class for the family of heaven. Do not worry. You show a sickly, enfeebled faith by looking at appearances, and complaining when difficulty and pressure come. Show your faith by your works. The

Lord is rich in resources. He owns the world. We all need to look heavenward in faith. Look to God, who is never bound about, who has light, and power, and efficiency. God will open heaven, and let you see that He is light, and in Him is no darkness at all. He will bless every one who is in a position to communicate light and love to others.

Out of the heart are the issues of life. God's message to us is, Let him take hold of My strength, and make peace with Me; and he shall make peace with Me. He says to each of us. My son, My daughter, give Me thine heart. [Proverbs 23:26.] Just as soon as we consecrate ourselves to God, light and love flows into the heart, and it becomes a treasure-house of knowledge.

It is not in God's order that the literature published in the Echo office shall dishonor the Redeemer. By accepting and publishing this class of matter, you will send forth to the world any army of educated infidels, and then Satan's object is accomplished. If Christ were upon the earth today, He would cleanse the office of all the things that defile it, as He cleansed the temple courts at Jerusalem. He would say, as He said then, Take these things hence. It is written, My house shall be called a house of prayer, but ye have made it a den of thieves. [John 2:16; Matthew 21:13.]

Is not this the case? When you reproduce and send forth with the endorsement of the office, the argument that Christ was only a man, it is a disgrace, a dishonor, to the office. Brethren, work on different lines. Better never solicit any matter to publish, if this wretched, religious tare-sowing must be mingled with the wheat coming from the same press.

The special testimonies given to our office in Oakland are in every way appropriate to the Echo office. Where is the spiritual eyesight, the spiritual discernment of the men at the head of the work? Nothing should be handled by the youth in the office that will sow one seed of questioning or doubt in regard to the authority and purity of the Old Testament Scriptures. It may be thought that the truth which we advocate is an antidote that will counteract all the infidel sentiments placed before the youth, whose minds so eagerly grasp anything new. But how can God prosper the office unless those at the head of the work shall discern good from evil and righteousness from sin?

In the days of King Josiah, a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments rolled down the channel of the Kedron. The shrines were left a mass of ruins.

But the question was asked by many a devout worshiper, How can that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, the greatest king that ever wielded a scepter. These idols bore testimony that he who had been honored and applauded as the wisest among kings, became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled.

But Solomon did not go on from strength to strength in the pure and true life. His ambition was to exceed other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them, he built altars, where they might worship their idols. Thus the leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat.

Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealously guarding the ancient landmarks could they preserve their high and distinct character. Why then did Solomon become such a moral wreck? He did not act on correct principles. He cultivated alliances with pagan kingdoms. He procured the gold of Ophir and the silver of Tarshish, but at what a cost!

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonoring to God.

These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life, which was once wholly dedicated to God, had been given to the enemy.

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck.

In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named the Mount of Offense by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came, and looked upon the melancholy sight.

This case is left on record for all the religious world. Let those who know the Word of the living God beware of cherishing the errors of the world. These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will mar the precious landmarks of truth.

God has given men and women talents. None of these gifts are to be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in a cheap line of business. Thus they prostitute their powers, which are gifts from the heavenly Father, and bring on spiritual weakness and inefficiency. We cannot with safety tamper with the leaven

of false, dishonoring doctrines. Let not a page containing such matter be introduced into the office. Think of Solomon's history, and do not tamper with truth. Do not introduce the leaven of error as legitimate work.

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and our souls imperilled. We must do nothing to lower the standard of our religious principles.

These things have been urged upon my mind, and I cannot refrain from saying, Let there be a decided reformation in the Echo office. Venture not to introduce so much into the office that the work that should be done at once will be neglected and left till the last. God's work is calling for workers. Let nothing be done to hurt the faith or mar the souls of the workers. Let our reward be the clean hands, the pure heart, the noble purpose. Guard jealously the souls under your charge. Watch for them as they that must give an account.

Ms 47a, 1898

Our Relation to Commercial Work

May 16, 1898

To the Workers in the Publishing House:

The connection of every soul with God is essential. "Let a man so account of us as unto ministers of Christ and stewards of the mystery of God. Moreover it is required in stewards that a man be found faithful. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things off darkness, and will make manifest the counsels of the heart; and then shall every man (if found true and faithful) have praise of God." "But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." "But he that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth." [1 Corinthians 4:1, 2, 5; Romans 2:29; 2 Corinthians 10:17, 18.]

In the night season I was in a council meeting, where the message was given to the responsible and interested workers in the Echo office. The necessity was presented of making decided changes in the work; and some began to question and to require exact specifications as to what must be done. Then One represented as our Counsellor stepped forth and thus presented matters before us:

"It is a faithful saying, and worthy of all acceptation, that Jesus came into the world to save sinners." [1 Timothy 1:15.] His followers are to make the salvation of sinners their first work. His ministers are grievously mistaking their calling and misunderstanding their Master's work when they permit themselves to be diverted to any matters that have an influence to cheapen their minds or their characters. Daniel in Babylon was placed in a most critical and trying position, but while he did the work assigned to him as a statesmen, he plainly refused to handle any work that would militate against God. This course provoked discussion, and thus the Lord, through His providence, which is always at work in human affairs, brought Daniel into reasoning relation with the king of Babylon.

God had light for Nebuchadnezzar, and through Daniel was presented to the king things foretold in the prophecies against Babylon and other kingdoms. By the interpretation of Nebuchadnezzar's dream, Jehovah was exalted as more powerful than earthly kings. It is for a purpose that the Lord thus comes in close contact with human minds, even with the minds of idolaters. But Nebuchadnezzar perverted the light given. He read the interpretation of the dream in accordance with his own idolatrous mind, and this led to the setting up of a golden image, which represented the glory of himself and his kingdom.

When the fiery trial came upon those who would not bow the knee to that idolatrous image, Christ Himself walked in the fiery furnace with His three faithful servants. Nebuchadnezzar's heart was so moved upon by this wonderful miracle that he acknowledged God, and His superior power. The king was instructed by Daniel that all men, whether king or subjects, were not to read the Scriptures and God's providences in the light of their dreams and fancies, but were to read their dreams in the light of the living oracles. Nebuchadnezzar's dream had been interpreted by Daniel in the light of the Scriptures, but Nebuchadnezzar had so brought it into harmony with his own understanding and ambitions, that he made this wonderful display of idolatry with the hope of converting all nations to the worship of his image, which represented the excellency of Babylon. But the fall of Babylon came in an hour of feasting and revelry.

So will it be in the end of the world. The period in which we are now living is one of peculiar and momentous importance. The students of God's Word, in these last days, will work away from the customs and appointments of the world's great counsellors. They will not say, "My Lord delayeth his coming," but like the wise virgins will be prepared, with oil in their vessels with their lamps, to go forth to meet the Bridegroom. [Matthew 24:48; 25:6-10.]

The Lord communicates light and wisdom to His people if they are walking in the light. It is not the plan of God to specify regarding all the questions which are agitated in regard to your future work. It is much easier to ask as did the lawyer, "Who is my neighbor?" [Luke 10:29] than to do the work of righteousness that opens before you in the providences of God. Commence to work with the light which God has given you, and as you shall set your inquisitive minds at work to examine yourselves, whether you have the love of God in your hearts, you will find knowledge regarding His will. "The wise shall understand." [Daniel 12:10.]

There are minds among you which are being educated to confuse judgment by words. This is Satan's studied plan. There is no possibility of defining in every particular the work that should be accepted or rejected as displeasing and dishonoring to God; but there is no danger of being misled if the heart is susceptible to the influences of the Spirit of God.

Your first and essential work is to give the message of mercy and warning to the world. Give it quickly to those who will hear. No wall of seclusion is to be built up between believers and unbelievers, for those who know not the truth are to be warned and enlightened. "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 came to encircle the world with an atmosphere of grace, and we are to be co-workers with Him. There are many in high places who will receive the light of truth, if those who claim to believe

the truth have that faith that works with love, that faith that will recommend their doctrines to those who know not the truth.

Let an atmosphere of love and peace and unity circulate through every department of the office. Angels will be commissioned to impart divine influences that will impress the minds brought in contact with the workers, and a fragrant influence will go forth from the workers to all who choose to inhale it.

That the mercies, favors, and bounties of God are granted to all the world, is a lesson to all classes. God's blessings—the sunshine and the showers, the heat and the cold, and every natural blessing—are given both to the just and to the unjust. This is a lesson of special force to those who carry the message of truth. Exclusiveness is not to be maintained by any people. Our light is to be set on a candlestick, that it may give light to all that are within the house. Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. "I am the Light of the world," Christ said. [John 8:12.] He came to break down every wall of exclusion, to throw open every door in the temple where God presides, that every ear may hear, that every eye may see, and that every thirsty soul may drink of the water of life freely.

The character of God must be represented by those who believe. As soon as believers honor God, He will honor them by His presence. As we advance, the Holy Spirit will communicate the knowledge that it is essential for them to have. The human mind must be sanctified and made pure from all selfishness and greed, then God can use us as living channels of light. God will breathe His Spirit on the sincere, contrite, penitent, believing disciples, but the self-sufficient receive not the inspiration of the Holy Spirit.

If a ray of light shines into the soul, it comes from God. A melting, subduing spirit of sympathy needs to be cultivated through love to God and love for one another. Christ would have all who are connected with His work give evidence that they are a pure, peculiar people, zealous of good works.

Ms 48, 1898

Treasure Hid in a Field

April 3, 1898

The blessings of the gospel are compared to treasure hid in a field, "the which when a man findeth it, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [Matthew 13:44.]

The treasures of the gospel are hidden, for many have eyes but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure. A man may pass over the place where treasure has been hidden. In his dire necessity, he may sit down to rest, knowing not of the treasure hidden at the roots of the tree where he is resting. This represents the blindness of the Jews. They had eyes, but they did not see. The treasure house of all knowledge was in their midst, but they knew it not.

Christ wept over Jerusalem, saying, 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. "Therefore," He said, "I speak unto them

in parables; because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive; for this people's heart is waxed gross, and their eyes are dull of hearing, and their ears they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." [Verses 13-15.]

In His miracles Christ gave the Jewish people abundant evidence that He was the Messiah. But His teaching called for a decided change in their selfish, ungodly practices. They saw that if they received Christ, they must give up their cherished maxims and traditions. It involved a cross to give up their errors and receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They were afraid of being convinced, lest they should be converted and be compelled to yield up their preconceived opinions. They professed to believe the Old Testament Scriptures, yet the testimony of the Scriptures regarding Christ's life and character, they refused to believe. The treasure of the gospel of truth, the Way, the Truth, and the Life, was among them, but because of their perverted religious theories, they would not receive the greatest gift that heaven could bestow.

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.] They were convinced; they believed Christ to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that works by love and purifies the soul, the faith that would have made them doers of the Word, and secured for them the heavenly treasure.

Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. The Scriptures are not to be adapted to meet the prejudices and jealousies of men. They can be understood only by those who are humbly seeking the hidden treasure. These receive the truth in prophecy, and submit to its authority. They are sanctified, soul, body, and spirit. This faith is inseparable from repentance and transformation of character. To have faith means to find and receive the gospel treasure, with all the obligations which it imposes. Such believers are represented by the man who found hidden treasure in a field.

Many poor souls torture themselves, many go on long pilgrimages, thinking to find Christ. If this were the way to secure the treasure, the poor would be in a hopeless condition. The afflicted, the lame, and the blind, would fail to find the treasure. But salvation is given without money and without price. All we are asked to do is to believe in Christ as our personal Saviour, and be doers of His Word.

"The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For

with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." [Romans 10:6-10.]

The heavenly treasure is to be sought for. "It cannot be bought with gold, neither shall silver be weighed for the price thereof. ... The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of pure gold. No mention shall be made of coral or of pearl; for the price thereof is above rubies." [Job 28:15, 17, 18.] "All the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." [Proverbs 3:15-18.]

The treasures of the Word of God are for all who will seek for them. But they are hidden from those whose minds are filled with worldly, ambitious thoughts. Paul speaks of a class who have lost their spiritual eyesight. "If our gospel be hid," he declares, "it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of 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 4:3-7.]

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [1 Corinthians 2:14.] If the heavenly treasure could be made plain to the eyes of men, as the gold was revealed to the poor man's wondering, delighted eyes, those thus blessed would be so rejoiced that they could not hide the treasure. They would go everywhere, saying, Hear what the Lord has done for me. Their hearts would be filled with rejoicing; for the value of this treasure is above that of rubies, pearls, gold, or silver. The contents of the richest mines cannot compare with it.

Philip found the Lord, and fully believed in Him. He rejoiced so because of finding this treasure, that he went to hunt for Nathanael. He found him under a fig tree, and said unto him, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." [John 1:45.] The treasure that Philip had found was a knowledge that Christ the Son of God was among them.

Received by faith into the heart, the gospel changes the whole man. The Word of God is the bread of life. Taken into the life, it transforms the character, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb.

"Except a man be born again, he cannot see the kingdom of God." [John 3:3.] He may conjecture and imagine, but he cannot see the treasure with the eye of faith. Christ gave His precious life to secure for us this inestimable treasure. Without shedding of blood, there is no remission for sins, no treasure for any perishing soul.

How few realize that the Bible is the great instrument of God's government through probationary time. This Word is the direct unveiling of truth. It is spoken of as "the mystery which has been hidden for ages." [Colossians 1:26.] We need a far greater knowledge of the Word of God than we now have. A man may go through every grade for acquiring scholastic knowledge. He may devote all his capabilities to book learning; but unless he has the knowledge of God, unless he understands and practices the laws which govern his being, he will destroy himself by erroneous habits, by using tobacco, tea, coffee, and strong drink. Thus he thinks to brace himself up, but instead, he loses his power of self-appreciation. He uses his brain too much. He loses his self-control. He cannot reason acutely upon the matters that concern him most. He is reckless and irrational in his treatment of his body.

By wrong habits, he is making of himself a complete wreck. His neglect to cultivate pure, clean, healthful principles, in order that harmonious action may be preserved, that he may be a sound man, will leave him in the control of habits that will ruin his peace. Happiness he cannot have. For a time he is elated under the stimulus of alcohol, but it is followed by sluggish movements of the brain. His indulgence in unnatural habits has destroyed the harmonious action of all the parts of the being. His years of taxing study are lost, for he has ruined himself. He has misused his physical and mental powers, and the temple of the body is in ruins. He thought to gain a treasure by acquiring worldly knowledge, and he laid his Bible aside, ignorant that it contained a treasure worth everything to him.

Daniel in Babylon chose the wisdom that would vindicate the honor of God. He and his three companions decided that it was in the wise purpose of God that they had been taken as captives to the wicked and corrupt city of Babylon. They did not leave their religion behind them in their own nation. They determined that they would not devote their time to complaint, but that they would be cheerful, and faithful in all their business transactions; that God's compassion for them demanded the most unselfish service on their part as His representatives. They would preserve the true worship, and not permit one slur to be cast upon God.

We read that God gave these youth wisdom and knowledge. God rejoices to give His Spirit to those who co-operate with Him. He blessed Daniel and his fellows, that they might reveal Him to the idolatrous nation with which they were connected.

Man is the crowning work of all that God has made. The proper study of every learner is man. Science, true and unadulterated in all its achievements, is to be laid at the feet of the God of science. Man is a being to be prized. Holy angels are sent from heaven to minister to those who shall be heirs of salvation. There are those who would think it lowering to their dignity to ministers to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of the soul in ruins. But these are the objects of divine compassion. Angels from the heavenly courts stand by the side of those who do God's service by ministering to their fellow men. Angels encamp round about the little flock that love and fear God, and were we half awake, we would feel their companionship.

Ms 49, 1898

The Lack of Spirituality in Our Churches

April 9, 1898

There is nothing of greater necessity than for each individual to realize his accountability to God as well as his high privileges, and walk, not in murmuring and sorrow, but in the joy of the Lord. We are to serve our heavenly Father in newness of life and gladness every day, knowing that we have access to the throne of grace, and that our names are written in the Lamb's book of life. We are to be steadfast, immovable, always abounding in the work of the Lord. Then we shall realize by experience that the joy of the Lord is our strength.

We are not to linger about the tomb, as though Christ were there. We are to remember that Christ is a risen Saviour. We have a living Christ; He is not lying in Joseph's new tomb. There are those who are always complaining of something in their life or religious service. Full of complaint, their tongues do great mischief. The Lord does not enjoy our sorrow and tears. He would have us walk before Him in obedience, with grateful thanksgiving.

"Then said he unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." [Nehemiah 8:10.] The Lord would have us realize our high privileges as the people of God. He would have us appreciate the great plan of redemption, dwelling with thanksgiving and praise upon the coming of our Lord. "If I go and prepare a place for you," He said, "I will come again, and receive you unto myself, that where I am, there ye may be also." [John 14:3.] Should we not rejoice in the blessed hope of the soon appearing of our Lord and Saviour Jesus Christ? Should not gratitude well up in our hearts that we have access to the mercy seat, that we may cast all our care upon Him who careth for us? We are the heritage of the Lord, and Christ's righteousness is the white linen of His saints. Our garments may be pure and white. Talk it, sing it, pray it.

God wants His church to be strong in His strength. There is no such thing as being strong in our own strength. Let our churches keep their souls low in the meekness and lowliness of Christ. When trial comes, do not think that some strange thing has happened unto you, but hear the voice of God saying in your test and trial, This is my beloved Son, in whom I am well pleased.

God desires you to hear His voice amid the cloud. It is a voice of peace and not of war, telling you to look to Jesus, who is the Author and Finisher of your faith, a Saviour able and willing and longing to save to the uttermost all who come to God by Him. He declares, I am touched with the feeling of their infirmities. [Hebrews 4:15.] Those who put their trust in Him will never be confounded. The shepherd's crook, which stops you from turning into strange paths, is not an evil; it is a mercy. Thus God would draw you away from evil to good. The refining fire must purify the gold and silver from all dross, that those who claim to be Christians may offer to God an offering in righteousness.

God is seeking to fit us for everlasting life. He longs that His people shall catch the strains of heavenly music, for He is our crown of rejoicing. He has put a new song in our lips, even thanksgiving unto our God. Penitence mingled with thanksgiving should be our experience every day. "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.] Study every plan, every method, used in your business, and think whether this

business will most glorify God. To every man God has given his work. We should carefully weigh the matters relative to the work we take up. Will this work be a blessing to souls? God has not given us work merely to keep us busy, but for His name's glory. Many are busily engaged gathering wood, hay, stubble. But this will all be consumed, leaving nothing to prepare souls for that great day when every work is to be tried by fire. Many will find that the work that has occupied their time and attention has perished with the using, and that they themselves have barely been saved, as by fire.

Such a result as this is not after God's order. By God's appointment each man has his post of duty. The careful, prayerful inquiry is to be made, What duty is assigned us individually, as men and women under accountability to God? And whether our labor be wholly limited to spiritual things, or whether it is temporal and spiritual combined, we are to faithfully discharge our work. Things secular and things sacred must be combined, but spiritual things are not to be hidden by secular matters.

Christ requires the service of the whole being, the physical, mental, and moral powers combined. These are to be enlisted in God's service. Man is to remember that God has the ownership of all, and that his pursuits are invested with a sacredness that they did not possess before he enlisted in the army of the Lord. Every action is to be a consecrated action; for it occupies God's entrusted talent of time. "Holiness unto the Lord" is inscribed on all the actions of such a one, because his whole being is brought under [subjection] to God.

No business is to be undertaken, even in ordinary life, if it is corrupting in its influence upon the senses. We are in the Lord's training school, and He has His own appointed means whereby we may be brought into His service, so that His name may be glorified by the work we do in this world. Many are troubled because they are not working directly for the advancement of God's kingdom. But the humblest work must not be ignored. If it is honest work, it is a blessing, and may lead to the higher parts of the work. Those who do this work need not accuse themselves of uselessness in the great household of God. This is not necessary, for theirs is a work that some one must do.

The publishing house has its work and its position in the cause of God. Those connected with this institution are to remember that their time and talents are not to be occupied merely in the busy activities of this life. If they devote their abilities to a cheap, common business, they are bringing to the foundation wood, hay, and stubble. This kind of education will not improve the mind or manners of the workers. It will not do anything toward strengthening their faith or enriching their experience, but it will lead to the idea that the Echo office is a common workshop, in which men and women engage in business from a financial standpoint.

The Lord would educate the leading men to reason from cause to effect. Weak men are not to be put in places where physical strength is required, neither are men with small intellectual capacity to be entrusted with work that requires tact, intellect, and sharp discrimination. Men qualified for their appointed work, who have excellent judgment and experience, who are able to do a precious work for the advancement for the cause of truth, should be selected for these positions. It would be a very poor policy to place such men in positions where they would be gathering wood, hay, and stubble, carrying it to and fro through the earth, for the capabilities are brought to the level of the work in hand. They

would not improve in wisdom and knowledge by doing such work. How much assistance those handling wood, hay, and stubble get from God and the angels? Their work takes them out of the channel of light and knowledge. They do not increase in capacity. They are not strengthened to do the work of God intelligently.

There is in the Echo office work enough to keep all very busy. This is made an excuse for the workers to think that they have no time to ask the Lord to aid in all the work being accomplished. An angel was represented to me as passing through the office, examining every part of the machinery and the quality of the work being done there. The words were spoken, Have you thought what this hurry and anxiety amounts to? What is the end and object of much that you are doing? What will be the harvest of this kind of seed sowing? The young men and women apprentices in the office require diligent culture. The faculties of mind and body which develop by exercise require that kind of teaching that will lead the workers to be co-laborers with God, to do His work.

It takes a great deal of education to produce a man with capabilities sufficient for the work of God. Divine and human energies must be combined to make an experienced, capable worker of growth and education. God provides all that is necessary for the physical and mental growth of men and women. It is a great thing to become a man in God's sight, to be thus written in the books of heaven. This is an honor the meaning of which few realize. He who is a man in God's sight obeys the words, "Trust in the Lord with all thine heart, and lean not to thine own understanding." "Acknowledge him in all thy ways, and he will direct thy paths." [Proverbs 3:5, 6.] Man must walk with God in perfect harmony. How can two walk together except they be agreed?

Brethren and sisters, do we believe the Word of God, or not? Do we not see the signs fulfilling all around us? Do we realize that we are standing on the very verge of eternity, that we have no time to make crooked paths and blundering movements involving the worth of the soul? When the last call shall be made, Behold the bridegroom cometh; go ye forth to meet him, shall we represent the foolish virgins, who had no oil in their vessels with their lamps? Whatever our line of work, let us remember that we cannot carry it ourselves. Let us be sure that we are making every possible effort to save souls. Self and self-serving have no place now and never had in a true religious experience. Everything we do must be done to the glory of God. Work and pray, and God will co-operate with your efforts.

The Lord God has work for women as well as men to do. They can do a work in families that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Therefore their labor is needed. We must have it. We who love God in truth are all working for a kingdom. There is not time to waste upon a class of work that has no Christ in it, or upon that work that woman, who is man's equal, can do if her heart is imbued with the love of Christ our Saviour.

There is a religion that is worthless to the possessor. Those who possess it come to the house of God with those that claim to believe the truth. They hear, and return to their homes to drink their tea and stimulate themselves by this beverage. Then they think that they can talk. But as they are not spiritually minded, as the love of Christ is not in their hearts, they have nothing profitable to bring from the treasure house. Evil thinking and evil speaking is a part of their religion. They let their light "so shine"

that they criticize the speaker and the words spoken by the servant of God. [See Matthew 5:16.] They sow seeds of evil in the minds of those who hear them, and their sentiments are reproduced by other minds.

In this way the leaven of evil has been introduced into the Echo office, to injure the influence of the workers. Let every man and woman remember that God has declared, “I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [Matthew 12:36, 37.] Idle words are not thought to be swearing, but they are not of a character to help or bless any one. They confuse the senses, and cause doubt to spring up in regard to believing the words spoken by the Lord’s ambassadors.

Are those who speak these words converted, and from what? Are their tongues converted, their appetites converted? Can it be said of them, Ye are laborers together with God? They do not realize what it means to wear Christ’s yoke or to lift His burden. Their children may be members of the church, or they may be impenitent still, for they have never lived in an atmosphere of faith and love, and therefore they do not know what real service to God means. When the overflowing scourge shall come, it will not pass them by. God has a love for their souls, but they have ceased to have any love for themselves.

If ever Satan had faithful workers, it is among the members of our churches in the suburbs of Melbourne. Those who live in spiritual darkness cannot diffuse light. Those who have not kindled their tapers from the divine altar are cold and dead at heart. They have no overflowing and subduing influence for good to pour out upon the lost. They grumble like the Pharisees, because so much time is devoted to hunting up the lost sheep. This is a terrible representation to the heavenly universe. These churches have had every spiritual advantage. They have been given the most solemn truths for this time, and yet they do not trim their lamps that they may shine.

Whatever may be their numbers, such churches are weak. The worst of all is that they do not feel the least burden or the least love or sympathy for the souls for whom Christ has given His life. They complain of those who do carry this burden, who watch and hunt for souls. They seem to think that they should have all the attention, that the breath of life may be kept in their souls. They expect to be nursed like sick babies, not like babes who long for the sincere mild of the Word.

When after the camp meeting in Adelaide, I stood in the new church at North Fitzroy before the few who came out to hear me, I had a message for them. I was told to give them this message in the name of the Lord, whether they would hear or whether they would forbear. At that time some drank of the water of life, but there were others who refused to drink. Disaffection filled their minds. They ought to have been ashamed of their course of action. They might have been healed, but they have never recovered from the influence they there exerted.

Since coming this time to Melbourne, I have had no burden to labor for the North Fitzroy church. I have had perfect freedom in speaking to those who had not the knowledge of the truth. Poor souls; amid difficulties and temptations they were seeking for the truth as for hidden treasure. But a church that has

not lived the truth, whose members are not doers of the Word, becomes hardened as was Pharaoh. They have eyes, but they see not; ears have they, but they hear not. It has been opened before me that the men who have thought they were doing something to help are not doing this. They are selfish. They think that all the labor of the ministers should be given to the churches. But the only way that the church can live and advance is to keep the way of the Lord, and then go to work interestedly for those who are now convicted and longing for the converting power of God. A sleeping church does not realize how many are hungering for the truth.

When the gospel net draws, it gathers both good and bad. God sees the distinction, and those who have discernment will see it also. The members of God's church may be poor, illiterate, obscure, and unknown, but if they love Jesus, if they pray earnestly, their prayers are heard, although they have no wealth or much education. They may not know from one week to another where they will obtain their bread, but if they walk reverently before God, seeking by humble prayer to know and do His will, the hiding of God's power is with them. Their influence is saving, and will be felt throughout eternity. Their light does not flicker a little, and then go out. They reveal the similitude of Christ by watching to see how they can be a blessing to others. Wherever they go, their light shines. By them Christ is glorified, and His kingdom advanced.

But the Lord is sorely displeased with the attitude of some in our churches. They reveal exactly the same spirit that the elder brother revealed, because his father rejoiced over the returned prodigal. Will not the members of our churches remember that those who have had labor bestowed on them, should have a knowledge of God and of Jesus Christ whom he has sent? If Christ is formed within the hope of glory, they will seek to save those that are lost. A living church will not be a gossiping church, planting doubt, questioning, evil surmising, and jealousy in the hearts and minds of others. It will be an earnest, working church. The members will be the Lord's chosen vessels to carry the message of salvation to others. They will be His light bearers.

The right discipline is not given to our churches by encouraging them to expect to be constantly fed with sermons from the ministers who ought to be giving the truth to those who know it not. The members of these churches ought to be taught to reflect the light of truth to all with whom they come in contact. A working church is ever delivering, by precept and example, an effective testimony to the world. By their burden for souls, by the prayers they offer in sincerity for their fellow creatures, the members are stretching out their hands all the day long. Theories and arguments do not interest them. They strive to bring the truth close to hearts. They hunt for souls. But let a church be given food constantly, while the members do not do righteousness in their own homes or in the church, and it is a curse instead of a blessing.

The Lord is much displeased by the attitude of some who have thought they were building up the church by murmuring because constant ministerial efforts were not made for the church. They have acted selfishly, as did the elder brother. They have not the Spirit of Christ, who left the ninety and nine in the fold, and went to seek the lost sheep. Instead of using their strength and talents in the work of helping the minister to carry the burden, instead of wearing the yoke of Christ, they have expressed unjust

sentiments, speaking as though the church had been robbed of labor it should have had. God has heard their words and has seen their attitude.

Those who love the truth will strive to make the labors of the ministers a perfect success. Their zeal and fervor will constantly increase. This is the work God requires of every converted soul. Those who love Christ will love those for whom Christ has died. They will not feel it their work to hold up the church while neglecting the perishing souls around them.

Had proper efforts been put forth by the church to save souls, had the members been earnest in co-operating with the servants of Christ, who need every jot of their help and talent to war against the forces of the powers of darkness, which are ever exercised against good, more than one hundred souls might have been added to the church of such as should be saved, since the Balaclava camp meeting. And it would have been recorded of these laborers in the books of heaven, Ye are laborers together with God. But the spirit that some have cherished has been a great hindrance instead of being a help. Notwithstanding the light shining from the Word, showing that it is the duty of all who love God to seek for perishing souls, a hindering influence has been exerted.

Those who are light-bearers need to be educated in regard to health reform. As this is the very work to be done for this time the Lord has given light upon it. This subject has been presented in the churches, but the light has not been received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth God has given them.

If the members of our churches show that they care not for the light on health reform, but continue to walk in the light of the sparks of their own kindling, they will lie down in sorrow. And the painful part of the history is that the influence of these older church-members will leaven those newly come to the faith. The Lord could not now bring many souls into the truth because of the church members that have never been converted and those who were once converted, but who have backslidden. What good would these unconsecrated members do the new converts? They would make of none effect the message God has given His people to bear.

Every church should be staunch and true to the light God has given. Some justify their use of tea and of meat by saying that they have been in the habit of eating meat and drinking tea. But this is a great evil. He who thus tries to justify wrong is not walking in the light. Some try to live the truth, but their habits are not brought into conformity with the will of God. Their appetites and passions bear away the victory, and the safeguards are broken down. How then will the church be prepared to help those newly come to the faith? They are far behind in the principles of health reform, and lead others in the same line.

Shall we have to say of our churches in Melbourne, and especially of the oldest church, the North Fitzroy church, It is dark itself, and cannot diffuse light; it is cold at heart, and has not overflowing and subduing influence to pour out upon the lost? With all its members, that church is weak, and for the service of Christ, worthless. It is a dark church, that cannot shine. Have its members done despite to the Spirit of God? I fear greatly that were Christ on earth today, He would say, “Woe unto thee, Chorazin! woe unto

thee, Bethsaida! for if the mighty works which were done in you, had been dine in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." [Matthew 11:21.]

Our churches in Melbourne do not possess discernment. They are not walking in the light of truth. Many know the truth, but do it not. Their practice is not in accordance with the truth. Self-indulgence in eating, drinking, and dressing is idolatry. How few live a life of humility and meekness, seeking the Lord in earnestness. How few realize that as fathers and mothers they are educating their children to show as little respect for sacred things as they themselves have shown. The atmosphere surrounding the souls of fathers and mothers fills the whole house, and is felt in every department of the home.

If Christ does not abide in the hearts of the parents, the children will be filled [with] selfishness, and the door of their hearts will ever be opened to evil things. The conversation at the family board is calculated to leave anything but a fragrant influence on the minds of the children. The parents walk directly contrary [to the counsels] of God, brought to His people by men whom He has chosen. Even when quite young, children notice, and if the parents show that the Word of God is not their guide and counsellor, if they disregard the messages brought to them, the same reckless spirit of, "I don't care; I will have my own way," will be shown by the children.

Many parents have never yet been converted. Therefore their old self-indulgent habits have been brought with them into the church. They were not dead to self when they observe the ordinance of baptism. They were buried alive, and they have remained full of murmuring, full of fault-finding, hating the messages that come to them through the Lord's servants, because of the wickedness of their hearts. They are at enmity with God, and their children breathe in the same atmosphere. They may have good instruction in Sabbath school, they may listen to the most solemn appeals, but they care for none of these things. When in the house of worship, they have little sense that the Lord is giving them instruction through his messengers. Some children sit and read a book or a paper while the words of truth are being presented from the oracles of God. In their present spiritual deadness, the parents feel no special burden, and never will until God shall send His judgments upon them.

When the ministers go forth to lift Christ among those who must hear the message of mercy, the class who appreciate the gospel so little, who are not doers of the truth, is the first to feel aggrieved, because the Word of truth is carried to those who have not had the privilege of hearing it. These hearers, who listen to the most solemn message, but have closed the door of the heart against it, have no burden for the perishing souls around them, and are themselves dead in trespasses and sins. They think that they ought to be entertained by preaching, but the Word spoken does not profit them, not being mixed with faith in them that hear it.

"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.] Those who believe in a crucified Redeemer, who receive Him as their personal Saviour, have eternal life. Christ drank the bitter cup in their behalf. He took upon Himself the guilt of every sinner then in the world, and every sinner that should afterward be born. As He bowed His soul to receive the load of guilt, He cried, "If it be possible, let this cup pass from me."

[Matthew 26:39.] He made a voluntary sacrifice. He contemplated the burden of sin. He alone could measure its magnitude.

He knew every step of self-sacrifice that must be trodden, of the humiliation that He must meet. He saw Himself in the hands of men moved by demons. He saw Himself betrayed by one of His professed disciples. Before him passed the scene of rejection. He felt the agony of hearing Peter say, I know not the man; and that man his Lord and Saviour; and the cruel injustice of Pilate's course, when he said, "I find no fault in this man" [Luke 23:14], and yet gave him up to be mocked and scourged, to endure the contradiction of sinners against Himself.

The basest of human beings spit in Christ's face. Priests and rulers, full of satanic triumph because they had nailed Him to the cross and lifted Him up in the sight of the mocking multitude, said, "We have him secure now. He said he was the Son of God. Let God deliver him if he will have him." Hanging on the cross, Christ endured this degradation till nature spread her merciful covering over Him, her dying Author.

The Saviour knew that this was to come, and He cried, "If it be possible, let this cup pass from me." [Matthew 26:39.] But had this cup passed from Him, as He prayed, the plan of redemption must have been frustrated. There rose before Him the picture of a lost world, and He added, "Not my will, but thine be done. For this cause came I into the world." [Luke 22:42; John 18:37.]

Hanging upon the cross, Christ was the gospel. Now we have a message, "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ.

As the sinner sees Jesus as He is, an all compassionate Saviour, hope and assurance take possession of his soul. The helpless soul is cast without any reservation upon Jesus Christ. None can bear away from the vision of Christ crucified a lingering doubt. Unbelief is gone.

I present this before you to whom these lines are applicable, and I ask you, Do you know anything about self-denial and self-sacrifice for Christ's sake? Have you with the eye of faith contemplated the scenes of His sufferings? Or have you allowed your own selfishness to overshadow the sense of that Christ has endured for you. Oh my brethren and sisters, I lift up Christ, who has been crucified among you as your eternal center.

But I must tell you that the church in her present state is represented by the ten virgins, five of whom were wise, and five foolish. The foolish had lamps, but had no oil in their vessels with their lamps. Those

represented by this class will die greater sinners than they were before they professed to believe the truth, because when they knew God, they worshipped Him not as God. Self, self, self, in all its perverted attributes, hardened the heart and closed the door against Jesus Christ, that He should not enter and abide with them.

Many are unconverted. They have hard hearts and unappreciative minds. Their eyes are blinded by self-indulgence. “If our gospel be hid,” Paul declares, “it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [2 Corinthians 4:3-6.]

Brethren, we are far behind. The things which the church should do, to be a living church, are not done. The Lord has sent you light upon health reform, but who receives it and believes it? Many indulge their own appetites, and place themselves in such a condition of health through the indulgence of a hurtful appetite, that there is a constant warring against the soul’s highest interests. The truth, though presented in clear lines, is not accepted. It cuts at the idols of the church members, but they refuse to put them away.

The holy law itself rejoiced in Christ’s righteousness. The living representation of the law, Christ could look around on a nation of witnesses, and say, “Which of you convinceth me of sin?” [John 8:46.] Truth never languished on His lips, never suffered in His hands for want of perfect obedience to its requirements. “To this end was I born,” Christ declared, “and for this cause came I into the world, that I should bear witness unto the truth.” [John 18:37.] And the mighty principles of truth fell from His lips with the freshness of a new revelation. The truth was spoken by Him with an earnestness proportionate to its infinite importance and to the momentous results depending on its success.

“We then as workers together with him, beseech you also that you receive not the grace of God in vain.” [2 Corinthians 6:1.] “Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [Philippians 2:12-16.]

Those who leave their work in the service of God for some others to do, freeing themselves from religious responsibility, will not experience the latter part of the assurance, “For it is God which worketh in you.” [Verse 13.] I wish to set this matter before every member of our churches. The religious life requires the harmonious action of mind and heart with the divine forces. No man can of himself work out his own salvation, and God cannot do this work for him without his co-operation. But when man works earnestly, God works with him, giving him power to become the son of God. Man is utterly dependent on God for his spiritual health. He must work intelligently to cut away from his life practice every perverted appetite. He is not to say, Tea does not hurt me, tobacco does me no harm, wine and

liquor does not hurt me. These are the very things that hurt the brain power and injure the digestive organs.

Stimulating drink of every kind, even that mild cup of tea, will leave an after effect. Brethren and sisters, when you go to meeting where your indulgences are not ready at your hand, you miss the stimulus, and a headache is the result. You are obliged to make the humiliating acknowledgement that you must have your cup of tea in order to whip up your nerves to do their work. You carry with you the testimony that you are a slave to the habit of tea drinking. This is the lust that wars against the soul, stupefying the perceptive faculties.

How little people understand that they are destroying themselves. Paul, the great apostle of God wrote, "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.] What does God accomplish, and what does He demand of us individually in the work of saving ourselves? God works in us by the light of His truth, which lighteneth every man that cometh into the world. The Scriptures refer to the works of God, as they are revealed in our world, as so many teachers whose voices have gone out through the whole earth, proclaiming the attributes of God. The mind must see the truth, and the will bend to its claims, when it is presented to us based upon Scriptural evidence.

Ms 50, 1898

"The Jews Require a Sign"

April 28, 1898

"But the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." [1 Corinthians 1:22-25.]

The Greeks and the Jews represent the two great classes who receive or reject and pervert the gospel. Bother are mistaken as to that which constitutes spiritual religion. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God. Because the foolishness of God is wiser than men: and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen: yea, and things which are not, to bring to nought things which are: that no flesh should glory in His presence." [1 Corinthians 2:14; 1:24-29.]

The Lord is a wonderful worker, and while He is not dependent upon the will of men to do His work, He makes use of these instrumentalities to accomplish the work which many men do not discern.

Men are ingenious in finding excuses for evil-doing. Those who resist the truth because it involves self denial and the cross invent plausible excuses for their course of action. Men who treat indifferently the light shining on their pathway—the light which the Lord has given them for their soul's salvation and their eternal good—who resist the convictions of the truth because it is truth that public sentiment does not favor, will justify themselves for withdrawing from the truth as did the disciples when Christ declared Himself to be the Bread of life, saying, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven." [John 6:57, 58.]

What a lesson this chapter contains. Christ states plainly that the motives of these disciples in seeking Him was not because the miracles He wrought convinced them of His divinity, not because they saw in Him the great Teacher sent from God to save the world. He knew that they did not seek evidence from Him as a means of settling their faith in Him as the Sent of God.

Said Christ, "Verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." If Christ could furnish bread for them to satisfy their temporal wants, they thought, it would be profitable for them to unite with Him. But Christ said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." [Verses 26-29.]

In accepting Christ as their personal Saviour, they would have everything. In this gift of God, all heaven with its inexhaustible treasure was at their command. And this is the very experience essential in all our churches. They have not a special work to do in order to gain the promised reward. They are to accept the truth, to believe on Him whom God hath sent.

Then came the unbelieving question from the Jews, "What sign showest thou, that we may see and believe thee? what dost thou work?" [Verse 30.] Had not the Jews just had fresh evidence in the feeding of the five thousand? What work, what sign, could Christ present before them to increase their faith? If evidence should be piled upon evidence, it would not, could not do more for them than had the evidence which had been given them. It was not evidence to convince that they wanted; it was an excuse to avoid the cross involved, of coming out from the world and being separate.

The cross is erected where two ways meet. Will the convicted man take the path of obedience to God's commandments? This involves a denial of self, a sacrifice of self. "He that will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.]

The question may be asked, Is this man honest? Is he a seeker after that life which is eternal? How, much eternal life comprehends; it is measureless! Is this man seeking after eternal life with his whole heart, with an undivided purpose? If he is, he will obtain the riches that are imperishable, a life that

measures with the life of God. All the universe of heaven is looking on to see which path he will take. Is it the way that is narrow? Is it the strait gate that he is aiming to enter? Then he has taken the cross road, the path that leads to heaven. This decision cuts directly across his human inclination, his selfish, worldly considerations, cuts across his natural bias of character, and places him with the company whom Daniel saw in vision:

"And I heard," said Daniel, "and understood not: then I said, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed until the time of the end. Many shall be purified and made whole, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." [Daniel 12:8-10.]

This is an important question. Upon it hangs the eternal welfare of every soul. The cross stands where two roads diverge. One is the path of obedience leading to heaven. The other leads into the broad road, where man can easily go with his burden of sin and corruption, but it leads to perdition. In His sermon on the mount, Christ exhorts His hearers, "Therefore whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction: and many there be that go in thereat: because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." [Matthew 7:12-14.] And another time one came to Christ and said, "Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many I say unto you shall seek to enter in, and shall not be able." [Luke 13:23, 24.]

In this age fables and error are preached as truth, and the tendencies of the natural heart are misdirected. But those persons who believe the truth, the Word of the living God, are among the number who are determined to secure those mansions which Christ has gone to prepare, and that life that runs parallel with the life of Jehovah.

If the man who is convicted of the truth draws back from the cross that points to the narrow way, and chooses instead the broad road, because by so doing he can indulge the imperfections of his character and his natural and cultivated tendencies to evil, he will never reach heaven. He refuses to be among the number that Daniel saw who were purified, made white, and tried. He will be among the wicked who "shall do wickedly; and none of the wicked shall understand; but the wise shall understand." [Daniel 12:10.] Those who are afraid the truth will exact too much from them, [that it] will cut across their selfish propensities, and will in many respects hedge up their way to worldly prosperity or stand in the way of their selfish life, those who turn away from the truth to accept fables, lose that life which it is their privilege to gain if they will follow in the footsteps of Jesus.

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine: they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore I will proceed to do a marvelous work among this people: even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” [Isaiah 29:9-14.]

How were these words fulfilled by the Jewish nation, and by every nation that has followed in their course, turning away from the truth unto fables. The Lord Jesus was the foundation of the whole Jewish economy. Their imposing ceremonial rites were of divine arrangement, to make the worship of God impressive, and educate the people to bear in mind that at the time appointed One would come to whom these ceremonies pointed. But the Jews so exalted the forms and ceremonies as to lose sight of their object. The traditions and maxims and enactments of men hid from their perception the spiritual lessons that God intended to convey to His people. These maxims and traditions became an obstacle to their right understanding and practice of true religion.

And when the Reality came in the person of Christ they did not recognize in Him the antitype of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies. They knew not when type met antitype in the Son of God. The sum was proved, the Son of God had come, but they continued to ask for the proof. The message brought to them from heaven, “Repent ye, for the kingdom of heaven is at hand” [Matthew 3:2], they answered by demands for miracles. But their demands for a sign from Christ and the apostles was not for the purpose of obtaining a clearer understanding of the truth of the gospel to help their unbelief. All the evidence Christ could give them would not make them one jot more satisfied. And to this day the Jewish nation require a sign and look for the Messiah to come—one adapted to all their inventive imaginations—to restore to them their right to the Holy Land.

The Lord would not have His people rest in signs and outward forms and ceremonies. The gospel of Christ was a stumbling block to the Jews, because they required signs instead of a Saviour. Philosophy early became combined with the gospel as essential, and corrupted it. And to this day there are those things, in school books, in the churches and which are brought into theology, that becloud the senses. Human minds have sought out many inventions. Human systems, human laws, and human jurisdiction have been brought in to make of none effect the law of Jehovah.

Books of human invention, and studies which are not in any sense essential, have taken the place of the Word of God. Minds have become bewildered by human ideas and theories, which are made to embrace what is termed “education in the sciences,” and this has left the science of true education, contained only in the Word of God, as a problem that cannot be solved. God designs that the Scriptures, the source of science that is above all human theory, shall be searched. He desires that man shall dig deep for the mines of truth, that he may gain the valuable treasure they contain. But instead of this man’s theories are put in the place of the wisdom and science of the Bible. Men engage in the work of remodelling God’s purposes; they try to distinguish between the books of the Bible; they take liberties with the gospel. Through their inventions, they make the Scriptures testify to a lie, for which they will have to render an account when every man will be judged according to his works.

The gospel is the power of God and the wisdom of God. Who by searching can find out God or the Almighty unto perfection? The character of Christ while on earth revealed divinity, and the gospel which He has given is to be the study of His human heritage, in all their educational departments until teachers, children, and youth shall discern in the only true and living God the divine object of their faith and love and adoration. The Word is to respected and obeyed. That book, which contains the record of Christ's life, His work, His doctrines, His sufferings and final triumphs, is to be the Source of our strength.

The Word of God is the great educating book. But while many claim to respect it, they place other books before it. The human reason is exalted above the divine. Must I speak out plainly, and bear a decided testimony? Had the Word of God been regarded as it ever should have been—as the voice of God to men, the source of all wisdom, all truth, all higher education—children, youth, and parents would have made it not only their study, but their teacher and their guide, that "in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [Ephesians 2:7-10.]

"In the ages to come." [Verse 7.] What a history those ages will unfold. How can the children of the world endure to look into the heights and depths of that eternity called by the apostle "the ages to come"? What can be known about those ages to come? The Bible is the text book, and it is to be searched diligently—not as we would read a book among many books. It must be to us the book that meets the wants of the soul. This book will make the man who studies and obeys it wise unto salvation. As food cannot nourish the body unless it be eaten and digested, neither can the Word of the living God profit the soul unless it be received as the teacher in higher educational lines, as above all human productions; unless its principles be obeyed because it is the wisdom of God.

The many human inventions to explain the Word, making students understand it through the assertions of learned men, is a mistake. God has not made the reception of the gospel to depend upon reasonings. The gospel is adapted for spiritual food, to satisfy man's spiritual appetite. In every case it is just what man needs. Those who have felt it necessary to have the students in our schools study many authors are themselves the most ignorant on the great themes of the Bible. The teachers themselves need to take up the book of all books, and learn from the Scriptures that the gospel has power to prove its own divinity to the humble, contrite mind.

The Scribes and Pharisees who would not yield to conviction or evidence in regard to the Messiahship of Christ were astonished at His wisdom. They knew that He had not been to the schools of the rabbis to receive His education, and that he had never been to any school to learn His letters. His humble parentage was unfavorable to His obtaining the knowledge which they deemed essential, and by which they supposed they had become enlightened. The one great matter that should demand our attention is higher education. As a worker, Christ did not allow His labors to be of that character to merely satisfy curiosity or to give such demonstrations of truth as to make doubt impossible. He came to open the treasures of heaven, [so] that others might search and find [the truth for] themselves. This was the purpose of God. He designed that the Word should be searched and received as a new revelation.

The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciated time as his working day will fit himself for a title to a mansion and a life that is immortal. It is well that he was born. Our characters are revealed by what we do. We are admonished to redeem the time. We cannot call time back, but by making the most of what remains we can redeem the time.

God will work out His own purpose, taking the human agent into co-partnership with the great firm of salvation, and making of him all that He has promised in accordance with His Word: "I will make a man more precious than gold, even than the golden wedge of Ophir." [Isaiah 13:12.] "I will clothe him with my righteousness." "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fullness have all we received, and grace for grace." [John 1:12-14, 16.] A transformation of character takes place in the human agent, and he becomes a son of God, a member of the royal family, a child of the heavenly King, fitted to be the companion of angels.

Ms 51, 1898

The Hebrew Captives.

May 1, 1898

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." [Daniel 9:3.]

Daniel knew the value of prayer, its aim, and its object. The prayers which he and his three companions offered after being chosen by the king for the courts of Babylon received answers, which he acknowledged. But prayer is not understood as it should be. Our prayers are not to inform God of anything which He does not know. The Lord is acquainted with the secrets of every soul. Prayers need not be loud and long. The prayers that are offered to tell the Lord of all our wretchedness, when we do not feel wretched at all are the prayers of hypocrisy. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." [Isaiah 57:15.]

The Lord hears the contrite prayer. He reads the hidden thought. We may pray in secret, where no man can see or hear, and He who seeth in secret will hear and reward us openly. Prayer is not intended to work any change in God. It brings us into harmony with God. It is not to take the place of duty. The prayer offered ever so often and ever so earnestly will never be accepted by God in place of your tithe money. Prayer will not pay your debts to God. The servant of Jesus Christ is to pray and rely upon God as did Daniel in the courts of Babylon.

The youth have an example in Daniel, and if they are true to principle and to duty they will be instructed as Daniel was. As the wisdom of the world viewed the matter, he and his three companions had every advantage secured to them. But here their first test was to come. Their principles must come into collision with the regulations and appointments of the king. They were to eat of the food placed upon his table and drink of his wine. Three years was this diet to last before their examination should take place, and then they were to be brought in before the king.

But Daniel and his companions did not take the position that because their food and drink was of the king's appointment it was their duty to partake of it. They prayed over the matter, and studied the Scriptures. Their education had been of such a character that they felt even in their captivity that God was their dependence. After careful consideration from cause to effect, we read that Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. Therefore he requested of the prince of the eunuchs that he might not defile himself." [Daniel 1:8.]

This request was not preferred in a defiant spirit, but was solicited as a great favor. The appearance of Daniel and his companions was just like that which every youth's should be. They were courteous, kind, respectful, possessing the grace of meekness and modesty. And now as Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh meats had not composed their diet in the past, neither should it come into their diet in the future. And as the use of wine had been prohibited to all those who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would place them where their powers of discernment would become beclouded. Nadab and Abihu disobeyed the requirements of God and used the common fire in the place of the sacred.

These particulars were placed on record in the history of the children of Israel as a warning to all youth to avoid all approach to customs and practices and indulgences that would dishonor God in any way. Daniel and his companions knew not what would be the result of their decision. They knew not but that it would cost them their lives, but they determined to keep the straight path of strict temperance, even in the courts of licentious Babylon.

"And God brought Daniel into favor and tender love with the prince of the eunuchs." [Verse 9.] The good behavior of these youth obtained for them favor. They rested their case in the hands of God, following a discipline of self-denial and temperance in all things. And the Lord co-operated with Daniel and his fellows, the servants of the only true God. The Lord had the charge of these youth, because they prayed to Him and trusted in the Lord in regard to the course they should pursue, to do all that lay in their power to reveal the infinite superiority of the worship of the true God.

There was another class of captives carried into Babylon. They were permitted to be torn from their homes and carried into a land of idolaters, because they were themselves constantly going into idolatry. The Lord let them have all they desired of the idolatrous practices of Babylon. The righteous with the

unrighteous were taken away into a land where the name of Jehovah would not come to their ears, where songs of praise and thanksgiving to God would not be heard, where the miracle-working power of God would not be seen, and where prophets with messages of warning and reproof and counsel from God would be few and far between.

Ms 52, 1898

The Work Required of God's People

May 1, 1898

As God's people, we have a special work to do for the Master. All who are interested in the work of saving souls, who have submitted their will to the will of God, are laborers together with God. The question is asked, How can two walk together except the be agreed? The invitation of Christ is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What burden is more wearying than the weight of sin? Jesus bids us, "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.] All who respond to this invitation receive the assurance of Him who is the Way, the Truth, and the Life.

Christ is to be believed, and all who believe His Word will act upon it. They will yoke up with Christ and become laborers together with God. There are but two classes in our world—those who receive Christ, and those who reject Him. All who receive Him, believe in Him. John declares, "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.]

Many, many have a spurious religion; but all the professions of Christianity in the world will not elevate the soul with God. His Word declares, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." [Matthew 7:16-20.]

Are they obedient to the commandments of God, or disobedient? Have they made Christ their personal Saviour? Have they put on the robe of Christ's righteousness? These are the questions that decide the soul's salvation. Said Christ, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, Depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man, which built his house

upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." [Verses 21-27.]

Let all seriously ask themselves the question, Have I come to Christ? Have I put my neck under the yoke of Christ? Have I learned in the school of Christ His meekness, His lowliness of heart? All who are doers of His Word are building securely on the rock Christ Jesus. When the follower of Christ places implicit trust in the Word of God, and yields obedience to it, his duty will be made plain to him. He will regard his talents as consecrated to the Giver, and will use them in laboring together with God.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which had loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work." [2 Thessalonians 2:13-17.]

Here are presented the two great forces that are to co-operate in the work of saving souls—the strong, loving, working faith of the human agent is to unite with divinity. This is what Christ means when He says, "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." [Matthew 11:29.] "Who hath chosen you to salvation through sanctification of the Spirit and belief of the truth." [2 Thessalonians 2:13.] This is the condition of the partnership. We must be laborers together with God. What doing? In seeking and saving that which is lost.

"I came not to call the righteous," said Christ, "but sinners to repentance." [Mark 2:17.] We cannot be idle or indifferent. Souls are perishing around us. Many have already perished who might now be rejoicing in the truth had the church stood in her lot and place as laborer together with God. It behooves all who claim to believe in Jesus Christ to show their faith by their works. As soon as you leave the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel, there is earnest work for you to do the Master. There is to be a searching for the truth as for hidden treasure. It is at the peril of your soul that you are willingly ignorant of the conditions under which you have enlisted in the army of the Lord. We are to be co-workers with Christ in seeking to save that which was lost.

As God's professed people we are to have an experimental knowledge of Him. We are to search for the doctrine of Christ, armed with faith, and employing whatever resources God has provided. Diligent prayerful search is essential. "Enter ye in at the strait gate," says Christ, "for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.] There must be well-organized effort and unity in our co-operation with Christ. Charity (love) must pervade the church. All evil-speaking and bearing of false witness is disloyalty to God and to His cause. There must be unity of action, love, and disinterested benevolence. Draw together in harmonious action. "How can two walk together except they be agreed?" [Amos 3:3.]

Many have dishonored the great and important message which God has committed to His church to leaven the world. There must be harmonious action. Mutual love and confidence constitute moral forces which will be a power for good. Satan sees this, and he manages to sow tares among the wheat. Many know not the gospel as the power of God unto salvation. All must press together; and all who have the spirit of Christ will do this. Those who have another spirit will hold off and become workers with the powers that do not draw with Christ, but who scatter abroad. These will remain as tares among the wheat until the Master says, "gather out the tares, and bind them in bundles to be burned, but gather the wheat into my barn." [Matthew 13:30.] Christ will recognize every kernel of wheat.

If our piety is sound and healthful, we shall have nothing to fear with open opposers; but there are deceivers, those who sow the tares while men sleep. We want to be sure on which side we are working, for the crisis is upon us. We have no time now to work with divided interest. If God, the great Master Worker, is with us, we shall stand the great temptations that are to try us, and will remain loyal and true to principle. We must work with one Spirit, even with the mind of Christ, and if we do this, new life will come into the church. We will achieve victories which the littleness of our faith has led us to regard as impossible.

God calls upon every sincere believer to find his place in the work. Wake up, brethren, for Christ's sake, wake up. Kindle your tapers from the divine altar. God calls you to set your houses in order. Let personal piety pervade your homes. Let your influence tell for righteousness and truth. Let every talent be put into exercise. A wise and unreserved co-operation with the principles of truth is called for. God's will is to be appreciated. Active, whole-souled workers are called for. Our relatives, our friends and acquaintances are to unite in the upbuilding of the office of publication, from which the truth is to go forth as a lamp that burneth. Compassionate love for the Saviour is to circulate through our churches. The self-righteous, and those who carry no burden for souls are not to be entrusted with sacred responsibilities. There are a great many who feel qualified to preach who are not prepared to hold forth the Word of life to the people. They have not learned to minister. There must be harmonious action.

The call must be made, Who will be on the Lord's side? Let him come over with the loyal and the true. The law of God, which binds us to render firm and undivided obedience to our Maker, tolerates no easy fellowship with the careless, the lax, the unconverted, who demonstrate that the truth has no power upon the heart and character, whose influence is not to gather with Christ, but to separate from Him. "By their fruits," said Christ, "ye shall know them." [Matthew 7:20.] Our churches must be purified from impiety, from many things that have accumulated to hinder the advancement of the work. Christ is our only hope.

"We are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Let every soul who has a knowledge of the truth bear in mind that man in his finite capabilities can accomplish nothing without God. In His divine plan of salvation, God gave His only begotten Son, that every voice may be silent upon the point that it is not possible for humanity to keep the law of God. In Christ, divinity and humanity bore every test of temptation, and in Him humanity is exalted and honored. In Christ man is privileged to become a partaker of the divine nature. If he will eat the flesh and drink the blood of the Son of God, he will have eternal life. "It is the spirit that quickeneth," said

Christ; “the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.” [John 6:63.]

God has chosen to consummate nothing in the plan of salvation without the co-operation of the human with the divine. He could save the human race only by His Son combining humanity with divinity. Small and inferior is the part that we are called to act in the work, but that part is indispensable to the victories we are to gain over the world, the flesh, and the devil, through the intercession of Christ as our Advocate with the Father. The fragrant incense of the merits of Christ gives to the believing soul the virtues of His character. Thus it is that the co-operation of divine energy and merit with man makes him a complete overcomer in every sense, and elevates humanity in the scale of moral value with God.

We are not to think that we can honor God in any line except through the merits of Christ. Every organ of the human machinery is dependent upon God for its action. Everything required to keep the living machinery in health God supplies. The air, the sunshine, the showers, respiration, digestion, all are of God. “Know ye not,” says the apostle, “that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.

“For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in me, for all things are yours; whether, Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” “Let no man,” he continues, “so account of us, as of the ministers of Christ, and stewards of the mysteries of God. ... For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men.” [1 Corinthians 3:16-23; 4:1, 9.]

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. “The earth is the Lord’s and the fulness thereof” [Psalm 24:1], yet the Lord graciously causes the earth to produce for the benefit of man. But man must co-operate with God. He must prepare the soil, and sow the seed. He must act a part in the work to show his appreciation of the bountiful provision the Lord has made. And the Lord takes care of the seed sown, giving sunshine, and showers, dew and clouds. Without these agencies there would be no increase. And thus it is in everything. In every business pursuit, every department of study and science, we must have the power of divinity to unite with us, or our human effort will be a failure.

We are laborers together with God. Then let every soul walk humbly and softly before God. Whenever man accomplishes anything in spiritual or temporal lines, he must bear in mind that he does it only through the co-operation if his Maker. Then [it] is a great necessity that we seek the Lord in our dependence; and the necessity has become more positive because there has been a risk in the work in same lines. Too much confidence has been placed in man, too much reliance on human inventions. We now need to seek the Lord as never before. The Lord would have His instrumentality especially consecrated to the work of warning the world. The end is near, it hasteth greatly.

Wherever our brethren locate, let them put forth every effort to instruct and save their neighbors. Let diligent effort be made to become acquainted with those who know not the truth, and let seed be sown in every place. “Ye are the light of the world.” [Matthew 5:14.] The first work to be done is to close the door of the heart to jealousy and evil surmising. Close the door fast. Let there be shame and sorrow over the lack of Christian fellowship and sympathy that has been manifest. Let not those who are appointed to be shepherds of the look feel that they must devote their time so largely in preparing to preach the Word. Let them change the order of things. Let them put forth personal effort. Let them come into families, and become acquainted with the members of the church. They will obtain far more inspiration from God in this kind of work than in any study of books. There is too much close application to books, and too little ministry. God would have this order of things changed.

The angels of God are close beside the one who ministers. No man who is called to be a shepherd of the flock can leave this work to be done by proxy. The great truths of God’s Word must come into connection with the practical life. They must educate line upon line, and precept upon precept, and [do] this in families that need instruction. Withdraw not from your brethren. Consider the case of Moses, worried, distressed, and anxious, his soul agonized. “And the Lord said unto Moses, Go, get thee down, for thy people (He does not condescend to own them as His people), which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.” [Exodus 32:7, 8.]

What an offense was this to God. But there are idols cherished in our families and in our churches today which have the same influence upon us as did the golden calf upon the Israelites. Will the people search themselves? Will the shepherds do their work as faithful sentinels of God? Will they see what idols they are cherishing? Will every one that is in moderate circumstances consider that they are to be a people distinct and separate in their fashions of dress, their speech, their deportment, from the world? Will they see their idolatry in small as well as in large matters, and that it is separating them from God? When reproofs come they are ashamed, but not repentant. They have had great light, great opportunities, line upon line, and precept upon precept, but pride buds and blossoms in their apparel, revealing the thoughts and interests of the heart.

On the part of God’s professed people there is a manifest disregard of the warnings given by Peter: “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.” [1 Peter 3:3, 4.]

“For not the hearers of the law are just before God: but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. ... Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that

thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" [Romans 2:13-15, 17-21.]

God requires of His people a zeal according to knowledge. He desires them to be doers of the Word. The outside appearance testifies of the inward working of the heart. The truth received in the heart accomplishes the transformation of the mind and heart and character. "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.]

Let every one have a self-denial box in his home, and when he would spend pennies and shillings in self-gratification let him remember the needy and starving in Africa and India, and close by his own door. There are poor among us. Practice economy, and in every line present your case to God. Ask Him to give you the spirit of Christ, that you may be in every sense of the word Christ's disciples and receive His blessing. As you turn from the worship of self and try to relieve suffering humanity, pray that God will give you a true missionary work to do for souls. Then those who come to worship in the house of God will see a people clothed in modest apparel in harmony with the faith and Word of God. It is these things that steal away the love and trust and confidence of God's people in Him, that mar the religious experience and develop a selfishness that God cannot look upon.

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore, let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." What a trial of the faith of Moses was this! "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? ... Remember Abraham and Isaac and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of I will give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which He had thought to do unto His people." [Exodus 32:9-14.]

And has not the Lord looked upon this people? The church members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error as those who are doing wickedly. To Daniel the angel of the Lord revealed the condition of the inhabitants of the earth in the last days. "Many shall be purified," he said, "and made white, and tried; and the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." We are living in those last days spoken of by the angel, when Michael shall stand up, that "great prince which standeth up for the children of thy people, ... and at that time thy people shall be delivered, every one that shall be found written in the book." [Daniel 12:10, 1.]

Here is a subject, the comprehension of which will put to the stretch of the believer every spiritual sinew and muscle, every talent of thought, every capability of investigation. There is a great work to be done for the members of the church, to wean them from their idols. God calls for all who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are the number who are being purified, and made white and tried. Then their names will be found written in the book.

The angel that talked with John on the isle of Patmos presented before him the condition of the church: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, ... nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove the candlestick out of his place, except thou repent." [Revelation 2:2, 4, 5.] God says, "I am he that searcheth the reins and the hearts, and I will give unto every one of you according to your works. ... And he that overcometh and keepeth my works unto the end, to him shall be given power over the nations." "and I will give him the morning star." [Verses 23, 26, 28.]

"Those things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come unto thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments: and they shall walk with me in white, for they are worthy. He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Revelation 3:1-5.]

Great things are about to take place. Time has always been golden, but now it is especially so. We have no time now to serve God with a divided heart. The Lord calls upon every soul to be true to principle, true to God. "Bring ye all the tithes into the storehouse," He says, "that there may be meat in mine house." [Malachi 3:10.]

Let us follow the history of Israel farther. When the Lord threatened to destroy the nation, Moses would not give them up. He returned from the mount to find the Children of Israel eating and drinking, and dancing and singing around the golden calf, "and he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and make the children of Israel drink of it." This was their god. Then Moses turned to Aaron and said, "What did this people unto thee, that thou hast brought me so great a sin upon them?" [Exodus 32:20, 21.]

Here blame is attached to Aaron, and in this fact is a warning for us. Let the sentinels of the churches be very careful lest they encourage anything savoring of idolatry, for the Lord will charge the sin upon them. The church claiming to believe the truth will have all kinds of temptations to enter into a course of action that will divorce the soul from God.

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves unto him. And he saith unto them, Thus saith the Lord God

of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men." [Verses 26-28.]

Before this action opportunity was given for all who would take sides against idolatry and for God. But when Israel stood in sullen stubbornness, God saw that He must punish the transgressions, that there might not be rebellion in the camp of Israel. This instance is brought before us that we may understand that in every place the church needs faithful sentinels. Aaron's course, in permitting such a condition of things, was displeasing to God. Notwithstanding the deviant attitude of the people, Aaron should have stood firm as a rock to his duty, and had he done so, this disgraceful scene would not now stand on the pages of history. In all our churches faithful men should be appointed who will bear responsibilities nobly for God. Firm barriers should be erected to prevent the leaven of disaffection and corruption from entering the church.

The Word of God is to be applied not merely in preaching, but in ministering. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] It is necessary that order and unity be preserved in the church. In the church there are some who profess to know God, "but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." [Titus 1:16.] There are those members who are busybodies, speaking evil, sowing the seeds of doubt and infidelity, who pay no heed to the light God has given them in His Word.

If we have but one church member who by his spirit, words, and influence, seeks to counterwork the influence of the minister of Christ, labor with that one faithfully; and if after taking the steps required by Christ, he will not hear, will not change his course of action, then separate him from the church; and let him know the reasons why the church cannot hold him in her fellowship. And if there are those who sympathize with him, who will not discern the right from the wrong, who, after patient instruction has been given them, choose to keep on the wrong side, let them also be suspended. God's name must not be dishonored by murmurers, faultfinders, and those who are continually sowing seeds of disaffection.

"A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped." [Verses 7-11.]

There has been too little personal labor done. When one becomes in any way disaffected, he begins to visit and talk with others, and impressions of a disagreeable and untruthful character are left upon the mind. Thus it is that much of the seed of irritation and evil-surmisings are sown, and the unity of the brethren and sisters is broken up. There is a great need of work to be done, that the churches may not become defiled. Let those persons who have no inclination to come out and be on the Lord's side be

labored with, and if they cannot harmonize with the church, let them either keep their tongue as with a bridle, or find some other place to worship. Their influence for evil cannot have the sanction of the church or God's approval. This work has been strangely neglected. It is time to set the church in order.

There is a great work to be done outside the church. If camp meetings are held at large expense to bring the truth before unbelievers, who are prepared to co-operate with the efforts made? Who will take special measures to see that the church is doing the work she has solemnly covenanted with God to do—to walk with Christ, to work with Christ for the upbuilding of His kingdom? There must be a knowledge of God with those who act as stewards of the church. This is a great and solemn work. We have come to the place where the preaching of the Word does very little good. The present state of the church is very pitiful. It is burdened down with members who are sapping its very life. God is dishonored. Truth is not truth to them, for they do not practice it. Sacred things are not discerned. Let us read something of the burden brought upon Moses because of the weakness of Aaron in not standing firmly for that which he knew to be right, in yielding to the insubordination of the people:—

"And it came to pass on the morrow that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord: peradventure I shall make an atonement for your sins. And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore go now, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them." [Exodus 32:30-34.] Will the believers think of this statement?

If the people so mercifully spared by God would repent of their sin with that repentance which needeth not to be repented of; if they would serve God and honor His name, their sin on this occasion would be no more remembered against them, but if when tempted they pursued a similar course, if they showed no strength to resist temptation, but repeated their evil work, if they murmured and complained against Moses, these sins would be placed to their account as unforgiven.

The Lord did not look favorably upon His people because of their sin. He said, "I will send an angel before thee ... unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. And when the people heard these tidings, they mourned, and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment: and consume them: therefore put off now thine ornaments from thee, that I may know what to do unto thee.

"And the children of israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.

“And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle, and it came to pass as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshiped, every man at his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again unto the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

“And Moses said unto the Lord, See, thou sayest unto me: bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight show me now thy way, that I may know thee: that I may find grace in thy sight: and consider that this nation is thy people. ... And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.” [Exodus 33:2-13, 17.]

The mighty man of faith does not stop here. He must be raised to a higher, holier relation to God. “And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.” [Verses 18-23.]

Hear all His people the charge of the Lord to Moses: “And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were upon the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.” [Exodus 34:1-3.] Here we can see how the Lord regards transgression, and how He honors faithfulness and truth. The Lord forgave the sin of Israel. He knew there were some repentant ones in the midst, and for their sake He bore with the rebellious people, for the sake of His own name’s glory.

“And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord, And the Lord passed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will be 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. And Moses made haste and bowed his heard toward the earth and worshiped.” [Verses 5-8.]

“And it came to pass when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of

his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with him." [Verses 29-35.]

"So we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto you was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 3:19; 4:1, 2.]

"Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" [1 Corinthians 1:10-13.]

I present these matters before the church, and before the stewards of God. Some are now forward in the churches whom God has not appointed. They are not worthy to have charge of the flock. These things must be set in order. Close examinations must be made, not making the testimonies alone your guide, but the Word of God. There are men who are selfish, narrow, bigoted, who feel it their prerogative to advance a decided negative to everything that does not meet their mind. Let these men learn what it means to be themselves under the discipline of God. Their pettish complaining, faultfinding, overbearing spirit is doing great harm to the cause of God. These things must be changed. Those who are puffed up in their minds will show it in their speech and their treatment of others.

Let the men to whom honor is due—those who have worked under difficult circumstances, who have built up our institutions, who have been used of God as minutemen to advance His work—be honored. God is dishonored by those men who by word or letter slight the men whom He has chosen to do His work. Any disparagement of these men, God holds as a disparagement to Christ.

God calls upon all, whatever their position, to walk humbly with Him. The Lord has not laid aside these old, experienced men. He makes them His light-bearers still. Let the young men, who know so little of the privations, the anxiety, the toil of the past, respect the aged standard bearers. Just as long as they live, holding firm their faith and confidence, the Lord will be their righteousness to go before them; the glory of the Lord will be their rereward.

Let those who are employed in the Echo office understand that they are to be loyal and true in the work appointed them. They are to be a light amid the moral darkness of the world. They are to advance in a knowledge of God and the truth. If they have no relish for the truth, if their connection with the office

does not make them any better, nor bring them to a love for the truth, then, after a sufficient trial, separate them from the work. This is best, for their irreligion and unbelief will be felt in the office. Through them evil angels will work to mislead those who are brought in as apprentices. Obtain for apprentices those who are promising youth, those who love God. But if you unite them with those who have no love for God, they are in constant danger of becoming leavened by the influence of those who have never brought themselves under the control of God.

"In such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth." [Matthew 24:44-51.]

Ms 53, 1898

The Source of All Truth

May 11, 1898

The Lord gives to human being powers for good which, if cultivated to flow in right channels, are more valuable than gold. They will place man on vantage ground, and will enable him to be an overcomer and a blessing to his fellow men. But if under temptation he yields to satanic agencies, he is influenced by the same inspiration by which the angels in heaven were led into rebellion and fell with the apostate leader.

It is a mistake to suppose that because a man proves to be a traitor, as did Judas, that he has always been dangerous and wicked. If that which is given to man as a precious endowment, to be cherished and cultivated for high and noble purposes, is turned from the right, and directed in wrong currents, Satan will use them to work out his purposes. And what are the elements which Satan can use? Envy, evil surmising, jealousy, suspicion, evil speaking, the power to make a lie appear truth. Those qualities of value—affection, truth, faith, justice—if turned in the wrong direction, become the opposite in nature. It becomes habit for the mind to disbelieve the truth, and to build up theories to support injustice and an unchristian course of action.

The Lord calls upon every teacher to inhale a higher, purer atmosphere. As they shall make the word of God their study book, those who are doers of the Word will not seek for controversy, neither will they be tainted with the breath of bigotry. If all could understand the meaning of word bigotry, they would be ashamed to cultivate this element. The Lord wills that all shall stand in His clear light. That faith which works by love and purifies the soul will exalt and beautify the religion of the Bible.

Frequently, there should be an hour set apart at a most favorable time for all the teachers to meet together for the purpose of studying the Word of God freely, and comparing ideas, to know how and what to teach the students. Seek to lay aside preconceived opinions, and come to the Word of God as your lesson book. Search the Word as did the noble Bereans to see if these things are so. Read the third chapter of Titus.

Our success in educational lines depends upon the spirit which we cherish and bring into the school. A profession of faith does not make men Christians, but if teachers will open the Word in study, and compare Scripture with Scripture, they will find it profitable. The spirit of controversy must not come in, but let each seek to obtain that light and knowledge which he needs. "We ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." [Hebrews 2:1-3.]

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." [Hebrews 4:1-3.]

The school instituted in Cooranbong is to be a pattern school. All who act a part in it should be consecrated to God. Some time should be spent together in consultation as to the best methods of bringing present truth from the word of God to benefit the students in the present term, and through these learners, send the truth of the word of God to the nations of the world. We are to lift up our standard. The Bible, and the Bible only is to be the foundation of our faith. The Word is to be lifted up as the serpent was lifted up in the wilderness. The most learned cannot add to this Word without adding unto himself the plagues written in this book.

The study of the Word is greatly neglected. If the Word is studied with humility of mind, the Holy Spirit will make its application. "The entrance of thy word giveth light," says the psalmist, "it giveth understanding unto the simple." [Psalm 119:130.] It sends forth to all who study its divine principles precious became of light. It is better than any drugs, and will give physical soundness. Those who have laid aside the commandments of God for the commandments of men have a spiritual melody which means death to them unless they repent. They are badly bitten by the serpent.

The uplifted banner on which is inscribed, "The Bible, and the Bible only," reveals the whole duty of men. Read the sixth chapter of John. Who can take in the words of the greatest Teacher the world has ever seen. Listen to His description of the Hord. If received into good and honest hearts, uncumbered by the interpretations of higher critics; if left to be understood in its pure simplicity under the guidance of the Holy Spirit, it will to be a mysterious something which no one can understand. The Word is to be studied by all who claim to be Christians and practiced by all who go forth as missionaries to other

countries, to raise the standard higher and still higher, and to purpose to sink or conquer in defense of its principles and under its protection.

What if all who claim to be Christians should covenant together to adopt this as their common standard, with Christ as their Leader, the Captain of their salvation? Their banner would be the representation of harmony and co-operation with divine instrumentalities. As soon as the Bible is opened to the understanding of those who are in darkness, and their attention is called to the Word, light and grace from Jesus Christ will lead them to behold wondrous things out of His law. Great truths that have been buried beneath a mass of rubbish will be discovered. Christ, the Light, the Truth, came into the world to remove the rubbish of human opinions, to bring to light the jewels of truth, and to let them shine forth in their native purity. He, the Author of all truth, redeemed the precious truth from the companionship of error, and set it free, that it might send its bright beams nigh and afar off. Read Isaiah 58. Study verses 10-14.

The most precious truths were concerning the law of God. The great standard of character was to be lifted up from beneath the feet of men, and made to become just what God intended it should be, the transcript of His character. It is eternal truth—truth which cannot be changed or annulled. The truth, made an outcast was lifted it its rightful position, to the throne of the Infinite. Christ proved Himself to be the Word and the wisdom of God. When this work is done, the book supposed to be sealed sheds forth its bright rays of light which have been unheeded and unseen. A flood of light is poured forth upon the rejoicing faithful ones. In the last times, children's voices will be heard as when Christ in His childhood was in the temple, solving mysteries which priest and rulers had not discerned. Children in their simplicity will speak words which will be an astonishment to men who now talk of "higher education."

The field is the world. There are many to be brought to the plainly revealed Word, independent of the sophistry of men. Thousands will read with opened eyes and understanding minds the truths which their prejudiced spiritual conception could not heretofore grasp. These truths will stand forth in their spiritual bearing with a power and dignity and beauty which many who have read them never before perceived. Jesus Christ spent His youth in poverty and manual labor, working at the carpenter's trade with His father. He attended no school. All the lessons He received were from the lips of Joseph and Mary. His daily lessons from the Old Testament Scriptures, the Sabbath service at the synagogue at Nazareth, the yearly festivals in the temple, and the communion of His soul with God, were His educational advantages. These are the great educators of the mind and heart. The book of nature was open to Him, and this with the Old Testament Scriptures was his lesson book. These contained important lessons, richer knowledge than all the productions of human art and learning. And these were accessible to all; Jesus had no temporal advantage over the humblest citizen.

The Jewish doctors knew of Christ's humble position, and they were astonished at His learning. The question was asked, "How knoweth this man letters, having never learned?" [John 7:15.] And on another occasion, the question was asked, "Whence hath this man this wisdom? Is not this the carpenter's son? Is not his mother Mary? and his brethren, James and Joses and Simeon and Judas? and his sisters, are they not all with us? Whence then hath this man all these things?" [Matthew 13:54-56.]

Christ taught the world as One who learned nothing from it, One who was independent of it. He was the divine Son of God. Prayer was a subject that Christ urged upon the minds of His disciples. He would conduct them to the same fountain of light from which He, in His humanity, received His strength and power. His heart yearned to have men receive the greatest gift heaven could bestow. Therefore He gave them lessons which, if heeded, would enable them to commune with God. He taught that man needs to be brought to the footstool of mercy, and under the bow of promise, and that there he is sure to receive the best of heavenly gifts.

Ms 54, 1898

Our School

May 2, 1898

In our school the Word of God is to be our main study. We are to learn, not only to read the Word, but to study it as the Book which we must understand in order to be complete in Christ. Read the sixth chapter of John, for it is of the highest consequence that teachers and students comprehend it. There are various lessons here to be searched out. If you understood this chapter thoroughly, and there were not another lesson in the Book of books, you would have placed before you the conditions of eternal life. Read it, pray over it and you will come into possession of a knowledge which but few now possess. Every soul who fully understands and lives by this chapter will have a life that measures with the life of God.

Satan is playing the game of life for every soul that is upon the earth. All who will study and obey the directions of God will have the mind of Christ. Then all passions, all dissensions will be put away. There will be a cultivation of the higher faculties of the mind. It is essential that we obtain a knowledge of God, and of Jesus Christ whom He has sent. We are to settle our accounts at the bar of God. Erroneous ideas and false religious sentiments are prevalent. Because there is so little study of the Word, there is with many scarcely any desire to know what saith the Lord.

Errors have come in and usurped the place of truth. The wild branch has been grafted in and has borne wild grapes, and the result has been centuries of darkness and ignorance. Human theories have been introduced, just as Satan told our first parents that if they ate of the tree of knowledge they would be as gods. But these sentiments are not in harmony with the Word. They are false and ruinous theories. The one, the Word of God, is the tree of life, the other, is the forbidden fruit of the tree of knowledge, and all who pluck of this possess a disordered imagination.

Under the control of God, sanctified human reason will be the guiding power in all investigations. God imparted this great and valuable gift to man that it might be exercised on all subjects. He has brought into the church believers who have varied faculties, and these combined should make a complete whole in Jesus Christ. One is to help the other, for one is strong where the other is weak. It is the duty of each to eat the flesh and drink the blood of the Son of God in searching the Word of Divine Wisdom. This word each is to practice, and not stand off as independent, as needing nothing.

Our talents, if improved, will increase in efficiency. There is no excuse for any remaining dwarfed in spiritual acquirements, to be lacking in that knowledge which comes by companionship with Christ. Those who walk with Christ will also have an understanding of the physical wants, both for themselves and others, and will feel their dependence upon the great Physician.

The human agent must co-operate with the Divine. Your thoughts will become pure and heavenly as you diligently peruse the lessons of the Old and New Testaments. The Word of inspiration should be your daily food. It alone is the tree of life. In all the practical duties of life, comparisons should be made with the teachings of nature and of God's Lesson Book. Take the lessons of Christ. He illustrated the religious life by the things of nature. The Word and the teaching of nature are in perfect harmony, for God is the Author of both. God's attributes are all infinitely perfect.

What is it that God requires of the human agent? He says "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. But if ye love them which love you, what reward have you? Do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:44-48.] These are your credentials to the world that you are not of the world, but that you are laborers together with God.

Perfection of character is required by God, and this is kept before us in His Word from Genesis to Revelation. "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." [Genesis 17:1.] To Israel God said, "I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy for I am holy. ... For I am the Lord your God that bringeth you out of the land of Egypt, to by your God: ye shall therefore be holy, for I am holy." "And the Lord spake unto Moses saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy. Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God." [Leviticus 11:44, 45; 19:1-3.]

Every soul is to obtain an education with the object in view of imparting his knowledge to others. The powers of the mind are God's gift, and we are to use them to benefit and bless the members of the human family. As the mind is enlarged by true knowledge, the heart will be softened and subdued into humility, kindness, and true love. We are to gather all the knowledge possible for the purpose of communicating the same that it may become the property of others. When the cheap qualities of teachers and students are elevated, purified, refined, by that wisdom which the Lord alone can bestow, then the fragrance of the character of Christ will appear. It will be seen that they have received from Christ power to accomplish the high purpose for which God has appointed them, to work in connection with Himself. They will be laborers together with God.

It is our little appreciation of the Word of God, our feeble practice of it that makes our education advantages of little value to us. We should ask ourselves the question, How can I honor God with the

talents He has entrusted to me? It must not be thought that one has a special part, an another a special part, for all are inseparable. All are connected by an unseen chain which links man with his fellow-men, and binds all to God. The Lord is not pleased with any narrow understanding of His Word. It is the tree of life to all who will partake of it.

That which is perfect in itself will demonstrate perfection in all its works. No attribute which exists in infinite perfection in God can be in any sense imperfect when applied to human affairs, to advance the great designs of Providence. Every teacher and student is to feel that he is to represent Christ in character. Every teacher and student should be present at the Bible classes. A speciality should be made of this exercise in the school. Nothing should be allowed to come in to keep any one away, unless there is urgent necessity for it. Often those who have not in the past felt it necessary to attend such Bible studies are the very ones who most need that study.

Teachers should not isolate themselves as independent atoms. They are to be helped by one another. An atmosphere of heavenly love should surround them. All who are teachers should be burden bearers. If one gives to the school two hours work, let him receive from the school according to his work. If a few carry the heavy load which some have no inclination to share, they should receive wages according to their value to the school.

It is essential that the teachers harmonize in the inculcation of ideas. They should manifest the love of Christ. They should pray and converse together upon the lessons given in the Word. Those who will with the whole heart study the truth together, and unite in prayer together, will together receive the blessing. Where there are two or three agreed as touching any one thing, the Lord has promised if they ask in faith it shall be granted them. And the more and better the understanding of the Scriptures, the more unity and love will exist. The truth will bind heart to heart. A different atmosphere must come into the hearts of teachers. There should be no dissension in our school; for where there is unity there is courage, and strength, and victory.

Ms 55, 1898

Union with Christ and with Each Other

May 4, 1898

It is essential that all who are workers in our school shall educate and train themselves to obey the Word of God from the heart by helping one another. They are not to make the deficiencies of each other apparent, but are to appreciate the advantages of being partners in the great firm of God. They are not only to help the students in the various lines where they need help, but are to help each other as associate teachers. From the light given me by God, we have not too many teachers to accomplish the work essential to be done.

Christ has declared, “This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.” [John 15:12-14.] “A new commandment I give 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 to another." [John 13:34, 35.]

No human agent is sufficient of himself to do anything. Remember that man is wholly dependent upon God for all the efficiency and success of his religious efforts. The Lord has been pleased to set forth his methods and plans and agencies for the saving of souls by His recovering grace, under conditions that leave man ineffectual unless he consents to co-operate with the divine agencies employed to save him. A joint co-operation in the firm of covenant relation with God, involving hearty obedience, is required. "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.]

Men need to co-operate with the divine agencies. Then they will certainly harmonize in their spirit, their ideas, and their actions. Our growth and perfection as the Lord's agencies comes wholly through dependence on the divine co-operation. God provides all the possibilities for this union of effort to understand mental and physical growth. All the organs given by God come into this line of study, and increase in strength and activity.

Oh, how many think that their superficial knowledge is sufficient, when there are many lessons they can learn, even from children. Teachers as well as students require diligent culture in voice, in speech, in holiness of purpose, that as the faculties of the mind develop thoughts, they may give these lessons to the students, using, as Christ did, the things of nature as illustrations. By a study of natural things they may exemplify spiritual things. The Lord has given the open book of nature in material substances. In the tilling of the soil, proper persons should be appointed to oversee a certain number of students, and should work with them. Thus the teachers themselves will be helped to become men who can carry responsibilities as burden bearers. The Lord Himself gives His presence to this line of education.

There are none too many teachers in our school, because there are teachers who greatly need to perfect their own education in lines of study that were not looked upon as of sufficient consequence to learn when as students they were attending school. Students should not merely be told to do this or do that, without being given a lesson that will teach them the principles underlying the things they are required to do. Call upon them to apply to spiritual things the lessons of daily life. As they put seeds into the ground, teach them the lesson of the germinating principle of seeds found in the great Lesson Book. Teach them the time to sow, the time to plant trees in their season and when to prune them. Draw lessons from the day and night, the sunshine and clouds, the former and the latter rains, the harvest.

The Lord is constantly working by His divine co-operation to perfect His work for every human being and make it complete. But man is also to work. Without this, the work of the divine agencies will be in vain. The divine and the human are to be united. The Lord is not served by man's hasty impulse, his fitful performances. He desires His human agents to be apt and discriminating. It is not His will that in spiritual things, in the great work of the costly plan of redemption, His workmen shall go blundering along. God has honored man by condescending to co-operate with Him, that those through whom the Holy Spirit works may be uplifted, refined, ennobled, and sanctified.

It is essential that the students in our school obtain an education that they can take with them wherever they go, a knowledge that they can use to the glory of God. True higher education gives power, and the students who receive this education are to consecrate all to God, using their knowledge to search the Scriptures, for this is wisdom that will give an influence in His work that nothing else can give. Ignorance is a crime when light and knowledge can be obtained. Sanctified knowledge will give much joy to believers and much light to those who are in the darkness of error. The education of every student should be turned to the best account in doing the work of the Lord intelligently. To every man the Lord has given his work, according to his several ability.

We read in Jeremiah, “Moreover the word of the Lord came to me saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee in the kindness of thy youth, in the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first fruits of his increase: all that devour him shall offend: evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel: Thus saith the Lord, What iniquity have your fathers found in me, that they have gone far from me, and have walked after vanity and are become vain?” [Jeremiah 2:1-5.] This is again expressed in regard to after generations, who have not learned wisdom.

Paul writes, “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.” [Hebrews 2:1-3.] “Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known my ways.” [Hebrews 3:7-10.] This chapter is a lesson for both teachers and students. These things are written for our admonition, upon whom the ends of the world are come.

The Lord speaks to His people, “Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water.” [Jeremiah 2:11-13.]

This prophecy is especially applicable to the very time in which we are living. “Is Israel a servant (to theories and prejudices? Have they drawn in error as their breath?) is he a home-born slave? why is he spoiled?” [Verse 14.] This question comes as the voice of God to His people at this time.

“Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and

bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." "I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." [Verses 17-19, 21, 22.]

These words have been presented to me several times as applicable to the people of God today. They have turned away from God by laying aside His Word, which is represented by Christ Himself as being Spirit and life, even as the tree of life to all who eat His words. There is no surer way to show disregard for God than to treat His Word with such marked disrespect as to make human productions our only lesson books.

Eating the flesh and drinking the blood of the Son of man gives eternal life. But God's Word has not been reverenced or obeyed. In all our educational institutions the Word of the living God has been laid aside. Students have been taught to receive their education from books produced by infidel authors. From the study of these books they have imbibed ideas and sentiments that are not true. Leaving the fountain of living water, they have hewed for themselves cisterns that can hold no water. I merely refer to this, and leave it for you to study.

Had Israel obeyed God's Word and respected His instruction, the Lord would have accomplished His purpose through them, His moral agencies. Divine and human agencies would have walked together in companionship. God works through human agencies by the light of His Word, saying, "This is the way; walk ye in it." [Isaiah 30:21.] But God's Spirit never leads to contention, strife, or alienation.

"Of these things put them in remembrance," Paul writes, "charging them before God that they strife not about words to no profit, but to the subverting of the hearers. ... Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." [2 Timothy 2:14, 22-25.] "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of 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.]

We read that the fear of the lord is the beginning of wisdom. [Psalm 111:10.] "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] The Lord has been greatly dishonored in our institutions of learning when His Word has been made only a book among books. The very Book that contains infallible wisdom has scarcely been opened as a study book. Daniel's life contains a history that as yet has been but feebly appreciated. Students have come from our schools with an education which savors of drinking the turbid waters of the valley and forsaking the cool streams of Lebanon. Their usefulness for this time requires that they drink of pure, holy, heavenly streams.

“Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law.” [Isaiah 42:1-4.]

Let us study what this appeal means. I call your attention to [Isaiah 42,] verses five to sixteen. Human agencies have been trusted as if they were divine. This has been deceiving, and the students who have come from our schools need to begin anew to learn to understand the first principles of practical godliness. Our schools in America have been greatly deficient. How slow they have been to learn!

Shall the students who come from our schools in the future be deficient in the knowledge necessary for God’s people to have in every period of this earth’s history in order to be ministers of righteousness? But now [it is needed] in a more special sense, for we are living in the closing work of these perilous times, when truth hath fallen in the street, and equity cannot enter, when he that departeth from evil maketh himself a prey.

The great, grand work of preparing a people to stand in the day of the Lord is to be accomplished. We intend, with the help that the Lord shall give, that, if possible, the school in Cooranbong shall be so conducted as to receive the impress of the divine similitude. I will testify of the work now to be done in our school. Let every responsible worker, teachers and students, wake up and make the most of the time now given them to make the school such as God can approve. But you will accomplish very little while you are separate threads that will not be brought together in the web of humanity. When Christ abides in the heart, mutual love will be shown in all the work to be accomplished in this institution of learning.

Students and teachers are to regard themselves as being in partnership. It will be of no benefit or blessing to the school for any of those who act as teachers to draw themselves apart. Work in Christ’s lines. Talk to each other and pray with each other as Christians. Stand under the yoke of Christ. “Learn of me,” said the great Teacher: “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.] I am instructed to speak to our teachers, urging them to become elevated, sanctified, ennobled, by heeding the invitation, Come unto me. Take upon you my yoke of restraint and obedience.

Some who have been educated as teachers will have to unlearn some things, and learn anew. This work must be done. But no humiliating words must be uttered because of deficiencies in certain lines of education. Those who in good faith placed themselves in their youth under teachers who followed the old lines of study, who neglected the Book containing information that should make it the Study Book in all our schools, have come forth ignorant of the first principles of education—an understanding of the Scriptures.

A study of God’s Word will make all students wise unto salvation. Students need the sympathy and help that will place them on a solid foundation. The Lord’s arm is not shortened that it cannot save, neither is His ear heavy, that it cannot hear. We are to draw round the throne of God with humble hearts, uniting

with one accord in one place to seek the Lord with heart and mind and strength, that brotherly love may be promoted, that respect for one another may be cherished. Young men and young women are to show respect and honor for the aged laborers who have had an experience in the work almost from the beginning. God has been displeased and dishonored by the neglect to treasure and appreciate the advantage of being associated with men who have an intelligent knowledge of the work.

The independent self-sufficiency that has been revealed testifies that the young men in the work have yet to learn to respect the Lord's aged workers, who have still a part to act as laborers together with God. The Lord has not laid them aside to take up men who have more recently entered the ranks as workers, who have a limited knowledge and experience.

These will find that God will not sustain their self-sufficiency and self-importance. He has ordained that men of experience shall be connected with his institutions in this new country, men who will give to the work the benefit of their long experience in the cause. They have learned God's way, and God connected them with his work, that they might be esteemed, respected, and appreciated as counsellors that he has sent to supply a great necessity, in order that the same mistakes shall not be made in this field that have been made in America.

But though God has made this provision, wrong feelings will be likely to arise, because of unsanctified agents. These feelings must be guarded. Every word, every thought, every plan, must be in harmony with Christ's plan for perfecting His workers. Those who submit to His control will in their turn become educators, in our schools, in our publishing houses and sanitariums, and in the pulpit.

The warmest love must be cultivated and the earnest, simple, but solid principles of righteousness must be upheld by those who are connected with God's work in any line. New principles and elements of Christian union and sympathy are to be developed in every part of the work. These attributes have not yet been as fully cultivated as God requires in order that the work may bear His signature.

The spirit of love, of the tenderest regard and respect for each other, must be cultivated by our teachers, that from this center pure, holy sentiments may go forth to the entire circle, even to those that are afar off. Tenderness, courtesy, and true brotherly love must be manifested. A sectarian and legal spirit has crowded out the Spirit of God.

The press must be guarded, that no words shall be printed that will misrepresent the faith we advocate. There is need of Christian love, brotherly greeting, and high resolves in all the lines traced on paper or spoken from the pulpit. The chief obstacle to the progress of the work is the great want of holiness, unselfish motives. If Christ abodes in the soul, we shall eat His flesh and drink His blood, and the spirit of drawing apart will be cut away from us. The Lord is constantly working that His hallowed presence shall be recognized.

Ms 56, 1898

The Need of Harmonious Action

April 27, 1898

“And behold I come quickly, and my reward is with me, to give every man according as his work shall be.” [Revelation 22:12.] “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God is come with strong hand, and His arm shall rule for him: Behold, his reward is with him, and his work before him.” [Isaiah 40:9, 10.]

Teachers and students, you are associated together in school capacity, and you are to bear in mind that this school is to be of an altogether different order from any of the schools that have been established in America. There has been a patterning after the colleges and seminaries of America; but the Lord in His providence has arranged that there should be a school established in this country, upon which the example of the schools already molded and fashioned in a wrong direction, shall have no influence.

In America, the Bible has been bought into our schools to some extent, but teachers and students have depended upon the books of authors whose ideas and sentiments are misleading. When the light of truth for these last days come to the world in the proclamation of the first, second, and third angels’ messages, we were shown that a different order of things must be brought in. But it has taken much time to become aware of the changes that should be made in the lines of study in our schools.

It is most difficult to practice right principles after being so long accustomed to the practices of the world, but reforms must be entered into with heart, and soul, and will. Altogether too long have the old habits and customs been followed. The Word of God is to be our study book. How can this be done? has been the question with long established schools. Attempts to do this have been made; but there have been so many questions asked, so many council meetings held [so] that every difficulty may be discerned, that reformers have been handicapped, and some have ceased to urge reforms. They seem unable to stem the current of inquiry and criticism. But if they had advanced step by step in the right way as the light shone upon their pathway, following the great leader, the difficulties would have diminished. The approval of God would have made them hopeful. Ministering angels would have co-operated with the human agents, and they would have received light and grace and courage and gladness.

There has not been that work done with God requires of human intelligences. The first attempt to change the old customs and practices has brought severe trials upon those who would walk in the way which God has pointed out; but young men should understand that as soldier’s life is one of aggressive warfare, of perseverance, and endurance. It is not mimic battles in which we are engaged. Says the apostle: “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on (not your citizen’s dress but) the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers: against the rulers of the darkness of this world: against spiritual wickedness in high places.” [Ephesians 6:10-12.]

This is no make believe conflict. We have to meet most powerful adversaries. But what are we to do in such an emergency? We are to find our strength just where the early disciples found theirs. “They were all with one accord in one place” praying unto God. [Acts 2:1.] “These all continued in one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” “And

suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed, were of one heart and of one soul." [Acts 1:14; 2:2-4; 4:31, 32.]

This is the work that is needed to be done. Let self be merged in Christ, and Christ in God, and there will be a display of His power such as will melt and subdue the heart. The earnest prayer from contrite souls will be lodged by the throne of God. Those who enlist in the army of Christ are expected to do difficult work, to endure trials for Christ's sake. All are now to obtain an experience that will center their whole hope and faith and confidence in Christ. Then they will have nothing to fear when conflicts come which tear the soul asunder. They will have a refuge. Their energies will be taxed to the uttermost, but they have the assurance of Christ, "Lo, I am with you alway; even unto the end of the world." [Matthew 28:20.]

An army in battle would become confused and weakened if all parts did not work in concert. If the soldiers should act out their own impulsive ideas, without reference to each other's position and work, they could not be a well organized body. They would be an army of independent atoms. Union is strength. A few converted souls acting in harmony acting for one grand purpose under one head, will achieve victories at every encounter. The soldiers of Jesus Christ must act in harmony, not stand apart. They are to come together to be woven in to the great web.

All who believe the great truths for this time, if sanctified through the truth, will wear the yoke of Christ. They will lift the burdens of responsibility. A spirit to act independently and alone must not be cherished. If they do this, in the place of the Lord's people being in perfect harmony, of one mind, one purpose, and consecrated to one grand object, they will waste their capabilities, and their efforts will be fruitless.

Some may say that they love the Lord, but that they cannot love their brother as they should. The brother may have ways that are very trying; he may do things that are unwise; but if his brethren, who have had longer experience and a more even, well-balanced judgment shall refuse to connect with the one who grieves and tries their soul, they reveal that they are not followers of Christ. They reveal that they do not follow the example of Him who clothed His divinity with Humanity, that by laying aside His glory and His kingly honor, He might reach humanity.

Christ might have remained in heaven and retained all His outward glory and majesty, but He did not do this. In order to bless humanity with His presence and His example, He came to earth as a man, that He might call humanity to unite with Him in His work, to become a part of His firm in the great plan of redemption. In this work there is no such thing as every man being independent. The stars of heaven are all under law, influencing each other to do the will of God, yielding their common obedience to the law

which controls their action. So the Lord's work cannot advance healthfully and solidly unless we draw together.

Imagine a team of strong, active horses, one pulling in a forward direction, another pulling backward, and at the voice of their master, one jerking forward, and another standing immovable. By such a course they can accomplish nothing. But if in the place of acting fractiously, all pull in the one direction and at the same time, the load will move easily. By unity of action they can draw their burden.

This figure represents the spasmodic, fitful movements of many men who claim to be Christians. If men will not move in concert in the great and grand work for this time, there will be confusion. Some pull with all the power that God has given them, but they do not sense the fact that they must not pull alone. They must not isolate themselves, but draw together. Unless they do this, their activity will work at the wrong time and in the wrong direction. They will work counter to the work that God would have done, and thus their work is worse than wasted. They will be as a sign-board pointing in the wrong direction.

It is not a good sign when men will not unite with their brethren, but prefer to act alone, when they will not take in their brethren because they do not just exactly meet their mind. If men will wear the yoke of Christ, they cannot pull apart. They will wear Christ's yoke, they will draw with Christ. Jesus came to a world, all seared and marred by the curse, and at an immense sacrifice to Himself, He took fallen man, with all his mistakes and errors, and invited him to wear His yoke. He gives the word of invitation to all, and all who will yoke up with Him will co-operate with Christ, and will be one in the great plan of redemption.

No man can be a wise and good soldier, unless he wear the yoke of Christ. If from self-will, or a too high estimate of his own wisdom, his own methods and plans, he wants to work in his own lines, he cannot be a good soldier of the Lord Jesus. The Christian soldier must act in concert, step in concert, with those who are connected with Him. He must not take offense if every other mind does not run in the same channel with His own. Self-restraint is always needed in order to maintain concerted action. God is not the author of confusion, but of peace.

"Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; for in everything ye are enriched by him: in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who also shall confirm you unto the end, that ye may be blameless unto the coming of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." [1 Corinthians 1:3-9.]

Here are lessons for us to learn. If we are in fellowship with Christ, we shall be in fellowship with our brethren, and shall learn to keep that harmony that should ever exist between the believers. Love must be cherished one for another, for the strengthening of the church, and that we may give to the world the very best impressions of our faith. "A new commandment I give unto you," said Christ, "that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are

my disciples, if ye have love one for another." [John 13:34, 35.] Why did the Lord Jesus call this a new commandment? Because it was always to be new to them. It had been covered up by their traditions, and buried out of sight. It had not been put into practice.

The whole of the nineteenth chapter of Leviticus enjoins practical love for our fellow men. "When ye reap the harvest of your land," God said, "thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and the stranger: I am the Lord your God. Ye shall not steal, neither deal falsely, neither lie one to another. And thou shalt not swear by my name falsely: neither shalt thou profane the name of thy God: I am the Lord.

"Thou shalt not defraud thy neighbor: neither rob him: the wages of him that is hired shall not abide by thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord."

"Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him." [Verses 9-17.] This old commandment was not taught or practiced by the Jewish religionists in the days of Christ. There are to be faithful servants of God who will reprove sin, and if they neglect this work, the Lord will deal with them as unfaithful servants. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." [Verse 18.]

"Beloved, if God so loved us, we ought also to love one another." [1 John 4:11.] Will all who are disregarding the commands of the Scriptures in regard to unity see that they are guilty of transgressing the law of God as verily, as though they transgressed the fourth commandment of the decalogue? The exhortation of Paul to the Colossians is for us also. "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches unto the full assurance of understanding, to the acknowledging of the mystery of God, and of the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you by enticing words.

"For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [Colossians 2:1-10.]

“The Word was made flesh, and dwelt among us; and we beheld his glory (glory as of the only begotten of the Father), full of grace and truth ... And of his fulness have all we received, and grace for grace. ... No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.” [John 1:14, 16, 18.] “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.]

This firm declaration of God we are to receive as spoken to us. This reveals the glory of God, which is His character. “But God commendeth his love toward us: in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. 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 grace [life]. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” [Romans 5:8-11.]

Thank God, with heart, and soul, and voice. Let all querulous complaints cease. Let all murmurings be cut out of our Christian experience. Let faith grasp these important assurances: “Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends (consider the conditions), if ye do whatsoever I command you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain. ... These things I command you, That ye love one another.” [John 15:13-17.]

April 30, 1:30 a.m.

The Lord has given to every man his work. He imparts to men his talents, and He requires of every soul a return. However wise we may be in the knowledge of the Bible, the Lord requires that we shall each receive and believe in Christ. And if we do this, we shall co-operate with God. We shall have a knowledge of God, whom to know aright is life and peace.

God calls upon His people to be minutemen. They are to engage in aggressive warfare. The apostle 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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand.” [Ephesians 6:10-13.]

In the name of Christ I address the church in North Fitzroy: Awake out of sleep. Send up the genuine cry to God, “O that I knew where I might find him.” [Job 23:3.] This is a confession that you have lost His love out of your soul, and in this passionate appeal you reveal that you begin to see yourself as the Lord sees you—wretched, miserable, poor, and blind, and naked. When light penetrates the darkness that surrounds your soul, you will discern your poverty, your unrighteousness, your self-sufficiency, and you will cry out as did Peter when he was sinking beneath the waves, “Lord, save; or I perish.” [Matthew 14:30.] And as the light of hope breaks into your soul, Christ will be revealed to you with His merciful arm outstretched to save. The prayer of human instinct will become the prayer of earnest longing and faith. The sharp, agonized cry will become softened and subdued as you trust in Him who is able to save unto the uttermost all who come unto God by Him.

The mission of Christ to earth was to seek and to save the sinner—not in his sins, but from his sins. "Blessed be the God and Father of our Lord Jesus Christ: which 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 by 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, the forgiveness of sins, according to the riches of his grace." "Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." [Ephesians 1:3-7; 5:1, 2.]

"As touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it to all the brethren which are in Macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." [1 Thessalonians 4:9-12.]

The Lord is not glorified in His people as He should be. What listlessness is manifested, what little concern for the souls perishing around us, what little zeal to help those ready to perish. Do we have the Spirit of Christ? Are we yoked up with Him? Do we draw in His lines or do we choose our life of ease and pleasure? Read the words of the Prophet Isaiah:

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

Are we imbued with this spirit? If we have taken the yoke of Christ, we will, with Christ, seek to save souls.

"And you hath he quickened," said Paul to the Ephesians, "who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom we all had our conversation in times past, in the lust of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. For God, who is rich in mercy for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved): and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus; that is the ages to come He might show the exceeding riches of his grace in his kindness toward us through Jesus Christ." [Ephesians 2:1-7.]

And has not the converted soul the same work to do for other souls dead in trespasses and sins? Who will bear with Christ the burden for souls? "Unto every one of us is given grace according to the measure

of the gift of Christ." [Ephesians 4:7.] There are souls around us in every way as valuable as our own, and what personal effort have we made in the name of Jesus to bring them to a knowledge of the truth? What have we done for them? Who is doing the work of Christ? "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ... and came and preached peace to you which were afar off, and to them that were nigh.

"For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." [Ephesians 2:14, 17-22.]

"O Lord, thou art my God; I will exalt thee; I will praise thy name; for thou hast done wonderful things: thy counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a defensed city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." [Isaiah 25:1-4; 24:14, 15.]

Why, I ask, do we not all have the spirit of Christ, and offer praise and thanksgiving to God? Why is there so much murmuring and complaining, and so little praise? Why do we not press together in unity? Why are we so ready to accuse and pick flaws. Why are not zealous efforts made to save souls? Is it because God has forsaken His people, and has nothing for them to do? Those who do not practice the truth, though they may claim to believe it, are not doers of the Word.

The prayer that Christ taught His disciples was, "Lead us not into temptation, but deliver us from evil." [Luke 11:4.] Will the Lord lead us into temptation? Never. Then what does this mean? The sincere soul who presents this petition to God in faith will be given clear, sharp discernment. He will be on guard as a faithful sentinel. He will not sit on the stool of temptation, doing nothing but criticize those who are doing what they can, or pondering over the abuse he thinks he has suffered. The man who stands ready to criticize every action that does not agree with his own experience and perverted ideas places himself at the mercy of Satan and invites his temptations. Does the Lord lead such a soul into peril? No; the human agent placed himself in the channel of darkness, tempting the devil to tempt him; and unless he sees his peril, he will never again stand in the clear light of truth. The truth is no longer his anchor.

Then the Lord works through his chosen agencies, and sends them to expose the devices of Satan and let the light shine into the darkened minds. The man who has admitted doubts and unbelief, and who refuses to be convinced, cannot discern any difference between those whom the Lord is using to His name's glory, and those who are walking under the banner of darkness. He does not have eyes to perceive, or ears to hear, or a mind to comprehend the message. He does not discern the true character of the work of God nor of those whom God has sent to correct errors, and faithfully guard the interests

of His cause from the reproach brought upon it by evildoers. The reproof that God has sent they regard as evil-speaking and faultfinding. When souls come to this state of darkness, nothing that can be said will they interpret aright or correctly understand; and this brings the greatest burden upon those whom the Lord has commissioned to bear their testimony of reproof.

All that can be done should be done by the servants of God to explain the truth as it is in Jesus, but if then their efforts are misconstrued and thrown back upon them; if they are accused of judging and condemning others when they are doing the very work God has given them to do; if nothing that God's messengers can say will clear away the hellish shadow of Satan, the rejecters of His grace will be left in the sport of Satan's temptations, until they are humbled by the hand of God in some way.

"I am the light of the world," said Jesus; "he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him: Thou barest record of thyself; thy record is not true." But Christ vindicated Himself saying, "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, or whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me." [John 8:12-16.]

This whole chapter teaches a lesson of greatest importance. "When ye have lifted up the Son of man," said Jesus, "then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews that believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." [Verses 28-32.]

"If God were your Father, ye would love me: for I proceeded forth, and came from God: neither came I of myself but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth ye believe me not. Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God." [Verses 42-47.]

If we are followers of Christ, we shall meet in our life just such things as Jesus met in His life. "Why," He asks, "do ye not understand my words?" [Verse 43.] God is light, and in Him is no darkness at all. If there were no light, there would be no shade. But while the shade comes by the sun, it is not created by it. It is some obstruction that causes the shadow. So darkness emanates not from God, but is the result of an intruding object between the soul and God.

It is stated that God hardened the heart of Pharaoh because he yielded not to the command of God to let Israel go. After the plagues were removed, Pharaoh disregarded the evidence which caused him to yield when the plagues were upon the land. And because of his rejection of light and evidence, moral darkness came upon him. "Whatsoever a man soweth, that shall he also reap." [Galatians 6:7.] "They have sown to the wind," says God, "they shall reap the whirlwind." [Hosea 8:7.] Disregard of the light

that God has given brings the sure result. It creates a shadow, a darkness that is more dark because of the light which has been sent. The Lord did not confirm Pharaoh in his impenitence. If a man withdraws himself from light and evidence, and yields to Satan's seducing arts, he himself draws the curtain of unbelief about him, so that light cannot be distinguished from darkness. More light and evidence would only be misunderstood by him. The greater the evidence, the greater will be the indifference. This will lead the deceived soul to call darkness light and truth error.

"Wisdom crieth without: she uttereth her voice in the streets. She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and the fools hate knowledge. Turn you at my reproof: behold, I will pour out my spirit unto you, and I will make known my words unto you.

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I will also laugh at your calamity. I will mock when your fear cometh; when your fear cometh as desolation, and destruction cometh as the whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." [Proverbs 1:20-33.] They that plow iniquity, and sow wickedness, shall reap the same.

There is an enemy constantly at work to ensnare souls, to make of none effect the light and evidence that God has sent to His people. God has sent special messages to churches and individuals, and if these heaven-sent messages are ascribed to faultfinding and accusing, what power has God in reserve to bring the reproofs he gives to the people, to the church to the wrongdoer, to the apostate? Those who regard the word of God as the word of the enemy, reveal that they have the same spirit that Satan stirred in the hearts of the unbelieving Jews. They declared the works and words of Christ to be of satanic origin. And the same work will be repeated in all who close their eyes to light, their ears to evidence, in this day of probation.

After Satan has insinuated his specious temptations, and men refuse to place themselves in the channel of light, they call His [God's] word, given in warning to His people, a word of faultfinding and accusing. They close the door of their hearts, so that whatever God may send them, they cannot receive. They call it darkness. If, after the Lord has made known to them His will and correct statements are made in regard to Satan's workings, they remain unconvinced, the Spirit of God can do no more for them. They have themselves closed the door to Christ, and further light and evidence would only call out more stubborn resistance. They place themselves just where Pharaoh stood.

Pharaoh sowed obstinacy, and he reaped the obstinacy that he had sown. God did not compel Pharaoh to disbelieve. The seed of unbelief was left to germinate and produce a harvest of its kind—infidelity. This resistance continued until Pharaoh looked upon the devastated land, upon the cold dead form of

his first-born and the first born of all in his house and in all the families in his kingdom, until the Lord could say to Israel, “I gave Egypt for thee.” [Isaiah 43:3.]

“Whatsoever a man soweth, that shall he also reap.” [Galatians 6:7.] God destroys no man. Every man who is destroyed will destroy himself. When a man stifles the admonitions of conscience, he sows the seeds of unbelief, and these produce a sure harvest.

Paul gave this solemn charge to Timothy: “I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word, be instant in season, out of season: reprove, rebuke, with all long-suffering 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 the truth, and shall be turned unto 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.]

“All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation.” [2 Timothy 3:12-15.] There must be a watching for souls, as they that must give an account. Ezekiel 33:1-20.

Is there not as great need at this time for warnings and reproof as at any period of this earth’s history? And warnings will come, discovering the hidden things of darkness. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:16, 17.] There are individuals who require plain words of reproof, and the apostle says, “Them that sin rebuke before all, that others also may fear.” [1 Timothy 5:20.]

There are times when private reproof has no effect. The Lord knows better than human beings the needs of His people. He does not consult man’s imperfect judgment as to how he shall work in bringing reproof to his people. The charge of Paul is, “I charge thee before God and the Lord Jesus Christ, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure. ... Some men’s sins are open beforehand, going before to judgment: and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.” [Verses 21, 22, 24, 25.]

Ms 57, 1898

Our School at Avondale

May 8, 1898

We would present before you the necessities of our school. We need your help just now. There are many things that must be done to complete the work here in Avondale. The Lord has need of your talent

of means. He has use now for the gifts He has entrusted to you for the purpose of advancing His work. Will you do your best to help the school established here to help young men and young women, and those older in years, to obtain an education that will qualify them to work intelligently as missionaries? I appeal to our churches in Australasia to awake out of sleep and feel their responsibilities.

The great Missionary came to our work to leave us all an example of how we should work, and what spirit we should bring into our work. He left the heavenly courts, and came to our world, His divinity clothed with humanity, to teach us how to work. He says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] His work was to convince the world of sin; but how can a church convince the world of sin when the members are content to live to please themselves?

How does our activity in the things of this life compare with our indolence and lack of interest in spiritual things? Defects exist in the church, and can we wonder that so few are converted to the truth. What evidence have many in the churches given to the world that they have that faith that works by love and purifies the soul? We see a few church members who are acting out true principles, and wherever they go, they are a savor of life unto life. But many need to examine themselves they are giving to the world evidence of their sincerity.

The Lord's commission comes to us, Go; proclaim the cross to every creature. "And he said unto them, Thus it is written, and thus it behooved 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 24:46-48.] "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.]

"And he said unto them, Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned. And 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 hands on the sick, and they shall recover. ... And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." [Mark 16:15-20.]

Our object in coming from America to this country was to fulfill as far as possible, the work that needed to be done here. I have coveted no man's silver or gold. In fast as the royalty on my books has accumulated, I have expended it to advance the work in every line, until my fund is nearly exhausted. I care not to lay up treasures in this world, to be consumed by fire at the last great day. I regard all I possess as the Lord's entrusted talents. My life is the gift of God. I consecrated it to His service in my youth. In His providence He bade me write the truth in warnings, in reproof, in encouragement, to the people whom He should bid me, and this has been done in obedience, according to His word. I have striven to do the will of God from the heart.

Of His fulness have we all received, and grace for grace. The grace received, the knowledge of the truth which God has been pleased to give me, we have given to others, even in this country. Our work here is

to diffuse light. Fully believing that we hold in our hand the precious treasure of the oracles of God, and conscious that God has an absolute claim on all that we have, cannot use our means in self-indulgence. But if living to self would convert the world, how many would be converted.

Men and women are living in almost perfect oblivion to the Word of the living God. Some point to what they have done as very commendable; but how will this appear to them in the last day, when the judgment shall sit and the books shall be opened, when every soul shall be rewarded according to his works? How fearfully small will then appear the little they have done when compared with what they have left undone, and what the Lord has done for them. How important will then appear their misapplication of the Lord's entrusted talents. Their habits of self-indulgence, their desire to make an appearance, for the effect it will have on other minds, has been a contradiction of their profession of faith.

Each person may give evidence to the power of the truth over wrong tendencies and temperaments by giving himself and all he has as a consecrated offering to Him whose we are, thus striving to advance the interests of His cause on this earth. The influence of devotion and consecration is a power in the world. It is more effectual than all other influences combined in advancing the cause of God in our world. But many love themselves and give way to selfish indulgence. Thus they corrupt their way before the Lord. This evil leaven, brought into the church by individual members, has made the church a feeble, diseased body. Who will dare to excuse their neglect? Who will ignore their accountability to God? What is written regarding our Saviour? He clothed His divinity with humanity, and for our sake became poor, that we through His poverty might be made rich.

There are consecrated workers in the church, and how heavy are the burdens which they carry. There are a few who live the Word of God, because they eat the flesh and drink the blood of the Son of God. They are partakers of His divine nature, and are lights, shining amid the moral darkness of this degenerate age.

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the mist of the seven golden candlesticks, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars: and has borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:1-5.]

The church needs to be converted, and then the members will feel travail of soul for the world. The last message of mercy has been given to us in trust, to be proclaimed to a fallen world. As those who have the knowledge of the truth, we are to qualify ourselves and our children to reach a much higher standard of piety and devotion than we have reached, before we can be laborers together with God. We are not to act from the lowest, cheapest motives, but from the highest possible motives of Christian attainment. What are we doing as co-workers with Christ? How our thoughts and motives and actions

would change could we obtain a sight of the loftier order of Christian motive and endeavor! How few of the individual members of the church plead with God, Show me Thy glory. I would that the curtain could be rolled back, that they might see how the angels of heaven view the redemption of the human race as having been revolved from eternity in the mind of God. God has made every provision that man shall inherit eternal life if he proves obedient to the divine law.

What a wonderful interest God must have had in humanity when in their behalf He gave His only begotten Son to a life of suffering in order that He might work out the salvation of the human race! The Prince of heaven was given as a sacrifice, and He had a capacity for suffering proportionate to His high and holy purity. The Infinite God was the only one who could uphold the Saviour in His great sacrifice.

How many of the members of the church today sympathize with God in giving the gift that He held most dear? Between God and His only begotten Son the strongest bond of union existed—a complete oneness. Thus, through Christ, Satan's misrepresentation of God could be unfolded and shown in its real character.

For the world this plan was laid. But who realizes one thousandth part of God's wonderful condescension to save the human race and give them another trial, another opportunity to return to their loyalty. "God so loved the world that he gave his only begotten Son, that whosoever believe on him should not perish, but have everlasting life." [John 3:16.] Who can take this in? Who today makes the burden of a sinful, dying race their own? Who is prepared to mingle their tears with Christ's as He wept over doomed Jerusalem. Oh, what sorrow, what grief, rent the heart of the Saviour because the Jewish nation knew not the time of its visitation. Christ wept because of Jerusalem's destruction, and because of the destruction of a thousand cities, wholly given to idolatry.

Jerusalem was destroyed because she refused to accept the Son of God as her ransom. We live in an age when the whole world is deciding its future, eternal destiny. But how little our hearts are stirred for our fellow beings who are perishing in their sins! We have a knowledge of the Word of God, we see the darkness that has enveloped the world, and yet we are indifferent. What can the Lord do with a people who are in this condition? Every individual member of the church is under a sacred vow to do service to God. They have been purchased by the blood of God's only begotten Son, and yet, although all their powers and all their talents are under contribution to God, many, very man, fold their hands and do nothing. They are indolent servants. They are stumbling blocks to those who know not the truth.

No one can transfer his duty, his personal accountability to do service for God to another, and serve God by proxy. We realize that in this field the talent of means is greatly needed. Let all who can help us in the work of advancing the truth in new places help us now. This work will require means. We call upon those to whom God has entrusted means to give back to Him His own. And not only does God call for the talent of means. He requires personal labor, personal self-denial, personal self-sacrifice, personal submission to His yoke, else we shall never see the kingdom of God. God requires tithes and offerings, but He requires gifts also, and not only these, but a wholehearted devotion, every jot of our powers. To your post of duty, every one who names the name of Christ.

Money has a special value to the work to be done in many places. On account of the lack of means, we have not been able to push the work here as we have desired. The Avondale school is much larger than it was last year, and many more students are receiving an education that will prepare them to act a part in co-operating with Christ. We are in need of means. Who will now bring to the treasury the Lord's own money. Thousands of pounds are locked away in different enterprises that do not bring any advantage to the cause of God. Talents of means that are neglected and unused fail to produce the result that the Lord has made it possible for you to bring about.

The Lord calls for His entrusted capital to be invested where it will bring promising young men and women to our school, to prepare themselves for missionary work. All you talents are actually the Lord's. Whatever use you may make of them, they are His, to be used to advance His work. An account for them must be rendered when the time of reckoning comes. Then we shall realize what it means to use the Lord's money for our own pleasure and selfish gratification.

Let us all remember day by day and hour by hour that we are laying up material for the searching judgment. Our whole life work is being bound up for eternity. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works." [Revelation 20:11-13.]

In our school at Avondale we are seeking to make the Word of God the foundation of all the education given. We desire the youth to become conversant with the Scriptures. We desire every one who comes to our school to have a realization that Christ is in our midst. We wish to advance in right lines and, as the people in past times, repair to the assembly for missionary meetings with minds that are sufficiently awake and filled with intense interest sufficient to lay before those assembled the fate of the souls in darkness and error. If we would impress people with the great work to be done, and the urgency of the missionary claims, we must lay the subject before them and talk it over with them. [With] the understanding convinced, the heart will respond to the gracious working of the Holy Spirit. Their compassion will be aroused, and they will be led to make efforts that will call forth rejoicing among the angels in the heavenly courts.

The necessity of establishing a school at Avondale, where the Scriptures may be thoroughly searched and understood, has been presented before us. The Word is to be brought home to the understanding, that mind and soul may be filled with its greatness and its power. This Christ impressed upon the people in the lesson recorded in the sixth chapter of John. "The bread of God is he which cometh down from heaven, and giveth life unto the world," He declared. "Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [Verses 33-35.]

“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.” [Verses 52-58.]

Christ explained this mystery in the words: “It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verse 63.] The Lord Jesus asserted with great solemnity, “Unless ye eat my flesh and drink my blood, ye have no life in you.” [Verse 53.] How little those who claim to believe the truth comprehend these words.

“From that time, many of his disciples went back, and walked no more with him.” [Verse 66.] They were offended and they expressed their sentiments in regard to His words. They had been privileged with evidence heaped upon evidence, sufficient to convince any mind open to evidence, but they did not have faith in Him. They heard only with their ears; their understanding was closed against Him. But the thoughtful and candid in the synagogue, who had witnessed the miracle of the feeding of the five thousand, were being led to take exalted views of His character and office. Some might think that Christ’s words at this time were inappropriate, because many were offended at them, but He knew that this was the best time for the unbelieving and criticizing ones to show that they had no genuine faith.

Just such temptations will come to men in these last days. Truths of momentous importance are presented to them, but their spiritual senses are so corrupted by worldly ideas and maxims that pure truth is strange to them. The Jews objected to Christ’s teaching, because they had no faith in Him. We shall often see the disgust they manifested, manifested in looks and words today, because truth is deep, and men cannot comprehend it with their superficial understanding. The truth of God’s Word is deep and pure and unadulterated, and it is to the believing soul as eating from the tree of life. But unless men voluntarily appropriate the truth, unless it becomes the very life of the soul, they have no spiritual life.

Christ’s sacrificial death is the spiritual and eternal life of men. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” “He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him.” [John 3:36, 33, 34.]

The words of Christ are to be studied and received as words from which there can be no departure. “I am the bread of life,” He declares. “He that believeth on me hath everlasting life.” [John 6:35, 47.] Christ assures us that He Himself is the everlasting sustenance of the life of the believer. In Him is the very element which can impart life-giving virtue. His death and resurrection from the dead gives life and value to all who receive and believe in him as their personal Saviour. “Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” “He that eateth me, even he shall live by me.” [Verses 56, 57.] As our food is incorporated with our flesh and blood, so Christ is incorporated with those who have genuine faith. His flesh and blood becomes their spiritual life. Christ is formed with[in], the hope of glory. This is the mystery of godliness.

Grammar, geography, history, arithmetic, and other things, are to be studied in the school here, to give the students opportunity to become acquainted with the simple lines of education. But the Bible is to be made the foundation of all education. Such an education will enable the student to secure that life which is eternal, which measures with the life of God. When the sixth chapter of John is properly understood, all will understand the meaning of Christ's words, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Verse 63.] This is the great preparation needed to prepare missionaries to accomplish the work to be done in our world. The Lord has money sufficient to carry on this great work. It is in the hands of His stewards, and if all will bring to the Lord's treasury their entrusted talent of means, for this special object, we shall give thanks to the Lord.

Ms 58, 1898

The Mistake of a Low Fee for Tuition

Stanmore, Sydney, New South Wales, Australia

April 17, 1898

I am not able to sleep. I rise and dress, and after a season of prayer, commence to write, in order, if possible, to relieve my mind of the burden resting upon it.

Our school is now in session. We are glad to report that students are coming in from different places, and a large number of those who attended last term are present. The new building, the boys' dormitory, is full. The building occupied by the ladies is full. Both these buildings are plain, but well made, convenient, and comfortable. In building and finishing up the building that was only enclosed for last term, some expense was involved. Then there came the furnishing of these buildings, to supply the actual necessities of the students.

There are quite a number of students whose expenses other people are bearing. We ask you, brethren and sisters, will you not help us by your donations to lessen the amount of money invested in our school. It is necessary that we have another building. The first term of school was a success. As a large number of students attend, we must be prepared to receive them, and make them comfortable. We know that economy must be practiced, but it must not be that kind of economy that will furnish meager meals to the students. The youth need a wholesome, liberal diet. It may be that some will miss a meat diet, but as yet, we have had no complaints in this line. When instruction has been given in regard to its objectionable influence on the physical, mental, and moral powers, the students are convinced, and we feel very thankful that this is so.

We do not want a dark cloud to gather over us in the form of debt. We do not want our debt to accumulate. In our schools in America, the price of tuition for students has been set too low, and the managers of the schools have been convinced that, even with proper economy, they could not continue these low prices. After one or two terms of school, a careful investigation has revealed to them that the sum set was not sufficient to cover expenses, that the tuition should be increased, thus avoiding a discouraging debt. Far better let all the students share in the expense, than allow the school to bear the

whole weight, for this throws upon the managers of the institution a continual suspicion of miscalculation, want of economy, and wrong planning. These debts are very discouraging to the teachers.

The cost of building in this country is nearly double what it is in America. The living expenses are also higher. The price of the tuition should be used to pay the teachers their salary. Teachers should have some margin above their actual needs, that they may make donations when pledges are called for. It is a great satisfaction to them to have something with which to help in an emergency. Their wages should not be placed at the lowest; therefore the sum for tuition should at least be sufficient to pay the teachers and supply the table with abundant healthful, nourishing food. Debts must not be allowed to accumulate term after term.

During the vacation sufficient funds should come in to prepare for the opening of the school the following term. Through the summer, school should be held several hours each day for the benefit of those students who, because of the expense of traveling, do not desire to leave Cooranbong. All those who have pled for low tuition should, before expressing their decision, weigh matters on all sides, and then, after estimating the cost of table fare, teachers' wages, and the furnishing of rooms, bring in their figures.

Light has been given me that we are not to pattern after any school that has been run in America. There is to be a more durable education gained. It is the knowledge of the Word. And with every arrangement made, economy must be kept in view. The teachers must co-operate in requiring from the students sufficient funds to cover running expenses, or they must themselves agree to do their work for lower wages. The estimate of the school expenses must be considered, and if there is no other way to keep free from debt, all are at liberty to arrange among themselves to donate a certain amount of their wages. It may be best to raise the tuition; then the teachers will have the privilege of using their means to help where they see that help is most needed. When a call is made for means, where it is a pleasure to assist, the teachers should have something of their own earnings to use as they shall see fit.

Those who have the truth in their hearts are always open-hearted, helping where it is necessary. They lead out, and others imitate their example. If there are those who should have the benefits of the school, but who cannot pay full prices for their tuition, let the churches in our conference show their liberality by helping them. This is an important subject and calls for a narrow calculation, but for a thorough investigation. The counsel of the Lord is needed. The school should have a sufficient income to be able to furnish some things to students during the term of school, which it is essential for them to have in their work.

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The school in Avondale is to be conducted upon no selfish plan. It is to be a home rather than a school like other schools. The teachers are to act as fathers and mothers. Let the teachers show an interest in the students one and all, such as fathers and mothers show in their children. The students are not to be educated to think that they are independent atoms, but that each one is a thread which is to unite with other threads in the web composing the fabric.

The students are here for a special training, to become acquainted with all lines of work, that should they go out as missionaries, they could in one sense be morally independent, and able to furnish themselves with conveniences because they have educated ability. Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should learn to act always from principle, and to pursue a course of Christian consistency.

Many find this difficult. It may be because they did not receive this education in their homes. They did not sufficiently realize that they were a part of the family firm. They did not think it was their duty to bring all the help possible into the family, just as did our Saviour. They were not taught the importance of making the life of Christ their life and the character of Christ their character. In many cases the natural inclination of the children has been left to flow at liberty. They have been allowed to neglect the little things which they should do without being told. They have not been taught to bear burdens and to contradict natural inclinations.

It is not a mark of a lady or gentleman to disdain restraint, either in the home or in the school. Bear in mind that if you are children of God, you should be under subjection, whether it is to home or school authority. Christ will give grace in all things. Religion can only bless the life it influences. All who exclude its influence shut out also the blessing that ever follows well-doing. If we exclude the sunshine from our rooms, and then complain of darkness, who is to blame? If you long for joy and gladness, open the door of your heart to the sunbeams of the Sun of Righteousness. Happiness is yours, if you will have it, for happiness is composed of little things, as well as of large.

This school is to be a family school. Tenderness, sympathy, unity, and love are to be cherished. The teachers are to have a care for the health and happiness of the students, and seek to advance them in every essential branch of knowledge. Special care is to be shown for the souls of the students. The students should in no case be allowed to take so many studies that they will be prevented from assembling for prayer and religious exercises. This school is to be a training school, a school where every student will receive special help from his teachers, as a family should receive help in the home. If the number of studies forbids this special education in these lines, have fewer studies, and seek by careful drawing to bring students into the school of Christ, where they may learn of the great Teacher.

The Lord has means for us in the hands of His stewards. We call upon all to consider the advance work that has been done since we came to Australia. We have not done the work, but the Lord has called upon us to be co-laborers with Him, and that is what we desire to be. In this school, if all will act a part in sustaining it, a missionary work will be done, the far-reaching influence of which few can realize. I think we should all consider gratefully what the Lord has done. We have seen a good work done in Melbourne, and if the church members who have been long in the truth will wake up to their God-given responsibilities, and be converted and consecrated anew, God will make them a blessing to those newly come to the faith.

As a result of the work done in Stanmore, there are, I think seventy souls now keeping the commandments of God. A church has been erected and dedicated, and if the churches in Sydney and

the suburbs will do their appointed work, we shall see the name of the Lord magnified. A small church has also been erected in Prospect.

Now we come to Cooranbong. Three buildings have been erected for school purposes, and a chapel has been built and dedicated to God. The land has been cleared and cultivated and an orchard planted, which is now bearing fruit. I now ask our people to think of these advancements. I ask you, in the name of the Lord, to take these things into consideration, and tell us that you will stand with us, side by side, and shoulder to shoulder. We want straightforward, staunch men.

The Bible is our great Counsellor. We are educating students in the Scriptures. Every day we are seeking the Lord for wisdom. Debts must not be allowed to accumulate. We must have help with which to carry on our school. It will be so much easier to make donations now, to lessen the principal, thus lessening the interest to be paid. A great work is to be done to give these precious souls, God's heritage, a true education, that they may reach the higher grade and be members of the heavenly family in the Paradise of God, sons and daughters of the King. We are making the Word of God our study. We cannot depend upon lesson books that breathe the breath of infidelity. Oh, how much we have lost by making the Word of the living God secondary! Human inventions, the writings of human authors, whose sentiments are opposed to God, are as tares sown among wheat.

The present term of school will, we sincerely hope, be in advance of the first term, as far as higher education is concerned. The Bible studies will be most intensely interesting. Students are to be taught to understand that Book which should ever be presented as the Book to study. The assertion that there are dark, mysterious, and incomprehensible things in the Word, things hard to be understood, perplexing and uncertain, is a false one. Please read the first, second, and third chapters of Ephesians.

"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. ... As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him, which is the head of all principalities and powers." [Colossians 2:1-3, 6-10.]

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.]

God will not hold men responsible for that which they cannot understand. The Scriptures were given to all men for the purpose of making them wise unto salvation. There is nothing left in obscurity, or hard to be understood. The lessons we are to learn involve the happiness, the holiness, the usefulness of man, that he may be complete in Christ Jesus. The mystery referred to by the great apostle as hard to be understood is the existence of God. "Who by searching can find out God?" [Job 11:7.]

Much of that which is revealed is dark to human minds, because the jewels of truth are not searched for as for hidden treasure. The truth lies hidden beneath the rubbish of human systems, human wisdom and philosophy. Infinite, eternal truth, the revelation of God, is explained in the light of human conjectures. God's Word, they assert, is modified, remodeled to suit the changing times, to suit their own mind and ideas. They have been educated from wrong books, and have left a plain "Thus saith the Lord," which involves eternal interests, to adjust itself. Spiritual things can only be discerned by the Holy Spirit's power.

We have a deep and earnest desire to see all the members of the churches transformed, physically, mentally, and morally. They see men, society, and the world all in disorder, thinking only of remodeling the fabric. Greater skill, later methods, better facilities, they think will set all things in proper order. Apparently they receive and believe the living oracles, but they only give the Word of God an inferior position in the great framework of so-called philosophy. It is a secondary consideration with them. That which could stand first is made subordinate to human inventions.

The Lord has signified that a reform must be made by those who have placed man's human wisdom in the place of the living oracles. Human wisdom is foolishness, for it misses the whole of God's providence, which looks into eternity. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1 Corinthians 1:21.] The Word must be searched, yea, eaten, in order to purify and prepare men to become members of the royal family, children of the heavenly King. From the first, the schools that are conducted by Seventh-day Adventist should take the Word of God as their Lesson Book, and in doing this, teachers and students will find the higher education. In opening the Word of God and searching [its] pages, they will find the hidden treasure.

Ms 59, 1898

Notes of the Work

May 10, 1898

We are pleased to see the large number of students who have come to our school. Some have had to be assisted to obtain this privilege, but when we see young men and young women so earnest, we cannot turn from them, and say, Wait until you obtain means. In order to prepare a place for these students, and to fit up their rooms with the plainest furniture, part of the tuition money for this term had to be used. Otherwise the students could not have been accommodated. We cannot do here as we have been in the habit of doing in America—visit the churches and appeal to them to assist us. This is a mission field. The people do not know us, and we cannot solicit help from those who regard Seventh-day Adventists as a deluded people who age setting forth strange doctrines. Those acquainted with us in America have granted us favors, and by liberal donations have given evidence of their confidence in us. But we are now on missionary ground, and we can only push the work we would advance by soliciting means from those who are willing to help us.

Since locating on these grounds, which were purchased for the erection of school buildings, we have made decided advancement. Three commodious wooden buildings have been erected for school purposes, and, what is more appreciated than any other improvement, a plain, neat, house of worship has been built. We knew that this must be built, and our friends in Africa helped us when it seemed impossible for us to accomplish what we wished so much to do. The Lord bless them for their sympathy and liberality, is our prayer. Our friends in America have also helped in our various enterprises, and the Lord will bless them for so doing.

Since the camp meeting held at Stanmore last November, a meetinghouse so constructed that it will hold six hundred people has been erected in that suburb. As a fruit of the work done in that place, seventy-five souls have taken their position to obey the commandments of God. A few weeks after the camp meeting, some of these interested ones introduced the subject of a meetinghouse, and stated what they would give toward it. Afterward, when we had decided that we must build, several of these doubled their donation.

In the providence of God, land was secured in a beautiful locality, and the workmen began to prepare the material for the building. Again, for this enterprise, the help of our American brethren was solicited, and they gave of their means, even when a financial pressure was crippling their resources. We thank every liberal soul who came to our assistance in the time of our great necessity.

During the erection of this building, we were favored by God, for not for one day were the workmen hindered by rain. April 24 and 25 the dedicatory services were held. The auditorium was full, and the heavenly Guest was present. His blessing rested on the worshipers. We thank the Lord for the precious privilege of presenting to Him a house in which His people can assemble to worship Him in spirit and truth and in the beauty of holiness. This house will stand as a living testimony, a memorial of the Sabbath given at creation. After the Lord had spent six days in creating the world, He rested on the seventh [and] was refreshed. Then He blessed the day on which He had rested; and while the morning stars sang together, and all the sons of God shouted for joy, He gave it to man as a rest day, to be kept holy throughout all time.

The hearts of all who had carried the burden of this work were filled with thanksgiving and joy. The tent had been used for a tabernacle for nearly six months. Several times, on account of the weather, they had been unable to hold services in it; and for nearly a week now, we have had both rain and wind every day. When the last meeting was held in the tent, many expressed regret at leaving a place where the blessing of God had often rested so signally upon them. But had they been compelled to leave the tent standing for two more Sabbaths, it would have been of no more service to them.

I feel grateful to my heavenly Father that we have in Stanmore a neat, comfortable chapel, that the people could leave the tent, so long used as a tabernacle, where many souls had heard the truth for the first time, and where they had felt the bright beams of the Sun of Righteousness shining into the chambers of the mind and into the soul temple.

The building of this meetinghouse has drawn largely upon many, and some of the means invested has had to be withdrawn from the school. But we knew that the Lord was in the work of building the

Stanmore meetinghouse. We must now turn our attention to the school at Avondale. There are in this school precious souls who are trying to obtain a knowledge of the science of true education. An increase of holy wisdom is a very important matter. The fear of the Lord is the beginning of wisdom. This knowledge is as enduring as the eternal ages. God would have His servants increase in the knowledge of His Word, that they may impart to others the truth that shines from that Word into their hearts.

The prayer that Christ offered to His Father just before His crucifixion was an educating prayer, for the benefit of His disciples. “Father, the hour is come,” He prayed, “glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that thy might know thee the only true God, and Jesus Christ whom thou hast sent.” [John 17:1-3.]

Prayer is needed in the home life, in the church life, in the missionary life. The efficiency of earnest prayer is but feebly understood. Were the church faithful in prayer, she would not be found remiss in so many things, for faithfulness in calling upon God will bring rich returns. When the church awakes to the sense of her holy calling, many more fervent and effective prayers will ascend to heaven for the Holy Spirit to point out the work and duty of God’s people regarding the salvation of souls. We have a standing promise that God will draw near to every seeking soul.

The church needs to be begotten again unto a lively hope “by the resurrection of Jesus from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.” [1 Peter 1:3, 4.] When the church awakes to a sense of what must be done in our world, the members will have travail of soul for those who know not God and who in their spiritual ignorance cannot understand the truth for this time. Self-denial, self-sacrifice is to be woven into all our experience. We are to pray and watch unto prayer, that there may be no inconsistency in our lives. We must not fail to show others that we understand that watching unto prayer means living our prayers before God, that He may answer them.

The church will not retrograde while the members seek help from the throne of grace, that they may not fail to co-operate in the great work of saving the souls that are on the brink of ruin. The members of a church that is an active, working church will have a realization that they are wearing Christ’s yoke, and drawing with Him.

The heavenly universe is waiting for consecrated channels through which God can communicate with His people, and through them with the world. God will work through a consecrated, self-denying church; and He will reveal His Spirit in a visible and glorious manner, especially in this time, when Satan is working in a masterly manner to deceive the souls of both ministers and people. If God’s ministers will co-operate with Him, He will be with them in a remarkable manner, even as He was with His disciples of old.

Will not the church awake to her responsibility? God is waiting to impart the spirit of the greatest Missionary the world has ever known to those who will work with self-denying, self-sacrificing consecration. When God’s people receive this Spirit, power will go forth from them. They will not speak smooth, flattering words; they will not fill the minds of their hearers with vanity.

What is the character of the work of the Holy Spirit? “Nevertheless, I tell you the truth,” Christ declared. “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. ... When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he shall show you things to come.” [John 16:7-11, 13.]

The Lord gives His faithful workers a message of reproof for sin, as well as of encouragement for all who forsake their sins and are converted. We each have a work to do for the Master. Individually we must awake and face our responsibilities. In accordance with the privileges we have received through the grace of Christ, we must give to others.

Defects exist in the church, and we need clear discernment, not only to see, but to take up the unwelcome task of pointing out these defects. This is an important phase of missionary work. We are to watch for souls as they that must give an account. The instruction given to Timothy by his father in the gospel was, “Continue thou in all things which thou hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:14-17.]

Then comes the solemn charge: “I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.” [2 Timothy 4:1-4.]

The missionary is remiss in his work as a faithful shepherd who has no message to bear to the church, who is not instant in season and out of season, to reprove, rebuke, exhort, with all longsuffering and doctrine. We are under the most solemn obligation to do our duty to all, be it pleasant or unpleasant, even though we are misunderstood and our words are misinterpreted by those who know neither themselves nor the spirit which has moved upon the servants of God to do the disagreeable work of plainly pointing out the mistakes and errors of those who are so blindfolded by the enemy that they cannot discern their own defects of character.

“The servant of God must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” [2 Timothy 2:24-26.] When reproved, souls may recover themselves if they will, but if they refuse to acknowledge their errors, and in self-sufficiency act as though they were insulted, the Holy Spirit cannot work with them, or improve their defective characters. If they turn away

offended from the truth to fables, and cherish a feeling of revenge against the one who told them of their defects, the Lord cannot convince them of their danger, and they are left with the desire to do all the injury possible to the one who has had the moral courage to tell them of their wrong course of action in order to save them from ruin.

Ms 60, 1898

How the Echo Office Should be Regarded

May 12, 1898

Some in the Echo office have wrestled against many temptations. They have striven to cleave to the Lord, and to resist human enchantment. But one who was their fellow laborer united with the powers of darkness, and his feet have become entangled in the net. He decided to withdraw from the institution where he had been rising continually in favor with God and man, and [he] united with the archers of speculation. He decided to draw his bow at a venture, hoping to realize the desirable presentations made to him by the enemy. Had he taken time to pray, and to investigate the possibilities of hurting the Lord's institution by thus burying his talents in the earth, had he been educated, as all should be educated, to understand and respect above every other enterprise in our world the agencies of heaven's appointment, he would not have made this move.

The Echo office is the only institution of its kind in this part of the world that can represent the special work of building up the old waste places. God says, "And they that 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, and 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.]

My Guide turned to Brethren Miller and Woods, and asked them, Has this business transaction increased your interest in the institution appointed by God to do a special work by giving to the world the last message of mercy, and keeping the memorial of the true and living God uplifted, proclaiming the binding claims of the law of God, and publishing to a fallen world that in six days the Lord created the heavens and the earth, and all things that are therein, and rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, "because that in it he had rested from all his work"? [Genesis 2:3.]

The Sabbath of creation is to stand as a witness and a constant reminder of God, to attract notice and to call out inquiries which bring answers that will arouse investigation. The light is to be reflected from God's institution in North Fitzroy, as the light from a lighthouse warns of breakers on the rocky coast. The periodicals issued from its press are to go forth as witnesses of truth to awaken in souls a hungering and thirsting after righteousness, a lively solicitude for the things that will never pass away.

Over this institution the Lord has a watchcare day and night. In its behalf He has given warnings and instruction to all the workers to keep in vital connection with the great Masterworker, seeking to use every entrusted talent in an effort to become perfect in every line of the work through the imparted wisdom of Christ. In this institution God requires consecrated service. In the matter that is issued from the press, and in the deportment of the workers, is to be given a practical exhibition of the purity, power, and sacred elevation of the truth. This will be of more value to the world than sermons or creeds.

The world is watching, ready to criticize with keenness and severity your words, deportment, and business transactions. [There is] [not] one who is worthy to act a part in connection with the work of God but [who] is being watched, and weighed by the scales of human discernment. Impressions, favorable or unfavorable to Bible religion, are constantly being made on the minds of all with whom you have to do.

God requires all who are in His service to practice His Word, to eat His words, as well as to instruct others in this line. Those who are in partnership with Christ are to make every possible effort to preserve the work in a healthful condition. They are to do the work that is to be done as faithfully as it is possible for them to do it. By the exercise of industry, frugality, and economy, they will improve and rise. The influence of God's law, which is the representation of His character, is to pervade the life and aims of every worker. No room, not so much as a corner, is to be left in the heart for avarice, overreaching, underhand work, or any species of dishonesty. By the grace of God, every provision has been made for us to reveal to the workings with whom we conduct business transactions that we act upon better plans than those upon which the world acts.

Those who have been converted from their defective traits of character will give daily evidence that they are under another Leader, that they receive their orders from another General, that they are not seeking to find out how they may honor themselves, nor how they may lay their plans so as to use for their own personal interest the advantages and knowledge they have gained. They realize that divine Providence placed them where they could qualify themselves to gain an experience which would enable them, as the Lord's instrumentalities, to serve His cause by doing superior work. Every believer will be tested in regard to whether he is working for the advancement of the institutions the Lord has established as His instruments, or whether he has cherished a selfish desire to use the advantages he has gained at the expense of the institutions God has established, to serve his own personal interests.

All who are connected with any branch of the Echo office should be as true as steel to principle. They should place themselves under the supervision of God. They should move in harmony with their brethren, and should be educated in lines where they need an altogether different experience. They should learn how Christian enterprises are to be conducted. All who serve under Christ's banner are to be faithful soldiers. At infinite cost God gave His only begotten Son, that human beings might be connected with their fellow beings who have defects in character, who have like infirmities and tendencies and prejudices, that in living the law there should be harmony in opinion and sentiment among all who love God.

Christ took human nature, and in His own life worked out the problem, showing how humanity, with all its objectionable features, may link up with humanity. It is by heeding the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke (of restraint and obedience) 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.]

Those who are seeking for truth and righteousness are not to cultivate their natural and hereditary tendencies to wrong. They are to look to Jesus, asking, How would Christ act under similar circumstances? By seeking wisdom from God, they will know the will of God, and they will commit the thoughts of their minds and the keeping of their souls to Him who can lead them in safe paths. Longsuffering, patience, meekness, and forbearance must be shown in the education process, which will enable all who receive Christ to do a special work for the Master.

“Learn of me,” said the great Teacher, “for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Verse 29.] You need not wait till you get to heaven for rest. You may have it in your present service. If you are in truth laborers together with God, you will be actuated by a desire to help each other in the work of God, that all may work in Christ’s lines. All strife for supremacy will be uprooted. Passion and bitterness, self-seeking and selfish imaginings will not appear. Secret, underhand working will find no place.

All are provided with spiritual efficiency to overcome every attribute that is unlike Christ. Our spiritual weapons are the words Christ used in His warfare against Satan, “It is written.” These weapons are furnished from the armory of heaven, and are mighty to the pulling down of the strongholds of sin. Is it not time for our brethren, who have taken false steps, to retrace them and begin anew this indispensable work? The converting power of God is needed. The truth as it is in Jesus must be spoken and acted. The comfort and usefulness of each one depends on union and fellowship with Jesus Christ. When we are united with Christ, the unity, love, kindness, and Christian courtesy which He appointed, and of which He gave us an example in His own life, will be seen. This is the efficiency of all work done by the Master. Self must be controlled by the Holy Spirit, else the work will prove to be as nothingness.

Unity and love are to be cherished, and they will be if the workers are branches of the parent stock. Christ said, “I am the vine, ye are the branches.” [John 15:5.] Then in the name of Jesus, show your union. The church in North Fitzroy needs this element. The members need a transformation of character, before their influence can harmonize with the work of Christ. By their unity, by revealing the character that was in Christ, they must show that they have received Christ and believe in Him. The unity Christ demands of his church insures the harmonious action of its members. Mutual love and confidence constitute moral forces which show the power of the Gospel.

The prayer Christ offered just before His crucifixion is an educating prayer. “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus

Christ whom thou hast sent." "I have glorified thee on the earth, I have finished the work which thou gavest me to do." [John 17:1-4.]

This is the very work that God has given every believer. In spirit, in conversation, in all their actions, His people are to manifest Christ to the world. Then this standard is uplifted, and placed where Christ has established it, we shall all know what is the excellency of Christ, by seeing the unity that should exist.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes 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 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." [Verses 15-23.]

Oh, what possibilities there are before the people of God! But who among those who are brought into church capacity practice Christ's words? How can the Lord favor and bless church members who care not, and do not strive, for unity? This great neglect is seen because the Spirit of God is not cherished in the heart. If it were, unity would be seen in the church. God calls for church members to obtain the oil of grace, that their lamps may be trimmed and burning in the sight of the world. There is a knowledge not yet obtained by those who have united with the church. There is little real heart-conversion. Church members assemble together and talk of the defects of others. This is Satan's work, and it is performed with altogether too much diligence by those who ought to be glorifying God.

In the Echo publishing house, the Lord has established His instrumentality among you. The influence of this institution is to be altogether higher, broader, and more elevated than it now is. There must be among its workers no strife for supremacy. Those who are intelligent, faithful, and useful will never want for a position. Such workmen reveal that God is working with them. Let none fall into the grievous error of thinking that it is position that makes the man. Thus they show that they do not understand themselves. It is merit and faithfulness in any and every place that gives Christ to a man. Such men the Lord works with and uses because they seek His wisdom. He places them where He can work with him as faithful, tried servants. By faithful continuance in well doing, they find positions where they can benefit and bless God's institutions, that they may give character to the work done in it and through it. "Them that honor me, I will honor," God declares. [1 Samuel 2:30.]

There is nothing so offensive to God as self-sufficiency and self-exaltation. God cannot work through any who manifest these attributes. They are insensible to the working of His Spirit. Those who yield to a selfish desire to distinguish themselves will be distinguished in a manner that will humble them. They may have intellect, but unless it is sanctified and controlled by the Holy Spirit, it will prove a heavy snare. The fear of the Lord is the beginning of wisdom. Those who have the fear of the Lord in their hearts will not reveal self-sufficiency, but will manifest a humble demeanor, a firm trust in God. All who keep close

to Jesus, studying the virtues of His character, will practice His lessons. They will bring Him into all that they do. They will show that they seek the Lord in prayer, and that they have taken Christ's yoke, to bear it gracefully.

The education of Christian young men is to be more fully entered into in our institutions. Christian principles are to be maintained. Good is to be ever kept before them, that they may see that there is something more worthy of earnest effort than pecuniary gain. It is the privilege of all to labor in the vineyard of the Lord just where they are. They need not feel that they must go into foreign regions in order to find fields of usefulness. They can do missionary work right at home. But they may need greater culture, more intelligence and refinement, and an all-sided spiritual experience, so that they may not only educate themselves, but be examples to others. God calls for cultivated talents. All need to put their will and their talents on the Lord's side, standing shoulder and shoulder with the workers who have piety and good sense. Thus they may be ever learning, as were Daniel and his fellows. They will acquire a power to do good a steadfastness to principle that cannot be bought or sold by any flattering presentations.

There is offered to the Lord's workers equal and honorable partnership in the sacred work of doing God service. This they may have by seeking to exert an influence worthy of imitation.

The Australian field is a large portion of the Lord's vineyard. From every direction comes the Macedonian cry for help, when there is no money in the treasury to send laborers into the field. But there is a work that all young men and young women may do. They may seek to acquire an unwavering trust in God and His Word, which will keep them loyal and true in the positions God has assigned to them. It is the Lord's business in which they are engaged, and in the love and fear of God, they are to be loyal to His service. The Lord endows every single-hearted follower of Christ with advanced knowledge and heavenly wisdom.

Self-denial and self-sacrifice is the portion of those who unite in partnership with the self-denying, self-sacrificing Redeemer. This discipline is the most valuable experience that can be obtained in this present world. In His humanity Christ, the world's Redeemer, has given to all a pattern of perfect humanity. We must work in the same line. Our Saviour was made perfect through suffering and manifold trials, and He declares, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

In the midst of peril, loss and agony the truth is to be placed in contrast with error. By this every soul will be tested. "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.] Trials are permitted to come, that we may be cleansed from selfishness and pride, purified and made white. Thus God's work is to be carried on in these last days. Everything is to be shaken that can be shaken by every temptation that Satan can invent, that those things which cannot be shaken may remain.

"Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Titus 2:6-8.] Young men

are to be educated. God calls for their fresh ability. They are to be taught to be co-workers with Jesus, sharing His life of self-denial and self-sacrifice, voicing the words of the Master, “I sanctify myself, that they also may be sanctified through the truth.” [John 17:19.] God chooses them, if they will yield to Him, that He may connect them with the great Teacher. He designs to make them the chief of His staff, instruments for the accomplishments of His purposes,His designs, for the salvation of souls.

Let each look his calling fairly in the face, and decide to devote his time and strength and influence to the work which lies nearest to God, well aware of the conditions under which he serves the crucified Redeemer. “These things command and teach,” writes Paul. “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things: give thyself wholly to them: that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee.” [1 Timothy 4:11-16.]

God calls for young men and young women to learn in His school to use the gift that is in them, to put on the armor of righteousness, making no provision for the flesh. Our work is not to use our power in selfish projects. We are in the very last period of this earth’s history. If the cause and work of God can be better advanced by your individual toil, talent, or wealth, who will draw back, refusing to give to the Lord that which He requires to sustain His work in our world? I know not that I have made this subject sufficiently plain. True religion places every human agent under obligation to do his best. “Ye are not your own.” You are not to feel at liberty to do what you please. “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.] Each individual in our world is under obligation to God which cannot be measured. Let us bear this in mind and act in accordance with it, else we shall certainly lose eternal life. “Ye are not your own.”

Bible religion covers much more ground than a mere profession of godliness. It means that you must search diligently how you may use your entire being to the best account. Thus before men and angels you may show your loyalty to Jesus. In your life, in your methods and plans, you are to study how you can best advance His work and glorify His name in our world, crowning with honor, with the greatest love and devotion, the Father who so loved the world that He gave His only begotten Son that whosoever believed in Him, should not perish, but have everlasting life. He is too high, too holy, to be repaid for any of His mercies, which are continual and widespread.

All who have sanctified discernment will cherish the undying love that Jesus Christ has expressed for the fallen race. They will have a burning desire to do more, a great deal more in every line, not for self, but as witnesses for God. They will use all their now unwasted impulses to gain advantages for the cause of God, for the advancement of His work. By well-directed efforts they gain strength, for exercise means strength and development. They remember the words of Christ that those who love father or mother, or brother or sister, or home or land, more than the One who gave His own life that they should not perish, cannot be His disciples. They are not careful to specify conditions.

Wherever God's Spirit or His providence indicate that they can best serve Him, they stand ready there to go. They do not map out a plan to serve themselves, neither do they call anything their own that passes into their hands. If they have learning, position, or influence, they regard it as only lent to them to be used aright, not misdirected or abused by being laid at the feet of Satan. They regard themselves as stewards of the manifold grace of God, and servants to the church, to do for Christ's sake any duty that presents itself.

Said my Guide, When the members of the church discern what constitutes them Christians, there will be no strife for supremacy. A far more humble opinion of self will be cherished. Their only hope is to become as teachable as a little child.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself, as this little child, the same is greatest in the kingdom of heaven." [Matthew 18:1-4.]

Their question was answered. Will all who read this message remember that it is a lesson for them from the lips of Christ? Christian motive is the only one that can be trusted for genuine purity, the only one that can be relied upon for strength and efficiency. The love of Christ constraineth us, imparting an energy that is more than human. This develops qualifications in those who cherish it that give evidence that they are partakers of the divine nature. They are wearing the yoke of Christ.

"And whoso shall receive one such little child in my name receiveth me," Christ continued. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come, but woe to that man by whom the offense cometh." [Verses 5-7.]

A great responsibility is here placed upon church members, which they must fulfill if they would not be found standing under the wrath of God for inattention to the souls of those who are young in the faith, for speaking words that have sown seeds of doubt and unbelief under the instigation of Satan. All who are sons and daughters of God must guard their influence, lest by words or action they shall mislead those who have a limited experience. Not all whose names are registered on the church books have put on Christ. There are church members who know not what it means to walk with God. The course of action shows the quality of the sentiments of the heart and the motives which prompt to action. It is a fearful thing to mislead one soul by misstatements and false representations, throwing that soul into the power of Satan's temptations.

Oh, that there was a more earnest belief in the Word of God. God must become to us wisdom and righteousness and sanctification and redemption. When church members practice the truth, they will have far less self-assurance and far more dependence upon God. They will be messengers of mercy, ministers of His grace, communication to others the love that Christ has communicated to them. Self will be hid with Christ in God. They will realize their position as partners with Jesus. Their hearts will throb in

unison with Christ's heart of sympathy and love. Their ambition will not be of a selfish order. Their highest aim will be to be closely related to Christ, to work with Christ. We must wear the armor of Christ, and go on a warfare at His charges, fighting under His banner. By precept and example, we must show loyalty to the Lord's special instrumentalities for extending the truth and making known His righteousness in the earth.

The young men connected with the Echo office are to be continually improving, that they may be thoroughly imbued with the perfect principles that Christ taught to His disciples. They are to be as teachable as little children. To every man God has given his work. As we do the work the Lord has appointed, heavenly intelligences co-operate with human endeavor. This is the only way to obtain the highest happiness and peace, and the most perfect development of the intellectual, moral, and spiritual powers.

Through watchfulness and prayer you may gain an experience that will teach you that your defense and your exceeding great reward must be sought and found in Him. You will gain daily victories over self. You need the grace of Christ much more than you now imagine. The Lord will give you grace sufficient for every occasion if you trust entirely in Him. This is the only condition to success in the Christian life. Thus we secure the co-operation of divine agencies, which combine with our physical, mental, and spiritual forces.

All who name the name of Christ are to show that they are under the control of Christ. God calls upon you in the church at North Fitzroy to make an entire dedication of yourself to Christ. You are cautioned to make no reservation. If you desire pardon and peace and the grace of Christ, you must make an unconditional surrender. Submit to Christ's terms. Consent to all His regulations and plans, saying, "I will follow thee, my Saviour, whereso'er my lot shall be; where thou goest, I will follow; by thy grace I'll follow thee." It is not for those who claim to be Christians to retain as many indulgences and make as many sacrifices as will harmonize with their ideas, tastes, and plans. "We beseech you, brethren," Paul writes, "to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves. Now we exhort you, brethren, warn them which are unruly, comfort the feeble minded, support the weak, be patient toward all men." [1 Thessalonians 5:12-14.]

My Guide urged the necessity of consideration in every movement. Selfish planning and devising is common with those who have never made a full consecration of heart, life, and soul, to God. They move in paths in which Christ does not lead them. But they find unexpected difficulties in the way of their success. Their first step was not ordered by the Lord, and their succeeding steps took them further away from Him. Their highest obligations to God, and their moral duties, became less and less realized by them. They do not cherish Bible principles in their new arrangements. They fail to manifest Christian principles. They do not seek earnestly to make God their strength. They turn the eyes of their understanding away from the defects of their own religious experience, to follow the cherished inclinations of an unsanctified heart.

They do not see the necessity of putting on the Lord Jesus Christ daily, and the armor of His righteousness is thrown off in the day of temptation, test, and trial. They put off Christ in spirit, opening the door or the heart to the enemy. Just when they most need Christ to guide them in safe paths, they open the heart and mind to the poisoned arrows of the enemy. They separate themselves from the great source of light. Shamefully they slight and grieve their Guide, their Counsellor, their Redeemer, who gave His life for them. They enter upon a new life, in which God does not lead them.

My brethren, it was at the sacrifice of Christian obligations that you became disloyal to God. By your actions you have built up a barrier between you and the unity which Christ has enjoined. Continually you will be exposed to new temptations, for virtually you have said, I want not Thy way, O Lord, but my own way. You have taken steps without Christ as your Leader.

I feel urged by the Spirit of God to say to you, For your souls' sake, make no mistake here. You are losing your moral bearing, irrespective of consequences. You have not moved in the counsel of God by thus withdrawing from the Lord's work, in which your whole mind should be engrossed. Have you been true to your convictions?

My brethren, look over the steps you have taken in disconnecting from the work of God's appointment to link up in new, untried partnership with one who was willing to see you cut loose from the work of God and bind up with himself. Could you, in the right attitude, review the connection you have thus made, could you distinguish high and holy purposes, under the clear manifestation of the Spirit of God which you had before you entered into this partnership, you would see where you have gone wrong. Are you not convicted? You are sinning against your own soul. As others of your brethren have felt that you have not moved in the counsel of God, and have expressed their regret at the step you have taken, their words have seemed to you as idle tales to prevent you from realizing great good; and alienation, discord, strife, have come as the sure result. There have been divisions of feeling, heartburnings. Who is responsible for this? The ones who sowed the seed.

"See that ye make no provision for the flesh, to fulfill the lust thereof." [Romans 13:14.] This is a most solemn injunction, but it has not been heeded. We are now in a religious crisis. The church is now bearing a test and trial which it needs not have had. All the ambitious, determined planning, if put forth to build up and strengthen the cause of God, would have made everything very different. You would not have made the blunders that you have. But your plans were devised without God's aid. Do you realize that by this move you are deciding the destiny of souls for eternity? An error made now in this line means much. The Echo office has borne with the ignorance and inefficiency of its workers, and if these workers yield to flattering presentations, and decide to leave the office, after they have gained experience there, it will sustain serious injury. It will be obliged to depend upon untried ability, and all because of selfish ambition to stand as first.

To whom are you indebted for all that you have acquired, for the qualifications that [make you] think yourself capable of standing as first? Why should you think that the intellect and talent that has been given you [is] too valuable to be used in the work of God? In your separation from the office, you carry with you those whom you know have learned their trade there; and who have been educated to act

their respective parts in the institution which, in harmony with the co-operation of the Holy Spirit, has made them what they are. Each of these workers should have stood loyal. They have nothing to justify their course of action. Had they stood in their own conscientious conviction of right and wrong, had they chosen bravely, fearing no labor, crosses, or suffering endured for Christ's sake, had they put their whole soul into the work, they would have followed the Lord's way, and not human devising.

How much better than any crowns of honor or preferment are the sacrifices which true loyalty to Christ presents as conditions to eternal life. God has claims upon every one of us, for we are His by creation and His by redemption. Has the Lord, then, no right to interfere with our plans? Are our mental, moral, and physical powers too precious to be subjected to His control, to be used in His work? Do men acquire their qualifications, that they may hold them as their own, independent of God, to be kept from contact with His work? Can any one who claims to be a child of God be better qualified to choose his own way than God is to guide him?

The lesson essential for all to learn [is] to dedicate themselves to God so fully, so decidedly, that if stern, earnest conditions are exacted by God in their Christian life, if they see that great results can be attained by self-denial, self-sacrifice, they will not refuse. If the work of God can be promoted through any toil, or the taxation of any talent, shall the Lord not have His own? Shall not human agents say, All that I am is Thine, to do Thy will? A sense of heaven-inspired gratitude should arouse in the heart a determination to make earnest, self-sacrificing efforts. Those who have been favored by God should strive earnestly to show their loyalty and crown with honor the One who has done so much for them. It is not possible to give the Saviour service that is too devoted. Repaid He never can be.

I tell you in the name of Jesus of Nazareth that all such movements as the one lately made in the Echo office, whether made in this country, or in Africa, or in any country where the truth has been proclaimed will never receive God's endorsement. We cannot, any of us, make our own terms and conditions. That is in the hands of One wiser than any mortal can be. No one is exempted from severe toils and trials. We must be humble minded, willing and ready to work for the Lord in any place, willing to suffer for the truth's sake.

We are not to wait for pledges of convenience, of high repute, or the first place. We are not to require the assurance that we shall have a smooth sea, favorable surroundings and a pleasant outcome, with no disappointments. The work of God is to be carried on by self-denial and self-sacrifice. The cross lies directly in the Christian's pathway. He cannot step over it or walk round it. He must lift the cross and follow Jesus. He who insists on conditions that never can be, and never will be realized, that God can never grant, will be left to choose a leader other than Christ.

Those most closely connected with vital interests in the cause and work of God will not study self or seek good positions, high places, ease, [or] honor. They will begin aright, knowing that they must have not theory alone, but heart work. They will pray, Create in me a clean heart, O God. The Lord answers all such prayers, saying, A new heart will I give you. [Psalm 51:10; Ezekiel 36:26.]

This is the work to be done, in our churches and in our institutions, wherever they are located. The workers must begin at the beginning. The heart must be cleansed from all impurity. Had this been done,

the Lord's instrumentalities would now be standing forth as lights in the world. The believers, whether superiors, inferiors, or equals, would show unity in diversity, seeking in their several positions to do their best as fruit-bearing branches of the True Vine. Their highest aspiration would be for the friendship of God. They would strive with earnestness to keep their heart with all diligence, realizing that out of it are the issues of life. They would draw nigh to God in silent communion, praising Him, pleading for a clear sense of divine things, that they might have in their hearts the warmth of the love of God. Then they could minister. They would have such a close connection with God, such a sense of His goodness and love, that they would make melody to Him, instead of complaining and rebelling. "I" would become lost in Christ.

With this consecrated lowliness comes an increased faith and holy trust in Jesus, for the faith takes hold upon Him as a living reality. Those thus consecrated will pray that He will impress His precious promises upon mind and character, that they may perfect holiness in the fear of God. Among such people there will be no betrayal of sacred trusts in order to serve selfish interests.

The Lord grant, before it is forever too late, that the eyes and hearts of unconverted professing Christians may be opened. God has given to every man his work. It is the duty of every intelligent being to carefully study his opportunities and privileges. He should express his gratitude to God for every advantage, encouraging the spirit of prayer, self-denial, and self-sacrifice. Each one is to educate himself to be a minister under Christ's direction. But every man is not called upon to speak in public. All are to ask Christ, What wilt thou have me to do? Every Christian is bound to devote himself, soul, body, and spirit, actively and unreservedly, to the work and cause of God.

We belong to God. Jesus gave His life as a ransom for us, and all who live are under obligation to live not unto themselves, but unto Him who died for them. God has a work for every one of His followers to do. The Lord's institutions are sacred, and all who connect with them have a broad sphere of usefulness if they act conscientiously in the fear and love of God. But self-love, self-sufficiency spoils the usefulness of any man, whatever his position or calling may be. There is need today in every line of our work, for thorough and careful self-examination, that we may see whether our spirit and the motives that prompt us to action are in strict accordance with the life and teaching of Christ, whether they will bear the test of the judgment.

We are required by God to do our best in His work, as His sanctified instrumentalities for building up His kingdom. We are not to weaken and tear it down in order to build up selfish interests. This the inhabitants of the old world did, and this is being done by all who are not consecrated to God. God would have all place themselves under His discipline, using their entrusted ability to honor and glorify His name, under Christ's own plan, which He has been pleased to order. "Other foundation can no man lay but that which is laid." [1 Corinthians 3:11.] The Lord has given to every man his work, and it is no light matter for any man to step out of his place to serve his own purposes, refusing to work in the Lord's ordained lines.

Those who take their eyes from self to behold Jesus, the perfect Pattern, in order to ascertain the divine will concerning themselves, will be led to strive for the same perfection of character that they behold.

This perfection can only be attained by looking steadfastly unto Jesus, by sincere self-examination, cutting away from the life practice everything that is unlike Jesus. There must be a diligent perusal of the Word. Men and women must eat the flesh and drink the blood of the Son of God. This is life eternal.

I was referred by my Guide to John 6:63, 64, 65. “The words that I speak unto you,” Christ declared, “they are spirit and they are life.” [Verse 63.] The true children of God will not manufacture plans that are directly contrary to the principles Christ has enjoined upon all. “This do,” He said, “and ye shall live.” What was this matter of such great importance? “A certain lawyer stood up, and tempted him, saying, Master, What shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” [Luke 10:25-28.]

Those who are doers of the Word, and those only, are building their house (character) upon solid rock. The salvation of perishing souls is our work, and this work honors God supremely. Are we individually willing for Christ’s sake to endure toil, privation, reproach, and if need be, persecution? Christ of the heavenly King have no eyes for the defects of others, nor words to speak to demerit others. They have no time for selfish gratification, no time to act from selfish motives that lead to unholy ends.

Time, with its burden of record, is passing into eternity. “I saw the dead small and great stand before God,” John writes; “and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.” [Revelation 20:12-15.]

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power to the Lord our God.” “And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia, for the Lord God Omnipotent reigneth.” [Revelation 19:1, 5, 6.]

Let there be a close searching of the Word of God, not merely a reading or going through the form of teaching. Only those who study this Word eat the flesh and drink the blood of the Son of God. The Christian experience of such is composed of the attributes of Christ. They are doers of His Word. They can say as did the apostle Paul, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” [Galatians 2:20.] The Word of God must be our spiritual food. We must eat and digest the Word. We must live and practice it. Man can erect no new standard of righteousness by which he may be safely guided. There is one standard, and one only—the holy law of God.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the

judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, 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: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God.” [Romans 2:1-11.]

Ms 61, 1898

True Greatness

May 8, 1898

The work of Christ in our world as a physician was given us for an example. He says to all, “Follow me.” Men may aspire to renown. They may desire to possess a great name. With some the possession of houses and lands and plenty of money, that which will make them great according to the measure of the world, is the height of their ambition. They desire to reach the place where they can look down with a sense of superiority upon those who are poor. All such are building on the sand, and their house will fall suddenly. Superiority of position is not true greatness. That which does not increase the value of the soul, is of no real value in itself. That which alone is worth obtaining is greatness of soul in the sight of heaven. The true and exalted nature of your work, you may never know. The value of your own being you can only measure by the value of that Life given to save all who will receive it.

Every man will have some estimate of his own worth when he becomes a laborer together with Christ, doing the work that Christ did, filling the world with Christ’s righteousness, bearing a commission from the Most High. The Lord Jesus expects you to do His work, to proclaim, “The kingdom of heaven is at hand.” [Matthew 3:2.] You are to work to bless those who have no sense of their need of a new heart, a new life, a new purpose. Some one must tell these of their great want, and those whom God has accepted as His sons and daughters are to work as Christ worked. They are to obey the call, “Follow me.” The Son of God came to give to the world the example so much needed of a pure and spotless character. “He that will come after me,” He said, “let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] Those who heed this call will study the meekness and lowliness of Christ, and will join with Him in His efforts to make the world better.

The commission given to the disciples is given to all who are connected with Christ. They are to make any and every sacrifice for the joy of seeing the souls saved who are perishing out of Christ. Whatever is done in the name of Jesus to bless and elevate and restore to human beings the image of God, is as acceptable to God as was the work of Moses. You who are the elect and chosen ones are to receive the

divine commission to yoke up with Christ. You must never grow weary in well doing, for only in this can you represent Christ. The highest honor that can be conferred upon human beings, be they young or old, rich or poor, is to be permitted to lift up the oppressed, to comfort the feeble-minded. The world is full of suffering; go, and preach the gospel to the poor, heal the sick. This is the work to be connected with the gospel message. “The poor have the gospel preached unto them.” [Matthew 11:5.]

Co-laborers with God are to fill the space they occupy in the world with the love of Jesus. The world needs spiritual workers who will plant the seeds of truth in every heart. Then with Job they can say, “The cause which I knew not I searched out.” [Job 29:16.] Prayer for the grace and peace of Christ will be as the breath of the soul. This Christ represents as being “instant in prayer.” [Romans 12:12.] By this He means that the heart is constantly going out after God, and watching for opportunities of doing good, of speaking to the souls who are ready to die.

Let us listen to the words of John under the revelation of Jesus Christ on the Isle of Patmos:

“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not: and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted.” [Revelation 2:1-3.]

But there follows a reproof, for the church is in danger:

“Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Verses 4, 5.]

The mighty truths of God’s Word have been presented, and if these truths are received, men, women, and children will be doers of God’s Word. They will have that faith that works by love and purifies the soul. The great object of Christ’s mission will become vivid and soul absorbing. But when apathy comes over the soul, when the name and efficiency of Christ is not a sanctifying, abiding power upon the heart and character, then the truth is believed in vain.

If the truth has not a sanctifying influence upon those who profess to believe it, it reveals that they are not doing the will of God, that they are false witnesses to the truth. They are guideposts pointing the wrong way. They are filled with a sense of their own importance and have not the sweet peace of Christ in their hearts. They do not walk in the footsteps of Christ. Their hearts, once so full of love for God and for their brethren, are cold and frozen.

The Saviour’s spirit governs His church by the principles of love and truth. Love for one another reveals that the love of God is abiding in the heart. Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean church who are lukewarm, neither cold nor hot. The ardor of the first love has lapsed into a selfish egotism. The love of Christ in the heart is expressed in the actions. If love for Christ is dull, the love for those for whom Christ has died will degenerate. There may

be a wonderful appearance for zeal and ceremonies, but this is the substance of their self-inflated religion. Christ represents them as nauseating to His taste. “Because thou art neither cold nor hot,” He says, “I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and in need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.” [Revelation 3:16-18.]

True riches are genuine faith and genuine love. These make the character complete in Christ. If there were more faith, simple, trusting faith in Jesus, there would be love, pure love, which is the gold of Christian character. If the professed followers of Christ all understood His words with a will to practice them, everything would be changed. But men do not possess that life in Christ which would constitute them the light of the world. They are satisfied with a low, common level. There is a want of sensibility with many claiming conversion. They profess to believe the truth, but they do not practice it.

To these Christ says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [Verses 18-20.]

Ms 62, 1898

Selection of the School Land at Cooranbong

June 28, 1898

We are very grateful to our God that the land that has been cleared and cultivated in the school ground has produced such excellent fruit and vegetables. Our hearts have been made sad by the false witness which has been borne. This has not helped us to battle with the discouragements which we were compelled to wrestle with. When every voice and pen should have been engaged in encouraging us and lifting up our hands, reports that were false were sent to our friends in Africa, placing in a wrong light the efforts made by those who were struggling to clear and break the land preparatory to setting in the trees.

This work has cost money, and the lack of means to advance the cause of God has been sorely felt; but it was those who invested nothing in the trial, but who were paid for all the labor which they did, who carried unfavorable reports wherever they went, of mismanagement, miscalculation, and unwise investment of means. This is a great enterprise. Before we came upon the land, a man from America was requested to come and act as manager of the financial part of the work; but for some reason he did not come, and we had to do the best we could.

How much easier it is to criticize and pick flaws and tell what should be done, than to unselfishly lay hold of the work and devote to it our capabilities and talents. One who had means, and who could have helped us when everything went hard, refused to work because we could not afford to pay him the wages he asked. Men who were coach-builders by trade, and who had large families to support, worked

for less than one dollar per day, while the brother who had come, as we supposed, as a missionary, did nothing.

For three months he sat on the enemy's stool of indolence because he could not have the wages he desired, and the enemy kept him busy watching and criticizing, talking of his great knowledge and of the value of his work, while others did everything in their power to follow the light God had given, giving of their time and means to push the work and make it a success.

Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land, and I dreamed that I was walking upon the ground. I came to a neat-cut furrow that had been ploughed one quarter of a yard deep and two yards in length. Two of the brethren who had been acquainted with the rich soil of Iowa were standing before this furrow and saying, "This is not good land; the soil is not favorable." But One who has often spoken in counsel was present also, and He said, "False witness has been borne of this land." Then He described the properties of the different layers of earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that if well worked would produce its treasures for the benefit of man. This dream I related to Brother and Sister Starr and my family.

The next day we were on the cars, on our way to meet others who were investigating the land; and as I was afterward walking on the ground where the trees had been removed, lo, there was a furrow just as I had described it, and the men also who had criticized the appearance of the land. The words were spoken just as I had dreamed.

After we had returned to the cottage rented by one of the brethren for the time we should spend in investigating the land, a council was held, and the decision made to take the land. Elder McCullagh was among the number. He had brought his spring cot with him, purposing to remain for a time and see what the climate would do for him. He was suffering from severe inflammation of the throat and stomach, and did not dare to use the vocal organs. In the morning we had a season of prayer. The Lord gave me the burden of prayer for Brother McCullagh and the blessing of the Lord came into our midst. The room seemed to be flooded with the glory of God, and our brother was healed. He said that the soreness was all gone, and he repaired at once to his home in Parramatta, and continued his labor for months without any difficulty. It seemed as if this was the seal of God upon the decision made.

But after this there was a change in the minds of the brethren. They objected to the land, and kept searching for a better location; but in every place there was something objectionable, and they could not come to a decision. I was so sure that the Lord was leading us to locate on these grounds that I told my son Willie and my brethren that I would pay the price for the land myself; then, if they did not want it, I would settle upon it some of our poor brethren who were crowded into the cities. I would make homes here for those who could not make homes for themselves. But this proposition was not acceptable, and for a year the work was greatly hindered by the unbelief of those who should have had faith.

The land was accepted. We now have a home upon the land, and what has been done speaks for itself. The land speaks for itself. The trees that were planted in the last of September bore fruit in less than two years. The most beautiful peaches I have ever looked upon and most delicious to the taste, many of them weighing one-half pound each, have been produced on the land. From the first crop many of the peaches were picked off, for we feared that it would hurt the trees to let them bear so early. This last season our peach trees were so loaded with fruit that we had to prop up the branches. We have had all the vegetables we wanted for our own use, and have supplied the family of W. C. White and Brother James, our farm manager. The orchard on the school[ground] bore well, and the fruit was of a good flavor.

When our trees were first planted, we had no rain for many months, but with careful attention they nearly all lived. During the past season, while the countries [country areas] round us have been without rain, we have had all we needed. We visited Melbourne the last of February, and after we had passed a few stations near Sydney, the whole country presented a charred and burned appearance. They had had no rain, and everywhere the cattle were suffering for water and food. In Melbourne the cattle were poor and the paddocks almost without a green thing in them. All through Victoria was this drought felt; but this country has had showers when needed; the grass is green, and everything is pleasant to the eye. We thank the Lord that we are located just where we are, and that we have been blessed by Him.

Three school buildings are already completed, and the meetinghouse is erected. We went forward in faith, and the Lord honored our faith. The word came to me from the Lord, “Arise and build a house for the Lord, and build without delay.” In His providence there was just at that time carpenters who were not engaged at their business, and these were employed. All donated liberally of their time, and worked at reduced wages. In eight weeks the meetinghouse was built. We know that the angels of the Lord were with the workers. When hindrances seemed to arise, Elder Haskell would encourage the workers. He would propose a season of prayer, and all would leave their work. And as they called upon the name of the Lord the Holy Spirit of God softened and subdued the hearts of the workers.

Just before the first term of school closed, this house was dedicated to God, and there has not been as favorable a time since to erect a building. We rejoice now that we see the chapel full of students, who are accommodated with a good, pleasant, convenient place of worship.

We are sorry, very sorry, because of the reports that have gone out to distant countries who cannot see for themselves the truth of this matter. Especially were we sorry for the reports that were carried to Africa, and the unfavorable reports that were made upon the minds of those who had the greatest interest in this place. We wish them to understand that the means invested is not lost nor used unadvisedly. As far as location is concerned, we are in the best place we could have selected.

The Lord is good, merciful, and forbearing. The works of creation reveal His character. “The heavens declare the glory of God, and the firmament showeth his handywork.” [Psalm 19:1.] It is man, formed in the image of God, who does not magnify the Lord of Hosts in contemplating the love of God and the perfection of His law. We may now see that the transgression of the law of God has been bringing upon

the world God's displeasure. If he will, man may read in the natural world nature's testimony to the result of man's transgression of the law of Jehovah.

We are far located from the city, and in this we see the providence of God. All who come to Avondale School are pleased with the location, and we hope that all the letters sent by the students to their parents will be of a character to encourage the hearts of the parents. We all want to work unitedly for the glory of God.

Ms 63, 1898

Home Missionary Work

May 18, 1898

Relating his experience, the apostle Paul said, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ... Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." [Acts 20:18-21, 26-28.]

This is home missionary work. Ministers are to strive faithfully to do this work. They are not only to preach; they are to minister by going from house to house, becoming acquainted with the different families in the church, some of whom may be converted, while others are still without God and without hope in the world. It is possible to preach many sermons without accomplishing the work essential for the well-being of the people of God. The discourses given in the house of God are to be followed by personal labor. A work may be done by visiting people in their homes, and speaking helpful, encouraging words to them, which will be far more effective than the work done by preaching.

The enemy of righteousness presents strong inducements to men and women, that he may if possible, lead them to yield to his alluring temptations. Therefore great care and vigilance must be shown by the ministers of the church of God in caring for their flock. They must watch for souls as they that must give an account, showing the same interest in their brethren and sisters in the faith that brothers and sisters of the same family show in each other. In Christ we are all members of one family. God is our Father, and He expects us to take an interest in the members of His household, not a casual interest, but a decided, continual interest. As branches of the parent vine, we derive nourishment from the same source, and by willing obedience, we become one with Christ.

If one member of Christ's household falls into temptation, the other members are to look after him with kindly interest, seeing to arrest the feet that are straying into false paths and win him to a pure, holy life. This service God requires from every member of His church. Some, because they do not receive and

impart light, have no genuine spiritual experience. They are often surprised by temptations that come in such fascinating forms that they do not recognize them as deceptions of the wily foe. How important that they obtain the experience necessary for them to have. The members of the Lord's family are to be wise and watchful, doing all in their power to save their weaker brethren from Satan's concealed nets.

This is home missionary work, and it is as helpful to those who do it as it is to those for whom it is done. The kindly interest we manifest in the home circle, the words of sympathy we speak to our brothers and sisters, fit us to work for the members of the Lord's household, with whom, if we remain loyal to Christ, we shall live through eternal ages. "Be thou faithful unto death," Christ says, "and I will give thee a crown of life." [Revelation 2:10.] Then how careful should the members of the Lord's family guard their brethren and sisters! Make yourself their friend. If they are poor, and in need of food and clothing, minister to their temporal as well as their spiritual wants. Thus you will be a double blessing to them.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom 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 tribulations 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." [Romans 5:1-5.]

It is a wonderful thing for the sinner to be brought to God through Christ, to learn to know Christ by experience. This is true conversion. Then how tender we should be in our dealings with those who are striving for the crown of life. He who in love and tenderness has helped a soul in need may at another time be himself in need of compassionate words of hope and courage. Then the one who has been helped should in turn manifest loving, patient interest in the one who is in need of help. Our daily prayer should be, "Help us to help each other, Lord, each other's woes to bear." We need to do our best to encourage the young to seek earnestly for a deeper experience in the Christian life. By appropriate words from the Scriptures help them to know the One who is our peace, our joy, our strength, our shield, our Guide and Counsellor, the source of all our comfort, our all and in all.

All who come to Jesus with true purpose of heart, surrendering themselves to His service, will know the blessedness of perfect trust. Have you turned from your idols to God? If you have in truth enlisted in Christ's service, you will find in him all that is required for the perfection of Christian character. By His fulness your soul-hunger will be satisfied. It is your privilege to follow on to know the Lord, that you may know that His goings forth are prepared as the morning.

It is not only those of the household of faith that are to be cared for. There are many not with us in the faith who are to be labored for. Christ died for them. They are the purchase of His blood, and are of value in God's sight. They need to be pointed to the Saviour. This you may do by speaking words of courage and hope to them, giving tangible proof of your interest in them by helping to procure food and clothing for them, if need be. Many could thus be reached by the truth if God's people gave proof that their interest in them is genuine.

Christ declared, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] "They that are whole need not a physician, but they that are sick." [Luke 5:31.] It is not according to Christ's

teaching to expend undue time and attention upon those who know the truth, for there is danger of thus creating selfishness and helplessness. We are to remember that the souls of all are of value with God. Let those who have a knowledge of the truth inquire, How can I best meet these souls who take no interest in religious things?

You meet many people, talk with them, visit them, but have you spoken any words which show an interest in their spiritual welfare? Have you presented Christ to them as a sin-pardoning Saviour? If you have not, how will you meet these souls—lost, eternally lost—when with them you stand before the bar of God?

This work is strangely neglected. Who can say with the apostle Paul, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ"? [Acts 20:20, 21.]

Those who have gained a knowledge of the truth are to teach others, engaging in house to house work, that others may receive the knowledge of Christ, and turn from their idols to serve God by doing the same missionary work. But large portions of the Lord's vineyard are left to lie uncultivated and neglected. Thousands might today be rejoicing in the truth if those who claim to love God and keep His commandments would work as Christ worked and as the apostle Paul worked, going from house to house, and in all humility declaring the need of repentance toward God and faith toward our Lord Jesus Christ.

"I have showed you," Paul writes, "that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." [Verse 35.] "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." [Romans 15:1-3.]

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." [Romans 5:8.] Then shall we not individually turn over a new leaf and labor earnestly for those around us, whose souls are just as precious in God's sight as our own? Many may be converted by the instrumentality of those who are laborers together with God. The heavenly intelligences stand close beside every soul who is earnestly laboring to win souls to Christ, that these souls may in their turn glorify God, as it is written, "For this cause I will confess thee among the Gentiles, and sing unto thy name." [Romans 15:9.] When souls are converted, both the laborer and those labored for glorify God, and it rejoices His heart of love that the heavenly intelligences have found channels through which they can communicate the riches of Christ's mercy and grace.

Those who receive and impart Christ's grace, receive grace for grace. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name," "having predestinated us unto 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, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." [John 1:12; Ephesians 1:5-7.]

What rich blessings are here given us! It is God's purpose, by His dealing with those who receive Christ as a personal Saviour, to glorify His name through the eternal ages. By giving heaven's richest treasure, His only begotten Son, to die for man, He would demonstrate before all created intelligences, how much He loves the fallen race.

There is joy in the presence of the angels over one sinner that turns from sin to show repentance toward God and faith toward Christ. All heaven is made glad, and seraphs and cherubs touch their golden harps, and sin praises to God and the Lamb for their mercy and lovingkindness to the children of men. Then why are we not more in earnest?

"I have declared unto them thy name," Christ said in His wonderful prayer, "and will declare it, that the love wherewith thou hast loved me may be in them and I in them." [John 17:26.] The knowledge that such possibilities and privileges lie before humanity should stir us to greater activity, leading us to make more self-denying, self-sacrificing efforts in behalf of those who know not Christ. Shall not those whose hearts are warmed by the love of Christ show how much they prize that love by telling others about it, seeking in every possible way to arrest the attention of the unconverted, and point them to Jesus? Show them by precept and example that you appreciate God's love. Wherever you are, in whatever society you may be, do what you can to declare the name and love of God, and to impress minds with the great loss they sustain by not enlisting in Christ's service.

"Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." [Matthew 18:3.] These words apply to each one of those who compose the great web of humanity. What is conversion? It is a change of heart. Those who are converted are doers of Christ's words. "He that saith I know him, and keepeth not his commandments is a liar, and the truth is not in him." [1 John 2:4.]

We do not half work for the Master. He would have us watch for souls as they that must give an account. In His great love for us, "he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.] Knowing this, let us use every entrusted talent for God, seeking earnestly to get recruits for his army. Do not fail, in the gentleness of Christ, to make personal appeals. Ye are laborers together with God. Can the angels say this of us?

"Whosoever shall call upon the name of the Lord shall be saved. How then 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 without 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 10:13-15.]

Christ walked on this earth in the midst of men, uplifting the weak, the halting, the suffering, and making glad the hearts of the desponding and discouraged. To all He gave the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and

learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] We are privileged to draw from Christ's resources. In Him there is an inexhaustible supply of grace and light and love. The more we impart, the more we receive. And as we supply the necessities of others, our own souls are refreshed and satisfied by the love of Jesus.

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply the seed sown, and increase the fruit of your righteousness) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [2 Corinthians 9:6-11.]

Ms 64, 1898

The Danger of Rejecting Light

May 19, 1898

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." [2 Timothy 2:1-5.]

Much work has been done in Battle Creek in various lines, by those who have entrusted ability but not sanctified zeal. These have for so long violated conscience that they do not come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. They are moving in accordance with erroneous opinions. They are not striving lawfully, and Satan comes in and inspires them to counterwork the work of God.

"And if a man also strive for masteries, yet is he not crowned, (though he be ever so active,) except he strive lawfully." [Verse 5.] These words are appropriate. Young men are presented before me who have been serving as teachers in our schools, but who have not walked humbly with God. They did not first become learners. They did not take a humble position before God, to learn before attempting to teach. They needed an experience different from what they received. "The husbandman that laboreth must be first partaker of the fruits." [Verse 6.] They had not been partakers of the fruit, the grace of God, which is the essential element in all service, and they are not placed in positions of trust because they have not given evidence, by the quality of the fruit borne, that the tree is good. Had they been teachable, had they walked, not boasting, but humbly before God, they would first have been partakers of the fruit of

their well-advised, judicious efforts put forth to make them successful in their positions of trust. But their ideas were not a success; they were not partakers of the fruit of their labors.

Paul said to Timothy, “Consider what I say; and the Lord give thee understanding in all things.” [Verse 7.] This is the understanding we all need. Timothy was to walk in the way of the Lord, to do justice and judgment. Those who work under God’s direction, and in harmony with Him, will gratefully acknowledge His power, and He will let fruits follow them.

“Wherefore also it is contained in the scriptures, Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.” [1 Peter 2:6-8.]

There is a great deficiency in some of our ministers in Michigan who have had the clearest light on health reform. They have not used this light in their labors among the people. Many of them are far behind, for when they neglect to receive the light which God has permitted to shine upon their pathway, they are not partakers of the fruit which would be seen if they gave that light to others. If as laborers they could show by a correct religious experience that they are partakers of the fruit, they could bear a message of great value to those who are in need of just such a testimony.

Our ministers need to practice right principles and live healthfully, that they may be partakers of the fruit of their own labors. There is a neglect shown in this line of work. There is light which our ministers have never taken up and thoroughly practiced. Therefore they cannot harmonize with the work that is being done in these lines, and they make this work a stumbling block to themselves. They watch with eager eyes for some inconsistencies which they can comment upon. But they might better overcome their prejudice, and as husbandmen [of] the garden of the Lord, His church, being first partakers of the fruit they bear the message, “I beseech you, therefore, 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.]

What is the condition of the world at the present time? Christ has described it. “As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. ... Even thus shall it be in the day when the Son of man is revealed.” [Luke 17:26, 27, 30.]

Another class is described by Peter. “Wherefore laying aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. ... Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as

evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [1 Peter 2:1-5, 11, 12.]

"Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace which is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." [1 Peter 1:13-19.]

There is a message regarding health reform to be borne in every church. There is a work to be done in the schools that have been established. Neither principal nor teachers should be entrusted with the education of the youth until they themselves as husbandmen cultivate the garden of the heart and are partakers of the fruit.

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." [2 Timothy 2:14.] There are to be no schisms in the church of Christ. God designs that a people shall stand forth before the world, sound in principle, and he would have all heed the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ... But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Verses 15, 23-26.]

There have been those who have felt it their duty to criticize and question and find fault with things they know nothing about experimentally in regard to health reform. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines. There must be men who shall proclaim the truth in the churches, giving to the people the reasons of our faith. The light in regard to health reform is to be given to the world and to our churches. Our people in Michigan should be deeply stirred, for many of them are behind in this work.

The presidents of our conferences in America need to realize that it is high time that they were gathering up the precious rays of light God has given on the subject of health reform, and place themselves on the right side of this question. Those who are ministers and teachers are to go forth to give to others the light they have received. Their work in every line is needed.

How long will those who claim to believe the truth, ministers and people, work away from the light which the Lord has imparted for His people in these last days? How long will those who minister in word and doctrine stand apart from each other as independent branches, as though they were not all grafted into the same parent stock. The Lord will work if you prepare the way for Him by heeding the light He has given us. Ministers who are working in Battle Creek, for Christ's sake advance with the light, also the

light that you already have will become darkness. We have no time to lose in counter working the men whom God has appointed to do a certain work.

“I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing in his kingdom, Preach the word, be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto 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.]

These words are spoken to every minister in the Michigan Conference. Please read the third chapter of Second Timothy. Every word is applicable at this time to all our churches throughout the world. Had not our brethren in America better wake out of their lethargic slumbers? Had they not better trim their lamps with the grace of God, and let them shine forth in clear, bright rays to a world that is in darkness? There is a great work to do; there is a message to be borne in regard to the fitting up of a people to stand in the day of the Lord. God is the strongest being in the universe, and He demands of you to come up to the help of the Lord, to the help of the Lord against the mighty.

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying alway with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [Ephesians 6:10-18.]

Please read and study the fifth chapter of Ephesians. I am instructed to present these Scriptures to you as men who do not practice the Word. Can you expect the Lord to bless you, and co-operate with your efforts? Is it any virtue for ministers or church members to stand on the side of the world instead of on the side of Christ? You need to clear your cobwebbed mind from your selfish indulgences in eating, drinking, and dressing.

You are responsible to God to educate, train, and discipline in right habits and practices, the children that you have brought into the world. Will you who have neglected your families not now give to the world and the church an example of a well-disciplined family, where the children are under the control of the father and mother, and the father and mother under the control of God? Will you, whose ministers of God’s churches disobey His word by failing to require obedience and order in your households? If you neglect this work, you will neglect to set the church in order. It is the neglect of home duties that is eclipsing the light, so that it cannot shine forth in a correct example in eating, in dressing, in working in right lines.

Please read the first seven verses of the third chapter of First Timothy. We are here given a positive declaration of God, and those who refuse to see the necessity for this work in the home will be so blinded that they will not see the necessity of obeying the work in other lines. The command extends to deacons. See verses eight to thirteen of the same chapter. Had we not better give heed to the work of God? Paul charged Timothy, "Take heed unto thyself, and unto the doctrine: continue in them; for in doing this, thou shalt both save thyself, and them that hear thee." [1 Timothy 4:16.] The man who has accepted the work of a minister is not only to preach the Word, but is to give it power by practicing the Word.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." [John 6:51, 54-57.]

Grace sufficient, if accepted and improved, is given for the duties and trials of each day. But in order to learn how to do those things that please God, we are to remain as students in the school of Christ. We are not in the world to amuse and please ourselves. We are making history. The church is making history. Every day is a battle and a march. On every side we are beset by invisible foes, and we either conquer through the grace given us by God, or we are conquered. I urge that those who are taking a neutral position in regard to health reform be converted. They need to practice the light coming to them in clear lines. This light is precious, and the Lord gives me the message to urge that all who bear responsibilities in any line in the work of God take heed that the truth is in the ascendancy in the heart. Only thus can we meet the temptations we are sure to encounter in the world.

Just as long as ministers and church members sail with the current of the world, they need neither canvas nor oar. It is when they turn square about to stem the current that their work begins. It is the duty of every soul that is on Christ's side be a witness for Him and to contend earnestly for the faith once delivered to the saints. What is seen by the world in the present disunion and want of harmony among those who claim to believe the truth? That this people cannot be of God; for they are working against each other.

If we would be one with Christ, we must first be one with each other. Those who are not yoked up with Christ always pull the wrong way. There are elements that belong wholly to man's natural temperament, and passion is wide awake to meet passion. Then there is a collision, and Satan uses these elements to bring in confusion. The loud voice is heard in committee meetings, in board meetings, in the public assembly, opposing the will and ways of reform, of purity. When these elements are fully developed, those who have been deceived by them may return and discern between him that serveth God and him that serveth Him not.

At the eleventh hour the Lord will gather a company out of the world, to serve Him. There will be a converted ministry. Those who have had privileges and opportunities to become intelligent in regard to

the truth, and yet who continue to counterwork the work God would have accomplished, will be purged out, for God accepts the service of no man whose interest is divided. He accepts the whole heart, or none.

Spiritual death marks the course of those who feel no burden to bear the messages which, if received, will restore the moral image of God in man. An unconverted ministry means spiritual death to the churches. When the ministers are converted, spiritual life and spiritual death come into conflict ere the truth gains access to the heart. It must fight every inch of the way.

The world and unconverted church members are in sympathy. Some, when God reproves them for wanting their own way make, the world their confidence, and bring church matters before the world for decision. Then there is collision and strife, and Christ is crucified afresh and put to open shame. Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers. How eagerly the world seizes the statements of those who betray sacred trusts!

This action of appealing to human courts, never before entered into by Seventh-day Adventists, has now been done. God has permitted this that you who have been deceived may understand what power is controlling those who have had entrusted to them great responsibilities. Where are God's sentinels? Where are the men who will stand shoulder to shoulder, heart to heart, with the truth, present truth for this time, in possession of the heart?

"To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach, they have no delight in it. ... For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abominations? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken." "Nevertheless in those days, saith the Lord, I will not make a full end with you." [Jeremiah 6:10, 13-17; 5:18.]

There is hope for all who will hear the truth, and repent of their evil works. When from unfeigned lips the earnest prayer goes up, "Create in me a clean heart, O God," the answer comes in the promise, "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." [Psalm 51:10; Ezekiel 36:25-27.]

These are the words of the Lord, and if the blindness of those who have betrayed the cause of God into the hands of our enemies is ever removed, they will understand this Scripture. If those addressed would respond to the invitation of Christ, and take His yoke upon them, an altogether different atmosphere would surround their souls. Shall those who hold in trust the most sacred truth ever committed to mortals deliver themselves, soul, body, and spirit, to the control of the enemy, strengthening evildoers in their evil ways?

God calls for His watchmen to awake and be faithful sentinels. Begin anew to yoke up with Christ and with all who have a knowledge of the truth. Arouse from your deathlike slumbers, and learn the simple lessons that lie at the foundation of true godliness. Whether superiors, inferiors, or equals, your work is to begin with your own heart. Humble yourself before God. Come into right connection with Him by yielding to the creating power of the Holy Spirit. Then will be seen in the church the unity that is of value in God's sight. There will be sweet harmony, and all the building, fitly framed together, will grow up into an holy temple in the Lord. The church will have that faith that shows that it is genuine because it works by love and purifies the soul. A hand to hand and heart to heart interest will be shown in building up the old waste places.

The Lord and all heaven rejoice to see this work being done in medical missionary lines. The churches are to blend with this work, that they may be kept in a healthy condition, guarding the Lord's purchased possession as faithful sentinels. This is due to your heavenly Father, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Christ clothed His divinity with humanity and came to our world that He might touch humanity. He came to win man back to His allegiance to God, to teach him to respect himself for the sake of the One who paid an infinite price for his redemption. He has enlisted man in His service to cooperate with Him in the saving of souls. This man may be by being obedient to God's requirements. By precept and example he may win souls to Christ.

When God's people have faith in Christ, they will work as they have never worked before. There are great possibilities and probabilities before those for whom Christ has given His life. God would have men and women arise to the present emergency. He calls upon men of intellectual power to co-operate with Him by using in His service every talent entrusted to them. The life of the successful worker in God's service is a reflection of Christ's life. God would have us watch for souls as they that must give an account. He bids us to go forward, not backward to Egypt in unbelief.

Mere intellectual knowledge, apart from moral and spiritual elevation, is as nothingness. The greatest of this world's great men, who think that they have reached wonderful heights in science, cannot compare with the great apostle Paul or with John the beloved. But when a human being combines his intellectual powers with his moral and spiritual powers, he is a worker with Christ, and heaven registers him as a man. Such an one reaches the highest standard that can be reached.

All Christ's followers are to be partakers with Him in His sufferings. God would have us estimate the value placed on us by the price paid for us. Christ died to save us from everlasting ruin. "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.] Then should we not value ourselves when we were made to be sons of God, yes, sons of God? Obedience to Christ, holiness of soul, body, and spirit, gained by the indwelling of the grace of Christ, and cherished and matured by looking to Jesus, will make us living epistles, known and read of all men.

Ms 65, 1898

Proxies

May 19, 1898

I have a word to speak to all who are gathering up proxies from our people to use to advance their own plans and schemes, and bring into responsible positions men who are not fitted for the work. The men who are fitted for the work do not need this multitude of proxies, for their faithfulness will make a place for them when the ministers in the conference stand as faithful sentinels to do their work according to the Word of God.

The men who are elected by such unlawful strivings should refuse the position from principle. It is not the way the work of God is to be advanced for this man and the other to obtain votes unlawfully, and through their scheming try to carry out their own projects. Those who do this kind of work reveal that they are unfitted for any position of trust. Under temptation, they will, as others have already done, betray the cause of God out of revenge. Beware of these men. Those who are elected to positions of trust through any such means can show themselves true by discontinuing these methods, for they are robbery. They appropriate the voice of the people upon questions in regard to which they have not been properly enlightened. God will not be mocked; He will not serve with those who accept positions of trust in this manner.

There are men who are doing themselves and the cause of God great harm in sanctioning wrong principles in order to obtain a standing and if these are allowed to have a voice in councils, they will leave a blot upon the history of the work which will not be easily effaced. In the judgment day the books of heaven will reveal the spirit which led to this sowing of tares among the wheat.

O, why will not men awaken to the situation! God's work is being lowered in the dust by such a course of action. Says the apostle: "Quench not the Spirit. Despise not prophesyings. Prove all things: hold fast that which is good; abstain from all appearance of evil." [1 Thessalonians 5:19-22.] There is a spirit at work in Battle Creek which is revealing itself as the spirit which works in the children of disobedience. God has been dishonored. How much deeper He will permit Satan to lead those whom he has taken captive at his will, to humble His people who have not followed the divine counsel, we know not, but I would speak to you the truth as it has been presented to me.

We need not go outside our own ranks to see the deep plottings of Satan. He is working through some of our own number, and they are deceiving the people. O why do not our people awake out of sleep! Why are they like men on enchanted ground? With all deceivableness of unrighteousness Satan is working in them that perish, because they received not the love of the truth that they might be saved.

The churches have not kept pace with the truth. The minds of church members are clouded with unbelief. There are so many who practice iniquity that the faith of many has become confused, and their love for the truth grown cold.

Says the apostle Paul: “For yourselves, brethren, know our entrance in unto you, that it was not in vain: ... we were bold in our God to speak unto you the gospel of God with much contention: for our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak: not as pleasing men, but God, which trieth the hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children. ... Ye are witness and God also, how holy and justly and unblamably we behaved ourselves among you that believe. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children. That ye would walk worthy of God, who hath called you unto his kingdom and glory.” [1 Thessalonians 2:1-7, 10-12.]

What a testimony is given in Timothy: “I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see you, being mindful of thy tears, that I might be filled with joy: when I call to remembrance the unfeigned faith that is in thee, which dwelt first in the grandmother Lois, and in thy mother Eunice; and I and thou stir up the gift of God that is in thee by the putting on of hands. For God hath not given us the spirit of fear; but of love, and of power and of a sound mind.

“Be not thou therefore ashamed of the testimony of thy Lord, nor of me, his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling; not according to our works but according to his own purpose and grace, which was given us in Jesus Christ before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. ... 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 Ghost which dwelleth in us.” 2 Timothy 1:3-18.

“Thou therefore my son, be strong in the grace that is in Christ Jesus, and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. ... If we suffer, we shall also reign with him: if we deny him, he will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them that they strive not about words to no profit, but to the subverting of the hearers. ... Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” [2 Timothy 2:1-3, 12-14, 23-26.]

The great apostle was a father to the flock. Timothy was his son in the gospel. From a child he had been trained in a knowledge of the Scriptures. The apostle was not satisfied with instructing his pupils in mere head knowledge; he felt that he was responsible for their spiritual welfare. This was the great burden of his work. They must know the true God, and Jesus Christ whom He had sent. He often called them to him, and bowed with them in prayer. The apostle instructed Timothy that he was not only to read and teach the Word, but that he was to become a diligent student of the Scriptures.

And we can thank the Lord that in this day he has faithful men whose voice and influence will always be on the right side of every question, because they are learning in the school of Christ.

We would counsel all Seventh-day Adventists to make the Word of God their study. Come earnestly to that Word, I entreat you. Look not to men, but to God, and obey Him with heart and soul. “Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up: and he shall be brought low.” [Isaiah 2:10-12.] Read verses 19-22.

Shall we recklessly trifle with our God-given probationary time? Shall we neglect the opportunities given us for qualifying ourselves physically, mentally and morally, to stand in the army of the Lord, under the bloodstained banner of Jesus Christ, and do our work as His entrusted sentinels? Rather, should not every faculty and power be brought into our service in laboring together with God?

It is wholly right that men who have become partakers of the divine nature should have respect for themselves. For His sake, who is their Creator, their Preserver, their Redeemer, their Father, the sons of the eternal God should behave circumspectly. They are bought with a price, and they should seek to co-operate with God in the restoration of every faculty. This God and heaven require. The Father has given the Holy Spirit to work with the human agent that he may be complete in Christ. O, what sacred treasures are entrusted to your guardianship as a church! And seeing that this is so, “what manner of persons ought ye to be in all holy conversation” and circumspect deportment! [2 Peter 3:11.]

God would arouse men to life and vigor by bringing the nobler world within the range of their vision. A correct view of eternal realities will not incapacitate human beings for the faithful discharge of any essential duty in this world. It will roll back the cloud composed of things of minor importance, which obstructs the view and engrosses the thoughts and hides from their view the far more exceeding and eternal weight of glory. God would take the world by the hand and assign to it its proper place and rightful duties. He would have every moment of the life of every individual given to His service, for He has given His life that He might redeem every soul. He requires that every faculty shall be kept in health, that it may co-operate with God. He does not sanction any sinful defects of character. Indolent musing is not Christianity; idle contemplation is not religion. God requires of us earnest, vigilant watchfulness over our natural tempers, and strictest vigilance when most strongly assailed. We must cultivate all our powers to resist the wiles of Satan.

“Why,” inquires the Master, “stand ye here all the day idle? Work while it is day; for the night cometh when no man can work.” [See Matthew 20:6; John 9:4.] O, brethren, be consecrated in the hands of

God. Be as a lamp that burneth in a dark and godless world. God expects us to appreciate our varied endowments, as so many talents to be faithfully put out to the exchangers, and multiplied by constant use. The Lord expects His followers to be models of correctness in all their relations of life, and [to] shine forth in good works to the world. If every moment is appreciated and properly employed, there is sufficient time for all that is needed to be done for ourselves and for the world.

God is pleased when the follower of Christ respects himself and keeps in mind his royal birth. We are to be faithful stewards of God, keeping our bodies pure for the indwelling of the Holy Spirit. The Lord has made us the depositaries of the rich truths of His Word, that they may be communicated to the world. There must be no careless spirit, no unsanctified temper, no lack of strict integrity and uprightness, for these things, if cherished, dim our light. We must keep the soul in the love of God. This will not make any man, woman, or youth novices, or paralyze their sense of duty. The character of the Christian should reveal the great truths of the gospel. “Ye are the light of the world,” said Christ; “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.]

How many names will be written in the Lamb’s book of life because they have learned from your life and Christlike character to become sons and daughters of God? We are to seek to live in unity with Christ. “As the branch cannot bear fruit of itself except it abide in the vine,” said Christ, “no more can ye except ye abide in me.” [John 15:4.] We may have the faithful Shepherd’s guidance at every step. Said Christ, “My sheep hear my voice, and I know them, and they follow me, And I will give to them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” [John 10:27, 28.]

Ms 65a, 1898

Words of Instruction to Ministers and People

May 22, 1898

We are laborers together with God. Spiritual workers are needed, not only to labor in the pulpit, but to do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord’s ambassadors is to organize companies of workers to hunt for the souls who need help. Hours are spent in preaching that might better be devoted to house to house labor.

In the Spirit of Christ, with a heart all aglow with His love, seek to win the hearts of those in the families you visit. Give faithful admonitions and instruction from the Word of God. There are appropriate and applicable lessons from the Scripture that need to be presented in the spirit of Christ and in love for the souls for whom He has died. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:16, 17.]

But there are many who have had no personal labor. Words of kindly instruction have not been spoken to them. It is time that unselfish, consecrated workers entered families who have accepted the truth,

but who have not worked for its advancement. It is time that our preaching brethren ministered not only to the congregation, but to families.

When a church is visited by wise and experienced workmen, let these men find out of there is not something they can do for the church that will be a blessing to its members. Let them converse with the members in regard to their spiritual advancement, showing them that they are under obligation to work as those who have received the grace of God. The missionary spirit must be kept awake in the church, and in order for this to be, church members must be laborers together with God.

When visiting a church, come close to your brethren; seek for them; help them; come close to them as one touched with the feelings of their infirmities. Thus you may achieve victories that your small faith has not grasped. The members of these families must be given some labor to perform for the good of souls. Mutual love and confidence will give them moral power to be laborers together with God.

The pastors of our churches are remiss in ministering, in educating faithfully the church members. If they are not acquainted with their duty in this respect, they need to be instructed. “Let a man so account of us,” Paul writes, “as of the ministers of Christ, and stewards of the mystery of God. Moreover it is required in stewards that a man be found faithful.” [1 Corinthians 4:1, 2.]

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder; and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” [Matthew 24:45-51.]

A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master’s stead, doing as his master would do were he presiding. His master’s interests become his. The position of a steward is one of dignity in that his master trusts him. If in any wise he acts selfishly, and turns the advantages gained by trading with his lord’s goods to his own advantage, he has perverted the trust reposed in him. His master can no longer look upon him as a trustworthy servant, one on whom he can depend.

Every Christian is a steward of God, entrusted with His goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with Christ have ministry to perform. Those who have not taken their position on the Lord’s side should do so without delay, for they will have to render an account to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you.

Ministers of Jesus Christ, are you faithfully setting before families their accountability to seek and to save that which is lost? Do you enter into this work, educating young men by taking them with you and teaching them how to work? “It is required in stewards, that a man be found faithful.” [1 Corinthians

4:2.] He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom, and increase his talents.

Remember the words, “Moreover it is required in stewards that a man be found faithful.” [Verse 2.] Let us be sure that we are not robbing God in any jots or tittles, for much is involved in this question. This is plainly shown in Malachi. Here we are told that a blessing is given for a faithful disposition of the tithe, and a curse for a covetous retention of the money which should flow into the treasury. They ought we not to be sure that we are working on the right side, so dealing with God when handling the property entrusted to us that no shadow of reproach shall fall on us?

“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 pure 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, 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.]

You may say, I have but small means, and cannot do much with the little I have. The Lord only asks you to be a faithful steward, to render to Him a tenth of all your increase, without stopping to [measure] how you are coming out. You who have but little means, render back to God the portion belonging to Him, for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing He has promised to bestow on the condition that you are a faithful steward. If you are untrue to God, if you show that you will not do according to the agreement He has made with you, how can you expect Him to bless you with facilities for obtaining more means?

By working contrary to a “Thus saith the Lord,” you keep yourself under condemnation as unfaithful stewards. You deprive God’s treasury of the proportion of His agreement because you choose to walk in the light of the sparks of your own kindling. In your finite wisdom you think you are making better terms with yourself than God has made with you. How, then, if you are unfaithful with the least, can the Lord entrust you with larger responsibilities?

God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord’s plans with some deed of charity, some gift, or some offering, done or given when and how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God’s plan and invent a makeshift, averaging up their good impulses in this and that occasion, and offsetting them against God’s requirements. God calls upon you to give all your influence to His own arrangement. He has made His plan known; and all who would co-operate with Him must carry out this plan, instead of daring to attempt to improve on it.

We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as thou hast commanded me. If thou wilt honor me by trusting me with thy goods to trade upon, I will by thy grace

be a faithful steward, doing all in my power to bring meat to thy house; and I will seek to instruct others how to work in the same lines. God will honor those who obey a “Thus saith the Lord,” who accept exactly what the Lord has devised. He will work in their behalf. We have His pledged word that He will open the windows of heaven, and pour them out a blessing such as there will not be room enough to receive. But God’s blessing is withdrawn from dishonest, covetous church members. God says it, and what God says is true. Who of you, claiming to be the children of God and yet robbing Him, will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body?

The first point we each need to settle is that the property we are handling is not our own, to be used as we please. It is the Lord’s, to be used in accordance with His plan. Let all who claim to be Christians deal wisely with the Lord’s goods. God is making an inventory of the money lent you and the spiritual advantages given you. Will you as stewards make careful inventory? Will you see whether you are using economically all the Lord has placed in your charge, or whether you are using the Lord’s goods selfishly, in order to make a display. Would that all that is spent needlessly were laid up as treasure in heaven. Be faithful in giving to the Lord the specified amount He has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, Behold, the Lamb of God, which taketh away the sin of the world.

What makes it so hard for the rich to enter into the kingdom of heaven? Why are riches, in the place of becoming a precious treasure used to advance the cause of God, made a curse to separate the soul from God? Why allow them to lead to idolatry? God would have rich men use their goods as a sacred trust. He has made them stewards over these goods. They are to plan wisely, using to the very best advantage the means entrusted to them. But oh, how many of God’s gifts have been misused, because those to whom they were given did not have in the soul the fervor of the love of Christ! Men have ignored a plain “Thus saith the Lord” to follow their own plans. There is great need for each one to do his best.

There are those who would have used wisely the talents given them had they been left to struggle and depend on their capabilities. But they became the possessors of means, and they lost the incentive to cultivate their talents and make all it is possible for them to make of themselves, by communicating what they had. An abundance of means spoiled them for faithfully fulfilling their stewardship.

To some are entrusted larger responsibilities than others. But if you have only one talent, by use you may increase it to two. They by working humbly and trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. Among these are to be found some who bear the credentials of ministers. But they do not minister, carrying the burden of souls. Dishonest, idle shepherds, they do not feel travail of soul for those who are perishing all around them. Let every church member carefully consider his responsibilities. Become acquainted with yourself. Urge home upon the heart the truth that you are not to seek to make yourself first, for effect and praise, but first in seeking the kingdom of God and His righteousness. Be a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the Word of God, until tried and searched by God, you will be approved of Him, not having your own

righteousness but the righteousness of Christ. Strengthened by His might, you will be accepted as a vessel unto honor.

God gives more than money to His stewards. Your ability to communicate with others is a God-given talent. Then again, the knowledge of the truth is a talent. Are you communicating the gifts of God to others by your words, by your tender sympathy? There are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them.

All the natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages are talents. They are not to be devoted to self-pleasing or self-gratification.

Money and estates are the Lord's, to be used wholly to honor Him. He has need of the investment of your means. Are you allowing your money to go into the enemy's ranks, to ruin the ones you seek to please? You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means God calls for, to be used in lifting the standard of truth in places where the people have not yet heard the message.

Your means may be sunk in worldly investments, turned into worldly channels. They may be so used that they do no one any good. But the Lord, the owner of all, will one day call upon you to render an account to Him. He has pledged His word that if we use His entrusted goods as faithful stewards, we shall be so richly blessed that we shall be able to bless others. But if we regard the advantages given to us as our own to be used according to our pleasure, to make a display and create a sensation, our Redeemer is put to shame.

God has given evidence of His love for the world. There was no falsity, no pretense, in what He did. He gave a living gift, capable of suffering humiliation, neglect, shame, reproach. This He did that He might rescue the fallen. The Son of the Infinite God came to our world to give an example of the great work to be done to redeem and save man. But today the proud and disobedient are striving to acquire a great name and great honor from their fellow men by misusing their God-given endowments. This they do instead of calling upon all to behold the Lamb of God, which taketh away the sins of the world.

The gift of correct example is a great thing. But many gather about the soul an atmosphere that is malarious. These know not in this their day the things that belong to their peace. They have, to a great degree, lost the faculty of spiritual discernment. They call good evil, and evil good.

God's great and strange work is to redeem and save, and thus repair the ruin that sin has made. Some see many things in the Bible that, to them, sanction a course of action that God will never approve. But when God converts them, they will flee to Christ, their life to be hid with Him in God. They will lift up their eyes to the perpetual desolation that sin has made and is making, and will pray that they may be co-laborers with Christ. They will begin to repair the old waste places, which have been made by high and low, in the law of God.

All who desire a place of distinction have an opportunity to gain it by wearing the yoke of Christ. “Learn of me,” cried the great Teacher, “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.] Let the cry of the soul be, “O Lord, thou art my God: I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. ... For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. ... And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we shall be glad and rejoice in his salvation.” [Isaiah 25:1, 4, 9.]

God would have all co-operate with Him in the work of saving souls. The talents we possess are given to us by God to make us efficient co-laborers with Him. By the gift of speech, of knowledge, of sympathy and love, we may communicate the grace of Christ. All these gifts are to be dedicated to God. The Lord stands in need of them; He calls for them. There are hearts that are hungering for sympathy, perishing for the help and assistance God has given you to give to them. Our churches are sickly, because they do not do their appointed work. They are not what God would have them. Oh, that they would awake from their lethargy!

The first thing for all Christians to do is to search the Scriptures with most earnest prayer, that they may have that faith that works by love and purifies the soul from every thread of selfishness. When the truth is received into the heart, it works like leaven, until every faculty is brought into subjection to the will of God. Then the peace of God rules in the heart and we can no more help shining than the sun can help shining. But if the bright beams of the Sun of Righteousness do not shine do not shine into the heart, we reveal it by insincerity, by showing that we are satisfied with vanity and outward adornment, by using the means entrusted to us, to provide idols for the unsanctified soul. How small is the treasure laid up by such in heaven! How little do they communicate to others in sacred ministry!

All, whether believers or unbelievers, are the Lord’s property, bought with a price. You may ignore your relationship to God as His children. Whose children are you then? Children of the enemy of God, and his deeds you are content to do. But all the influence for good that you might have exerted by co-operating with God, all the improvement your talents would have made if used in behalf of truth, all the good you might have done through the power of the atoning sacrifice, but did not do, will be charged against you.

You were given a work to do. A stewardship was entrusted to you; but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pled with you. Uplifted on the cross, Christ sought to draw you to Himself, but your stubborn will would not yield to His invitation. His appeals were resisted. You stubbornly placed yourself on the side of the apostate, giving your influence to his cause. You are a steward, notwithstanding, but an unfaithful, dishonorable steward, burying your talents in the earth, serving Satan instead of serving God. Impenitent sinner, when you are weighed in the balances and found wanting, what excuse will you give to God for thus wasting your opportunities?

Every truly converted church member is to be given some work. “The cause that I knew not, I searched out,” Job declares. [Job 29:16.] We are to study what service to God means. It means that we are to

minister as Christ did when He was on our world. In this work, whether rich or poor, we are to wear Christ's yoke, and learn from Him how to be meek and lowly. To some may be given especially the work of setting forth Christ by preaching, opening the oracles of God in our churches. Yet these should not neglect the work of visiting families, talking with them, praying with them exhorting them, encouraging those who need encouragement, and presenting a "Thus saith the Lord" to meet every deficiency. Personal labor is greatly needed, and altogether too little of it is done.

Many, many souls might be saved if those who claim to be Christ's followers would work as Christ worked, living to glorify God, showing genuine love for the Master by making the best use of their entrusted talents. We are called upon to love human beings as Christ loved them; to feel a travail of soul that sinners shall be converted. Hide self out of sight. You must do this if you work as Christ worked, for from the very nature of this work, those who do it will lose sight of self. Oh, what care should be taken by all Christians not to call their passions and self-importance religion.

By showing vanity, by longing for distinction, many hide the person of Christ and expose self to view. They are so self-important, they have such mistaken ideas in regard to their own ability, that the Lord cannot bestow His Holy Spirit upon them, for if He did, they would exalt themselves still higher because of the gift. Their self-sufficient ideas are a great hindrance to the advancement of the work, for whatever part they act, self is the main figure presented. They think their own zeal and devotion to be the great power of truth. Though they may be unaware of it, all such are unfaithful stewards. They swerve the work into false lines. If they are not converted, self-importance will lead them to the place where they will imperil the work by false moves.

We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of a fall, a separation from Christ. We cannot exalt self without being humbled. As Christians we are to let the light of Christ's truth shine. Self is to be kept out of sight. Christ is the Truth and the Light. He is the mirror from which is to be reflected every work done to His name's glory. The world needs light, and Christ says to us, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.]

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:10-18.]

Ms 65b, 1898

“The Poor Have the Gospel Preached unto Them.” [Matthew 11:5.]

May 21, 1898

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

This is a wonderful description of Christ’s work. The Pharisees and Sadducees despised the poor. The learned and rich neglected them, as though their wealth and knowledge made them of more value than those who were poor. But Jesus declared that it was His work to give encouragement and comfort and help where it was most needed.

These rich and learned ones exalted themselves above those who came to Jesus that they might have life. They trusted to their human wisdom for salvation. But the Word of God declares: “The preaching of the cross is to them that perish foolishness: but unto them which are saved it is the power of God; for it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? ... For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.” [1 Corinthians 1:18-20, 26-28.]

Christ came to this world not to destroy men’s lives, but to save them. He was the great Physician. He knew that by His works of healing He could best reach the sick and afflicted, and that by this means He could draw the people to Himself. By being cured of physical suffering, many would be saved unto eternal life. “When he came down from the mountain, great multitudes followed him. And, behold, there came a leper, and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.” [Matthew 8:1-4.] The leper was to follow the directions of Christ, that a testimony might be borne to the priests.

In Luke is recorded another instance of the Saviour’s power. “A certain centurion’s servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this, for he loveth our nation, and he hath built us a synagogue.” [Luke 7:2-5.]

Christ did not need this urging. He was ever willing to give relief. He went with them, “and when he was now not far from the house, the centurion sent friends unto him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: ... but say in a word, and my servant shall be healed.” “When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.” [Verses 6, 7, 9, 10.]

Christ came to the world to teach His followers the way to work. The disciples were to begin the great work by publishing the great truths of Christianity in the metropolis of Palestine, and from Jerusalem they were to go to all parts of the world. As Christ sent His disciples forth, He gave them their commission. “When he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease.” [Matthew 10:1.] This is just as verily a part of the work of those who proclaim the gospel message as it is to minister to the spiritual needs of the being. Christ’s followers are to act in His stead in behalf of their fellow men. And, in this age of the world, when Satan is stirred by a power from beneath to work with all deceivableness of unrighteousness in them that perish, the Saviour is waiting to co-operate with His servants.

Christ met with the greatest success among the poor, and with this class every human being, whether learned or unlearned, may find abundance to do. The poor need comfort and sympathy, for there are those who without a helping hand will never recover themselves. In working for these, Christ’s disciples will fulfill their commission. This is the highest credential of the gospel ministry. Had the gospel been of men, it would have been popular with the rich and mighty; but it pours contempt upon the rich and mighty, and calls upon all who accept it to work the works of Christ, helping those who are destitute, despised, forsaken, afflicted.

Those who take hold of the work for the love of Christ and the love of souls will work in Christ lines. This world is a lazar house of disease, but Christ came to heal the sick, to comfort the broken-hearted, to proclaim deliverance to the captives, to give sight to the blind. The gospel is the very essence of restoration, and Christ would have us bid the broken-hearted, the hopeless, and the afflicted, take hold of His strength, for the acceptable year of the Lord has come. “His own received Him not.” [John 1:11.]

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We must humble self today, tomorrow, and constantly. With a willing, sanctified heart, we must co-operate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we yoke up with Christ, He will be our Emmanuel—“God with us,” supplying every weakness with His strength, every inefficiency with His power and success. [Matthew 1:23.] But if we take glory in our selves, He removes His excellency from us, and we no longer ride prosperously.

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God, which taketh away the sin of the world. God's servants need constantly with one hand to lay hold of souls ready to perish, while with the hand of faith they lay hold of the throne of God. Souls possessed with evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer, mingled with genuine faith, to save them from ruin, and this will confirm our faith.

God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice through us. Through His human agents He desires to be a comforter such as the world has never before seen. His words are to be voiced by His followers: "Let not your heart be troubled: Ye believe in God, believe also in me." [John 14:1.]

The Lord will work through every soul that will give himself up to be worked, not only to preach but to minister to the despairing, and to inspire hope in the hearts of the hopeless. We are to act our part in relieving and softening the miseries of this life. The miseries and mysteries of this life are as dark and cloudy as they were thousands of years ago. There is something for us to do: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] There are needy close by us; the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest, Christlike work are to be unsealed. In the strength of Him who has all strength, we are to work as we have never worked before. The time of need and necessity makes plain our great need of a present, all-powerful God, in whom is everlasting strength, and in whose power we may work.

Day by day God must be with us, preparing us to learn of Him, that He may teach us perfect obedience. The secret of success is not in our learning, not in our position, not in our numbers, not in the greatness of our talents; it is not in the will of man. The Lord God of Israel is our strength. The willing and obedient will gain victory after victory. The Lord's workers must feel their inefficiency, must contemplate Christ, and conquer through Him who is the thought of all thought, the strength of all strength. Grasp the hand of Christ, and say, I will not let Thee go, except Thou bless me. He will respond, keep near to me; I will hold your hand. My grasp shall never relax. Possess your souls in patience, in meekness, in humbleness of mind, and yet, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [Verse 1.]

Ms 66, 1898

To the General Conference and Our Publishing Institutions

May 24, 1898

To the General Conference and Our Publishing Institutions:

In the General Conference the counsels of God have been set aside, and the counsels and wisdom of men have been relied upon. God has seen this, and He is displeased. The General Conference—what is it? What does it comprehend? Is it a General Conference, or is it something wrapped up and called by that name? With the exception of a limited number, the people who ought to know are not intelligent in regard to its workings. A few have managed matters according to their own judgment, and the people at

large know scarcely anything of what is being done at the heart of the work, only as it is represented by the men who have not set the Lord ever before them.

As I was made to understand something of the management of the work in this great center, it was all that I could bear. My spirit was pained within me, for I had lost confidence in that which I had ever presented before the people as the voice of God to His children. It has not been the voice of God. There has been a lording power exercised over God's heritage in decisions which were not dictated by the Spirit of God. Unconsecrated men who were brought in connection with the work have exercised their own wisdom, and have woven into the work their own unconverted peculiarities. Their own principles have been counterworking the principles of truth and righteousness. We cannot therefore present before the people that the voice of the General Conference in its decisions must move and control them; for its propositions and decisions cannot be accepted. They are not in the right line of progress. God is dropped out of their councils.

Those who have questioned the policy of the lines pursued have been in the way of these supposed wise counselors accomplishing all that they desired, and some have been instructed that their talents were needed in some other place. They have been recommended to secure a healthful and better climate. The Lord has need of faithful stewards in connection with His work, and this He has not had. There has been much confusion and evil working in the committee and board meetings. Suggestions have been made which, if men had not put out their own eyes, they would have easily discerned as wrong. The men who have devised and planned are not the ones who should have been in trust, for they were no more qualified to grasp and manage the large responsibilities than are children to guide the steamships over the broad ocean.

The men who are guiding and planning, who carry large responsibilities, have separated themselves from God, and the righteousness of true principles is not in them; and if their plans are not counterworked, they will cause ruin. They have been very diligent in attending to matters which they had far better have left for God to handle. In the place of diminishing the cares, they were only increasing them.

It was God who gave knowledge to Daniel and his fellows. These four companions were united in mind and judgment, for they depended on the counsel that was given by Christ as, enshrouded in the pillar of cloud, He led the children of Israel in the wilderness. He gave light in regard to the lessons that must be unwaveringly followed by those who would engage in His service. But at this stage of the work objectionable influences have come in to counterwork the work of God. The work of God has not been done according to His purpose. The Lord's workmen must have their eyes anointed with the heavenly eyesalve, and then they will see light and truth in its importance and sanctifying character.

Many see in the light which God has permitted to shine upon His people nothing but objectionable darkness. Others decide that they will not be untrue to principle, but when temptation comes, and the enemy presents methods of working that are entirely contrary to the word of God, they follow his suggestions and counterwork the very work that God would have them do for this time. Thus it was that Satan presented his temptation to our first parents. He led them to believe that in disobeying the

command of God, a great good would be secured to them. The temptation was gilded with attractions and our first parents yielded to it. Thus the seed of evil is cast into the soil, and by reasoning upon it the matter which once he regarded as decidedly opposed to the Scriptures, man begins to view in a more favorable light, and the tempter secures the once steadfast soul with the confederacies of evil.

Thus the work has gone forward till the tares have appeared. The harvest of corrupting influences does its work, and in the place of the fine gold of character being found in men in positions of trust, there are revealed principles which, if cherished, will bring disaster and defeat, spiritual blindness, nakedness, and despair.

Says the true Witness, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." [Revelation 3:4, 5.] A few even in Sardis held fast their integrity. Their only hope was in holding fast to God, and in these the promise will be fulfilled, "I will make a man more precious than fine gold: even a man than the golden wedge of Ophir." [Isaiah 13:12.]

God holds responsible the men whom He has appointed to positions of trust. They are to conduct our institutions upon strictly Bible principles, in every line, in every branch. They are to educate those who are connected with them. They may be surrounded with ever increasing cares, but if they are looking to God in prayer, if they are seeking for the grace of Christ, they will have the help that they so much need. They will not be found unfaithful in their stewardship in large or small responsibilities, in spiritual or business lines.

In the early Christian church there were men who were true disciples of Christ. They met often together where prayer was want to be made. They could only work to advance those principles that bore the signet of heaven. They first talked with God, ascertained what spirit they themselves were of; then they could closely and critically examine every point, every method, every principle in the light reflected from the Sun of Righteousness. They did not accept strange fire. They took their fire from the divine altar. To them holy and just principles were sacred, and by cherishing these they kept themselves unspotted from the world. Ever looking to Jesus, they marked the spirit in which He worked, and followed His example. They gave to others the pure principles of the Word of God. This Word was their counsel, their guide, their close companion. To them the Scriptures were supreme authority. For every question agitated they had one standard to consult. It was not, "what saith men?" but, "What saith the Lord?"

Those who are constrained by the love of Christ will be faithful to the work and Word of God. They will not be sluggards. They will not be non-committal. They will not be divided in their decisions and sentiments. They will be of one mind and one judgment, quick to detect errors and not slow to name them. In order that no cheap, bungling work be brought into the cause of God, the true Christian is ever to feel that he is dependent upon his Maker. And he will not be ashamed to acknowledge his dependence. Like Daniel, he will not take credit to himself. He will give all honor to God, letting worldly men as well as his brethren know that he is depending upon the Lord and weeding out of his life everything that would grieve His Spirit. Like Daniel, he will improve every opportunity of adding to his

acquirements. He will trade upon the talents the Lord has given him, after the holy principles laid down in the word. And this will give him multiplied ability.

The man who magnifies his own office in working in any line to bind about the conscience of another, be he president of the General Conference, president of a smaller conference, or the elder or deacon or lay member of a church, he is out of God's line. The Lord has been dishonored by the misrepresentations that have weakened and discouraged some of His servants, and deprived them of the opportunity to employ their talents because they will not sell their conscience or their powers for other men to use. God desires that men shall stand in their own individual responsibility, and while they are consecrated to Him there will be unity in their diversity, as branches of the true Vine. But in the present condition of things, if one stands fast to his integrity, he is by some scorned, scouted, criticized, and dropped out if it can be brought about.

Brethren, God has given you no power to work in the lines in which you have worked. The Holy Spirit has not appointed you to any such position. Attend to your own soul's salvation. If you have not that wisdom which will lead you to provide for your own future eternal good, how can you provide for others? How can you give right instruction to them?

If God gives a man wisdom, his course of action will be in harmony with the will of God, and those connected with him will have confidence in his wisdom to devise and plan for the progress and advancement of the work of God in saving souls that are ready to die. The apostle Peter says: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside all this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance: and to temperance, patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." [2 Peter 1:2-9.]

Men who have been standing in stubborn resistance of the teachings of the Spirit of God have been honored as chosen men, as men qualified to run the work of God and to decide questions involving the highest responsibilities. They have been sent from place to place to give judgment in regard to matters which affect the future history of the work. But how can God look upon such a presentation as is now given at the great center of the work? Those in our council meetings who are Christians will be thoughtful, serious, sober minded, calm, and not easily thrown off their balance by the sweeping assertions and misrepresentations which they will have to meet, though there be one by their side who is led by the spirit of Satan to bring confusion and humiliation and defeat upon those who stand in vindication of the truth.

Positive disrespect has been shown to these men as they have advanced their opinions in regard to the work, while those who have stood in opposition have not given an honest answer to prove why the position taken was not right. A sneer goes a long way with some who are very sensitive, but let all remember that loud voiced reiteration of opinion is not evidence. Let all bear in mind that whatever men have said or ever may say is of value only as far as the word of God can endorse and sustain their opinions. A jingle of words is only as chaff when compared to sound reasoning and sound principles. What is the chaff to the wheat?

The spirit of men has striven for the mastery against God. The man who trusts in man will receive the spirit and sentiments of men as wiser and safer than God's. But those who trust in God, who can, like Moses, come into the mount with God, will be kept by the power of God calm and composed above the influence of the boisterous accusations and the shocks that ruffle and discompose the minds of men. Nothing can sway from right principles the men who will make the Word of God their guide. Ever before their minds is the question, "What is written in the law?" "How readest thou?" [Luke 10:26.] "What hath God said?" No word from men or from ministers in the highest position can make them set their feet in questionable paths. In earnest prayer with God they have shod their feet with the preparation of the gospel of peace.

The blessing of God can only attend the cleanest, purest work between man and his fellow man. But at the very heart of the work wrongs have been glossed over. Strict integrity has been turned aside, and dishonesty has taken its place. Men have not scrupled to conduct the work after their own defective planning. All this bears only too plainly the impress of human, erring wisdom. These men have no completeness of character in Christ, and nothing could be more unwise than to allow such men to be actively engaged in work that God has not demanded of them. Bible principles are not considered of sufficient consequence to demand forethought, earnest prayer in private. Close investigation of the work and its management is not considered needful.

If men will walk in the path that God has marked out for them, they will have a Counsellor whose wisdom is far above any human wisdom. Joshua was a wise general because God was his Guide. The first sword that Joshua used was the sword of the Spirit, the Word of God. Will the men who are handling large responsibilities read the first chapter of Joshua?

After the death of Moses, "the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, ... There shall not be any man able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. Be strong and of good courage. ... Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." [Verses 1, 5-7.]

Do you think that all these charges would have been given to Joshua if there had been no danger of his being brought under misleading influences? It was because the strongest influences were to be brought to bear against his principles of righteousness that the Lord in mercy charged him not to turn to the right hand or to the left. He was to follow a course of strictest integrity. "This book of the law shall not depart

out of thy mouth," God said; "but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong, and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." [Verses 8, 9.] If there had been no peril before Joshua, God would not over and over again have charged him to be of good courage. But amid all his cares, Joshua had his God to guide him.

There is no greater deception than for man to suppose that in any difficulty he can find a better guide than God, a wiser counsellor in any emergency, a stronger defense under any circumstance. Man cannot act more unwisely than to rely upon human wisdom, to devise and plan when Christ has said, "Without me ye can do nothing" aright [John 15:5], to venture to unite with men who set aside the wisdom of God as unessential, and enter into plans devised by human agents who are worked by the enemy of righteousness. Human devices that should never have been allowed to come into existence have been adopted to escape from financial embarrassment. These will not help the matter, but make it tenfold worse. We are not to trust to the wisdom of men whose management has helped to bring about the difficulties.

God declares, "Them that honor me, I will honor." [1 Samuel 2:30.] God's revealed will has been superseded by the speculations and opinions of finite men who have refused the Holy Spirit's working and called His work fanaticism. How often have you changed the working of the Sentinel? Will you attend to matters in your own line, and let God manage this organ? The Word of God has not been taken into your council meetings, for had this been followed you would have had your feet shod with the preparation of the gospel of peace. You would have walked in straight paths. But men have foolishly trusted to finite wisdom; they have adopted theories and plans that are opposed to the Word of God, and have greatly marred His work. Yet they act like blind men. They work desperately to gather all the responsibilities they can grasp, while they are no more able to manage them than are children.

In your conference meetings there were heard pleasant presentations in regard to the consolidation of the Pacific Publishing House with the publishing interests at Battle Creek. This, it was proposed, should not interfere with their independence and rights, but that the General Conference should be to the interests on the Pacific Coast what fathers and mothers are to their children. These were very pleasant presentations; but I was carried into the future and was shown those who sanctioned these principles laying plans to control the work on the Pacific Coast. I was shown that if this plan were adopted, the publishing interests there would be swallowed up by the methods and plans of those who wanted more power, who were contending as to who should be first, who should carry the greatest honors, who should have the supremacy.

You cannot relieve your present embarrassment by loading down, but by unloading. The word of the Lord was given, "Attend to your own work faithfully, and take your hands off that which the Lord has appointed for the Pacific Coast." And again, "Warn them upon the Pacific Coast not to entangle themselves in any wise, nor bind upon themselves obligations which will place them in bondage to any man or council."

“Come out from among them,” God says, “and be ye separate; ... and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.] We all need a Father with whom to consult. The Holy Spirit has been refused by men who are puffed up with vain conceit and believe themselves capable of managing wonderful responsibilities. The men who have chosen to be a light unto His people have acted as if their lamps, lighted from the divine altar, had gone out.

For years the Lord has given light which is unheeded. Men may fast and pray, and have every appearance of sanctity, but it will disappear as frost before the sun if they continue to dishonor God as Eli dishonored Him, in sanctioning wrong influences and accepting wrong principles and turning from the light that God has given.

To the men who handle God-given responsibilities, the Bible must be more than a collection of syllables and words. The Spirit of God has been grieved from many who have had great light. But is it always to be so? God will not have His Word return unto Him void. He will make it a power, a savor of life unto life or of death unto death.

There are men in responsible places who have but a limited knowledge of what the soul demands. Men are placed there who are deficient in many ways. But the most dangerous men in all our ranks are those who do not work righteousness. The Holy Spirit does not work them. They are worked by a power from beneath. And yet these men suppose that they can manufacture laws and rules, build up and tear down, and carry all they can grasp under their own control, without God. They should tremble and be afraid because of their course of action.

If our people were not blinded by deception they would see that these men are walking contrary to God. God has been speaking to them by His Word, through His testimonies, by His Spirit. Why do they not take heed? They have closed their eyes that they should not see, and their ears that they should not hear. They have rushed madly on in their uncontrollable spirit, unsanctified and separated from God; and yet they suppose that they can bring God’s people to their terms and under their control.

Cannot our people understand that when men’s lips speak proudly and they seek to rule their fellow men, when their resolutions and principles are decidedly contrary to the Word, to turn away from justice and equity, [and] when they treat their fellow men unjustly, they are walking away from God? Brother _____, how could you give your sanction to the methods that have had a place in the work, and which have caused God’s workers to be treated as inanimate machines? God abhors your practice.

When the consolidation was first devised, it was represented as altogether another thing. But the enemy saw that this was his chance to work upon human minds. He prepared a confederation that the Battle Creek institutions might be the power to bring under its control all other lines of work. It cannot be done. God will put a voice in the stones to cry out against it. Unconverted men have had altogether too much to do in molding and fashioning the work at Battle Creek—in erecting large buildings to make a display, to “give character to the work.” Piety, true fear and love of God alone, can give stability of character to the cause of truth.

Unless they fall on the Rock and are broken, it is impossible for the men who have been under the leavening influence of those who have separated themselves from God to see and work on correct principles. Unless they obtain an experience in how to control their own spirit, they cannot manage any religious interest, for they are unable to judge righteously and unselfishly.

The refuge of lies will fail. God will strike a blow to deliver His oppressed people. He will raise up humble men to do His will. He who rules among the nations calls upon those at the heart of the work to "be still and know that I am God." [Psalm 46:10.] Men will find erelong that they cannot trample on God's holy precepts without incurring the punishment. The Lord will not be slow to punish those who have had great light and yet have betrayed Him. His eye has been reading the transactions that have been stealing through the unconsecrated elements in councils and board meetings in our institutions. "Ye shall do no unrighteousness in judgment," He says, "in meteyard, in weight, and in measure." [Leviticus 19:35.] "By humility and the fear of the Lord are riches and honor and life." [Proverbs 22:4.] "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee." [Hebrews 13:5.]

Men have walked contrary to the light. They have extinguished their light, and yet have dictated with their strong spirit how matters should be, as if God had given them special control over all His heritage, to forbid or sanction, to oppress, to speak proudly, to put forth the finger unto vanity, and to walk in a false show as mighty men. Shall not God judge for these things? Is prosperity to come to God's institutions and work by building upon the ruins of truth, of righteousness, of justice, of all that is pure and holy?

Do those who know the truths and have a knowledge of God suppose that men who have turned away from truth and righteousness and are filled with a sense of their own importance can invent safe methods for carrying on the work? This is what it means, and the sooner this bubble blown by Satan is burst, the better it will be for the healthfulness of all our institutions. When the very heart of the work is diseased, its action must be uncertain, fitful, unreliable. It is time we had an investigation before as many people as possible. All who are helping to sustain the work should get together and understand its inward workings.

I must speak plainly. We are reaching a time when a just standard of right and wrong, of honor and dishonor of truth and error, is becoming a thing of naught. "Truth is fallen in the streets, and equity cannot enter." [Isaiah 59:14.] In the ambitious projects invented, there [is danger] of losing all sense of distinction between right and wrong. Those who listen to misrepresentations are supposed to be acting for the cause. For a long time a course has been pursued which has perverted principle and justice. We need men who will not be drawn into secret, underhand confederacy, but who will shun as a sin the least intriguing and underhand work—men who will call things by their right name, men who are barricaded by principle and braced for duty, be it pleasant or unpleasant, men whom neither flattery, pretense, cunning nor art could induce to swerve one hair from principle or duty.

It is a great dishonor to prevaricate, to falsify, to come to terms with men because they have spoken that which is not true, for the love of a little money to degrade the soul. The Word of God condemns all

such practice. It is a common thing with some to sacrifice conscience in order to obtain an advantage or to be thought greatest. The man who sits at the feet of Jesus and learns His lessons will say as did one of old, “Unto their assembly, mine honor, be not thou united.” [Genesis 49:6.]

Those who in heart are not united to the truth pride themselves upon the great show of buildings in the publishing house. Though habituated to handling divine interests, the sacred has no more virtue to them than the common, and they do many things deceitfully. They do not bring the sacred Word of God to their lips to feed upon it as upon heavenly manna. They may talk the most pointed truth, but they do not love or practice its principles.

The Word of God is to be our teacher. It is the voice of God speaking to our hearts. But the principles that God has given us—principles of strictest integrity—have been discarded. The deceitful heart has been consulted, and the Wonderful, the Counsellor, who alone can keep the soul pure, has been rejected. The transactions of the past years should be presented before those who should know the inward workings. Little by little have the barriers been broken away, showing that the foundation of the structure is built upon the sand. The Bible and the Bible alone must now be laid up in the heart. It must be cherished and regarded as the voice of God, for it alone can make men right and keep them so.

Every earthly influence is weak when compared with the wayward heart of man. Unless the truth is cherished, unless it controls the whole man, conscience will be violated. When the Word of God abides in the soul, the heart is kept as a fountain of living water, refreshing and blessing all within the sphere of its influence.

The lessons we are to learn from the existing state of things in the publishing institution is that any resistance against the Holy Spirit in any of its workings is dangerous. No one should lose their confidence in the validity of the truth, for the showing at the present time is a positive testimony to the power of the truth in its influence upon human hearts, and proves that truth alone is the bread of life. Truth must be enthroned in the heart and maintained in the conscience as the savor of the whole man and the saviour of many souls.

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“Search the Scriptures.”

June 9, 1898

The humiliation of the man Christ Jesus is incomprehensible to the human mind. His divinity and pre-existence before the world was formed can never be doubted by those who comprehend the Word of God. The apostle Paul speaks of our Mediator, the only begotten Son of God as in a state of glory, where, in the form of God, He was Commander of all the heavenly hosts, and who, when He clothed His divinity with humanity took upon Him the form of a servant. Isaiah declares, “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. Of the increase of

his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." [Isaiah 9:6, 7.]

God's Word is His voice speaking to men. If the Bible had been made the book of study in the schools, what a different showing there would be in society today. The Word of God must be our lesson book if we would travel heavenward, and in the words spoken by inspiration we are to read our lessons day by day. "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 men; and being found in fashion as a man (as the representative of the human race) he humbled himself, and became obedient unto death, even the death of the cross." [Philippians 2:5-8.]

In doing this, Christ became our Redeemer. Satan was the destroyer of man. Christ came to be the Restorer. "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." [Verses 9, 10.] Let the students in our schools study this Book which has been so universally neglected and set aside for books that are not inspired. Let every student be taught to read the Word of God with prayerful, earnest interest, lest he shall fail to be a doer of the Word, and his education in science be a useless knowledge, lest he build his house, not upon the eternal Rock, but upon the sand.

"Tell ye, and bring them near; yea let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God, and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." [Isaiah 45:21-25.] Isaiah 45. Read this entire chapter, and see if you have learned the lessons God has given you. Let every teacher and student examine himself as he reads. Read also chapters 40, 41, 42, 43, 44, 45. There are but very few who are readers and searchers of the Scriptures, who compare the prophecies of the Old Testament with the statements of the New, and by searching find the key that unlocks the treasure house of heaven.

It is of the highest importance that every human being to whom God has given reasoning powers understands his relation to God. It is for his present and eternal good to inquire at every step, Is this the way of the Lord? Since the fall of Adam, it has been the fashion of the world to sin, and it is for our interest to know the definition of sin. This is given us in (1 John 3): "Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." [Verses 4, 5.] The information is plainly given that sin is the transgression of the law. We need to call most earnestly upon every human being to compare his character with the law of God, the standard of character for all who would enter His kingdom and become citizens of the heavenly country. The work of redemption is not studied in our schools interestedly and carefully. Students have no real conception of what the plan of salvation means.

He who is touched with the feelings of our infirmities invites us, “Come unto me, all ye that labor and are heavy laden, and I will give your rest.” God’s Word is pledged in our behalf. How many make a practical application of this promise? Listen to the voice of Christ, “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.] Students, you are safe only as you connect yourselves with Christ on perfect submission and obedience. The yoke is easy, for Christ carries the weight. As you lift the burden of the cross, it will become light. It is a pledge to you of eternal life. You can follow gladly after Christ, exclaiming at every step, “Thy gentleness hath made me great.” [Psalm 18:35.] If you follow on to know the Lord, you will have the sympathies of a friend.

If our judge should pass sentence according to the sight of the eyes or the hearing of the ears, he would commit errors in his decisions. If it were God who is to judge us we might feel as did the Israelites at Sinai that His holiness and greatness separated us from Him. We might fear that He would not take into account the feebleness and infirmity of humanity, and we would voice the words of the trembling multitude, “Let Moses speak there with us, but let not God speak to us lest we die.” [Exodus 20:19.] But our Redeemer and Judge meet in the same person; He is our Saviour.

In consenting to become man, Christ has manifested a humility that is the marvel of the heavenly intelligences. In itself, the act of consenting to be a man would be no act of humiliation were it not for the fact of Christ’s exalted pre-existence and the fallen condition of man. But when we open our understanding to realize that in taking humanity upon Him, Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ, and through Christ to God. This is to be our study, Christ was a real man, and He gave proof of His humility in becoming a man. And He was God in the flesh.

When we approach the subject of Christ’s divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” [Exodus 3:5.] We must come to the study of this subject with the humility of a learner, with a contrite heart. The study of the incarnation of Christ is a fruitful field and will repay the searcher who digs deep for hidden truth.

The Bible is our Guide in the save paths that lead to eternal life. God has inspired men to write that which will present the truth to us, which will attract, and which, if practiced, will enable the receiver to obtain moral power to rank among the most highly educated minds. The minds of all who make the Word of God their study will enlarge. Far more than any other study its influence is calculated to increase the powers of comprehension and endow every faculty with a new power. It brings the mind in contact with broad, ennobling principles of truth. It brings all heaven into close connection with human minds, imparting wisdom and knowledge and understanding.

In dealing with common-place productions, and feeding on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought into contact with deep, broad principles of eternal truth. The understanding unconsciously accommodates itself to the comprehension of the things with which it is familiar, and in the consideration of these finite things, the understanding is weakened, its powers contracted, and after a time it becomes unable to expand. The Bible contains the very things which all need to learn, in order to hear in probationary time the voice, “Child, come up higher.” All the education received in the earnest study of the Scriptures is expressed in the words, “The entrance of thy word giveth light; it giveth understanding unto the simple.” [Psalm 119:130.]

Only those who read the Scriptures as the voice of God speaking to them are true learners. They tremble at the Word of God for them it is a living reality. They study, they search for the hidden treasure. They open their understanding and heart to receive, and they pray for heavenly grace, that they may obtain a preparation for the future, immortal life. As the heavenly torch is placed in his hand, man sees his own frailty, his infirmity, his hopelessness in looking to himself for righteousness. In himself there is nothing that can recommend him to God. He prays for the Holy Spirit, the representative of Christ to be his constant guide, to lead him unto all truth. He repeats the promise of Christ, “The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, even as I have said unto you.” [John 14:26.]

A bare assent to the truth is not Bible religion. Men do not become Christians merely by having their names written in the church books. This deception is proving fatal to thousands upon thousands of minds. It does not displease Satan to have any number of names upon the church books, while there hearts are not brought into unity with Christ. If the soul is not under the guidance of the Holy Spirit, Satan finds that he can work through the human agents who have the form of godliness without the spirit and power.

There are many Christians whose hearts are encased in a self-righteous armor that the arrow of the Lord, barbed and true, aimed by angel hands, would fail to pierce. The truth glides off, and the soul is not wounded. Man must first seek God for himself, then the Holy Spirit will take the precious truth, far above the price of rubies, as it falls from the lips of Jesus, and convey it, a living power, to the obedient heart. The truth, received in the heart becomes a quickening power, awakening every faculty. It is a divine influence that touches the heart and creates the heavenly music that flows forth from the lips in pure thanksgiving and praise.

O what can I say in order to awaken the minds of those who profess to believe the truth, that they may adorn the gospel by a faith that works by love and purifies the soul. Christ bids you look to him as the Illuminator of your darkened souls. “He that is of God heareth God’s Word,” Christ said to the Jews, “ye therefore hear them not because ye are not of God.” [John 8:47.] There are men who hear the voice of God through Jesus Christ, because they hearken to the suggestions of the Holy Spirit and break away from the trammels of sin.

The knowledge of God is high as the heaven, broad as the earth, and those schools will be most blessed of God who study with earnest, prayerful hearts to know, “What shall I do to be saved?” The answer is

given, Study the Word, obey God, and you will be brought into subjection to Christ. Much is lost by the students because there is brought into their lessons studies that have an influence merely to make them ambitious to master them, while truth is overshadowed and buried out of sight. Let all bear in mind that works is the only criterion by which we shall be judged. This does not interfere with the doctrine of justification by faith; for good works is the sure and precious fruit of faith. Our good or evil works will decide our destiny for eternity.

“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 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.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; 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 on earth, even in him: in whom also 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 also, after that ye believed, ye were sealed with that 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 1:3-14.]

Here are words of inspiration that reveal the far-reaching power of true godliness. These words enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through vital connection with God. They bring every student who is a doer of the word into a broader field of knowledge, and will secure to him a wealth of learning that is imperishable. All knowledge gained in this life of probation, which will help us to form characters that will fit us to be companions of the saints in light, is true education. It will bring blessings to ourselves and others in this life, and will secure to us the future, immortal life with its imperishable riches.

Christ came to our world to restore the moral image of God in man, to elevate and ennoble our mental character, that our pursuits and aims in this life might not be misapplied and lost; and it is of the greatest consequence that every student in our schools obtain that knowledge that will enable him to co-operate with God in the grand work of forming [a] character after the divine Pattern. We may carry with us all the treasure of knowledge that gives us a fitness for the life that measures with the life of God. The fear of the Lord is the beginning of wisdom. Christ came to our world to mold character and give mental power. His teachings were of an entirely practical nature.

Said Christ to Nicodemus, “Verily, verily, I say unto you, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe them not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he

that came down from heaven, even the Son of man which is in heaven." [John 3:11-13.] Christ was the greatest Teacher the world has ever known. He could have opened to the minds of men knowledge that would have surpassed any previous disclosures, and put in the background every other discovery. He could have unlocked mystery after mystery and concentrated around these wonderful revelations the active, earnest thought of successive generations to the close of earth's history.

Age after age, the curiosity of men led them to seek for the tree of knowledge; and often they think they are plucking fruit most essential, when, like Solomon's research, they find it altogether vanity and nothingness in comparison with that science of true holiness which will open to them the gates of the city of God. The human ambition has been seeking for that kind of knowledge that will bring to them glory and self-exaltation and supremacy. Thus Adam and Eve were worked upon by Satan until God's restraint was snapped asunder, and their education under the teacher of lies began in order that they might have the knowledge which God had refused them—to know the consequence of transgression.

The sons of men have had a practical knowledge of evil, but Christ came to the world to show them that He had planted for them the tree of life, the leaves of which were for the healing of the nations.

The whole probationary period is a time of test and trial, but by all who are obedient to Christ the words of the inspired John will be experienced: "As many as received him, to them gave he power to become the sons of God, even to them that believed in his name." [John 1:12.] The Lord Jesus came to strengthen every earnest seeker for truth, to reveal the Father. He allowed nothing to divert His mind from the great work of restoring to man the moral image of God. And every human agent must see that the great and important work for him in this life is to receive the divine likeness, to prepare a character for the future life. He must appropriate the heavenly truths to his special use in practical life.

Satan has been constantly at work to obscure the vital truths that are essential for the well-being of man, making indistinct and unimportant the obedience that must be rendered to the commandments of God. But man is to return to his obedience to God, and walk in communion with God as did Enoch. In all our studies we are to sit in heavenly places in Jesus. This God will help every soul to do if he will learn his lessons out of the Word. "Come unto me," says Christ, "all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.]

Satan's work is to keep the world from learning of Christ. He plans to crowd the mind so fully that no time can be given to consider what they propose to do with the knowledge they gain, what is the quality of their studies, or whether they are of such a character to give them an increased knowledge of God and of Jesus Christ whom He has sent. If their education is according to the standard of the world, if they seek their knowledge in order that the world may call them great and learned, God calls them fools. All their learning dies with them. It would not be the slightest use to them in the heavenly courts. "This is life eternal," said Christ, "that they might know thee the only true God and Jesus Christ whom he hath sent." [John 17:3.]

We are granted the privileges of school life in this world that we may obtain a fitness for the higher life—the highest grade in the highest school, where, under God, our studies will continue through the

ceaseless ages of eternity. The mass of books, which authors have written and which have been considered essential for school education, contain errors and principles which, if carried into the practical life, will lead the students into false paths, away from consecration to God, away from that class of knowledge which will live through endless ages. They tax their powers to acquire a knowledge that is lost in the preparation for heaven.

Jesus is the Teacher sent from God. Through Satan's subtle working, the truth has been placed out of sight, and in its place errors have been substituted that have led men to idolize falsehood in the place of glorifying God. The saving truths essential for the health of the soul have been regarded as non-essential because the world does not exalt them, while Satan's sophistries are deemed so essential that men devote their worship to them, and work to make every other human being disregard those things that God has sanctified.

Thus it is in the Sabbath of the fourth commandment. God's law is regarded as of no consequence, while the first day Sabbath is acknowledged as supreme. And if men will not exalt this spurious sabbath, and allow it to take the place of the true, the stocks, the prisons, the fires will be the price of their obedience to the law of God. The question is, Shall we worship God or Baal? Shall we bow to an idol, or shall we reverence and obey a "Thus saith the Lord"? The true Sabbath, given to man as a memorial of creation, has been taken from its rightful place as a sacred command of God, and instead, a false sabbath has been exalted and worshiped. Living, testing principles had been lost, as stars are said to become extinct in the firmament of heaven. But a message has come to the world, the third angel's message, to exalt the truth to its true position, that it may stand fast as God's testing truth for these last days. God's requirements are to be given to the world in all their original freshness and power.

The words of Isaiah are given us for our thoughtful study: "And they that be of thee shall build the old waste places: they shall raise up the foundations of many generations; and they shall be called, The repairers 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 shalt call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thy 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.]

This is the work to be done for fallen humanity. The old was waste places are to be built. Men need now to learn from the great Teacher how to raise up the foundation of many generations which have been left to decay. They need to learn how to work to repair the breach made in God's law and what they can do to restore the paths to dwell in. They are to proclaim the third angel's message. All are to obtain a knowledge that will make them efficient for the work of this time.

And how shall the work be carried forward? The apostle Paul says, "You, who were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, to present you holy and unblamable and unreprovable in his sight: if ye continue in the faith grounded and settled and be not moved away from the hope of the gospel which ye have heard, and which was

preached unto every creature under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church whereof I am made a minister according to the dispensation of God which is given me for you, to fulfil the word of God; even the mystery which hath been hid for ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labor, according to his working, which worketh in me mightily." [Colossians 1:21-29.]

Here are important lessons for our investigation. The last message of mercy is now being given to the world. Then let our lessons be appropriate for the day in which we live, that we may be co-laborers with God. The work will go hard, but the message must go. Human depravity is seen everywhere. Men have made void the law of God through the masterly working of Satan. But Christ is on the field of action, working with those who are laboring for Him, that truth may appear in its divine, unchangeable, and eternal character. The Holy Spirit is at work. Divine agencies are combining with the human to take the important truths from their worn out setting, reframe them, and hang them in the picture gallery of memory's halls, and calling men to the obedience of God's commandments in keeping holy His sacred day.

Ms 68, 1898

The Leaven of Truth

June 9, 1898

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." [Matthew 13:33.]

This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion the church after the divine similitude by working on the hearts of the individual members. "The entrance of thy word giveth light; it giveth understanding unto the simple." [Psalm 119:130.] It works with transforming, vitalizing power to produce a change in the heart. All who would be saved, high or low, rich or poor, must submit to the working of this power.

The woman placed the leaven in the meal. It was necessary to supply a want. By this, God would teach us that of himself man does not possess the properties of salvation. He cannot transform himself by the exercise of his will. The truth must be received into the heart. Thus the divine leaven does its work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto dead is aroused.

This same truth is presented in Christ's words to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ... That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The

wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the spirit." [John 3:3, 6-8.]

If our minds are controlled by the Holy Spirit, we shall understand the lesson taught by the parable of the leaven. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all the capabilities and powers, bringing soul, body, and spirit into conformity to Christ. Man cannot make this change. It can be made only by the Holy Spirit. In those who submit to the control of the Spirit, new thoughts, new feelings, new purposes, are awakened. The mind is changed; the faculties are set to work.

The Lord Jesus promised His disciples that after His ascension He would send them the Holy Spirit as a Comforter. "It is expedient for you that I go away," He declared, "for if I go not away, the Comforter will not come unto you, but if I go away, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment." [John 16:7, 8.] On the Day of Pentecost this promise was fulfilled; the Holy Spirit was given, and hundreds were brought to the faith of the gospel.

Those who open their hearts to receive the truth will realize that the Word of God is the great instrument in the transformation of character. "Faith cometh by hearing, and hearing by the word of God." [Romans 10:17.] Christ prayed for His disciples, "Sanctify them through thy truth; thy word is truth." [John 17:17.] "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart." [Hebrews 4:12.]

Christ came to this world to declare the truth, that we might be sanctified by it. Speaking of Him John says, "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him" (as their personal Saviour), "to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace." [John 1:9-14, 16.] Thus has the Father declared the Son. "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.] Then shall we not awaken to our holy responsibilities, and strive to meet God's standard of character? If we are one with Christ by faith, we are sons and daughters of God.

In His prayer for us Christ said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] These words embody everything, and we cannot, therefore, place too much importance on them.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have

dominion over you; for ye are not under the law, but under grace. ... Being then made free from sin, ye became the servants of righteousness.

“I speak after the manner of men, because of the infirmity of the flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” [Romans 6:12-14, 18-23.]

“What shall we say then? Is the law sin? God forbid. Nay, I had not know sin, but by the law; for I had not known lust, except the law had said, Ye shall not covet.” The Holy Spirit presents to the sinner the law, God’s only standard of character. “But sin, taking occasion by the commandment wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once, but then the commandment came, sin revived, and I died. And the commandment which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy and just and good. ... I delight in the law of God after the inward man.” [Romans 7:7-12, 22.]

“For if by one man’s offences death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. 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 5:17-19.] The grace of Christ is His character. But grace does not abolish the law of God. By the law is the knowledge of sin. The law is the transcript of God’s character. It presents His righteousness in contrast with unrighteousness. The law can make sin appear exceeding sinful. It can condemn the transgressor, but it has no power to save and restore him. Its province is not to pardon the transgressor of [the] law. Pardon comes through Christ, He who lived the law in humanity. God’s character is Christ’s character. Man’s only hope is in the substitute provided by God, who gave His Son that He might reconcile the world to Himself. He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” [Romans 8:1-4.]

“For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. ... For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks

foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. ... Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." [1 Corinthians 1:18, 21-24, 30.]

Are you standing on the foundation laid by Christ? Have you faith in Him who is made unto us "wisdom and righteousness and sanctification and redemption"? [Verse 30.] His Word is true, and it requires those who believe in Him to be sanctified, soul, body, and spirit. Sanctification is the measure of our completeness. The moment we surrender ourselves to God, believing in Jesus, we have the righteousness of Christ. We realize that we have been redeemed from sin, and appreciate His sacrifice to purchase our freedom.

Our salvation is complete, because it is founded on the accomplishment of the plan laid before the foundation of the world. A ceremonial holiness could be obtained by offering the blood of bulls and of goats, but these sacrifices could not cleanse the conscience. They were but a representation of Christ, the great sacrifice. The substance of all the sacrifices and offerings, He came to this world to do God's will by offering Himself. He came as the world's Redeemer, to stand at the head of humanity. The Holy Spirit comes to man through Christ. We are given a decided testimony regarding the value of Christ's offering. God's Word declares, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." [Hebrews 10:10.] It was a whole and entire sacrifice that was made for us. When type met antitype, there could be no second probation for man.

The last great crisis is upon us. The working of the man of sin is revealed. "For 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.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." [2 Thessalonians 2:7-17.]

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. ... Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but as manifest in these last times for you, who by

him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God. Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible things, but of incorruptible, by the word of God, which liveth and abideth forever." [1 Peter 1:13, 18-23.]

This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no power of Satan can break.

Christ demands undivided heart-service, the entire use of mind, soul, heart, and strength. "What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] When we make this surrender, Christ sets our minds at rest, and consecrates our hearts and hands to His service. His wisdom gives us spiritual life and enables us to manifest love to God and to each other. We reveal His grace in our characters, for we have His life. He presents us spotless before His Father, for we are sanctified through His blood. We are purged from dead works, for Jesus takes possession of the sanctified soul, to renew, sustain, and guide all its impulses, and give vitality to its impulses. Thus we become temples for the indwelling of the Holy Spirit.

Ms 69, 1898

Teachers and Wages

June 2, 1898

I have not been able to sleep much during the past night. I was brought over the ground of the first term of school, and many things were presented before me. During that term there were genuine workers in the school—men who were firm to do all that was possible to be done to advance the interests of the school. There were also those whose influence worked to counteract the influences which the Lord would have preserved.

Brother Herbert Lacey does not realize how the Lord regarded his attitude during the last term of school. It was his duty to give encouragement to a class who needed an entirely opposite discipline and education than that which they received in their home training and their school education. But his natural and educated talents he thought essential for the perfection of their education. This will stand in his way as an obstacle in his management in school lines. He looks upon those matters that come up in the light of his home and school education, and the very things he should learn he leaves unlearned, because he thinks he understands the matter.

Brother Lacey has represented the matter of the school according to his own perverted ideas. When the Lord gave him light during the school term, he did not see it as light, and act upon it. This light given of God in his behalf, was not appreciated, and he has come to the school again with the same spirit. He does not see his deficiencies. He has misrepresented the matter in his own connection with the school, and this because of his own defective appreciation of that which is just and equal. If he does not

conscientiously accept of the light given at the last term of school, he will make no advancement or change of attitude during the present term of school.

Neither Brother nor Sister Hughes have the physical ability that Herbert and his wife have, yet they have been hard toilers. All through the vacation Sister Hughes has carried a heavy burden. Sister Hughes is not a strong woman, but she will carry the burdens that lie in her pathway. Her labors during the vacation are of as much value as is her work during the school session, and she should receive according to her work. She has shouldered the care, the burden, the inconveniences, and responsibility of the school, and for this she should receive proportionate wages.

The Lord's ways are equal and righteous and just. There must be no selfishness or unjust requirements woven into the work and cause of God. All true righteousness God accepts, and this will have no thread of selfishness in it. Brother Hughes has worked hard. He has not looked on, as a director, but has put his strength and mind into laborious physical labor. The cutting down of his wages is a mistake and should not be done. If he is willing to thus sacrifice himself, his associates in the school are not to allow him to do so. Will his brethren allow him to do all the sacrificing? Will the Lord justify his brethren in doing this? He would take up the work which lies in his pathway, but his work should not be that which it has been in the past.

He should cultivate his mind and talents to engage in the school work, for he can do this work conscientiously and intelligently. But he has neglected responsibilities in the line of a pastor, and borne the burdens of physical labor which should have been borne by others who have not a preparedness to take hold of the work. During the school vacation the work in religious lines has rested to a large degree upon him and his wife. But the Lord has seen every phase of the work. He has seen that the wearied body has not had refreshment. It has been hard at work all through the week, and on the Sabbath has had no vitality to put into the Sabbath service.

All this has been unwise. "Seek ye first the kingdom of God and his righteousness," said Christ. [Matthew 6:33.] This is to be the first business. Brother Hughes has not shunned the labor on the land, but to maintain the two interests was too much for the human strength to endure. There must not be a repetition of this again. The Lord would not have our brother and sister pass over the same experience in the future that they have in the past. Nothing of complaint has come to me from them, but these workers are of value to God, and they must be considered. Arrangements must be made that will save the precious talents of these workers, whose influence we cannot have separated from the school by unadvised movements.

Discouragement has been brought upon Brother and Sister Hughes, and the impressions made upon their minds must be effaced by their associate workers. Those who have held the fort, bearing responsibilities, are to receive just and equal remuneration. They have a love for the cause of God and a conscientious regard for the work in all its phases, and the work needs their talents and influence. They will not leave upon the work a wrong impress. The door of temptation should not be opened to them by the inattention of their brethren.

The ways of the Lord are just and equal. The workers in the school should receive according to the hours they give to the school in honest, hard labor. Injustice must not be done to any worker. If one man or woman gives to the school full time, he is to receive from the school according to the time which the school receives from him. If one gives mind, toil, and strength in bearing the burdens, he is to receive according to the value he gives to the school. Justice and truth are to be maintained, not only for the present and future standing of the school, but for our own individual benefit in righteousness. The Lord will not be a party to the least injustice.

If we have consecrated ourselves to God, we are daily and hourly to do the will of our Father which is in heaven. It is profitable for us to inquire as to what enterprise it is best for us to engage in, and what ever work we accept, we should give it our wholehearted service. Let us remember that this school was established at a sacrifice, and we should inquire every day how we can best please the Master in advancing the students in every line of education. The most essential experience to be gained by the teacher and student is that obtained in seeking the salvation of the souls for whom Christ has died. They are to work for the recovery of that which was lost through transgression. Then let every teacher take this work upon him, laboring to place the feet of every student upon the solid rock foundation.

All our talents of means and ability are God's entrusted gifts, and He would not have His workers come up to the present school term fearfully, and behind in a conception of their duty. Every one is required to shake off the spirit of lethargy and employ faithfully the time for which he receives his wages. If half his working hours are employed in studying to do the work in school, when full work should be done, then let these hours be counted out of his time, and let him receive according to the work actually given for the benefit of the school. If he requires half or two-thirds of his time for study before he can give earnest work, then let him count out the time when the school is not receiving the labor for which it pays. Some men give all their time to the work for which they receive their pay. If another gives but two or three hours, let him receive wages accordingly.

The Lord gave instruction during the last term which is doubly applicable during this present term. God calls not for idlers, but for workers who will give time, strength, and ability to the school. We have no time to lose. We shall soon enough be scattered we know not where. The students will be scattered in different localities. They must have a thorough knowledge of Bible truth. Our faith must be something besides what it is now. The Word of God is offering to each receiver of Jesus Christ a preparation for eternal life, and as long as Satan exists every inducement will be presented to allure the soul to self-deception and death.

We must have the truth as it is in Jesus. Christ was the great Worker. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that He might be braced to meet the wily foe in all his deceptive workings and fortified to do His work of uplifting and restoring humanity. Our faith must take in more than it has done. We must not pervert the Word of God, crushing out and weakening its precious meaning. That Word alone can move our consciences and quicken our minds to understand and our hearts to feel.

Are the teachers in our school to bring themselves to the Lord? Or are you trying to maintain and hold on to the false education you have received? Are you losing the precious opportunities granted you to become better acquainted with God's plans and methods? Do you believe the Word of God? Are you becoming better able to understand what it means to give yourselves to the Lord and become converted to His service every day? Are you missionaries to do God's will? Do you believe the Bible and heed what it says on this subject?

Do we believe that we are living in the last days of this earth's history? Have we hearts that can feel? We have a large work before us. Has not the work at the school at the present time a special meaning for us whom God has made the repositories of His sacred truth that is full of eternal results? Are we not to be bearers of the sacred light of the Word which is to illuminate all nations?

Are we chosen vessels unto the Lord? Has God made us the light of the World? Christ said, "I must work while the day lasts." [John 9:4.] We occupy the position of Christians, and what are we about? If we have given ourselves to the Lord, we will live in covenant relation to Him, taking the Word as our guide at every step. If we occupy this position, we will be "laborers together with God." [1 Corinthians 3:9.]

Ms 70, 1898

The Need of Missionary Effort

June 13, 1898

Just prior to the Week of Prayer the spiritual condition of the community round Cooranbong, Maitland, and Newcastle was spread out before me as a panorama. I was shown that the people are as sheep having no shepherd. Words were spoken regarding their condition that will never pass from my mind. These words brought light and spirit into our meeting. The one who was our Teacher said, This school must not be conducted on stereotyped human plans, as are many of the schools among those who have a knowledge of the truth. The Bible is to lie at the foundation of all the education given, but more, far more than a theoretical teaching of Bible truths is required. It is not wisdom to pour into the minds of the students precious lessons of the deepest importance, and then leave lesson after lesson unused.

Missionary work should be done by suitable ones who can impart that which they have received. Those to whom light has been given are not to seal up the precious ointment, but are to break the bottle and let the fragrance be realized by all around. It is an important part of education to give the students time to do missionary work, time to become acquainted with the families among whom they live. There are those who are in the possession of talents. These should not be loaded down with all the studies they can handle. They should be given time to use the knowledge they have acquired, especially by doing missionary work, becoming interested in those in the darkness of error, taking them the truth where they are, praying and watching unto prayer, with all humility of heart seeking knowledge from Christ, that they may make known to others the truth that is placed before them every day.

Those who do this work will find many youth who are full of hereditary prejudice, who hate the truth because of misconception. As these become acquainted with those who know the truth, they will see

their error, and while some may appear to cherish wrath and spiteful passion, afterthought will change these sentiments. A thick veil blinds many minds. These need the love and pity and holiness of truth.

The teachers and students in our school need the divine touch. If a missionary spirit was encouraged, even though it took some hours from the program of study, if there was more faith and spiritual zeal, more of the realization that God can do more for teachers and students than He has done because in the past His way has been restricted, much of heaven's blessing would be given. There are holy chords yet to be touched. Teachers are well as students need to show greater teachableness.

Just in proportion as the true missionary spirit is brought into the education and training of young men and young women, will they be blessed. The students should begin to work in missionary lines where there are those with whom they can communicate, to learn how to work. As they do this, they advance, and their intellect grows. They are learning how to work when the school term is ended. As they approach those who are interested, they work under the greatest Teacher the world has ever known. It is as essential that they should know how to communicate as that they should receive a knowledge of the truth. The practice of telling others about Christ, of reading and explaining His Word, will stamp that Word on the mind, and will make the truth their own.

"Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." [Luke 10:27.] This is God's command. Jesus has given an additional requirement, "A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another." [John 13:34.] We are not merely to love our neighbor as ourselves; we are to love one another as Christ has loved us. "As my Father hath loved me, so have I loved you," He declared, "continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another as I have loved you." [John 15:9-12.]

The students and also the teachers in our school need to take time to become acquainted with the members of the community in which they live. The love that Christ manifested toward us, we must cultivate for others. The truth will not long remain in the heart unless it works by love to save the souls ready to perish.

The Lord God of Israel would have us beware of human precision, of making a line on which everyone must tread. A different element must be brought into our schools. Wrong maxims and methods of teaching, which have been looked upon as wholly essential, have been followed. Those connected with our schools must penetrate deeper than their own habits or opinions, which have been idolized as complete authority. The greatest need of our teachers is to live hourly in conscious, loving communion with the principles of truth, righteousness, and mercy, for that is the atmosphere of heaven. There must not be so many studies and duties placed on the students that they will neglect to talk with the Lord Jesus, the great Teacher, and let into their hearts the softening, subduing influence of the Spirit that dwelt in Him.

It is essential to teach the students how to do missionary work, not only by pen and voice, but by practice in its various lines. There is around us a community that needs to be taught how to cook, how

to treat the sick. By doing this line of work, we practice the truth as it is in Jesus. Teachers and students need to learn how to do this work. The teachers should take the students with them to cases that need help, giving them practical instruction in how to treat the sick. Thus the medical class will be made of some value, to teachers as well as to students.

The teachers must draw from the deep, central Source of all moral and intellectual power, asking the Lord to give them the mind that was in Jesus Christ, that every case that calls for sympathy and help, in physical as well as in spiritual lines, may receive their attention. The great Teacher co-operates with all the efforts made to relieve suffering humanity. Teach the students to make a practical application of the lessons they have received. As they witness human woe, and the deep poverty of those they are trying to help, they will be stirred with compassion. Their hearts will be softened and subdued by the deep, holy principles revealed in the Word of God. The great Physician co-operates with every effort made in behalf of suffering humanity, to give health to the body and light and restoration to the soul.

We must give the Lord a chance to do His work, His great work, for the soul. Christ is our sufficiency. Each one of us must understand what it means to have the Word of God fulfilled in us. As Christ was in this world, so we are to be. If in this life we are like Him in character, we shall in heaven have His likeness. If there is no likeness between Christ and us in this world, there can be no friendship between Christ and us when He shall come in His glory, and all the holy angels with Him. As religious teachers, we are under obligation to God to teach the students how to engage in medical missionary work. Those who do this work have many opportunities to sow the seeds of truth in a way that will be successful. The heart full of gratitude to God can pray, Teach me Thy way, O Lord, lead me in a plain path, because of mine enemies, or rather, because of mine observers.

There is a work to be done right here in Cooranbong. The people are as sheep without a shepherd. We must work in every way to save those who are without Christ and without hope in the world. The command comes to us, Go, preach the gospel to every creature. Souls are hungering and thirsting for the light. We have the light; we have a knowledge of the truth; and we are to give the invitation to the supper, for Christ has called us out of darkness into His marvelous light. A good work can be done in this place if we will but do it. If we are lightbearers to the world, we are pledged to teach the students how to communicate light, and to give them an opportunity to work. The call to the supper is to be given; for it is glad tidings for all people. Let all who are qualifying themselves for this work spend much time with God in prayer. Let them contemplate their duty in the light of the Word of God.

I am surprised, as this subject has been opened before me, that I have not in the past said more about it than I have. The people around us must have help. They are of value in God's sight, for Christ gave his life for them. We must now see what can be done to educate the students in practical missionary work. God would not only have us impart light to all; but He has left us a commandment, defined and set forth by Him who cannot make a mistake, to regard the stranger, the outcast, and the poor souls who are weak in moral power. These are to be the special objects of our care. God has made us depositaries of sacred gifts, and as those enlightened by the truth, we are to educate the students to impart to others what they have received. Who will devote a portion of their time to this work? Remember, Christ is the Prince of life, the rightful sovereign of all the highways, byways, and hedges. He knows what they need.

The Lord requires all who love Him to remember that the Captain of their salvation requires all His soldiers to fight valiantly in His army. God has placed upon us a burden of responsibility that we do not recognize. We must learn deeper lessons in the school of Christ. We can do much in His strength. He paid the redemption price to save a world of perishing souls. Sinners are the special objects of His mission. He has paid for every soul, and He desires us to be spiritualized. He would have us teach the students how to take up the work He has left them to do, that they may not lose the spirit of the work by too close an application to the theory of truth. It is an intelligent knowledge made perfect by practice that makes an efficient worker.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Matthew 24:14.] In the parable recorded in (Matthew 18), Christ has shown His readiness to leave the flock that was gathered into the fold, and go out into the mountains to seek the lost, straying sheep. He rejoices more over one sinner that repents than over the ninety and nine just persons who need no repentance. "All things are delivered unto me of my Father," He declared. [Matthew 11:27.] "All things that the Father hath are mine." [John 16:15.] "All power is given unto me in heaven and in earth." [Matthew 28:18.] This power Christ is ready to transfer to those who will co-operate with Him in self-denial and self-sacrifice. We must open a way whereby this class of education shall be taken hold of during the remainder of this school term. The students must be given special opportunities to learn how to do missionary work, that they may place themselves in the channel of light to receive and impart light. They must make known the truth that has made them children of God.

In Maitland and Newcastle the standard of truth has not yet been elevated. If we believe the Word of God, our greatest aim and object should be to educate and train young men and young women to go forth to do missionary work. Thus they can use the truth that has been so faithfully presented to them. As they go forth to visit families, the precious discourses they have heard, the drill they have had on Bible themes, will be brought to their mind. As they read and explain the Word, the Comforter will be by their side, to refresh their memory. Not only will those who know not the truth be encouraged, but those who are telling of the preciousness of Christ will be greatly blessed. "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.]

Ms 71, 1898

Come Up to the Help of the Lord

June 14, 1898

On Monday afternoon I met with those of our people who had gathered in the church, and talked with them in regard to faith, and as I spoke, this subject was opened to me more fully. As I began to search the Word, the precious jewels of truth shone out with great clearness. I said, Scripture is the key to unlock the Scriptures. We need, during this Week of Prayer, to come to God in confidence, in faith. We need to put away the darkness that would interpose between God and our souls. We need to cultivate perfect trust in God and make Him our Counsellor. The love of God must be cultivated in the heart, so

that we shall love Him supremely, and our neighbor as ourselves. Altogether too little thanksgiving and praise are offered to God. The Lord requires our reasoning powers; He wants the whole mind.

“Follow peace with [all men], and holiness, without which no man can see the Lord.” [Hebrews 12:14.] God’s Word is full of assurances of what He will do for us if we will come to Him, and ask in faith, believing. Faith is essential. It surrounds the soul with the atmosphere that pervades heaven. This is the rest that Christ has promised to all who come unto Him.

All the heavenly universe is waiting for channels through whom they can communicate the rich treasures of God’s grace. How long will the church remain in a state of indifference and carelessness? We urge all who have had the light of truth brought home to their souls to walk in the light as Christ is in the light, and show that the work of daily sanctification through the truth is going on in mind and heart. We ask our brethren to render to God the thanksgiving offering for all His blessings—not only the fruit of the lips, but the entire being, for this is the Lord’s purchased possession. They are to understand that the garden of the heart is to be cultivated, the weeds diligently uprooted.

As they cultivate the soil, the students are to learn spiritual lessons. The plough must break up the fallow ground. It must lie under the rays of the sun and the purifying air. Then the seed, to all appearance dead, is to be dropped into the prepared soil. Trees are to be planted, seeds for vegetables sown. And after man has acted his part, God’s miracle-working power gives life and vitality to the things placed in the soil. In this agricultural process, there are lessons to be learned. Man is not to do slothful work. He is to act the part appointed him by God. His industry is essential if he would have a harvest. And just such a work is to be done in the human mind and heart. The sower of the seed is the Son of man. The seed is the Word.

Christ is the Author of all truth. He is the science of all education. He came down from heaven to give to the world the bread of life. “The Word was made flesh, and dwelt among us.” [John 1:14.] To Nicodemus He said, “Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” [John 3:11-13.] This lesson was scarcely comprehended by Nicodemus at the time, but as events transpired, the mystery became plain.

And must the veil remain upon our eyes in regard to the relation existing between heavenly and earthly things? In this probationary time man may comprehend the truths of God’s Word. They are revealed to us and to our children. A treasure house of precious jewels is opened before the minds of all who will search the Word of God. The Lord would have us become diligent learners, and understand that as we receive the Word a responsibility is left upon us to go to work, to communicate to others that which we have received, to scatter the good seed and prepare others for the operation of the Spirit of God upon their minds and characters. Man must use the talents God has given him. In presenting the precious truth to others he will sow the good seed in other minds.

“As many as received him, to them gave he power to became the sons of God, even to them that believe on his name.” [John 1:12.] To all who receive Christ by faith these words are applicable. And all who

receive the gospel message in the heart will long to proclaim it to others. The heaven-born love of Christ will find expression. Those who have put on Christ will relate their experiences, tracing step by step the leadings of the Holy Spirit—their hungering and thirsting for the knowledge of God and of Jesus Christ whom He has sent, the result of their search of the Scriptures, their prayers, their soul agony, and the words of Christ to them, "Thy sins be forgiven thee." [Matthew 9:2.]

It is unnatural for any to keep these things secret, and those who are filled with the love of Christ will not do so. In proportion as the Lord has made them the repositories of sacred truth will be their desire that others may receive the same blessings. And as they make known to others the rich treasure of God's grace, more and still more of the grace of Christ will be imparted to them. They will become more and more settled and rooted and grounded in the truth. They will have the heart of a little child in its simplicity and unreserved obedience. Their souls will pant after holiness, and as they search the Scriptures, more and more of the gems of truth will be revealed to them.

As those who have had great light, and have united themselves in church capacity to do service for God, we must present the truth as it is in Jesus. Why do those who know the truth remain in a state of indifference to the wants of others? They bring no sheaves to the Master. They look to others to do the work that God has given them to do. I wish that every soul could have the experience that I had last night, as words were falling from the lips of the divine Teacher—words that burned into the very soul of the hearer. The promises were repeated, and I opened my Bible, for the words were, "It is written." I had been praying for the refreshing streams of the water of life, that I might eat of the precious Word, and be encouraged and refreshed and all light in the Lord, and precious promises were repeated, the words shining upon the pages of the Bible as if written in gold.

The words were spoken, The leaves of the tree of life are proffered you. They are sweeter than honey and the honeycomb. Take them, eat them, digest them, and your faint-heartedness will pass away. Are you thirsty? Come. "Whosoever shall drink of the water that I shall give him shall never thirst: but the water that I shall be in him a well of water, springing up into everlasting life." [John 4:14.] "I am the bread of life: he that cometh to me shall never hunger, and he that believeth in me shall never thirst." [John 6:35.]

"And in that day thou shalt say, O Lord, I will praise thee: thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust thee, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth, Cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." [Isaiah 12:1-6.]

I saw these promises blooming all over the garden of God's Word. We need to look at them, linger over them, and gather the precious fragrance to our souls. But I shall take up these precious things in another place, and not enlarge upon them here.

Why do we not, as a people, become enthused with the Spirit of Christ? Why are we so little moved? We need the grace of Christ in large measure. There is a world perishing in sin. Do we consider our exalted privilege of adding a star to Christ's crown—a soul saved, a soul cut loose from the chains with which Satan has bound him? We must realize our obligation to go without the churches, to the world, and preach the gospel. To whom? Listen to the words of our Redeemer just before He ascended to the Father, "Preach the gospel to every creature." [Mark 16:15.] The work now being done in medical missionary lines is responding to this appointment, and through it the quickening, sanctifying influence of the Spirit of God will be given to the church.

Brethren, let us look our duties and responsibilities fairly in the face. We must come up to the help of the Lord against the mighty. We must preserve unity and love one for another if we would bear the divine credentials to the world that God has sent His Son to save all who will look unto Him, who will receive Him and believe in Him as their personal Saviour. If we are Christians, we shall be as faithful soldiers of Christ. We are pledged to stand under His banner to do faithful service. The message of truth is not for us alone. Our light is not to be hid under a bushel or under a bed. The light given us of heaven is to shine in clear, undimmed brightness to those who are in darkness. We are to proclaim the "glad tidings" that are "for all people." [Luke 2:10.]

Ms 72, 1898

"Shall Not God Avenge His Own Elect?"

June 14, 1898

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city: and she came unto him, saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." [Luke 18:1-8.]

The widow's perseverance gained for her the favor she asked. To save himself from trouble and annoyance, the judge decided to grant her request. He saw that he was making his injustice conspicuous; for many complaints were being made regarding his course of action.

God's elect may suffer condemnation and oppression from the world. But they are as dear to the heart of God as the apple of His eye. "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." [Deuteronomy 32:9, 10.] "For thus saith the Lord of hosts, After the glory hath he sent me unto the nations that spoiled you: for he that toucheth you toucheth the apple of his eye." [Zechariah 2:8.]

“Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” [Isaiah 1:16, 17.] “Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” [James 1:27.] The widow and the fatherless are the objects of the Lord’s special care, and those who in any way rob them of the means they should have, those who regard their wants with indifference, will be dealt with by the Judge of all the earth. Men cannot receive God’s favor while they are unfeeling and selfish. The Lord will test His people as individuals. He will not suffer His heritage to be oppressed. Shall He not avenge His own elect, “which cry day and night unto him? … I tell you that he will avenge them speedily.” [Luke 18:7, 8.]

The Lord has left a work to all who claim to be His people. But this work is strangely neglected. “So speak ye, and so do, as they that shall be judged by the perfect law of liberty. For he shall have judgment without mercy that showed no mercy, and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he have faith and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” [James 2:12-17.]

If you are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Your case may seem discouraging, but do not look at outward appearances. Continue to pray. Have faith in God, for He has promised that He will hear the prayer of faith. “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.” [Hebrews 10:35-37.]

The judge spoken of in this parable represents those judges who, when human life is in the balance, decide the question in accordance with debased, perverted sentiments. He neither feared God nor regarded man. Self was his God. By this, God would show us to what depths of degradation men can sink. This judge was filled with satanic attributes. Appetite and passion had destroyed his powers of perception. When men yield their powers to Satan, their lower nature is fully developed.

There are judges now in office who neither fear God nor regard man. Intemperate practices, liquor drinking, and tobacco using are perverting the judgment of many who occupy positions of responsibility. These unfaithful stewards will be stripped of their robes of honor. They will one day stand before the bar of God, to be tried, and the Judge of all the earth will judge righteously.

Had the unjust judge feared God, the widow would not have been obliged to put forth such strenuous efforts to obtain justice. The men who are appointed to judge their fellow men need clear, sharp discrimination, that their judgment may be correct and their decisions righteous.

“Ye shall not respect persons in judgment,” God declares, “but ye shall hear the small as well as the great. Ye shall not [as a judge] be afraid of the face of man, for the judgment is God’s.” [Deuteronomy 1:17.]

Had Pilate had the courage to follow his convictions, he would have faced the people in Christ's defense, not only declaring, "I find no fault at all in him" [John 18:38; 19:4], but condemning the crowd as a band of murderers for desiring to take the life of a just man. Had he feared God, it would not have been recorded of him that he scourged an innocent man, and then delivered him up to the most ignominious of deaths. If when the hoarse cry was raised, Crucify him, crucify him, he had said firmly, He shall not be crucified, he would have saved himself the stings of a guilty conscience. His name would not have been handed down to infamy. But he yielded to the clamors of the mob, and his course of action has been followed by judges more times than can be numbered.

The teaching of this parable is applicable to the church of God at this time. When troubles assail, do not go for help to lawyers not of our faith. God would not have us open church difficulties before those who do not fear Him. Let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, persevering in asking for deliverance. God would not have us depend for help upon those who do not obey His requirements. They have not that wisdom that cometh down from above. Those who trust in such counsellors show that they have not faith in God. They dishonor Him by appealing to unbelievers to settle difficulties in the church. What do they think they will gain by opening to lawyers the supposed wrongdoings of their fellow church members?

Satanic agencies are at work, seeking to create disunion in the church. Those who yield to unholy propensities show that they are not walking in the light as Christ is in the light. The exhortation comes to us, "Ye therefore beloved, seeing ye know these things, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." [2 Peter 3:17, 18.]

The widow who entreated the judge for justice had lost her husband by death. Poor and friendless, she had no means of righting herself. By sin men have lost their connection with God, and without Christ they have no means of salvation. But He is our peace, "who is made unto us wisdom and righteousness, and sanctification, and redemption." [1 Corinthians 1:30.]

Again and again the widow was torn from the judgment seat, for there were plenty ready to show in this way their contempt for persevering patience. But rough treatment did not quench her determination. Though so often repulsed, she was found again at the feet of the judge, asking for justice, and finally her perseverance gained its reward.

Why do not the members of the church of God remember that they are His property, by creation and by redemption? Has He not an interest in those who make Him their dependence, who pray to Him as earnestly as the defrauded woman prayed to the unjust judge? "My little children," John writes, "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. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [1 John 2:1-4.]

Many church members appear to render great respect to the fourth commandment, while by their conduct they show that they do not love their brethren who differ from them in any respect. He that offends in one point is guilty of all. A careless neglect of one commandment makes apparent obedience to another of no value with God. The heart must be an abiding place for Christ. Then the law of love will dwell in the heart, and the fruits thereof will be revealed unto eternal life.

"Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. Again a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. ... Little children, it is the last time, and as ye have heard that antichrist shall come, even now there are many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." [Verses 5-8, 18-21.]

Much pride of heart has been revealed by the professed people of God. Many selfish opinions have been cherished. It has been regarded as justifiable to appeal to lawyers to adjust difficulties. Thus God's people have shown, as did ancient Israel, that notwithstanding He has led and prospered them, they will dishonor Him by seeking help from unbelievers.

Read the commandments of God one after another, and ask the Lord to enlighten the eyes of your understanding and give you a clear realization of where you have transgressed His precepts. "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt." [Exodus 22:20, 21.] The Lord would have His people remember their past affliction and call to mind who changed their circumstances, whose hand delivered them. Thus their hearts are kept soft and tender by the precious dew of grace. God can safely work with them, because they are mindful of His favors, and offer Him praise and thanksgiving.

"Ye shall not afflict any widow or fatherless child. If thou afflict them in an wise, and they cry at all unto me, I will surely hear their cry. And my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's garment to pledge, thou shalt deliver it to him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass that when he crieth unto me, I will hear; for I am gracious." [Verses 22-27.]

From this we see that the Lord requires His people to be particular in carrying out right principles. When they are in trouble He would have them call upon Him, in the place of betraying the cause of God into the hands of unbelievers. It is a betrayal of sacred trust to open before unbelievers the working of God's

institutions. In this way false statements are made, and these statements are reported to others. Those who do this, counterwork the cause of God. They are adversaries of the truth.

The shameful history of Aaron's weakness has been recorded for our instruction. He was appointed as a watchman, but he listened to the counsels of men who were unconsecrated and unholy, and he was led to do things which have left a sad blot on his history, and which resulted in the apostasy of

Ms 74, 1898

Extracts From Personal Letters From Sister White Concerning the W.C.T.U.

December 1, 1898 - June 21, 1899

December 1, 1898:

I thank the Lord with heart and soul and voice that you have been a prominent and influential member of the Women's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth; and the education you have received in the grand temperance work, in connection with your sister workers, is that which you need to bring into the work for women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasures.

For twenty years I have seen that the light would come to the women workers in the temperance lines. But, with sadness, I have discerned many of them becoming politicians, and that against God. They enter into questions and debates and theories of many things that they have no need to touch. Christ said, "I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." [John 8:12.] How can they walk in opposition to His holy law, in the footsteps of the great apostate, and yet have clear, sharp discernment? ...

The Lord does not bid you separate from the Women's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them upon the ground of the pure, elevating principles that first brought into existence the Women's Christian Temperance Union. "I," said Christ, "send you forth as lambs among wolves." [Luke 10:3.] If He sends His disciples on such a mission, will He not work through them to open the Scriptures to those who are in error? Cherish the fragrance of that love that Christ has revealed for fallen humanity, and by precept and example teach the truth as it is in Jesus. Corruption extends everywhere, and the self you will meet in those who have been devoted working men and women all cause sadness. But I fear we often give up too easily.

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February 24, 1899:

There should be every effort to reach the W.C.T.U. There are many souls beloved of God who can be reached if they are approached as sisters in Christ Jesus, doing what they can. There is no need to broach the Sabbath question, for this would close the door to many hearts; but come close to them,

unite with them in labor wherever it is wise to do this. This will open points of difference in regard to the Sunday Law. Then explain by reading a plain “Thus saith the Lord.” The eyes of many of them are blinded. They are in honest deception. They need light upon this great question. The subject of reforms will naturally come in, and various opinions arise; but let them understand that Seventh-day Adventists will work in connection with them as far as possible in the good work they are doing, and thus give them an opportunity to become acquainted with the Sabbathkeeping people whom they are, many of them, opposing.

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March 25, 1899:

I am so glad, my sister, you did not sever yourself from the W.C.T.U. You may have to sever your connection, but not yet, not yet. Hold your place, speak the words that are given you of God; and the Lord will certainly work with you. Do not fail nor be discouraged, although you may see many things which you do not approve.

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June 21, 1899:

I hope, my sister, that you will have an influence in the Women’s Christian Temperance Association to draw many precious souls under the standard of truth. The Lord Jesus is drawing many souls to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell upon the features of your faith publicly, for it would not be wise to be too definite. Get the oil of grace in the conscious and unconscious influence of words spoken, revealing the fact that you have the light of life to shine forth to others in a direct, positive testimony upon subjects where you can all agree, and this will leave a telling influence. My heart is with your heart in this work of temperance. I speak upon this subject most decidedly, and it has a decided influence upon other minds.

Ms 75, 1898

“Come Out From Among Them, and Be Ye Separate.”

June 16, 1898

Christ is the Saviour of the body as verily as He is the Saviour of the soul. His first sermon at Nazareth shows this. The roll of the Hebrew Scriptures was handed to Him, and while His friends and acquaintances, some with pleasure and surprise, fixed their eyes on Him, He read from the prophet Isaiah, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” These words fully outlined His mission. “This day,” He said, “is this Scripture fulfilled in your ears.” [Luke 4:18, 19, 21.]

Mark Christ's words. The Spirit of the Lord was upon Him to preach the gospel to the poor. God had anointed His only begotten Son to do this work. "He hath sent me to heal the brokenhearted, to preach deliverance to the captives." [Verse 18.] Men were bound in the slavery of sin by a relentless foe, which the Sent of God only could overcome, and deliver those taken captive by him at his will. Satan is the destroyer. Christ is the Restorer. The Prince of heaven came to meet the prince of darkness in this world, which Satan claimed as his kingdom.

"And recovering of sight to the blind." [Verse 18.] The Jewish nation were spiritually blind. By their wicked works they had separated themselves from God. They were great sticklers for the law, but they were continually transgressing the law, and teaching maxims, traditions, and doctrines of men for the commandments of God, thus misleading the people. [As] the religionists of that day, they claimed the oracles of God as their authority. Christ exposed their blindness, declaring to them, "Ye are both ignorant of the Scriptures and the power of God." [Matthew 22:29.] They kept neither of the great principles of the law: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength; and thy neighbor as thyself." Upon these two great principles hang all the law and the prophets. "This do," said Christ, "and ye shall live." Deuteronomy 6:4, 5; Luke 10:26-28.

"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 walkest by the way, and when the liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." [Deuteronomy 6:6-9.]

The Jews did this literally. What God designed to be spiritual work, inwrought on mind and character, they made an outward exhibition. They lost sight of genuine religion, and did not regard the principles of God's law. To make up for this, they gave much attention to pretentious piety.

Had the Jews done as Christ commanded them, the principles of His law would have been woven into life and character, becoming a part of the very being. He charged them to beware lest they forgot Him. "Ye shall not go after other gods of the gods of the people which are round about you; (for the Lord thy God is a jealous god among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth." [Verses 14, 15.] This command is just as valid today as when God gave it to Moses to give to the children of Israel. The sins against which ancient Israel were warned have led modern Israel into bye and forbidden paths.

The professed people of God have made those who are trampling underfoot His commandments their counsellors. They have weakened their hold on God by uniting in politics with unbelievers. By parading their political belief before the world, just as worldings do, they have created division, strife, and jealousy among themselves. The influence of this course of action is a great offense to God, and He cannot and will not prosper those who follow it.

"It shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us." [Verse 25.] "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people. ... Know therefore that

the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face." [Deuteronomy 7:7, 9, 10.]

We are to work distinctly in God's lines, refusing to follow worldly practices. The exhibitions made in Battle Creek regarding political questions have not raised any soul who has acted a part in them in God's estimation. Thus God's people have given evidence to the world that they had not the love of God in their hearts, whatever might be their profession. Those who have distinguished themselves in politics, who have paraded their political differences, were looked upon, not only by human spectators, but by the Lord Jesus, who gave His life to save a perishing world. The heavenly universe watched their course with disapproval, and Satan and his synagogue watched also. They were a spectacle to the world, to angels, and to men.

By this course of action, you have convinced many that you are not what you claim to be. In spirit and action you are no more true to God than are those watching you. The spirit which has led you to link up with the world in political matters has so dimmed your spiritual discernment, that you would lay yourselves open to the world as some of you have done, hiding the fact that you have God as a leader and guide. You have carried to worldlings matters which concern only our own people, called out from the world to be a peculiar people, who are to look for guidance and direction to heavenly agencies. Of those who have acted thus, after having great light and great opportunities, God says, "Ye know not what spirit ye are of." [Luke 9:55.]

As the children of Israel stood before the mount, hearing the voice of God speaking to them from the midst of the fire, they felt that they could not endure it and live. Speaking to them afterward of this, Moses said, "Ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have heard it, and lived?

"Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it. And the Lord heard the voice of your words when ye spake unto me, and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever." [Deuteronomy 5:24-29.]

These are the conditions of life and prosperity. But many of those who claim to be commandment keepers are transgressors of the law, unthankful and unholy. They may flatter themselves that they are Christians, but in reality they are employing their entrusted talents to counterwork the work of God.

There is no light in them. Their light is darkness. Their influence is not unto sanctification or holiness. Jesus yearns after His sons and daughters who are acting as the prodigal son. He longs to do them the

good He would delight to do, but which He cannot do because of the perversity of their characters. The true Christian worker seeks to influence souls through sanctification of the truth. If this talent is not used for the purpose for which it was given, if those who possess it become conformed to the spirit and principles of worldlings, and exert their influence on Satan's side of the question, they will one day be called to give an account before God. They may retain the form of godliness, but in their practice they deny the power thereof, and from such we are commanded to turn away.

Men who have been given responsible positions in the cause of God are to work wholly for their Leader. When they turn aside to connect with unbelievers, who use their tact and capabilities against the people of God, they separate themselves from the highest authority, and greatly dishonor God. They separate from One of whom the prophet Isaiah declares, "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.]

Are we serving under the banner of Prince Emmanuel? Are we servants of the Most High God? Have we a connection with heaven? "Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation, in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. ... Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." [Hebrews 3:7-9, 12-14.]

Will you turn from your Leader to enter the ranks of those who have no connection with God? Will you receive their counsel against your own brethren? This is the fruit borne on an evil tree. When you receive counsel that is not of God, you bring in advice that you do not need and will never need. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.]

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom these people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and taken. Bind up the testimony, seal the law among my disciples." [Verses 9-16.]

Thus the Lord will deal with all wrong practices, which you may deem to be right, but which are a deception and a snare. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God, for the living to the

dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Verses 19, 20.]

"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace: and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way: ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

"Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaining the covenant of our fathers? ... Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" [Malachi 2:4-10, 17.]

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If ye then have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers? Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." [1 Corinthians 6:1-8.]

How can men to whom have been committed the living oracles of God appeal to lawyers who are disloyal to God, to settle matters relating to the cause of God? Can we be surprised that more souls are not convinced of the truth when pride, self-love, and self-exaltation make those who claim to believe the truth more like men who have lost their first love than like the children of God?

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil and hast tried them which say they are apostles, and are not, and hast found them liars, and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Christ approves where He can, and then He says, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent." [Revelation 2:1-5.]

My brethren, will you not love the Lord Jesus with the whole heart? Sinners are dying in their sins, while some of those who claim to have the most solemn truth ever committed to mortals are counterworking

the prayer offered by Christ just before He gave His life for the world. “They are not of the world, even as I am not of the world,” He said. [John 17:14.] Can this be said of those who connect themselves with the contention and strife of politics, and who show to the world their differences and disunion?

As the sons and daughters of God, we are to have nothing to do with political strife. Those who engage in these contests make Satan glad, for he knows that they will exhibit the natural attributes of unregenerate hearts. A power from beneath inspires the nations of the earth to engage in strife and contention, and those who, while claiming to believe the truth, manifest a spirit of variance and strife, are controlled by the same power. They do not heed God’s voice. They are not obeying His commands. Satan says to his synagogue, Can you not see how I prevail against them? Can you not see that I have been working to make them weak through contention and strife, that in this most important period of time they may carry out my plans? Behold how those brethren hate each other.

I call upon you to listen to Christ’s words, spoken just before His agony in the garden of Gethsemane. “Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes 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 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.” [Verses 17-23.]

What kind of an impression are you making upon the world by your unadvised movements? Christ has commanded you to love one another. “A new commandment I give unto you,” He declared, “That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [John 13:34, 35.] “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, That ye love one another.” [John 15:16, 17.]

What evidence are you giving to the world of your love for each other? Has the Lord made a mistake? Are you His chosen vessels? Are you walking in the light as His dear children? Why do you do that which shows to the world that you have lost the love of God out of the heart, and that in consequence you have no love for your brethren? Why do you bear such fruit? Why will you make Christ ashamed to call you brethren. Why are you at variance and strife? Have you not enough to make you feel humble before God? Have you not walked long enough in your own wisdom? The Lord says to you, “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 at mine hand: ye shall lie down in sorrow.” [Isaiah 50:10, 11.]

Oh, how little have the words of the Lord been regarded. Pride, self-sufficiency, evil thinking, evil speaking, and planning without the Lord's help, have been seen. The Lord gave His disciples the ordinance of feet washing to teach them a lesson of humility, and to bring them together in unity, to assimilate their hearts in oneness with Him.

I am pained and surprised beyond measure as I see contention and strife among those who should be one in Christ. The Lord is knocking at the door of your hearts, asking for entrance, but you are so full of scheming, faultfinding, criticizing, that you do not hear His voice. Even now, if you open the door, He will come in, and just as soon as you yield your hearts to Him, He will awaken and renew and sanctify your energies, that you may do good work for your brethren, in place of an evil work.

Are you giving the last great warning to the world? You are a spectacle to the world, to angels, and to men. Have you not made it your boast that the Word of God is your guide. Why then do you depart from the Scriptures? Christ says to you, Love one another; and you claim to be fulfilling His Word, but your disunion testifies against you. Wherein do you manifest the love of God? Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear?

Is it in vain that the declaration of eternal truth has been made concerning the nations of the earth? They are under condemnation, preparing for the plagues and judgments of God; and in this day, which is big with eternal results, the people chosen to be the depositaries of momentous truth ought to be abiding in Christ. Are you giving evidence that you are letting your light shine, to illumine the nations that are perishing in their sins? Do you realize that you are set to stand in defense of God's commandments before those who are treading them under their feet?

Have we lost all sense of our position as the Lord's chosen people, who are to represent Christ and proclaim to the world the last message of mercy? "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles, that, whereas, they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [1 Peter 2:9-12.]

What are you doing in Battle Creek? Why are you colonized there? Why are you not going forth in the spirit and power of Elijah? Over and over again the Lord has sent the command, Go out of Battle Creek, and lift the standard of truth in other localities. Make a center and plant the standard in every city. Why is the reason that you do not see what must be done to prepare a people to stand in the great day of the Lord?

Oh, if we had the travail of soul for the salvation of men that our Saviour had, there would be a scattering from Battle Creek, a moving into places where the standard of truth has not yet been lifted. But to save a few dollars, camp meetings are held over and over again in the same place. Men, and not the Lord of hosts, have had the management of the work.

There is yet time for wrong to be righted. Wake up, wake up, before it is everlastingly too late! Put away contention from among you. Be converted, and show this by your works. Take hold of the Lord. Humble your hearts before Him. You may well fast now, but without contrition of heart all the fasting will do no good to your souls. You must humble your hearts before the Lord, and crucify self. When you put away your differences, when you feel that by appealing to outside parties to decide questions for you, you have deserved the displeasure of God, the Lord will be able to help you. You have reached a place where the Lord asks you, Is it because there is not a God in Israel that ye have gone to the god of Ekron to inquire? Where are you drifting, brethren, where are you drifting?

Could the curtain be rolled back, could you discern the purposes and the judgments of God which are about to all upon a doomed world, could you see your own attitude, there would be a calling of a solemn assembly at the heart of the work. Earnest prayers of heart rending anguish would go up to heaven, because you know not the time of your visitation. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding. You would cry, Spare thy people, Lord, and give not thine heritage to the reproach of the heathen because of the perversity seen in Israel.

Oh, pray for yourselves, for you are bringing a reproach upon the cause of God. You need to pray with a different spirit than you have prayed in the past. You need to pray with a broken and contrite heart, that the Lord may not visit his people with judgments because of their forsaking him and trusting to an arm of flesh that cannot save. Oh that you could see afar off, and understand the great truth of what Christianity means. You have lost your first love. You need now to learn the science of faith. You need to seek the Lord while He may be found. Ministers need to weep between the porch and the altar, for, as yet, many who might be faithful watchmen are wrapped up in their own finite ideas, and only partially believe the Word of God, the testing message for this time.

Ms 76, 1898

Words to Students

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1898

During the Week of Prayer we appointed meetings in the chapel at six o’clock each morning. As I could not walk from our house, “Sunnyside,” to the place of meeting, the horses must be harnessed to take us to the church. It is midwinter with us here. Our days now are the shortest in the year. The attendance at the morning meetings was not large. The few who came, came to receive a blessing. The first morning talk was mostly in regard to faith and the unity we should cultivate for one another as brethren. I spoke of the need of searching our own hearts, and the earnest efforts that should be made to cut out of our life practice everything that would separate our souls from God, and the importance of improving in thought, word, and practice in every respect. This we will do if we draw nigh to God.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be

afflicted, and mourn, and weep: let your laughter be turned into mourning and your joy into heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." [James 4:7-10.]

The promise is, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep, (because so easily overcome by the temptations of the devil)." [Verses 8, 9.] This is the work the Lord requires us to do. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." [Verse 3.] We need so much the blessing of God, for God resisteth the proud, but giveth grace unto the humble. The work that we have to do daily is to deny self, and take up the cross, and follow our Leader, without one word of murmuring and complaint. Resist the devil, and he will flee from you. In drawing nigh to God, and exercising faith, the human agent is doing the very work spoken of in the Scriptures. As we obey these directions as fully as is here given, the angels of God lift up for us a standard against the enemy. We are directed to have faith, submitting ourselves unto God and resisting the devil, who has laid his snare to tempt and lead out of the way. As we resist his temptations in faith, the sure result will follow. He will fell from us.

I know that the Lord strengthened by His grace those who were assembled at the meeting. After a season of prayer, nearly all bore their testimony. We did indeed have the assurance that "where two are three are gathered together in my name, there am I in their midst." [Matthew 18:20.] The Saviour was present in these little prayer and witness meetings. We may be assured and encouraged by experience that the blessing and grace of Christ will be in our gatherings.

The epidemic of influenza was in our families. W. C. White was seriously affected, but although at the commencement of the meetings he could scarcely speak for hoarseness and coughing, and we urged him not to go out to the early morning meetings, he attended every one. He took most thorough water treatment after the meetings. He kept up, and worked constantly through the meetings. This, I consider, was the blessing given in answer to prayer. He placed himself in the channel of light, and the Lord rewarded his faith.

After attending the early morning meeting, we returned to our breakfast, and at nine o'clock attended the morning exercises in the school chapel. I had special matter to read to the students. The chapel was full, and more than one hour was consumed in talking and reading articles, showing the necessity of our exercising faith, and that this is the science of the gospel. The Scripture declares that "without faith it is impossible to please God." [Hebrews 11:6.] The knowledge of what the Scripture means, when urging upon the human agent the necessity of cultivating faith, is more essential than any other knowledge we can acquire. We are grieved and have come to trouble because of the unbelief and apparent ignorance of the subject of faith among those who claim to know the truth. We must break through this cloud of unbelief. We cannot have an healthy, all-round experience in obeying the gospel unto salvation until the true science of faith is more thoroughly understood and until more faith is exercised. There can be no perfection of Christian character without that faith which works by love and purifies the soul. As a people, we will not be able to stand the test and trial Daniel has brought before us, if we do not cultivate this faith. Daniel has outlined the very work to be done in these last days. "Many shall be purified, made white, and tried." [Daniel 12:10.]

“The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] “But the wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand.” [Daniel 12:10.] “The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward.” [Psalm 19:7-11.]

These words all the students in our school need to appreciate. Then they can pray intelligently. “Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins: Let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.” [Verses 12-14.]

The youth have talents, but unless they shall consecrate these talents to God, they cannot speak intelligently of the 19th Psalm. When as students they shall understand the infinite sacrifice made for them by the only begotten Son of God, they will realize their responsibility as servants of Jesus Christ. The great humiliation and suffering borne by Him in behalf of the human race is not appreciated. If it were only understood, an altogether purer and more healthful atmosphere would surround the souls of those who take the names of Christians.

If the youth who are present at this the second term of our school hear the Word the Lord has given by His servants to them, if they receive and practice these words to them, they will understand what is meant by the word consecration. To be consecrated means to be set apart to sacred service, as vessels cleansed from every defilement and prepared for the Master’s use. The sanctification of soul, body, and spirit means to comply with the gracious invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [Matthew 11:28-30.]

Teachers and students, will you grasp this gracious invitation by faith? The greatest lesson that you have to learn in your school life is how to best prepare for the future life. Eternal interests are at stake, and are daily deciding your future destiny. You need to make most diligent improvement day by day, improving your opportunities for becoming wise unto salvation, that you may give evidence to the world, to angels, and to men that the gospel which has been opened to you in the school term has given you a knowledge of the science of the gospel that will qualify you to work for God as Daniel and his [companions] were qualified by their education. They studied the Word of God, the Old Testament Scriptures, and conformed their habits, appetites, words, and actions to the instruction there given. They brought themselves under discipline, that their physical and spiritual health should not be weakened by any wrong habits. They placed themselves on the Lord’s side, refusing to take part in any idolatrous practice. They knew their senses must be kept sharp, that in all their associations with idolaters, amid religious corruption, they might distinguish between right and wrong.

We ask students and teachers to look at these representative youth in wicked Babylon. Under most trying temptations, they placed themselves in a right position. We read of these "as for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams." [Daniel 1:17.] They placed themselves under the supervision of heaven, and the purest and most complete education was given them by God because they consecrated themselves daily to Him, and sought Him in prayer. Three times a day their supplications were offered in faith, that they should have the things they asked for, and God heard them. He cooperated with them, and they cooperated with God. It was a mutual work.

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Verses 18-20.]

The testimony given to the world is that those who love God and keep His commandments will have divine help in all their efforts to advance in the educational lines. This is the true definition of "higher education." That God who created the human family and who has shown His surpassing love for them, in giving His beloved Son that whosoever believeth on Him should not perish but have eternal life, would have His children complete in Jesus Christ, faithful witnesses to the power of the truth. He would have them bear the similitude of the divine nature, having escaped the corruption that is in the world through lust.

That God who has entrusted the youth with talents, and bidden them use these talents for His service, will not leave them to be the sport of Satan's temptations if they will only believe and consecrate all their entrusted endowments to God and His service. Their talents will improve as they are exercised, and more efficiency will be imparted to them as they work with the grace given them of God; and as they impart the heavenly gift, still more will be given them. As in the time when Daniel and his fellows had so marked an experience, so today God works upon the very same rule. As the students shall work upon the plan of addition, acquiring more and more talents, the Lord will work upon the plan of multiplication in behalf of those who will do His service.

"And beside all this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and the brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." [2 Peter 1:5-8.] We have the offer of free pardon, of re-admission to the family of God, of help in our every endeavor as we move step by step heavenward, until we become partakers of the divine nature—changed from glory to glory (character to character), into the image of God.

After the reading and talk, there was a social meeting, and the students bore their testimony as Christ's witnesses. We know that the blessing of the Lord was in our midst. We know that the angels of God

were looking with pleasure on these youthful disciples who were striving to be overcomers by the blood of the Lamb and the word of their testimony.

We have felt so great an interest for those who desired to have the benefits of this term of school that we have made intercessions to God in their behalf. There are over one hundred students in attendance, and they are hearing, learning, and practicing as if they desired to occupy a right position in the home and school firm. We expect that the blessing of God will continue to rest upon them as we know it has done.

The work Christ gives to each one is to take up the work as it presents itself wherever he may be placed. The daily round of duties present themselves. These duties may consist of little things, but they are just as important and essential as larger things. Students must not look upon the work as drudgery. It is work someone must do. God would have them discern this work and make an effort to do it faithfully, learning all they possibly can that they may use the knowledge obtained in temporal and spiritual work. If the youth will earnestly gather up knowledge, educating the mind, God will help them. They may feel that they are incapable of engaging in spiritual service. None need cherish these thoughts. The Lord's service comprehends much, and those who keep the eye single to the glory of God will be given plenty to do. Despondency and discontent will disappear. Students should remember that by faithful devotion to little things they are fitting themselves for a higher station, that in this way God is preparing them for higher service, for "he that is faithful in that which is least, is faithful also in much." [Luke 16:10.] If they are true and faithful, they will not want for op

Ms 77, 1898

Notes of the Work During the Week of Prayer

"Sunnyside," Cooranbong, New South Wales, Australia

June 16, 1898

On Sunday afternoon the Lord gave me words to speak to the people. The house was full, and many not of our faith were present. The Lord gave me a message for them. My heart was filled with a longing desire that the precious souls before me might see the truth, and come to the Saviour, with all their burdens. He will receive all who come, and will give them His grace.

I felt an earnest desire to open to the people the missionary field right around us. As the disciples pressed round Christ after His conversation with the Samaritan woman, urging Him to eat, He answered, "I have meat to eat that ye know not of." The disciples were perplexed, and said, "Hath any man brought him ought to eat?" "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say ye not, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." [John 4:32-36.]

So we say that there is work to do in the fields within our sight, if we would but lift up our eyes and look.

It was a precious satisfaction to Christ to have such an interview as He had with the woman of Samaria. Often when giving the most precious lessons, He was interrupted by the Scribes and Pharisees, while the attention of His hearers turned into channels of questions and unbelief. He could speak freely to this poor, sinful woman, giving her to drink of the water of life. He knew that she would communicate the truth to her countrymen. Leaving her waterpot, she hastened away, bearing a surprising message to those in the city. "He told me all things that ever I did," she said. "So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saving: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." [Verses 29, 40-42.]

I am not now penning my discourse, but merely giving the facts concerning the field here that must be worked. Precious souls are to be saved here, and the Lord will work by whom He will to enable souls to understand the science of salvation.

"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.] Jesus came to our world, His divinity clothed with humanity. He was a man of sorrow, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace was upon Him, and by His stripes we are healed. He came to reveal God's love for a sinful, fallen world. He did not love sin, but He loved the sinner, and He came to restore the moral image of God in man. He came in human nature to live the law that is the representation of God's character. He declared, I have kept My Father's commandments. Satan and his synagogue had made the excuse that man could not keep the commandments of God. Standing at the head of humanity, Christ removed this excuse from all. The probation that has been granted to the human race is the proof that Satan is a liar.

Christ came as a man. He was tempted in all points as man is tempted, and yet He could challenge His opponents, the Scribes and Pharisees, to find any sin in Him. They were desirous to find something whereof they might accuse Him, and deprive Him, the Lifegiver, of life. But He said to them, "Which of you convinceth me of sin?" [John 8:46.] Who among you can prove one charge against Me?

God's law is hated in this age of the world's history because it condemns sin in the flesh. But the love of God dwells in the heart of the obedient. Adam lost beautiful Eden through disobedience. He was cut off from access to the tree of life. Angels guarded it with flaming swords, which turned every way, that in their disobedience men should not eat of it, and thus become immortal sinners. Men are now on test and trial. "I am Alpha and Omega," Christ declares, "the beginning and the end, the first and the last." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:13, 14.] The disobedient have no place in this city. Rebellion can never enter there. Only the loyal and the true, who keep the commandments of God, shall have a right to the tree of life, and enter the heavenly city.

My spirit was stirred within me to bear the testimony which the Lord urged me to bear, to arouse every soul in the school to gather all they possibly could of an intelligent knowledge of the Scriptures, and

then bring this knowledge into their practical life. This school is to be a shining light, a blessing to others. Said Christ, “I am the Vine; ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” [John 15:5.] Lay hold of Christ by living faith. Remember that rest is promised to those who wear His yoke, putting away all tendency to unbelief. Accept the invitation, “Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:29.] This is the sure promise of Christ, and there will be no failure in its fulfillment, for He is true and faithful.

The faith of those who believe every word of God is accounted unto them for righteousness. We need to cultivate a trustful dependence on God, saying as did the apostle Paul, 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.

We see a great work to be done in the home life for young men and young women. They need to be taught to take up the work that is appointed them. Paul’s injunction to Timothy was, “Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” God’s servants must throw off all inclination to sloth. Take hold of the light given you, and hold it fast. “Thou therefore endure hardness as a good soldier of Jesus Christ.” [2 Timothy 2:1-3.] Those who do not cultivate a talent of imparting will soon lose their power to do the work for this time. This work requires physical, mental, and moral power. As we exercise our talents in God’s service, heavenly angels will be close by our side.

“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 1:18, 19.] Much higher attainments are possible for all by sanctification through the truth. Every soul who entered the school of Christ as a learner will take special heed how he hears. Youth and children can hear to a purpose. One little girl, two and a half years old, heard me speak to the mothers, urging them to give their children something to do and not allow them to be idle. When she went home, she said to her little sister, who is two years older than she, “Jacky, you know what Sister White said, For Christ’s sake, give your children something to do.” She lisped out these words with special earnestness. Thus the words spoken by God’s servants may be remembered by little children.

If we can speak with such simplicity that little children will hear our words and communicate them as did this little child, we may take courage. Even very small children are to be under the rule of Christ. They can do missionary work in the family from their standpoint and the Lord will accept their service. They can speak their childlike words for Jesus, and awaken an echo in other young hearts. Many older people have been led to Jesus by the simple words of a child. In many instances children have put to shame those who have had many opportunities and much experience, but who have done little for the Master, and whose talents are rusting from inaction.

At nine o’clock I read and talked for more than an hour to the students. I felt a longing desire that they should understand their privileges, and make the most of their time at school. I told them that while

here they were to advance and obtain a more solid experience, that they might be rooted and grounded in the truth. Our greatest drawback is that so few of us believe the Word of God and trustfully rely on it, accepting Christ's invitation, and consecrating ourselves to His service.

After I had finished, the youth gave many precious testimonies for Christ. Oh, that God will lead these precious souls, that when the school term shall close they may have heard the teaching of the Word of God to some purpose, and will show what good they have received by seeking to impart. The youth can let their light shine. They can work for the Master. They can impart to others the divine comfort and hope and grace they have received.

The Psalmist prayed, "That thy way may be made known upon the earth, and thy saving health among all nations." [Psalm 67:2.] The medical missionary work is work that all who will may undertake. Oh, that a heavenly current of vital air would sweep moral and physical sickness from the world. Oh, that human agencies would co-operate with divine instrumentalities to impart health and vigor and piety. Then a heavenly atmosphere will prevail. The prosperity of our churches in every locality depends on the co-operation of the members with Jesus Christ. Through evil report as well as good, they are to follow Him. He is only waiting for channels through whom He can work.

Ms 78, 1898

"I am the True Vine."

"Sunnyside," Cooranbong, Australia

June 17, 1898

"I am the true vine," Christ declared. [John 15:1.] He used the figure of the vine, that as we look upon it, we may call to remembrance of his precious lessons. Rightly interpreted, nature is the mirror of Divinity.

Christ pointed to the vine and its branches: I give you this lesson that you may understand My relationship to you and your relationship to Me. There was not the least excuse for His hearers to misunderstand His words. The figure He used was as a mirror held up before them, that they might understand His connection with them.

This lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with Him. The branches are not tied to the vine by any mechanical process or artificial fastening. They are united to the vine and have become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with Him in principle and action. They are united to Him, and the life they live is the life of the Son of God. They derive their life from Him who is life.

Baptism may be repeated over and over again, but of itself it has no power to change the human heart. The heart must be united with Christ's heart, the will must be submerged in His will, the mind must become one with His mind, the thoughts must be brought into captivity to Him. A man may be baptized, and his name placed on the church rolls, yet the heart may be unchanged. Hereditary and cultivated tendencies may still work evil in the character.

The regenerated man has a vital union with Christ. As the branch derives its sustenance from the parent stock, and because of this, bears much fruit, so the true believer is united with Christ, and reveals in his life the fruits of the Spirit. The branch becomes one with the vine. Storm cannot carry it away. Frosts cannot destroy its vital properties. Nothing is able to separate it from the vine. It is a living branch, and it bears the fruit of the vine. So with the believer. By good words and good actions, he reveals the character of Christ.

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily, I say unto you," He declared, "Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did manna in the wilderness and are dead: he that eateth of this bread shall live forever." [John 6:53-58.]

"Many therefore of the disciples, when they heard this, said, This is an hard saying, who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus know from the beginning who they were that believed not, and who should betray him, and he said, Therefore said I unto you, That no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." [Verses 60-68.]

Ms 79, 1898

Missionary Work a Means of Education

June 22, 1898

The Week of Prayer is now in the past, and we see nothing to discourage in the results of the efforts we have made to get the people who are scattered all through this locality to the meetings. More and more we see that the hand of God directed us to this place. We see the wisdom of our being away from the cities where there is so much as it was in the days of Noah and Sodom.

The beautiful old world was corrupted by its inhabitants. "And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." [Genesis 6:5-7.]

In his description of the earth in the last days, He said, “As the days of Noah were, so shall also the coming of the Son of man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be.” [Matthew 24:37-39.] We see these things existing in this period of the earth’s history. Prophets have declared that which would take place in the latter days, and we see the fulfillment of prophesy.

We see the world in just such a condition as it was before its destruction by the flood. If we fully believed that the end is near, that Christ is soon to come in the clouds of heaven with power and great glory, we would realize that we have a work to do in lifting the standard of truth in the highways and byways. High and low alike are to hear the message of truth.

As Christians we have been slow to understand the work for this present time; but in the providence of God we have purchased land, and have erected three buildings for the accommodation of students. And as the number of students increases, we shall need still another building. An encouraging class of students are in attendance who are having the advantages of education. They are learning from nature’s book the lessons essential for them in their religious life. Most precious lessons are being given from the Word of God, and in this work we have the experience of Elder Haskell, whose teaching is highly appreciated.

During the Week of Prayer the Lord gave me an earnest of what He is prepared to do for all who call upon Him in faith. He will work in behalf of the youth, and all who come to the Avondale school to receive the benefits of an education in some respects different from all other schools. These students are to have an opportunity to obtain the “Higher education.” From the Word they are to learn of God and of Jesus Christ. They are to have not merely a theory of truth, but a knowledge that will make them wise unto salvation. They are to understand that the service of God is to be brought into every occupation of life. We are not to choose our place of duty. Service means work, and we can find work for the Master wherever God places us.

If the students would do faithfully the work God has given them, they will need all the instruction they are receiving. They will seek to understand the purpose of God, that they may communicate the precious lessons they have received. The instruction they are obtaining in the Word of God will make them diligent students in all lines of study, and fit them for service.

Much attention should be given to the practice of reading with full, clear, distinct voice, giving proper emphasis to each word. Students should be qualified to speak in an acceptable manner before congregations, and they are to drill themselves in regard to the best methods of speaking. They need also to learn to spell correctly, to write in a clear, fair hand, and to keep accounts. This last study has been strangely dropped out of our school work, but it should be considered an essential branch. Those studies that will make the student perfect in these lines will prepare them to stand in positions of trust.

The lessons given in Bible lines should be repeated over and over again in plain and simple language. The truths of God’s Word are to be fastened in the mind of all who hear, and nothing will do this so effectually as for them to engage in missionary labor, and [in] speaking to others of the truth that have

made an impression on their own minds. If they seek the Lord in earnest prayer daily, they will understand how to meet the people where they are. There are truths which Christ gave in regard to His mission and work which all can communicate if they will. They can meet the people as Christ met them—where they are. They can illustrate the spiritual sowing and growth of the seed by the natural things with which their hearers are familiar. Thus the words of truth will be repeated again and again.

It is essential that the students seek the Lord in earnest prayer day by day, if they would obtain that strength and wisdom which they must have. God's work in them can only be perfected by their placing themselves as wholly and entirely dependent upon the Lord for His sanctifying grace. This is the essential experience, combined with the ministry of the servants of God.

The change in the human heart none can effect but He who has created man. God alone can give the increase. Every teacher is to realize that he is to be worked by divine agencies. The human ideas and judgment of the most experienced are liable to be imperfect and faulty; and the frail instruments, subject to their own hereditary traits of character, have need to submit to the sanctification of the Holy Spirit every day, else self will gather the reins and want to drive. All human methods and plans and ideas must be brought to God for His correction and endorsement in the meek and lowly spirit of a learner, or the restless energy of Paul, the skilful logic of Apollos, will be useless as far as the conversion of souls is concerned.

The receiving and imparting of the truth is essential, but unless the heart of both the sower and the receiver are under the divine mold, unless they step in submissive obedience in the path that Christ has traveled, self will wrestle for the supremacy and will obtain it. The ministry of the divine Word is an important part of God's plan, but every human being must have a teachable spirit, and yoke up with Christ. The frail instrument is nothing. "Without me," Christ said, "ye can do nothing." [John 15:5.]

Teachers and students are to so unite with Christ that their mind will be brought into captivity to Him. We must let Christ be revealed in us. We must be His representatives to the world. Says the apostle, "Walk in wisdom toward them that are without, redeeming the time." [Colossians 4:5.] Self-confidence is not an evidence of advancement in the knowledge of God. The great Teacher says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

Ms 80, 1898

"Love as Brethren."

June 23, 1898

I would speak to those who are engaged in the work—in the church, or in any of our institutions: Love as brethren and sisters. If any of you feel that you are wise above your brethren, let him become less self-conceited, or he will make sad the hearts of those whom the Lord has not rebuked or made sad. In all your work strive for unity with God. Man can accomplish nothing without God. And the Lord has chosen

to accomplish nothing in the work for salvation of the human race without the co-operation of the human agent.

Christ took humanity upon Him, that humanity might touch humanity, and that divinity, combined with humanity, might lay hold on divinity. Humanity has nothing saving or restoring to the human race. The frail instrument alone is nothing. However sure he may be of his knowledge and his capabilities, man must become meek and lowly in heart, take Christ's yoke and carry Christ's burdens. Immeasurably inferior is the part the human agent sustains, but if he is linked up with the divinity of Christ, he can do all things through the strength which Christ imparts.

And it is not one person alone who may have the privilege of being yoked up with Christ. All who receive and believe in Him are bound up in fellowship with Christ. With the divine attributes of Christ, partakers of the divine nature, how is it possible for us to be so easily drawn apart in judgment and opinions? It is because we have not taken the yoke of Christ to wear it. All these contentions are the result of our hearts and minds not being under discipline to God. "Where contention and strife is, there is confusion and every evil work." [James 3:16.] The question is asked, Is Christ divided? How does the heavenly universe look upon this contention and strife?

Says the apostle: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. ... Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." [Romans 12:3-5, 9, 10.] Will we give heed to these words of the Lord?

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." [Verse 9.] We are not to strengthen an evil work. Let those who have allowed their talents of influence to do this, do so no longer. Let them not by pen or voice or influence act on Satan's side of the question. Let unity of action be seen in obedience to a "Thus saith the Lord." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." [Verse 10.]

The church has a work to do. Said Christ, "Sanctify them through the truth; thy word is truth." [John 17:17.] And the apostle Paul says, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better then themselves. Look not every man on his own things, but every man also on the things of others. 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 men." [Philippians 2:1-7.] Are we individually striving to obey this injunction?

Why is it that self rises up so readily? Why is it that men seek to make other minds travel in the same lines with their own opinions and ideas? This is not the way the Lord has worked in the past, nor will He

work in this way in the future. The injunction of the Word of God is, “Teach no other doctrine. Neither give heed to fables and 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.” [1 Timothy 1:3-5.]

We need divine grace to sanctify the human being, body, soul and spirit. We have no right to manufacture yokes for ourselves by gathering to ourselves a multitude of burdens and cares. These will give us no time for devotion and prayer, and will drive the truth out of the soul temple. Every moment we need to have Christ enthroned in the heart. Then we shall receive the “higher education.” We shall be constantly receiving, constantly being elevated and ennobled. Every precious talent will be put into exercise for the benefit of our fellow men. Every business transaction will bear the proving of God.

Whatever may be our work in any position of trust, however lawful that work may be, if it becomes so engrossing as to lead us to deviate from the path of moral rectitude, then the highest interests of eternity, the salvation of the soul, is imperilled. We cannot afford to devote all our interests to temporal matters, for if the neighbor is not defrauded, the family of which we form a part is robbed of the time for devotional exercises and care which it should have.

The wife may gather to herself burdens which she may suppose to be of greater importance than to help her husband in bearing his portion of responsibility; and the same is true of the husband. Tender ministrations are of value. There is a tendency for the husband to feel free to go out and come into his home more as a boarder than a husband of the family circle. There is need for constant watching that the principles which lie at the foundation of family government are not disregarded. The Lord designs that the families on earth shall be symbols of the family in heaven. And when earthly families are conducted in right lines, the same sanctification of the Spirit will be brought into the church.

Ms 81, 1898

The Rich Man and Lazarus

June 23

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores.” [Luke 16:19-21.]

There was a marked contrast in the lives of these two men. The rich man was a Jewish nobleman. He was clothed in purple and fine linen. His robes were such as kings and nobles wore. He fared sumptuously every day. It was not an occasional feast of good things; it was his usual custom. But Lazarus lay at his gate, “desiring to be fed with the crumbs which fell from the rich man’s table.” [Verse 21.]

The rich man was not of the class to which the unjust judge belonged, who neither feared God nor regarded man. He claimed to be a son of Abraham. He did not treat the beggar with violence. He did not

tell him to take himself away because the sight of him was disagreeable. He even went so far as to think that if the poor, loathsome specimen of humanity was in any way comforted by beholding him, the rich man, when he entered his gates, he might remain.

But the rich man was selfishly indifferent. He did not study what he could do to relieve the condition of the beggar at his gate. Lazarus was in great need of help; for he was without friends, home, money, or food. Yet he was allowed to remain in this condition day after day, while the wealthy nobleman had his every want supplied.

There were no sanitariums in those days, to which the sick might be taken. The suffering and needy were brought within sight and hearing of those to whom the Lord had entrusted means, that they might receive help and sympathy. Thus it was with the beggar and the rich man. But the one who was abundantly able to relieve the suffering of his fellow creature, lived to himself, as many live today. A neglect to impart of our means to the needy and suffering imposes a weighty responsibility upon us. All covetousness is condemned as idolatry. All selfish indulgence in food and clothes, while there are those who are hungry, naked, and homeless, is an offense in God's sight.

Everything with which the rich man was surrounded, his round of amusements, the praise and flattery of his friends, minister to his selfish enjoyment. The pleasure loving society which he chose was very amusing and entertaining, and so engrossed his mind and occupied his time that he forgot the God of eternity. He had knowledge and talents, but he did not improve them. In entire forgetfulness of the final account he must render to God, they were devoted to pleasure. He had every opportunity to understand the Word of God and practice its teaching, but he failed to do this. The all-important thing was neglected.

God had made the rich man a steward of His means, and it was his duty to attend to just such cases as that of the beggar. The command had been given, "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." [Luke 10:27.] The rich man was a Jew, and he should have known the commands of God. But he entirely forgot that he was accountable to God for the way in which he was using his entrusted means and capabilities. The Lord's blessings rested upon him abundantly, but he used them selfishly, to honor himself, not his Maker, as if by his own might and power he had acquired his possessions.

In proportion to his abundance was his obligation to use his gifts for the uplifting of humanity and the relief of the needy. This was the Lord's command, and he should have realized constantly that all his treasures were only lent to him, and that the tithe of all was to be returned to the Lord, besides gifts and offerings which were to be made to help just such ones as Lazarus. But he did not think of the tithe, which he should have rendered to God to acknowledge that he was as much under obligation to God for all that he possessed as was the beggar to him for the crumbs which fell from his table. Every day he was robbing God. He lent money for usury and took interest for what he loaned, but he gave no interest to God for what had been lent him. He used for self the money that should have been appropriated to the service of God. He was God's property by creation and by redemption, but he was so engrossed in the

society of his friends, he had so many things to amuse him, that he lost all sense of his accountability to co-operate with God.

The time came when a change took place in the condition of the two men. The poor man suffered day by day, but he patiently and quietly endured. Had he become importunate, had he made himself conspicuous by any outward demonstration, he would not have been allowed to remain beside the rich man's gate. As it was, some of the fragments which otherwise would have been given to the dogs, were given to him by the servants. In course of time, he died and was buried. There was no one to mourn for him, but by his patience in suffering, he had witnessed for Christ. At his death he is represented as being carried by the angels into Abraham's bosom.

Lazarus represents the suffering poor who believe in Christ. When the trumpet shall sound and all that are in their graves shall hear Christ's voice and rise to life, they will receive their reward. His faith in God was not a mere theory, but a reality. His patient suffering was a test of his faith.

Abraham's bosom was used by the Jews to symbolize heaven. In this parable Christ gave a lesson to all who should live on the earth. He used language which would be intelligible to His hearers, meeting the people on their own ground, and within the sphere of their knowledge.

The rich man fell sick, and as he suffered with a burning fever, he found that all his possessions could not bring him relief. He had failed to lay up treasure in heaven, and although surrounded with relatives and friends, with servants to anticipate every wish, he found no consolation. Then he understood what he should have known before, that earthly treasures cannot bring relief in sickness, or give fatness for the future life. It was now beyond human power to relieve his wants. Unprepared he had come to this hopelessness. He remembered Lazarus, and in his suffering called continually upon him to dip the tip of his finger in water and cool his burning tongue. His conduct in his sickness was a great contrast to the patience and resignation manifested by Lazarus in suffering. A realization of his neglect tortured his diseased imagination, and he thought that he must be helped by the man he had neglected.

He longed for Lazarus to minister to him. His ideas of the future life were expressed by his pleadings for help. As he suffered from disease, conscience made itself heard, and he prayed the only prayer that he could have been expected to pray. The petitions which had been made by the beggar troubled him, but he did not pray to God, but to Abraham. "Father Abraham," he cried, "have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." [Luke 16:24.]

Thus the rich man showed that he placed Abraham before God, and relied on his relationship to Abraham for salvation. He depended on Abraham to relieve his tortured soul and cool his parched tongue. But although he claimed to be a son of Abraham, he was separated from Abraham by an impassable gulf, a character wrongly developed. Had Abraham been in his place during his lifetime, he would have looked with the deepest interest on Lazarus. But the rich man had carelessly neglected his suffering brother, and at the last there was a great gulf fixed between him and Abraham. It was the gulf of disobedience and transgression.

Abraham obeyed God, following His Word in obedience and faith. In his old age God gave him Isaac, a son of promise. But to test him the Lord asked him to offer his son as a sacrifice. “Take now thy son, thine only son Isaac, whom thou lovest,” He said, “and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” [Genesis 22:2.] In faith Abraham prepared to obey; but the Lord was satisfied, and stayed his hand, saying, “Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.” [Verse 12.] But the rich man had refused even to impart of his abundance to the Lord’s suffering creatures.

The thief on the cross offered his prayer to Christ, as to the Lord. “Remember me when thou comest in thy kingdom,” he said. [Luke 23:42.] And at once the response came, Verily I say unto thee this day (as I hang on the cross), thou shalt be with Me in Paradise. But the rich man prayed to Abraham, and in the parable Abraham is represented as answering, “Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they that would pass from hence to you cannot; neither can they pass to us, that would come from thence.” [Luke 16:25, 26.]

Character is formed during probationary time, when grace is abundantly provided and offered to all men. If they do not realize their need, and fail to take hold of Christ’s grace by faith, if they waste their opportunities in self-pleasing, they are by disobedience deciding their destiny for eternity. By their own course of action, they fix an impassable gulf between them and God.

“Then he said, I pray thee therefore, father, that thou wouldst send him to my father’s house: for I have five brethren; that he may testify to them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” [Verses 27-31.]

When Christ gave this parable, there were many in the Jewish nation in the pitiable condition of the rich man, using the Lord’s goods for selfish gratification, preparing themselves to hear the sentence, Thou art weighed in the balances of the sanctuary, and art found wanting. The rich man was favored with every temporal and spiritual blessing, but he refused to co-operate with God in the use of these blessings. Thus it was with the Jewish nation. The Lord had made the Jews the depositaries of sacred truth. He had appointed them to be stewards of His grace. But they exalted themselves, and gloried in the fact that they were children of Abraham. God sent His Son to warn them, but they would not receive Him. Standing among them Christ declared, “When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.” [John 8:28.]

To the Jews who believed on Him Jesus said, “If ye continue in my word, then are ye my disciples indeed.” Obedience decides the fitness of any for discipleship. “And ye shall know the truth, and the truth shall make you free.” [Verses 31, 32.]

The unbelieving Jews cavilled at these words, and said, “We be Abraham’s seed, and were never in bondage to any man.” [Verse 33.] This was a falsehood, for they were at that time under the Roman yoke; but in order to oppose Christ, they uttered what they knew to be a lie.

Christ might have presented before them the true condition of things in regard to this, but instead He said, “Whosoever committeth sin is the servant of sin. ... If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham’s seed, (that is, according to the flesh); but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.” [Verses 34, 36-38.]

These words cut like a sword to the very citadel of the soul, and the Jews said angrily, “Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.” [Verses 39-40.]

Jesus recognizes no virtue in lineage. He taught that moral and spiritual connection supersedes all natural connection. Piety and true greatness exalts a nation. The Jews claimed to have descended from Abraham, but by failing to do the works of Abraham, they proved that they were not true children of his. Only those who are spiritually in harmony with him are reckoned as of true descent. Christ recognized the beggar as one who Abraham will take into the very heart of friendship, although he belonged to a class looked upon by men as inferior.

Human sympathy should be cherished in every heart. It is an attribute of God, and is never to be banished. “All ye are brethren.” [Matthew 23:8.] God has laid upon men the responsibility of giving sympathy to their fellow men, of helping the needy, the wounded, the bruised. Many are demoralized by their own course of action, but who of the human family can understand, as God understands, the cause of their misery. There are in our world today many wounded, cheerless hearts who need relief. The Lord has agencies for brightening the lives of these disconsolate ones. We may each put our talents out to usury by lifting the clouds, and letting in the sunlight of hope and faith in Him who “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.]

Christ has shown us that there is a time coming when the positions of the rich who have not made God their dependence, and the poor who have made God their dependence, will be reversed. Those who are poor in this world’s goods, yet who are patient in suffering, and who trust in God, will one day be exalted above many of those who hold the highest positions this world can give.

The Lord deals not with us as men deal. He gave His Son at an immense sacrifice, that He might win us to His service; and with Him He gave all heaven. This He did to show the estimate He placed on the beings He had created. And He bears long with us. He shows no favoritism. If the one to whom has been entrusted many talents uses them to glorify God, the Lord will say to him, “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” And if the one who has fewer talents, fewer riches, fewer opportunities,

does his best, the Lord will say to him, “Well done,” as heartily as to the one who made more talents. [Matthew 25:20-23.]

In the parable of the rich man and Lazarus, the great Teacher rolls back the curtain, showing that God is the foundation of all faith, all goodness, all mercy. God has demonstrated His love in a marked manner, and has declared that all who will hear and will to do the will of God, shall know of the doctrine, whether it be of God. He would be pleased to have all enjoy the blessings of this life and of the future immortal life. But in order to have these blessings, we must comply with the conditions:

“It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kind, and the flocks of thy sheep. Blessed shall be thy basket and thy store.

“Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. ... The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, to walk in his ways. ... And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left.” [Deuteronomy 28:1-7, 9, 14.]

“But it shall come to pass that if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, ... the Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me.” [Verses 15, 20.]

“Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, ... and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you.” [Deuteronomy 11:26-28.]

God has given men their choice. The richest banquets of spiritual as well as temporal blessings are prepared for those who perfect a character after the divine similitude. The Lord sends His messengers with the invitation, “Come, for all things are now ready.” But many refuse the invitation, presenting various excuses as the reason why they cannot come. Then the Lord says to His messengers, “Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.” When they return, saying, “Lord, it is done as thou hast commanded, and yet there is room,” he says, “Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.” [Luke 14:17, 21-24.]

The closing scenes of this earth’s history are portrayed before us in the closing of the rich man’s history. There are many who though church members are yet unconverted. These may take part in the church

service, they may occasionally read a verse of Scripture for their testimony, they may chant the Psalm, “As the hart panteth after the water brooks, so panteth my soul after thee, O God;” but they testify a falsehood. [Psalm 42:1.] They are no more righteous in God’s sight than the veriest sinner. They do not praise Him with the heart or the understanding.

The soul that longs after the excitement of the theater, whose mind is full of love for dress and parade, who delights in games and horse racing, cannot serve God. Self-love and self-gratification are the Alpha and the Omega of his life. He has no inclination to war against the lust of the flesh. He longs to indulge appetite. He chooses the atmosphere of sin. He is suddenly snatched away by death, and he goes down to the grave with the character formed during his lifetime in co-partnership with satanic agencies. In the grave he has no power to choose anything, be it good or evil, for in the day that a man dies his thoughts perish.

And when God’s voice wakens the dead, he will come from the grave with the same unholy appetites, and passions, the same likes and dislikes, that he cherished when living. If he has been a drunkard, he will rise with the same love for strong drink. Between him and the righteous there is a great gulf fixed; for God works no miracle to re-create a man who would not be re-created when every opportunity was granted him, every facility provided him. He could not be happy in the royal family, for he has not accustomed himself to find pleasure in contemplating God. During his lifetime, he took no delight in Him, found no pleasure in His service. Thus with his own hands he formed the chasm which nothing can bridge.

Those who are represented by the rich man are abundant now, as they were in the days of Noah. Then men would not retain God in their knowledge, but measured themselves among themselves, and compared themselves with themselves, each seeking to excel the other. They would not pray to God, it was too much against their manner and customs. The Lord was to them as One afar off. They took no notice of Him, saying in their hearts, He seeth not, and hath no knowledge of our inventions.

Today there is a class in our world who are self-righteous. They are not gluttons; they are not drunkards; they are not infidels; but they refuse every invitation to the marriage supper of the Lamb. They will not drink the water of life. They desire to live for themselves, not for God. He is not in their thoughts; therefore they are classed with unbelievers. Were it possible for them to enter the pearly gates, they could have no right to the tree of life, because when God’s commandments are laid before them, with all their binding claims, they say, No. They could not serve God in heaven, because they do not seek to know Him here. They could not live in His presence, and they will feel that any place is preferable to heaven.

God works in nature, gently but continuously, and thus He works in human hearts! He seeks to influence aright those for whom Christ has died. To learn of Christ means to receive His grace, which is His character. But those who do not appreciate and utilize the precious opportunities and sacred influences granted them, are not fitted to take part in the pure devotion of heaven. Their characters are not molded after the divine similitude. By their neglect they make a great gulf between themselves and the highest education, the highest, holiest service.

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The Leaven of Truth

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The kingdom of heaven can be felt, but not seen. The inward working of the Spirit of God is compared to leaven. Said Christ, “The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” [Matthew 13:33.] And again, “Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.” [Matthew 18:3.]

The leaven of truth, hidden in the heart, will not produce the spirit of rivalry, the love of ambition, the desire to be first. Thousands upon thousands of those to whom God has entrusted talents to be improved and increased, that they may bring all their consecrated ability into the kingdom of God, become slaves to gold and silver and earthly possessions. They abuse their entrusted capabilities, and scheme and plan to obtain those things which have no value with God. They buy and sell and get gain, but they neglect to secure those precious things which are placed within their reach—the bread of life, the ornament of a meek and quiet spirit, which is in the sight of God of great price. “Whatever ye ask the Father in my name believing,” Christ says, “ye shall receive.” [See John 16:23; Matthew 21:22.]

Money is of value only as it is used as the Lord’s entrusted means, if, as the Lord’s stewards, we hold it in trust as a precious gift of heaven with which we can bless humanity. But if it is used to indulge and glorify self, it is a curse and an encumbrance and a constant temptation. It becomes a stumbling block over which thousands of souls fall into temptation and all manner of iniquity.

The sixth chapter of First Timothy speaks of a class of people who dishonor God. In the place of seeking for purity of heart, for love and unity, thus revealing that the leaven of truth has been hidden in their souls, they give evidence that they know not what it means to have the leaven of truth in the heart, molding the affections and sanctifying the soul. They are proud, “knowing nothing, but doting about question and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness.” [Verses 4, 5.]

“From such” the apostle warns Timothy, “withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows.” [Verses 5-10.]

A true, practical Christian will show himself a believer in sanctification, and his works will testify of him that he is born of God. The apostle continues, “Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” [Verses 11, 12.]

The lesson given is for every human being. Christ by this parable illustrates the human heart. The leaven of truth, working inwardly, will be revealed in the life. The heart must be cleansed from all impurity, man must be fitted with traits of character that will enable him to do service for God in any line. The process is invisible by which the leaven changes the mass of meal into which it has been introduced, but it works until the meal is converted into bread. So must the Spirit of God work a radical change. New faculties are not supplied, but a thorough change is made in the employment of those faculties. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. But while every faculty is regenerated, man does not lose his identity.

The apostle Paul says, “And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lust of the flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others. But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up, and hath made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace ye are saved through faith; and that not of yourselves, it is the gift of God.” [Ephesians 2:1-8.]

Here is brought to view the change that must take place in the heart. And “faith cometh by hearing, and hearing by the word of God.” [Romans 10:17.] The Scriptures are the great agency in this transformation. Christ prayed, “Sanctify them through thy truth; thy word is truth.” [John 17:17.] In this great work we are laborers together with God. With the divine agency there is to be the co-operation of the human instrument. To each of His followers Christ says, “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.]

The meal in which the leaven has been hid represents the heart that believes and receives Jesus. Christ works out the principles which He alone can work in. The world looks upon this class as a mystery which they cannot solve. The selfish, money-loving man lives to eat and drink and enjoy his worldly goods. But he does not keep eternity in view. He loses the eternal world from his reckoning. But those who receive and believe the truth have that faith which works by love and purifies the soul from everything sensual. The world cannot know them, for they are keeping in view eternal realities. A motive power is working within to transform the character. A constraining influence received from heaven is working like the leaven hid in the meal. The love of Jesus has come into the heart with its redeeming power to conquer the entire being, soul, body, and spirit.

When counter influences work to conflict the grace of Christ which bringeth salvation, the love of Christ masters every other motive and raises the human agent above the corrupting influences of the world. Because he clings to Jesus in faith and prayer, because he looks unto Him who died that he might have all the power that Christ has to bestow, the believing soul enters into fellowship with Christ. His life is

hid with Christ in God. This class is widely separated from the motives which move and control the world, and therefore the world knows them not.

With the follower of Christ the love of money is not all absorbing. For Christ's sake he will labor for it, deny self for it, cut off every superfluous want, bind about every needless expenditure, that the means which come into his possession may be used in the great work of saving souls who are without Christ and without hope in the world. Thus he co-operates with the world's Redeemer, who for our sakes became poor, that we through His poverty might be made rich. He, our great Deliverer, left the royal courts of heaven.

The Commander of all the angelic hosts laid aside His royal robes, His crown of honor. He clothed His divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the divine power of God in behalf of the fallen race. The love of ease and pleasure and self-exaltation did not characterize His life. He was a men of sorrows, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. And all who make an unreserved surrender to God will from the heart say, "I will follow thee, my Saviour." They will have fellowship with Christ in His sufferings.

Has the truth we profess to believe sanctified the soul? If it has, the result will be manifest. As the penetrating power of the leaven produces an entire change in the meal, so the power of the Word of God through His grace will work a transformation in soul. The truth which is contained in the Scriptures must not be received merely as a theory. It is to work a change upon human hearts. But the question arises, Why are there so many who claim to believe the truth in whom we do not see a reformation in words, in spirit, and in character? They cannot bear any opposition of their purposes and plans. They manifest an unholy temper, and their words are harsh, overbearing, passionate.

The Lord has not made us judges, but we have to meet these difficulties in the churches. These persons are not converted. They need to be born again. The truth has not had the privilege of doing its work upon the human heart. The sunshine of Christ's righteousness has not been permitted to shine into the soul temple. The natural and cultivated tendencies to evil are not worked upon by the transforming power of the truth, and preconceived opinions are retained as precious gems. All this reveals the absence of the grace of Christ. It reveals an unbelief in Christ's power to transform the character.

It is a mistake for one who has some defects of character, and whom the Lord has placed in connection with others who have a religious experience, to think that the little things in connection with his work, in the methods and plans, and modes of thinking and acting, should be passed by without opposition. The Lord places persons in such positions that they may have an opportunity to become acquainted with themselves, and learn to take heed to themselves. They are not to change their position, for this is appointed by God to bring them into connection with other minds, that they may discover the imperfections in themselves, and that they themselves need to make a decided change. They need to learn that the leaven of truth has not entered into the heart's affections, habits, and practices and made a reformation in them. They have let the habits and practices of a lifetime have free course, because they have entertained the idea that they were right.

They have refused to be corrected, because they have been in the habit of shutting their eyes to their own defects. They have thought that their habits and practices did not need to be changed, and they have held fast to their own ideas which in their own eyes are perfection. They have not possessed the faith which works by love. The leaven of truth has not acted upon their hearts as the leaven upon the meal. They will not have their minds directed into any other channel, and the result is that the Spirit of God cannot work for them. This is the cause of so much disaffection and lack of harmonious action.

The people of God must strive to be one, as Christ is one with the Father. Each one may say, "That is just what we want," but each considers that his own course of action, his words and reasoning, are right and without any need of modification. How can these be of the same mind and the same judgment? Let all seek to be of one mind, at the same time remembering that any one worker's judgment is not to be deferred to without question.

The religion of Jesus Christ can only bless when it works and influences as the leaven works the meal. Says the apostle, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." [Philippians 2:1-5.]

"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [Colossians 3:12-16.]

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and everyone members one of another. Having then gifts differing according to the grace given unto us, whether prophecy, let us prophesy according to the proportion of faith: Or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: or he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." [Romans 12:3-10.]

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were

written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." [Romans 15:1-7.]

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [1 Corinthians 1:10.] "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." [2 Corinthians 13:11.] "Be of the same mind one toward another. Mind not high things but condescend to men of low estate. Be not wise in your own conceits." [Romans 12:16.] "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.]

The apostle James, in writing of this, says, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:13-18.]

And Christ declares: "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I love you: continue ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." "A new commandment I give 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 15:8-14; 13:34, 35.]

How broad, how full is this love. The new part of that commandment the disciples did not understand. They were to love one another as Christ had loved them. These were their credentials that Christ was formed within, the hope of glory. After the sufferings of Christ; after His crucifixion and resurrection and proclamation over the rent sepulcher of Joseph, "I am the resurrection and the life" [John 11:25]; after His words to the five hundred who assembled to see Him in Galilee, and after His ascension to heaven, the disciples had some idea of what the love of God comprehended, and of the love they were to exercise one toward another. When the Holy Spirit rested on them on the Day of Pentecost, that love was revealed. John could say to his brother disciples:

“Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word or in tongue, but in deed and in truth.” “And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a brother say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also.” [1 John 3:16-18; 4:16-21.]

“Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. In this was manifested the love of God for us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.” [Verses 7-12.]

Here is faithfully portrayed our religious obligations to one another. The test and measurement of genuine religious experience and sanctification through the truth is clearly defined. Our course of action on all occasions must be fashioned after the divine Pattern. The teaching of the Word is clear and explicit in regard to the love we should cultivate one for another. The love of Christ in the heart will be like the leaven. The grand truths of the Bible are to be our bread for spiritual life. The leaven of truth, through its life-giving power, brings all that there is of mind and soul and strength into complete harmony with the divine life.

There are grand principles set before us in the Word of God, but these are not to be considered too pure and holy to be brought into the business life. Through the reception of Christ as our personal Saviour, the precious gems which that Word contains become to us threads of gold that bind us to Christ and to each other. In loving one another as Christ has loved humanity, we receive sanctification of the soul, and obtain that faith which works by love and purifies the soul. When the leaven of truth is implanted in the heart, it absorbs to itself all the capabilities of mind and soul and strength. It implants in the human being a new nature, and the grace of Christ is more and more developed.

The 12th and 13th chapters of First Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another. Is this chapter studied and digested or is it ignored by the professed people of God who are brought together in church capacity?

The one grand necessity of church members is to walk humbly with God in the path of obedience. Says the apostle, “If any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you.” [1 Corinthians 11:16-19.]

“At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” [Matthew 18:1-6.]

When the leaven of truth is hidden in the heart it becomes a vital working power to bring into conformity to itself all the capabilities of the being. The mind, the affections, the motives, all the powers, become converted through the truth. And all are worked by the same spirit. For God is not the author of confusion, but of peace. The truths of the Word of God meet in one grand, practical necessity—the conversion of the soul through faith.

When the believer is united with Christ, that faith is manifested in holiness of character, in consistent obedience to every word that proceedeth out of the mouth of God. The truths which we receive from the Word of God are truths which reach to heaven and compass eternity, and yet the vital influence of those truths may be woven into the human life. The influence of the Word of God is to have a sanctifying effect on our speech, our actions, our association with every member of the family, and with strangers. The leaven of truth must bring under control the temper and the voice. In the home and in the church there are matters which are termed “little things,” but all these little things have great results. It is the “little things” that discipline the soul and prepare men to act with lowly mindedness in large responsibilities.

As members of the royal family we are in solemn covenant with God to uplift and promote piety in the church. The evil thinking and evil speaking indulged in are the tares sown among the wheat. There are persons who have become church members who are constantly at work weighing characters. These think they can measure accurately the motives of others and discern many things which are untrue. They pronounce their judgment, but their near eyesight is defective. They are entirely ignorant as to their own defects. These are to learn the lesson that the Lord has not given them their talents for the purpose of dissecting the characters of others. They each have an individual “I” over which to have supervision. They are to take heed that the leaven of envy, of jealousy, of faultfinding, does not take possession of the soul and work the whole being.

To all who have devoted their lives to this line of work, be they ministers or people, the words spoken by Christ to Nicodemus are applicable, “Ye must be born again.” [John 3:7.] It is as though a smoked glass were placed before the mind’s eye, and they view all things accordingly.

The leaven of truth must have life in itself, or it will not work out of the heart the deadly errors that are there. The Word of God enjoins upon believers: “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.” [Philippians 4:8, 9.] If every member of the church would practice the truth as it is presented before him, how much pain would be saved to himself and to others.

The truth must exercise an influence over the practical life. The large and the small things are always linked together. The fact that the little things are not seen and linked with the great and higher interests is the cause of the failure of many church members. There are great defects in the professedly Christian life. Their words are not leavened by the truth. There are many whose characters are now being weighed in the balances of the sanctuary, and they are pronounced “wanting” because they do not bring the truth into practice. [Daniel 5:27.]

The leaven of truth is a living principle, and it is to be exercised in the little things and exert an influence over the daily life. But many act as if the truths of God’s Word did not exist. The same love of self, the same selfish indulgence, the same temper and hasty speech, is seen in their lives as in the worldling. The same sensitive pride, the same yielding to natural inclination, the same perversities of character, are seen as if the truth were totally unknown by them. They have closed the windows and drawn the blinds of the soul, and shut out the sunshine of the righteousness of Christ, and then complain that they have no joy, no assurance and happiness, in believing the truth. But the sin lies at their own door. They have not hidden the leaven of truth in the heart.

When the waters of life flow in pure, sweet currents to the parched soil of the heart, there will be a development of fruit to the glory of God. Then the truth will not be brought into disrepute by the perverse disposition, the defective hereditary and cultivated tendencies now revealed in word and action.

O, that every soul would understand the harm they do by little acts of inconsistency. There are some who have a burden for the souls of their friends. They try to bring the truth before them, to soften their hearts, but there are inconsistencies in their own words and spirit, and their influence pulls down that which they really desire to build up. It may be that bitterness is revealed in the voice, that severity is manifested in the judgment. Remember that the manner is the unspoken language of the feelings, and all this works away from Christ and daily witnesses against you, hardening the hearts you wish to save.

Should not the consideration of these matters arouse every Christian to the solemn resolution to be more faithful? Should not the words of the apostle have weight with us? “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” [1 Peter 1:13.] This Scripture is given to us to heed and to practice. The apostle

continues, “As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy for I am holy.” [Verses 14-16.]

As men and women who profess godliness, are we obeying the Word of God? Is the leaven of truth hidden in the heart, working in the character, and conforming the entire being to the will and ways of God? Our churches need the converting power of God. The leaven of evil which works in disobedience and denial of the truth must be eradicated, and the leaven of the Word of God implanted in the heart. This will work with its vital properties, restoring the lost image of God in man. And, the transformation having taken place through the leaven of truth, a work is entrusted to us. Christ commissions us, “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.]

Ms 83, 1898

Testimony Concerning Sister Haskell

June 28, 1898

All who are led by the Spirit of God will treat with deference and respect the opinions of others, even as they would have their own opinions respected. Sister Haskell, your mind is not the only mind that the Lord has accepted through which to work to carry forward the school work.

During the Week of Prayer the time of the students should have been given to the Lord. No other study but that of the Bible should have been carried on. The students should have had no other studies placed upon them, and a special work should have been done in making this week a season of prayer and supplication to God. This might have been done if objectionable features had not been presented which will always come up on such occasions.

When meetings were considered of sufficient importance to be held in the chapel, teachers and students should have considered it their duty to regard them as above any common studies, and that which they would gain in such meetings would more than compensate for the loss in their other studies.

Every teacher and student present at the school needs to have opportunity to seek God, and by them the Week of Prayer should have been made a season of earnest seeking for that wisdom which comes from above. On such an occasion as this the customary routine is to be laid aside and every advantage to be taken to search the heart and examine self. Teachers and students should assemble, not in the school chapel, but in the church, where they can conveniently kneel and where they can bear their testimonies. If the morning meetings had been attended by teachers and as many students as possible, God would have been honored. But wise calculations were not made on these points, and the precious blessings that might have been received were not obtained.

Every message that the Lord has His servants bear on such occasions, it is right that God's people should make earnest efforts to hear. These messages leave their impression on the minds of the hearers that God has a blessing for them. Their prayers should mingle with the prayers of those who have faith, those who believe the exceeding great and precious promise that they may perfect holiness in the fear of the Lord. There must be no separating the church from the school. The church was erected for the school.

How are we to advance spiritually? is the question of greatest importance. How may we know individually that God is in us of a truth? When we individually receive the earnest of the inheritance; when we are individually led by the Spirit of God, and walk in all humility of mind; when we walk in love as dear children with subdued heart, crying unto God, Teach me Thy way; when we listen for every whisper of the Holy Spirit, the Lord will carry our minds to a higher, holier standard, where self is merged in Christ. There are two classes of persons whose example is profitable to this world. They are those who serve God with all the heart and mind and strength because they know Him to be their wisdom, their righteousness, and their sanctification; and those who are seeking Him with all the heart because they would know Him whom to know aright is life eternal.

It is not enough to receive the theory of the truth. It is to be planted in the heart of teachers as well as students. It is to control the mind and regulate the affections. Take the truth from the sacred pages where God Himself has placed it, and eat it as the bread of life. Stamp the whole character with its divine utterances. Its deep meaning is to be searched out. When the Word of God is eaten, its life-giving power is seen in the assimilation of the truth. Every jot and tittle is brought into the daily practice. This we all need to do.

Many keep truth in the outer court, and do not bring it in to warm the heart. The students need to understand these things. They need a special work done for them, and this God alone can do. And He will do this work for them if they will receive the Holy Spirit. But the work that needs to be done first is with the teachers. They must be one. There must be unity in spirit and in action. Sister Haskell, your mind and judgment is not to be the mind and judgment, independent of your associates. The Lord has never designed that it should be thus, and you cannot meet the standard of God unless you bear in mind that you are to be one among others to counsel. Your judgment is to be one among the judgment of other minds. You are to take your fellow workers with you, and regard their judgment as of some value.

Through your entire life you have rather encouraged a preference to differ from others. The judgment of others is not to be discarded as of no value. But the matter which makes me feel the necessity of writing to you is the influence which you are having upon your husband. You lead him to suppose that the reasoning of Sister Haskell is superior to the reasoning of any other individual, and to consider her judgment as preferably to any opinions that may be offered. The mind and judgment of Sister Haskell is becoming too much of an independent power.

Elder Haskell sees that the ideas of his brethren do not coincide with those of his wife, and this is separating him from his brethren. This matter is wearing upon your husband's mind. He has been suspicious of his brethren, and this has been the bane of his life. He has supposed that things exist which have not existed except in his own imagination. The Lord has given me many testimonies to correct

these ideas and impressions. God would not have these suspicions ready to spring into life at the least provocation, for they will separate him from his brethren, and his fellow workers will be afraid to connect with him—the more so because of the strength of the will and supposed superior judgment of Sister Haskell.

Unity of mind must be preserved. It is necessary that our opinions harmonize. Brother Haskell needs all the affection and cooperation that his brethren can give him. If council meetings are an affliction to him because the judgment of his brethren conflicts with the opinions of his wife, a burden will come upon him that will cut him off from his brethren. God designs that his brethren shall be in harmony with his judgment, unbiased by the opinions of his wife.

Sister Haskell must not be looked to as a god. Her opinion must not be regarded as the word of God. She has excellent qualifications, but there is too much exalting of her own opinion as entirely correct. This reveals the spirit of self-exaltation, and the Lord is not pleased with it. He would have His people depend more upon Him for instruction and spiritual knowledge. He would have every mind daily worked by the Holy Spirit. The Lord wants His Spirit to take possession of heart and character and life. Zacharias, when full of the Holy Ghost, speaks of Christ's advent into the world in the gracious character of the Instructor of those who were lying in gross darkness. He would call forth our highest exaltation of Christ by viewing Him as our Dayspring.

Ms 84, 1898

Notes of the Work During the Week of Prayer, No. 4

July 3, 1898

A Morning Meeting at the School

On Wednesday, after partaking of our morning meal, we met with the students in the school chapel. I read important matter to them, and the Lord impressed me by His Holy Spirit to encourage them to exercise faith in God. I occupied one hour, and then the students were given opportunity to bear their testimony and thus witness for Christ. Ye are my witnesses, He says. [Isaiah 43:10.] What a privilege in granted to us in this!

I knew that if the eyes of the teachers and students were opened, they would see that the Lord Jesus was among them. I was very much impressed and blessed as I realized that we were honored by the presence of the greatest Teacher the world has ever known. With what pleasure He looks upon the students, some young in years and others older, who have the privilege of hearing from Him out of His Word. He is watching the development of character. He is weighing moral worth.

The students in our school have the privilege of knowing the only true God and Jesus Christ, whom He has sent. The moment glance inquiringly toward Christ, seeking for His grace, He advances to us. He would encourage the one who is looking to Him to behold the Lamb of God, which taketh away the sin of the world. No one can since rely desire conformity to Christ's likeness, but the Lord by His Holy Spirit begins to transcribe His likeness on the heart. He who commanded the light to shine out of darkness is

willing and longing to shine in every heart, to give each one the light of the knowledge of His glory in the face of Jesus Christ.

“I am the vine, ye are the branches,” Christ declared, “he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” [John 15:5.] I told the students that in His providence the Lord had directed us to this place, away from the cities, and had established us here, in the bush as it is called, that this might be a center to which to bring our youth away from the temptations that are constantly ensnaring the young. We desire to make our school what God has revealed it should be—a place where students can receive the highest education, which they can take with them into the eternal world. This education can only be gained by obtaining a knowledge of truth, heavenly truth.

Every moment of time is precious, too precious to be idled away. Our time is to be employed in useful labor. We are trying to provide means by which the students in our school may obtain an all-around education by learning to use brain, bone, and muscle equally. This is God’s design. As students seek to obtain this education, they become familiar with different lines of physical work, as well as different lines of study.

There is to be awakened and cherished in the minds of the students a desire to help each other, and also to help those not in the school. From the Bible studies the students receive living treasures of light. By doing missionary work, by imparting to others the light they themselves have received, they will add to their knowledge.

In this work they will receive special help from divine agencies. As they impart grace, they will receive grace for grace, for they are doing their appointed work. “Let your light so shine before men,” Christ said, “that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] Heavenly angels are commissioned to co-operate with those who seek to obey this instruction. It is the divine intelligences that make an impression on human hearts. “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 students in our school are to be educated in regard to true science. The God of heaven sent His Son into our world to give lessons containing the true science of education. But were Christ in our world today, He would say to the religious teachers, as He said to the Pharisees, “Ye neither know me nor my Father. If ye had known me, ye would have known my Father also.” “I have many things to say and judge of you” (as the people who had been made the depositaries of sacred trust, even the living oracles of God, the Old Testament Scriptures); “but he that sent me is true, and I speak to the world that which I have heard of him.” [John 8:19, 26.]

The science of education is contained in the words spoken by Christ and in the words He inspired His servants to write. “In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by him, and without him was not anything made that was made.” [John 1:1, 3.] Teachers and students are to bring the Word of God into every action of life, into their studies and into their physical work. By a living connection with God, they may create an atmosphere round their souls

that will be Christlike. If they are emptied of self, if they are humble and contrite before God, a wholesome, life-giving atmosphere will pervade the school.

We cannot be in Christ's service, we cannot wear His yoke and bear His burdens, unless we learn in His school how to love one another as He has loved us. When this precious attribute is cherished, self dies, and Christ lives in the soul.

Our students are now deciding their eternal destiny. They are deciding whether they are willing to be fitted for the companionship of angels. If they do the will of God, they will be crowned with glory and honor and eternal life. If they are converted daily, they can work for their school associates and for others. They can show that they may be relied on, that they refuse to be vessels unto dishonor, but are vessels unto honor.

To all who fully consecrate themselves to God, the heavenly oil is communicated. But neither teachers nor students can meet their God-given responsibilities unless self is under God's control, unless they are willing to be led by the Holy Spirit. The finite mind is finite in teachers and students unless they receive the holy oil that is emptied out of the two olive trees into the hearts of the workers who are under submission to God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Zechariah 4:6.]

Ms 85, 1898

Notes of the Week of Prayer, No. 3

July 3, 1898

Wednesday morning meeting at the Church

On Wednesday morning we had our third precious meeting. Our people are scattered, many of them living miles from the place of meeting. We did not expect these to be present, but we often wished they could have the privilege of these morning meetings.

We have always realized the special blessing of God in thus meeting together to seek the Lord. God has promised, "Where two or three are gathered together in my name, there am I in their midst." [Matthew 18:20.] "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." If these are not recognized now, they will be in the future. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Malachi 3:16-18.]

After a season of prayer, all that were present bore their testimony. And these, we were assured, the Lord hearkened to and heard, for the testimonies were of a character that God could be pleased with. They were humble and earnest, and acknowledged the blessings received. It is to such testimonies of

confession, coming from the heart, that the Lord is pleased to hearken, and to have recorded in the book of His remembrance.

During this week, W. C. White had an attack of influenza, and although unable to speak from hoarseness, he accompanied me in the early morning exercises. He would not consent to remain at home, but attended all the meetings. We felt an intense desire that all that could possible be done should be done to make these meetings that which God would have them. We knew of ourselves that we could do nothing, but that if we would do the part appointed us by God, and which He had a right to expect of us, we might expect Him to be our efficiency. Every soul who will in contrition of heart become sensible of his defects of character, and will personally approach the footstool of mercy; every soul who will believe that the Lord is listening to every word he utters in repentance and confession, who bares his heart for His inspection, will receive the fulfillment of His promise, "Let him take hold of my strength and make peace with me, and he shall make peace with me." [Isaiah 27:5.] The Holy Spirit makes the conscience faithful to do its entrusted work.

Precious are the promises made to all who believe in God's Word. "For thus saith the high and holy 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 hearts of the contrite ones." [Isaiah 57:15.] "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners: and purify your hearts, ye double minded. ... Humble yourselves in the sight of the Lord, and he shall lift you up." [James 4:8, 10.] In this promise there is also encouragement for the erring.

"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." [1 John 1:7-9.] "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today: lest any of you be hardened through the deceitfulness of sin." [Hebrews 3:12, 13.]

It was for this purpose that the Week of Prayer was appointed, that we might seek the Lord, confess our sins, and come into the position of the contrite ones who will be favored of God. We tried to present these matters before our assemblies, and we are sure that many souls were revived and comforted and blessed.

Ms 86, 1898

Notes of the Week of Prayer, No. 5

July 3, 1898

Sunday Afternoon

On Sunday afternoon we had a large gathering. The church was full, and I addressed the people from 1 John 3:1-4. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the

sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law."

The Lord blessed me in seeking to present to the people the love of God expressed to the heavenly universe and to the fallen world. The cross of Calvary is a standing pledge that God, who spared not His own Son but delivered Him up for us all, will with Him freely give us all things that it is essential for us to have in the great work to be accomplished through human agencies, in bringing many sons and daughters to God.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. For 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.]

Before the fall of Adam, not a cloud rested on the mind of our first parents to obscure their clear perception of the divine character of God. They were perfectly conformed to the will of God. A beautiful light, the light of God, surrounded them. Nature was their lesson book. The Lord instructed them in regard to the natural world and then left with them this open book, that they might behold beauty in every object upon which their eyes should rest. The Lord visited the holy pair, and instructed them through the works of His hands.

The beauties of nature are an expression of the love of God for human intelligences, and in the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded our first parents. Every tree planted in the garden spoke to them, saying that the invisible things of God were clearly seen, being understood by the things which were made, even His eternal power and Godhead.

But while thus God could be discerned in nature, this affords no solid argument in favor of a perfect knowledge of God being revealed in nature to Adam and his posterity after the fall. Nature could convey her lessons to man in his innocence, but sin and transgression brought a blight upon nature, and intervened between nature and nature's God. Had man never disobeyed his Creator, had he remained in his state of perfect rectitude, he could have understood and known God. But when man disobeyed God, he gave evidence that he believed the words of an apostate rather than the words of God. He was told by the enemy to eat of the tree of knowledge. God had said, "Ye shall not eat of it, lest ye die." [Genesis 3:3.] But Satan declared that by eating of it man would be exalted to an equality with God.

Adam and Eve listened to the voice of the tempter, and sinned against God. The light, the garments of heavenly innocence, departed from these tried, deceived souls, and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light of innocence which had hitherto surrounded them, had lightened everything which they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works.

Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal, spiritual night, the God of nature must meet [man] in Jesus Christ. The Son of God came to the world as a revelation of the Father. He was "that true light, which lighteth every man that cometh into the world." [John 1:9.]

The most difficult and humiliating lesson which man has to learn, if he is kept by the power of God, is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and he cannot interpret nature without placing it above God. He cannot discern in it God, or Jesus Christ, whom He has sent. He is in the same position as the Athenians who erected their altars for the worship of nature, upon which they might well inscribe, "To the unknown god." Paul, standing in the midst of Mars Hill said to them, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld you 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 therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needeth anything, seeing 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 every 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 them 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 or man's device." [Acts 17:22-29.]

Nature is not God nor ever was God. God is in nature; the voice of nature testifies of God; but nature is not God. It but bears a testimony of God's power, as His created works. There is a personal God, the Father; there is a personal Christ, the Son. "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." [Hebrews 1:1-3.] Here the Son of God is referred to, "who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power." John declares, "The Word was made flesh, and dwelt among us, and we beheld his glory (glory as of the only begotten of the Father) full or grace and truth." [John 1:14.]

Nature declares the glory of God. The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." [Psalm 19:1-3.]

Some may suppose that these grand things in the natural world are God. But they are not God. They but show forth His glory. The ancient philosophers prided themselves upon their superior knowledge. But let

us read the inspired apostles understanding of the matter. “Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things; ... who changed the truth of God into a lie, and worshipped the creature more than the Creator, who is blessed forever more.” [Romans 1:22, 23, 25.]

Will we consider this? In its human wisdom, the world knows not God. Its wise men gather an imperfect knowledge of God in His created works, and then in their foolishness exalt nature and the laws of nature above nature’s God. Nature is an open book which reveals God. All who are attracted to nature may behold in it the God that created nature. But those who have a knowledge of God in their acceptance of the revelation God has made of himself in Christ, will obtain only an imperfect knowledge of God in nature. This knowledge, so far from giving elevated conceptions of God, so far from elevating the mind, the soul, the heart, and bringing the whole being into conformity to the will of God, will make men idolaters. Professing to be wise men, they become fools.

Those who think they can obtain a knowledge of God aside from the Representative whom the Word declares is “the express image of his person” [Hebrews 1:3], will need to become fools in their own estimation before they can be wise. Christ came as a personal Saviour to the world. He represented a personal God. He ascended on high as a personal Saviour, and will come again as he ascended to heaven—a personal Saviour. It is impossible to gain a perfect knowledge of God from nature, for nature itself is imperfect. A curse and blight is upon it. Yet the things of nature, marred as they are by the blight of sin, inculcate truths regarding the skilful Master Artist.

One omnipotent in power, great in goodness, in mercy, and love has created the earth, and even in its blighted state much that is beautiful remains. Nature’s voice speaks, saying that there is a God back of nature, but it does not in its imperfections represent God. Nature cannot reveal the nature and character of God in His moral perfection.

Ms 87, 1898

Go, Work Today in My Vineyard

July 7, 1898

To know the glory of God in the face of Jesus Christ is everything to us individually. We must wear the yoke of Christ. Only in submission and consecration is rest found. God in Christ is full of mercy, love, goodness, and truth. His compassion cannot be measured. Look at the cross of Calvary. Behold God’s precious gift. We should set a high estimate upon the Gospel, building our hopes on the sure Rock, Christ Jesus. The time has come, and this will be seen more and more plainly, when a faithful standard bearer for God, who ministers in word and doctrine, is far more secure than those who possess gold and silver.

At this time uncertainty and irreligion prevails. There is a famine in the world for the true Word. How few there are who preach the Gospel undiluted by human tradition. Said the apostle Paul, “My speech

and my wisdom [preaching] are not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." [1 Corinthians 2:4.] Today the simple truths of the Word of God are preached by very few. Let us search and try our hearts, to see if we are in travail of soul for those who know not the truth.

The Lord of life and glory humbled Himself to partake of human nature, that in and through Him the fallen sons and daughters of Adam may become united with God. Never could an earthly father feel as great and deep a pity and sympathy for his sons and daughters as our heavenly Father feels for His sons and daughters. Never can love be shown like the love our Father in heaven has shown for the human family. "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.]

This is the truth that is to be proclaimed everywhere. If we only had the leaven of truth in our hearts, we would have for one another the love that Christ had for us. All who know this love are privileged above anything that language can express. To understand it means to understand what Paul meant when he said, "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (through the leaven of truth); "that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." [Ephesians 3:16-19.]

If we are laborers together with God, the deep interest we have in those for whom Christ died, will lead is to use His precious gifts to the very best advantage in rescuing the souls who are dying in their sins. As we use the power we have in God's lines, we shall be encouraged to exercise faith. We shall be shown what we can do in connection with Christ.

There are many souls to be saved. Begin your work by feeding the hungry, by ministering to their bodily necessities. This will give you an opportunity to minister to the necessities of the soul. By ministering to the temporal necessities of the neglected, the way is prepared for the uplifting of Christ. With those who do this work because the Lord has given it to them to do, hunting for the lost sheep, speaking words in season and out of season, helping the needy, telling them of the wonderful love that Jesus has for them, the Saviour is always present, impressing the hearts of those who are poor, miserable, and wretched with their need.

"Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" [Isaiah 58:6, 7.]

This is the recipe Christ has prescribed for faint-hearted, doubting, trembling saints. Let the sorrowful ones, who walk mournfully before the Lord, arise and help some one that needs help. In His Word Christ has provided something definite and solid for diseased souls to grasp and lean upon. The leaven of truth in the soul will lead you to do the very work that Christ did when He was on this earth.

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.” [Verse 8.] Christ is our righteousness; He goes before us in this work, and the glory of the Lord follows.

Human beings are precious in the sight of the Lord. He has pointed out our work definitely, for He Himself, the Son of the living God, stooped to uplift the fallen. By pledges and words of assurance He sought to win to Himself the poor, lost, perishing sheep. Is it not a very strange thing that those for whom Christ has died are so lightly regarded, that we put so little of ourselves into the work of doing what we can to rescue those who are suffering from poverty, sickness, and heartache! Who need to know that Christ will forgive their sins and pardon their transgressions?

This work is to be done for the love of Christ and for the love of the beings that the Lord loved so much that He gave His only begotten Son to die for them.

Satan has prepared every kind of temptation to ensnare the youth, and not the youth only, but those of all ages. For rich and for poor he has spread his net, that he may ruin God’s workmanship. And the church, which should be a living power, is asleep. Men of discernment, of vital piety, are needed, who will look with horror upon the thousand and thousands of public houses which are sustained by law, and which make drunkards. But many give their influence to the great destroyer, aiding him by voice and vote to destroy the moral image of God in man, not thinking of the families that are degraded by a perverted appetite for liquor.

Many a man has not the moral power to pass a saloon, with its attractions and its invitations. He enters, and the glass is put to his lips. The intoxicating draught takes away his reason, and throws him into the control of a spirit that leads him to do violence and murder. He ruins his health and destroys his power of distinguishing between right and wrong, between the sacred and the common. His wife and children are beggared, and all because Satan’s temptations were not resisted.

The liquor seller knows the effect of liquor drinking, for it is acted out at his own door in scenes of quarreling and fighting. What an account that liquor dealer will have to render to his God! What an account, too, will the poor inebriate have to render to God! He has brought children into the world with the same desires that control him. His sinful inclinations will be perpetuated in his children and his children’s children. One man becomes defiled by a wrong course of action, and he defiles many others.

If men, and women as well, are to be thus beguiled, will not the Lord work through His church, impressing His people to do their duty to these deceived victims? By many, liquor has been regarded as the only solace in trouble. This need not be if God’s people seized the opportunities offered them. If their eyes were not blinded by selfishness, they would see the work waiting to be done. They would be sent by God to do the work He would have had them do in the beginning of their experience, when their souls were filled with joy and gladness because their sins had been pardoned.

All who strive in the name of the Lord Jesus to counteract the evil of self-indulgence are doing the very work Jesus of Nazareth came to our world to do. Make every effort to save all you possibly can. Do not argue that the evil is so deep and so widespread, and is increasing so rapidly that your efforts will not

avail. Christians, do not reason in this way. Rally round the standard of Christ. See in the degraded specimens of humanity men and women whom Christ came to save. Although they may have sunk to the very lowest depths of sin, there is a possibility of saving them. Feed the hungry, clothe and naked, presenting at the same time the love of the great Physician, who came to seek and to save that which was lost. “I came not to call the righteous, but sinners to repentance,” He said. [Mark 2:17.] It is sinners that the church of God is called upon to seek and to save.

Remember that every soul you succeed in saving will have that life that measures with the life of God. Those you are trying to help will be continually tempted to evil; but because of this, do not cease your efforts. Remember the helplessness of these poor, tempted human beings. Their fellow men are yoked up with Satan, to present his bribes. Let all who name the name of Christ arouse, and make determined efforts, knowing that Jesus, the great Physician of the soul and of the body is our efficiency.

Among the wealthy there is mirth, liquor drinking, revelling, dissipation. There is no dirth of balls, games, theaters. All these tempt men and women from their allegiance. There are those like the maiden who danced before Herod, so infatuating the besotted king that Satan gained control of his mind, and led him by a rash movement to sacrifice the life of one of the greatest of the prophets.

But notwithstanding all this, work, work, for Christ’s sake, work. Souls should not be left to perish. Lift before them the crucified Saviour. Point them to the Lamb of God, which taketh away the sin of the world. Some will be led to look upon the dishonored Saviour. Christ will inspire them with faith to look and live. Others will not persevere in the work of overcoming, but will fall back, as did some in the days of Christ.

Today the Lord Jesus is working His miracles. The hardened dead hear His voice and live. “You hath he quickened, who were dead in trespasses and sins.” [Ephesians 2:1.] In the remarkable conversions that take place in this age of the world, we may trace the finger of God. Shall we then fold our hands and do nothing? We are under obligation to God to show an interest in those around us. Your neighbor may be yielding to the temptation to destroy himself by liquor drinking and tobacco using. He may be burning up his vital organs by fiery stimulant. He is pursuing this course to the ruination of himself and his wife and children, who have no success in trying to stay the feet that are travelling the road to perdition. God calls upon you to work in His vineyard, to do all in your power to save your fellow creatures.

It is the special work of Christians to help those who have fallen under Satan’s temptations. “Let this mind be in you which was also in Christ Jesus.” [Philippians 2:5.] If we had the mind of Christ, we would work in the same lines that Christ worked. If you see a man who has by yielding to temptation weakened his moral power, do all that you can to help him. Let him that is strong support the weak. Help him by speaking words that encourage faith. By your influence seek to strengthen every good trait in his character. Remember that you are not dealing with a sane man, but with one who is, for the time being, under the power of a demon. Remember that in the past Satan has controlled his mind and directed his actions. When he comes to his senses, when he is no longer drunk, do all a human being can do to show him that you are his friend. Do not blame him, for very likely he curses himself; but help him to rise. Without some one to help him, he will go over the same ground again and again.

If poor helpless beings are to be rescued, it will be by arousing in them the sense that it is not too late for them to be men. Let those who would act the part of the priest and Levite pass by on the other side, saying, It is time lost to work for a man who is so weak in moral power. But Christ died for that soul. Shall the heavy ransom paid for him be of no account? Let every one who believes himself to be a Christian strive with all his power to do the work that Christ did. The Lord will use as his instrumentalities those who faithfully act their part.

Thousands might have been saved if those who have acted as the priest and Levite had acted the part of the good Samaritan. Who will now awake to their God-given responsibilities? One soul rescued is a soul saved from Satan's grasp. The great Physician stands by the side of the faithful worker, saying to the repentant, discouraged soul, "Son, thy sins be forgiven thee." [Mark 2:5.]

Christ is waiting to exercise His power in behalf of the broken down victims of intemperance; but few, very few of those who claim to be His children have co-operated with Him by speaking hopeful words to these discouraged souls, and taking to them if necessary the gifts of simple food, unstimulating drink, and clean clothing.

The wretched victim of intemperance may refuse to seize the opportunity of regaining his manliness by breaking with Satan. Is it any less your duty to strive to awaken the soul dead in trespasses and sins by doing all that human effort can do? Jesus will work wonderful miracles if men will but do their God-given part. In his own strength man can never recover souls from Satan's grasp. A union with Christ only can accomplish this restoration. Man must work, he must pray, he must uplift the discouraged and hopeless by his human endeavor, while he grasps the arm of the Mighty One, and wrestles as did Jacob for the victory. His cry must be, I cannot, I will not let thee go unless Thou bless me.

The world has utterly failed to restore the moral image of God in man. We see a multitude who have been allured to sell their reason for a glass of rum. The man who tempts his brother to do this is Satan's agent, and is working to ruin his fellow man. The world looks on without the power to counteract the satanic evil. Shall the priests and Levites see the ruin Satan is working, without making an effort, in the name of the Lord God of Israel, to lift up a standard against the enemy? Shall those who claim to be sons and daughters of God feel perfectly at liberty to enjoy the good things of this life, as did Dives, making no right use of that which God gave to use in carrying out His purposes? Shall the pitying tenderness of the Saviour for wretched, fallen, hopeless beings be in vain for the want of human channels through which He can communicate His treasures of food and clothing and words fitly spoken?

What was Bunyan before his conversion? Who wrought in him the great change? His life reveals the power of the divine Physician. He was dead in trespasses and sins, but Christ re-created him. He took his mind under His control, and showed him wonderful things, enabling him to place them in such a form as to be the means of enlightening many in regard to the Christian warfare.

Man is dead, without God and without hope in the world. But over the rent sepulcher of Joseph Christ proclaimed, "I am the resurrection and the life." [John 11:25.] Not only will all who are in their graves hear His voice and come forth; He is today the restorer of those who are dead in trespasses and sins.

Just as wonderful miracles will be wrought upon human minds in the future as have been wrought in the past. Bunyan was redeemed from profanity and revelling, Newton from slave-dealing, to proclaim the uplifted Saviour. Do not forget that a Bunyan and a Newton may be redeemed from among men today just as in the past. These cases reveal God's love to us. They show us that the God of nature is above nature in His deep and inexpressible love to man. By His power He causes the dead in trespasses and sins to hear the voice of the Son of God and come forth.

There is work for everyone to do. When God's people open the door of their hearts to the love of God, the light of His glory will be revealed in their work, as we have not yet seen it. All around you, in our cities, towns, and villages there are those who are tired, worn, depressed, whom Satan is tempting to indulge in amusements that pave the broad road that leads to ruin and death. He is offering them the apples of Sodom, which when they are eaten, will be as ashes. Who will take upon themselves the burden of these souls? By judicious effort many can be reached who are now infatuated by pleasures that drive Christ from the soul.

There are many in poverty who are being driven to ruin. If the large sums of money now devoted to erecting monuments to the dead were used to help the hungry, starving, dying millions that throng our world, God would be much better pleased. Is He not a God of the living? In the judgment a strict account will be required for every misused talent. Those who now engage in horseracing, cricket matches, gambling, are spending money for that which is not bread. Can they receive the benediction, "Well done, good and faithful servant, enter thou into the joy of thy Lord"? [Matthew 25:23.]

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

We must proclaim the truth now. We are guilty of a fearful sin if we neglect to co-operate with God in His work of salvation. There are fearful conflicts in our world, with war and bloodshed. In this, are men patterning after Christ, who declared that He came not to destroy men's lives, but to save them? "He that taketh the sword shall perish with the sword," He said. [Matthew 26:52.] Let us press to the mercy seat, and in the name of Christ claim the power that has been promised to co-workers with Him.

Ms 88, 1898

The Parable of the Householder

July 10, 1898

After Jesus had spoken the parables recorded in the thirteenth chapter of Matthew, He ended by inquiring, "Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them,

Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." [Verses 51, 52.]

The gospel is not merely the New Testament. It is the Old as well as the New. The one is not complete without the other. Christ declared that the truths of the Old Testament are just as valuable as those of the New. Christ was just as much man's Redeemer in the beginning of the world as He is today. No one has ever been saved except by faith in Him. In the Old Testament dispensation, as well as in the New, He was the only one who could speak pardon to the sons and daughters of Adam.

Christ was the foundation of the whole Jewish economy. But the Jewish nation had unduly exalted the forms and maxims which had been handed down from rabbi to rabbi. They taught error instead of truth. Many of the doctrines they cherished were not in the Bible, but were the opinions and doctrines of men. The Jewish leaders thought themselves to be the most religious people in the world, but Christ declared to them, Ye do err, not knowing the Scriptures, nor the power of God. Ye teach for doctrines the commandments of men. Again He said, Ye make void the law of God by your traditions.

This the teachers in the churches are doing today. Many propagate error by teaching for doctrines the commandments of men. Their lives in no way honor God or the Scriptures. Falsehoods, which have been handed down from century to century, are taught as the Word of God. If these are questioned, in the place of saying, Let us search the Word of God, which is the test of all doctrine; let us compare Scripture with Scripture, for the Word of God is the treasure house of all knowledge, those who advocate them utterly refuse to make unprejudiced investigation.

Many of those to whom the people look for instruction are not leading their flocks to the pure water of life. If one is awakened by reading and searching the Word to find out what is truth, if by seeking to know what the Scriptures teach, he shows that he would become a wise householder, he is charged with doing great mischief, because by searching he has found hidden treasure. He sees truth, not as men and ministers have declared it, but as Christ has presented it in the Old and New Testaments, and as a faithful steward, he tells his neighbors, for he would have them share with him the message of grace. How is he treated by the religious teachers? Just as Christ was treated by the Jewish leaders. He is held up to ridicule. The ministers denounce him from the pulpits, declaring that he is causing division in the churches.

Eternal interests are at stake, but those who ought to receive the light with rejoicing, fight against the Word of God as dangerous doctrine. They do not say to those they think are misled, Come, and let us examine this subject together. If you have received light, give it to us, for we need every ray of light that is shining from the Word of God. Our souls will be imperilled if we entertain and teach error.

If those who are now advocating error would listen to God speaking in His Word, they would see that they are teaching for doctrine the commandments of men. They would refuse to follow the example of the Jews by reiterating assertions which have not a "Thus saith the Lord" for a foundation. This is the only true course for those who would teach God's Word to pursue. True knowledge will be found by every humble searcher. Men of every rank, learned and unlearned, may understand the Scriptures for

themselves. The Eternal Mind has declared the truth, and this truth is of the highest value to those who receive and practice it.

What must man do to possess the heavenly treasure? He must have that faith in the truth that works by love and purifies the soul. He must search diligently and earnestly; and he is to impart to others what he has received. He cannot continue to receive heavenly treasure without communicating to those around him. He is not to consult his own pleasure or ease. A great responsibility rests upon him to give the truth to others, that they also may receive its saving principles, and with heaven-born zeal develop an enlarged comprehension of and appreciation for the heavenly treasure. As a faithful householder he is to bring forth both from the Old and New Testaments the eternal, unchangeable truth. As he does this, the treasure in his possession will increase.

When the truth is received into the heart, the habits and customs are conformed to Christ. The learner feels bound to uplift the Saviour. The truth works by love and purifies the soul, and he regards God's commands, not as being abrogated, but as unchangeable truth which was given to the world in the beginning. He presents the treasures of God's Word in a fresh and agreeable way, because the truth has taken possession of his mind, his heart, his entire being.

Every truth received is a refining power. By the God of heaven the mind and heart of the receiver are imbued with a power corresponding to the heavenly origin and importance of the truth. By the death of Christ on the cross, human beings have been raised in the scale of moral value. "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.]

The Lord looked into the mind of man, and He saw that it was debased and corrupted by sin. He determined to present in the most attractive light the principles of the gospel, that man might receive and obey them. He would refine, purify, and ennoble the powers He had given to man, that they might act the part for which they were created. If permitted, the lower passions will obtain the mastery over the whole being. Christ would have these passions subject to the higher powers of the being.

Christ presented the cross to His disciples. "If any man will come after me," He said, "let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] The cross must be lifted by all who receive Christ as their Saviour. God does not forgive sin to encourage us to continue in sin. It is to bring sin to a close, that the divine nature may take possession of the being, and the riches of heaven be poured into mind and heart. God has made every provision that the divine resources may flow freely, and we are to deem no sacrifice too costly in order that the treasures of truth may be given to the world. To fall short of this is a betrayal of sacred trust.

Those who claim to preach Christ, while they declare that the law of God is abrogated, do not preach the truth. Had not God's law been unchangeable, Christ need not have suffered on Calvary. He died that the transgressor of the law might be pardoned and return to his loyalty. He took human nature upon Himself, and suffered for us, that we might have another trial, that we might be given opportunity to leave the banner of rebellion and stand under the banner of the Prince of light. And He declared, "I have kept my Father's commandments." [John 15:10.] In Him is no sin. "Whosoever committeth sin

transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sin, and in him is no sin." [1 John 3:4, 5.] Christ's sacrifice would have converted the world to truth if false teachers had not upheld false doctrines, making it appear a virtue to trample on the law of Jehovah.

God would have His people proclaim to the world the great truths of redemption. He would have them tell of the great sacrifice made to restore the almost obliterated moral image of God. When men partake of the divine nature, they will bring from the treasure of the heart things new and old. They will open to those around them the great truths of the work of the Son of God in our world.

Truth constantly enriches the receiver. The minds of those who receive the truth increase in activity. And they exercise their talents, seeking to improve every capability, their mental and spiritual powers strengthen, for where there is spiritual life, there is development and growth. There is no possibility of the treasures of the householder diminishing if rightly used.

Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure, for as he examines it, that he may present it in such a way as to attract others, he finds new treasures.

The treasures of truth in our possession must be given to the world, that they may have opportunity to learn the value of truth. The necessities of those who are suffering from spiritual poverty must be relieved. And not only will the minds of those helped be impressed, but the mind of him who is doing the work will be quickened by the power of the Holy Spirit. Through the co-operation of the power that comes from God alone, he will be enabled to make the truth so plain that it will vibrate in other minds. The truth is the power of God unto salvation to all who receive it. It sheds a flood of light into the heart, and exerts a convincing influence upon the mind, stimulating and strengthening the one who is communicating the treasures of God's Word.

Christ Jesus is the great truth for this time. In Him is bound up all the truth that concerns our salvation. "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] Christ died for the whole world, yet how few fill the place God has assigned to them as householders. The talents lent us on trust are to be used to benefit and bless others. They are lent to be improved. Their value is in themselves. Whether or not the one to whom they are entrusted realizes their value, they remain the same. But if he does not appreciate them, they are of no value to him.

Money may be locked up in various ways. It is still money, but it is of no special benefit to any one. But money wisely invested brings money in return, which may be used to gain more money. Thus it is with the householder's treasure, the Word of the living God. The use made of the gems of truth determines their value to the possessor. They are to be used to help and bless and save those for whom the Lord gave His only begotten Son. They are of the highest value to us, and in this way our talents increase constantly. We add jewel to jewel.

The apostle Paul charged Timothy, “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” “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 to thee, keep by the Holy Ghost which dwelleth in you.” “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [2 Timothy 2:1, 2; 1:13, 14; 2:15.] What height and depth and breadth there is in these words. Paul understood that those who have been enlightened by the Holy Spirit have a most important talent in their keeping. His words teach the same lesson taught by Christ’s words, “Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” [Matthew 13:52.]

“I am not ashamed of the gospel of Christ,” Paul writes again, “for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” [Romans 1:16-18.]

The faith professed must be the faith acted. Those who have received the light of truth are in the possession of knowledge which they must impart to others. Those who would teach God’s Word must themselves receive the divine treasures. They must not be satisfied with repeating set discourses, depending on notes. They are to add to their treasure, constantly improving in their manner of presenting the truth. They are not to be dwarfs in religious knowledge, but are to open their hearts at the first knock of Christ. “If any man hear my voice,” He says, “and open the door, I will come in to him, and sup with him, and he with me.” [Revelation 3:20.]

To those who welcome Christ as an honored guest, He will communicate precious things. In their turn they are to open their treasures of light and blessing to other souls. Thus an endless variety of good results will be obtained.

But all the praise and glory is to be given to God. No human being is to seat himself on the highest seat, accepting the praise of others, and forgetting that his treasures belong to God. God’s blessing is promised to those who hunger and thirst after righteousness, but nothing is so offensive as to hunger and thirst after the praise of men.

When the Lord weighs in the balances of the sanctuary the actions of those who have striven to be first, when they see how He regards such strife, they will bow low at His footstool, ashamed of their course of action. All cannot be first, all cannot be masters. Walk humbly before God, acknowledging Him as your Master. It is a great misfortune to be unable to see in others higher excellencies and powers of greater usefulness than in yourself. If we will partake of the divine nature, God will fit us to find happiness in activity, and rest in wearing Christ’s yoke. Using aright the powers God has given us, praying, waiting, watching, and working, wearing Christ’s yoke and learning daily of Him to be meek and lowly of heart, will bring great joy into our lives.

Were it not for God's gracious gifts and blessings, we should be bankrupt for eternity. Then let no one sound his own praises, feeding upon his supposed wisdom. If his talents were of his own manufacture, there would be some consistency in self-praise. But man has nothing of his own. Let us not reveal our lack of true wisdom by exalting self. Let us bow low in humility at the feet of Him who has entrusted to us our talents. Let us use and improve these talents, handing principle and interest back to the Giver.

The Lord expects His householders to prepare the way for His second advent by helping in every possible way those for whom He gave His life. The signs of His second coming are clearly pointed out in prophesy. When He came to our world the first time, divinity and humanity were blended. This is our only hope. The Son of man is fully qualified to be the originator of a humanity that will blend with divinity by partaking of the divine nature. He offers to make us golden threads in the web of humanity. He would have us act our part by co-operating with Him in healing the springs of life that have been perverted, and setting them flowing in sanctified channels.

As a sacred trust every talent is to be employed aright. Those whom God has made His stewards are to search the Scriptures earnestly, that they may communicate its truths to others, leading them to the path which has been cast up for the ransomed of the Lord. By precept and example we are to teach others that through the grace of Christ they may be obedient to all God's commandments, and be clothed with the righteousness of Christ. This is the work God requires His servants to do. We are not to follow our own perverse nature, but are to be like little children. We are to lay aside our own will, following implicitly the dictates of God's will. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." [Revelation 22:14.]

Ms 89, 1898

How Oft Shall I Forgive My Brother?

July 31, 1898

In the 18th chapter of Matthew Christ gave to His disciples most precious lessons in regard to the organization and order of the church which was being established. To the question of the disciples, "Who is the greatest in the kingdom of heaven?" Jesus "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ... And whoso shall receive one such little child in my name receiveth me. And whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [Verses 1-3, 5, 6.]

We should read carefully the lesson that follows in verses 7-14. "Moreover," Christ continued, "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 thee, 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 thee, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [Verses 15-18.]

The specific directions here given are very largely disregarded, and dissension is the result. Christ knew the perversity of the hearts of men—even of those who should be brought into church capacity, and He outlined the course to be pursued. He knew that this, if followed, would close the door to dissension, misunderstanding, alienation, strife, and bitterness.

Christ is the Instructor of His people. He would have them sit at His feet as little children and learn the lessons that are so essential for them to know. "Verily I say unto you," He said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [Verses 3, 4.]

Strife for superiority is the result of yielding to the temptations of the enemy. By exalting himself in those who will listen to his suggestions Satan is carrying forward the same work which he begun in heaven. No man should cherish the idea that he must be first, that he must be above his brethren, that his voice must be the voice in counsel, and in the plans laid. When man places himself where God should be, he is just where Satan is pleased to have him. He measures his abilities with those of his brethren, and places an undue importance upon his own labors. He yields to the temptation to criticize his brother, and places but little value upon his brother's labors, while he exalts his own as superior.

It takes time and patience and much prayer to grow in Christlikeness of character, but it is a very easy matter to accept the attributes of Satan and fall into his ways. It is an easy matter to become accusers of the brethren, and to set ourselves up as a standard of character; and the deception of Satan will be complete unless decided resistance is made against the first approach of the enemy. Those who have the grace of Christ in the heart will think no evil, speak no evil. What a blessing it is to us all that we may speak often to each other and yet not exalt our own attainments as superior.

That which finite beings call a success is often a decided failure because men lift up their souls unto vanity. Spiritual pride is a great evil in the church. Unless God is sought in prayer, unless His converting grace comes to the soul, there will be no inclination to oppose Satan's wily representations. The truly great are those who reveal the least disposition to exalt themselves, who have the most patient trust in God, and make Him their fear and their dependence. It is God alone who is to be exalted. He alone, through His Son, Jesus Christ, can put enmity between man and Satan. To man He says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Verse 3.] It is an impossibility for man in his own strength to merit at the hands of God the righteousness of Christ. A curse is pronounced against those who trust in man, and make flesh their arm. If they do this, they will surely be disappointed.

"Again I say unto you," Christ continued, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." [Verses 19, 20.] Precious promise!

The apostle John exhorts us: “My little children, let us not love in word, neither in tongue; but in deed and in truth.” [1 John 3:18.] Satan is very zealous to sow the seeds of dissension and strife, that we may not love one another. He desires to see us become weak spiritually, because we do not have the truth in our hearts, because we do not have that faith which works by love and purifies the soul from all selfishness, all hardness of heart, all moral defilement and spiritual pride.

“We know that we have passed from death unto life,” John continues, “because we love the brethren. He that loveth not his brother abideth in death. Whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children let us not love in word nor in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things.

“Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” [Verses 14-24.]

It is our privilege to realize the promise made: “And this is the confidence we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, we know that we have the petition that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” [1 John 5:14-18.]

“Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels; and I will spare 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.” [Malachi 3:16-18.]

“Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped

him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

“But the same servant went out, and found one of his fellow servants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, and said, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” [Matthew 18:21-35.]

This parable is designed to show the spirit of tenderness and compassion which man should manifest for his fellow man. Christ is likened to a certain king, who, moved with compassion, forgave the debt of his servant. But this man who had been treated so mercifully dealt with his fellow laborer in an altogether different manner. He did not show mercy. He heeded not the request to be patient. He did not do to the afflicted one as his master had done to him.

Christ came to this world to give His life the just for the unjust. The sinner cannot save himself. He is under the condemnation of the broken law. The pardon of the king represents a pardon which is supernatural, a divine forgiveness of all sin. The debtor cannot render an equivalent for this. He has nothing to give. This is the reason why Christ clothed His divinity with humanity. He desired to give in His own life an example of how human beings should exercise forbearance toward humanity.

The question which Peter asked the Saviour was of great interest to him, for he had been having some unpleasant chapters in his experience. Therefore Christ presented temporal things to represent the spiritual. The subject of property was brought before the people to illustrate the manner of dealing that should exist between man and his fellow man.

It is not to be thought that this parable encourages indolence. The Word of God declares, If a man will not work, neither shall he eat. The Lord does not require the hard working man to support those who are not diligent, who waste hours and days in doing nothing to sustain themselves. But there is an unavoidable poverty, and we are to manifest tenderness and compassion toward those who are unfortunate. There is a waste of time, a lack of effort, which bring to poverty and want. If these faults are not seen and corrected, all that might be done in their behalf is like putting treasure into a basket with holes.

In the prayer which Christ taught His disciples, He said, “Forgive us our debts as we forgive our debtors.” [Matthew 6:12.] This is not to be understood to mean that in order to be forgiven our sins we are not to require our just dues from our debtors. But if through unwise management they have placed themselves where they cannot pay, they are not to be treated harshly, oppressed, or placed in prison.

There would be no virtue in advocating that theft or fraudulent actions shall go unpunished, but there are matters connected with the church that are to be kept within its own borders. Personal revenge is not becoming a saint of God. If he is abused, he is to take it patiently; if defrauded of that which is his just due, he is not to appeal to unbelievers in courts of justice. Rather let him suffer loss and wrong. The one wronged may feel injured, and may be tempted to cause oppression to his fellow man, but if he follows this course he reveals that he has not the spirit of Christ. God will deal with the unworthy church member who defrauds his brother and the cause of God. The Christian need not contend for his rights. Let the Lord deal with the one who violates these rights. "Vengeance is mine, I will repay, saith the Lord." [Romans 12:19.] A straight account of all these matters, and for all this, the Lord declares, He will avenge. He will bring every work into judgment.

The lesson to be learned is that we must have the spirit of true forgiveness—even as Christ forgave the sinner who could in no case pay the enormous debt. We are to bear in mind that Christ has paid an infinite price for the souls of men, that they are Christ's purchased possession. When the debtor pleaded for delay with the promise, Have patience with me, and I will pay thee all, to his great surprise the sentence was revoked. The whole debt was cancelled. He was filled with joy, and felt that a great weight was lifted from him. And he soon had an opportunity to pattern after the Master, who had forgiven and cancelled his debt. The test came, and he demanded of his fellow servant his due which was very small.

The fellow servant made an appeal similar to that which he himself had so recently made to the householder, but without a similar result. He who had so recently been forgiven was not kind and tenderhearted and pitiful. The goodness, mercy, and love shown to him he did not exercise in dealing with his fellow laborer. The goodness shown him only hardened his heart. He demanded all that he considered his due, and carried into effect the sentence which had been so graciously revoked for him. All the pleas of his fellow man for patience and forbearance were refused. The small sum owed him was all that the ungrateful servant could keep before his mind.

The Lord God of heaven sees not as man seeth. The spirit of forgiveness is to be cherished. "If thy brother trespass against thee," He says, "rebuke him." [Luke 17:3.] The trespass may be against you or some other soul whom Christ has purchased with His own blood. These wrongs are not to be passed by as righteousness. It is only right that indignation be felt against wrongdoing, because Christ is dishonored thereby. We are not permitted to let sin pass as righteousness. Sin is to be called by its right name, and is to be plainly laid out before the wrongdoer. The Lord has commanded us not to suffer wrong upon our brother. Let no man charge him with being a faultfinder or an accuser. In the church, order must be maintained. God needs faithful sentinels.

The apostle Paul charges us: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else

be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake." [Philippians 2:1-5; 1:27-29.]

Again he says in his charge to Timothy: "All Scripture is given by inspiration of God: and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts will they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 3:16-4:5.]

Again he says: "There are many unruly and vain talkers and deceivers. ... Wherefore rebuke them sharply, that they may be sound in the faith. ... They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." [Titus 1:10, 13, 16.]

There is a work to be done in faithful dealing one with another, that sin may not pass as righteousness. Plain facts must be stated, that evil workers may not be left to deceive through false statements. This work is not to be neglected. Said Christ to His disciples, "Behold I send you forth as lambs among wolves," who claim to be religious but who are not. [Luke 10:3.] The wolves here referred to are those who have entertained a wolfish disposition to tear and devour the flock of God. But if these very wolves will see their wrong, and will humble themselves before God, if they will put on their robes of Christ's righteousness, He will accept their repentance and transform their characters.

The Lord would not have those called the lambs and the sheep of his pasture who by their course of falsehood and misrepresentation and revenge are seeking to devour other sheep. When Christ warned the priests and Pharisees, their pride rose up, and because they were reproved, they became so angry that they determined to kill him. The pride of man makes his anger revengeful. He will not be convicted by righteousness because of his wrong dealing with his fellow men. But the law of forgiveness is to be exercised. It is to spring into life whenever occasion demands it.

Too often when wrongs have been reproved again and again, and the wrongdoer confesses his wrong, the one who has suffered becomes weary, and thinks he has forgiven quite enough. But the Saviour has given us an example how we should deal with those that err, when they show repentance. If thy brother trespass against thee, He says, rebuke him: and if he repent, forgive him. Do not hold him off as unworthy of your confidence. Consider thyself lest thou also be tempted. Bear in mind that none but Christ can read the heart. By Him actions are weighed.

The church should avoid that prejudice that rises like a flash when political subjects, which cross the opinions they have cherished, are introduced. National antipathies and sectarian feelings are not to be held by anyone. Those who stand under the banner of Christ are to stand under no other banner. They

are to acknowledge the supreme authority of the King of kings and Lord of lords. They are not to appeal to Caesar or Pilate. In His own good time Christ will avenge His own elect which cry day and night unto Him. Christ has been the uniting stone, the chief corner stone in all ages.

The patriarchs, the Levitical priesthood, the Christian churches, all find their center in Christ. He is to be all and in all. “The grace of God, that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” [Titus 2:11-14.]

Paul asks, “Is Christ divided?” [1 Corinthians 1:13.] Have we not one spiritual Head? When my heart is overwhelmed, then pray, “Lead me to the Rock that is higher than I.” [Psalm 61:2.] Precious is His all atoning sacrifice, His blood shed in our behalf. Precious is His all-atoning merits, precious His sanctifying righteousness. Precious is His infinite fullness and sufficiency. “Ye are complete in him.” [Colossians 2:10.] “And of his fulness have all we received, and grace for grace.” [John 1:16.] All other foundation is shifting sand. In Christ there is neither Jew nor Greek, bond nor free, male nor female. We are all one in Christ Jesus, and Christ is our head.

Divisions in the church are soul-disheartening. In the seamless robe is a representation of the unity that should exist in the church of Christ; but how sadly is that robe disfigured by rents and tears. Christ is dishonored by the controversies that arise. Brother regards brother coldly. The warm love of a living Saviour does not bind heart to heart. Christ is humiliated in the person of his professed people. Ministers are not what they should be. They do not have that faith that works by love, and purifies the soul. All true believers will be one. The cross of Christ is the pledge of their fellowship and union. The time must come when the watchmen see eye to eye; when the trumpet shall give a certain sound, when “Ephraim shall not envy Judah, and Judah shall not vex Ephraim” any more. [Isaiah 11:13.]

Ms 91, 1898

Notes of the Work

“Sunnyside,” Cooranbong, New South Wales, Australia

June 17, 1898

We find that we have much to be thankful for. During the Week of Prayer we had very pleasant weather—cool mornings and nights, and beautiful sunshiny days. We are very thankful to our heavenly Father that He has been with us of a truth.

Throughout the week we had all that we could do. The first Sabbath we had a full house. In the morning at 9:45 Sabbath school was held. One of the articles for the Week of Prayer was read. We thought it best to send horses and carriages to Dora Creek and Martinsville to bring up the women and children who could not come on foot. We also provided lunch for them, and while they waited between the services <W. C. White> read to them the articles prepared for the Week of Prayer.

At 3 p.m. the Lord gave me freedom to speak. I felt drawn out to speak particularly upon the necessity of doing missionary work in all the region round about. If we really believe the truth, the outward life will testify of it. We are anxious that our teachers and students shall have much of the Holy Spirit of God. Through the grace of God we may be just and pure and diligent in all our works in connection with our fellow men. Notwithstanding there will be much to dishearten and sadden the soul because of bigotry and formalism and unbelief among those who should have faith, we can exclaim, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth those that are his." [2 Timothy 2:19.] The worse the situation appears, the more light and life we must have. We must cherish cheerfulness, and let the world know that we are reflecting the light of the Sun of Righteousness.

The carelessness of many, the example and influences of the world, the tendencies of the time to regard neither God nor man, is no excuse why those who believe the Word should grow lax, weak in faith, or indifferent in the discharge of the work to which they have been appointed. We have had the light, while many have not had the light regarding the binding claims of the fourth commandment. Our work must correspond with our faith. Circumstances must be mastered by our moral courage and faith in Christ Jesus. We are to pray in faith, looking heavenward, and saying, "I will not fail nor be discouraged." [See Isaiah 42:4.]

The whole earth is to be lightened with the glory of the Lord. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven "having great power." [Revelation 18:1.] The first message is to be repeated proclaiming the second advent of Christ to our world. The second angel's message is to be repeated, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." [Verses 2, 3.]

This prophecy will be fulfilled, and the earth will know that the Heavens do rule. Christ is coming with power and great glory. He will come with all the holy angels with Him. He will come with His own glory and with the glory of the Father. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. What a day that will be when the unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have received Him. All who have served Him will catch the undimmed rays of the glory and brightness of the King in His majesty. In that day those who have been counted as the lowly ones will be the truly lofty.

<Although> the means to sustain the work is unequal to the demand, yet a beginning has been made. Even in Cooranbong, since we have located here, we have felt the necessity of a hospital where the sick could be treated. Miss McEnterfer has been called on from far and near to do the work of nurse and physician. She has gone on horseback to places where a carriage could not go. At one place a little lad was badly scalded. His sufferings were great. His family knew not what to do for him. They could not sleep because of his agonizing cries. Miss McEnterfer could not tell how the case would turn, but she worked tenderly and carefully, dressing the wounds. She made her applications of hot water

compresses. What a wonderful restorer this is. After the first work that was essential to be done was finished, the little fellow slept, and the family slept. Day after day she treated this case. She prayed as well as worked, and through the blessing of the Lord the lad was perfectly restored. That was indeed a very grateful family.

In many such cases Miss McEnterfer has been called to relieve suffering. One lad, about ten years old, was running to chase a calf out of the yard, when he was thrown down, his foot slipping into a hold where there was a broken glass bottle. The glass cut a deep gash in his ankle. After ten days Miss McEnterfer was sent for. She did not at first think she could save the foot, but she prayed and worked. The greatest care was required in touching the foot. It was a terrible looking wound. One, as soon as she looked at it, fainted away. She had come to assist Miss McEnterfer, but could not do anything.

After two days' treatment, Miss McEnterfer saw that the case needed more constant care, that special efforts must be put forth, and after talking the matter over, we decided to take him to our home, having his aunt go with him to remain with him. We boarded the two, Sara treated the foot for ten days, and it was saved. The lad is now walking about perfectly well. We thank God that he was restored to soundness. When they asked what they should pay for this care, Sara told them that she did not do this work for money, but out of pity and compassion for suffering humanity. The relatives of this boy were touched by these things.

There have been other cases which I do not care to relate. In one case, through proper treatment, the efforts made brought a young man back from death. Great hopes were entertained of his recovery. Some who were with Miss McEnterfer, who lived near, were watching the case. The family consisted of the mother, and the father and several brothers who were hard-drinking men. They were strictly charged to give him no brandy or rum. The young man was doing well, and the neighbors returned home. When the doctor, whom they had sent for to Newcastle came, he said he was much better. The family asked if they should give him any liquor, and he said, "A very little." They gave him the drink, and it snapped the thread of life.

Those drunken men knew not what they were about. The mother said that they poured the liquor down his throat, and he could not help himself; and she could do nothing to prevent them. He was the only member of the family of boys who would not use liquor. When the neighbors came in the morning, the mother said, "They have killed my son! They have killed my son!" O how my heart ached as I thought of that murder in that house. The father and brothers had imbibed liquor until they knew not what they were about. This was considered a very affectionate family, but the rum demon took away their senses. They became as all men become when they sell their reason for strong drink.

Many such calls have been made, and all have been successfully treated with the exception of one woman who was in the agonies of death when help reached her.

Another case was that of Brother Thomson's little son, about nine years of age, who fell with his knee upon a stone. The knee became very large, and the lad was obliged to use a crutch. The doctors could do nothing to relieve the child. It had been in this condition for six months when the father brought the boy to Cooranbong. He came to work on the chapel in this place. Sister McEnterfer looked at the knee, and

she had compassion on the bright, promising lad. She took him in charge and gave him thorough treatment twice each day with bandages of flannel as hot as he could bear it. This treatment helped him, and the swelling went down. Now the boy is as active as if he had never been injured. The mother and father and family of ten children were glad to know that their son and brother was not to remain a helpless cripple for life. We assure you that there is abundance to be done in medical missionary lines in this place.

We have no time to lose in the work of temperance, in the restoration of the poor outcasts, the unhappy, homeless ones. The Lord has a work for men and women to do. If Christ is abiding in the heart, He will sanctify the soul temple. Our hearts will be earnest, and full of divine sympathy. Whatever we do we will do as if in the full view of the whole universe of heaven. Men and women, you may with perfect consistency wear the badge that declares you medical missionaries. This means temperance in all things, and by it you make a silent, personal appeal.

Ms 92, 1898

The Revelation of God

July 6, 1898

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory, but the natural world, with unmistakable voice, proclaims the glory of God. And in this book of nature opened to us—in the beautiful, scented flowers, in their varied and delicate coloring, God gives to us an unmistakable expression of His love for fallen man. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or He might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thorns, the thistles, the tares, the law of condemnation is discerned, but in the delicate color and perfume of the flowers, we may learn that God still loves us, that His mercy is not wholly withdrawn from the earth.

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life, and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But everything in nature cannot teach the lesson of the great and marvelous love of God. Therefore the Father sent His well-beloved Son into the world and with His own voice declared Him to be a perfect revelation of Himself to man.

To the question of Thomas, Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, except by me. If ye have known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us." [John 14:6-8.] The heavens declare the glory of God, and the firmament showeth His handiwork, but Philip could not accept nature as his God. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself: but the Father, which dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." [Verses 9-11.]

We are to behold the light of the knowledge of the glory of God in the face of Jesus Christ. God has revealed Himself in Christ. In the person of His only begotten Son, the God of heaven has condescended to stoop to our human nature. His voice has spoken from the highest heaven, "This is my beloved Son, in whom I am well pleased." [Matthew 3:17.] And again, at the visit of the Greeks to the temple, when Jesus prayed, "Father, glorify thy name," the answer was given, "I have both glorified it and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes." [John 12:28-30.]

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee." [Psalm 2:6, 7.] The Father in heaven has a voice and person which Christ expressed. Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or refuse to acknowledge the continual working of God in nature. Deity is the author of nature. The natural world has in itself no inherent power but that which God supplies. How strange then that so many should make a deity of nature.

God furnished the matter and the properties with which to carry out His plans. Nature is but the Lord's agency. The hand of God is continually guiding the globe in its mysterious march around the sun. The same hand that holds the mountains and balances them in position guides and keeps in order the respective planets. All these wonderful glories in the heavens are but doing the work appointed them. The great and mighty God employs His agencies that vegetation may flourish. He sends the dew and the rain and the sunshine that verdure may spring forth and spread its green carpet over the earth, that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work themselves, that the leaf appears because it must do so of itself. It is through the immediate agency of God that every tiny seed breaks through the earth and springs into life to give food to man. Every leaf grows, every flower blooms, through the working power of God.

The physical organism of man is under the supervision of God, but it is not like a clock which is set in operation and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but bear in mind that the being is under the supervision of God. Ye are God's husbandry, ye are God's building. In God we live and move and have our being. Each heartbeat, each breath is the inspiration of that God who breathed into the nostrils of Adam the breath of life, the inspiration of the ever present God, the great I AM.

Idolatry of nature is a farce, it is the invention of men who know not God and who are trying to keep out of sight a knowledge of the true God. When Nehemiah proclaimed a fast, the Levites poured forth a confession of the greatness of God, "Thou, even thou art God alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all: and the host of heaven worshipeth thee." [Nehemiah 9:6.]

The apostle Paul when holding forth the Word of life to the Athenians, and presenting before them the majesty of the living God in contrast to their idolatrous worship, declared; “God that made the world and all things that are therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands, as though he needed anything, seeing 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 habitations; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in him we live and move and have our being: as certain also of your own prophets 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.” [Acts 17:24-29.]

There is scarcely an operation of nature but we will find reference made to it in the Word of God. The Word declares, “He maketh the sun to arise, and the rain to descend.” [See Matthew 5:45 and Job 38:26.] He “maketh the grass to grow upon the mountains.” “He giveth snow like wool: He scattereth the hoar frost like ashes.” “When he uttereth his voice there is a multitude of waters in the heavens ... He maketh lightnings with rain, and bringeth forth the wind out of his treasures.” [Psalm 147:8, 16; Jeremiah 10:13.]

These words of holy writ say nothing of the independent laws of nature. God is the superintendent as well as the Creator of all things. The divine Being is engaged in upholding the things which He has created. God has laws which He has instituted, but they are only His servants through which He effects results. It is God who calls everything in order and keeps all things in motion.

Ms 92a, 1898

The Parable of the Ten Virgins

July 22, 1898

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know not the day nor the hour when the Son of man cometh.” [Matthew 25:1-13.]

A special message has come to our world in the messages of the first and second angels: “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 heaven, and earth, the sea, and the fountains of waters. 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." [Revelation 14:6-8.]

Under the proclamation of these messages, the midnight cry was made, and the believers in the messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear that message, "Behold the Bridegroom cometh: go ye out to meet him." [Matthew 25:6.] Here is the parable of the ten virgins.

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Five of these virgins were wise. They anticipated delay, and filled their flagons with oil, prepared for any emergency. From these flagons their lamps were supplied, and not left to go out. But five of their number had not this foresight. They made no provision for disappointment or delay.

The second call is made, and the ten virgins are still watching for the bridegroom. Hour after hour passes. Their eyes are anxiously looking for the appearance of the bridegroom. But there is a delay, and the weary watching ones fall asleep. But at midnight, at the very darkest hour, when their lamps were most needed, the cry is heard, "Behold, the bridegroom cometh." [Verse 6.] The sleeping eyes are opened. Every one is astir. They see the procession they are to join moving on, bright with torches and with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps from the oil in their flagons, and their lamps burn brightly.

"But five of them were foolish." [Verse 1.] These had made no provision wherewith to replenish their lamps, and when aroused from their slumbers they found their lights going out. Their flagons were empty. Their first thought was to borrow of their neighbors, and they said to the wise virgins, "Give us of your oil, for our lamps are going out." But the answer come back, "Not so; least we have not enough for yourselves and for us. Go ye to them that sell, and buy for yourselves." [Verses 8, 9.] And while they went to buy, the procession moved on and left them behind. The bridal train entered within the house, and the door was shut. When the foolish virgins reached the banquetting hall, an unexpected denial was given them. They were left outside in the blackness of the night. The door was shut.

All the Christian world is represented in this parable. The bride constitutes the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. Some who have a nominal faith are not prepared for His coming. The oil of grace is not feeding their lamp, and they are not prepared to enter in to the marriage supper of the Lamb. The representation is such as to call forth our earnest study, that we may know what preparation we who are living in the last days are to make, that we may enter in and partake of the marriage supper of the Lamb. We are to accept the last message of mercy given to a fallen world: "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." [Revelation 22:14.]

There is a delay in the coming of the Bridegroom in order that all may have an opportunity to hear the last message of mercy to a fallen world. The first and second angels' messages are all united and

complete in the third: “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 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.]

John was shown these things in holy vision. He saw the company represented by the five wise virgins, with their lamps trimmed and burning, and he exclaimed in rapture, “Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice in heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, [that] they [may] rest from their labors, and their works do follow them.” [Verses 12, 13.]

Many who heard the first and second angels’ messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel’s message was needed. This proclamation was to be made. Many who went forth to meet the bridegroom under the messages of the first and second angels, refused the third angel’s message, the last testing message to be given to the world.

A similar work will be accomplished when that other angel, represented in Revelation [18], gives his message. The first, second, and third angels’ messages will be repeated. The call will be given to the church, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” [Verse 4.]

“Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. ... 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.” [Verses 2-5.]

Take each verse of this chapter, and read it carefully, especially the last two: “And the light of the candle shall shine no more in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” [Verses 23, 24.]

The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear just like the wise.

Said Christ, “Every plant that my heavenly Father hath not planted, shall be rooted up. ... Those things which proceed out of the mouth come forth from the heart: and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man.” [Matthew 15:13, 18-20.]

It is impossible for man to read the human heart, for the tares so closely resemble the wheat. It is not given to human beings to try to separate them. But the angels of God know them, for their fruits declare their character. Have they not been commissioned to counterwork the work of those who fight against the truth of God’s Word? These angels will never make a mistake in gathering the wheat from among the tares.

“Beware of false prophets,” said Christ, “which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work in iniquity.” [Matthew 7:15-23.]

This is the test. Those who are counted among the wise virgins will let their light burn in good works. There are many who will not remain at the feet of Jesus, and learn of Him. They have not a knowledge of His ways. Let none rest in the idea that baptism has saved them, while they give no evidence that they are conformed to the image of Christ, while they cling to their old habits, while they exert their influence on the side of the world, and weave their fabric with the threads of worldly ideas and customs. These have not kept the oil in the vessels with their lamps. They are not ready for the Bridegroom. The oil is the holy grace that is sent from heaven, and there must be an inward adorning with that grace, that they may be enabled to stand when He appeareth.

The parable of the talents is given to represent the kingdom of heaven, and to show the necessity of an accurate use of the endowments that God has entrusted to us. It is of the highest importance that we understand these parables and know wherein they have any bearing upon us individually. The ten virgins are represented as watching in the evening of this earth’s history. They represent the church of professed Christians. This lesson should fill our minds with serious thought, and drive us to our Bibles, the Word of the living God. It should lead us to most earnest supplication that God will lead us into all truth.

Said Christ: “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his

house upon the sand: and the rain descended, and the floods came, and the wind blew, and beat upon that house: and it fell, and great was the fall of it." [Verses 24-27.] The apostle says: "But ye, beloved, building yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. ... Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." [Jude 20, 21, 24, 25.]

We must not stand in a neutral position. Our position must be one of strong and living faith. We are to rear our houses for eternity, as is represented in the parable of the hearers and the doers of the Word. Those who are superficial in their piety may be willing to take the name of Christians, but they will not comply with the conditions laid down in the Word of God. They do not conform their characters to the Word of God and to the pattern He has given. All are hearers of the Word. They comment upon that which they hear, but some, while they assent to the message sent by God to them, do not have the faith that will enable them to place the Word of God in their hearts. God knows full well that if self does not die, it will become a controlling power in the soul. When the transforming power of God works upon the hearts of men, then they are represented by the wise virgins.

There are many who profess to be the sons and daughters of God who have no connection with Him. But God sees every spot and stain that is upon the characters of those who profess to follow Him, and He will prove every soul. He says: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [Malachi 3:1-3.] This furnace is not to consume and destroy, but to refine and purify.

God has commanded His people: "Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. ... And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn and thine oil and thy wine. And I will send grass in thy fields for thy cattle, that thou mayest eat, and be full. ... 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 thine eyes.

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, 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. For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive

out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves." [Deuteronomy 11:1, 13-15, 18-23.]

"And Moses with all the elders of Israel commanded the people saying, Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster: and thou shalt write on them all the words of this law, when thou art passed over, that thou mayest go into the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

"Thou shalt build the altar of the Lord thy God of whole stones and thou shalt offer burnt offerings thereon unto the Lord thy God: and thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law very plainly. And Moses and the priests the Levites spake unto all Israel saying, Take heed and hearken, O Israel; this day thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day." [Deuteronomy 27:1-10.]

The five wise virgins represent those who have perfected a Christian character, who have washed their robes, and made them white in the blood of the Lamb. God's message to His people is: "Remember therefore how thou hast received and heard; and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names ... which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Revelation 3:3-5.]

A great price has been paid for the redemption of man, and none who are untruthful, impure, or unrighteous can enter the kingdom of heaven. If men do not make Christ their personal Saviour, and become true and pure and holy, there is only one course for the Lord to pursue. He must destroy the sinner, for evil natures cannot inherit the kingdom of heaven. Thus it is that sin, if not destroyed, will destroy the sinner, just as Satan designed it should.

As God made man, he was perfect, reflecting the moral image of God. He was left free to choose good or evil. If he should decide to choose the evil, he must have the evil. And man abused the high prerogative of his nature. Christ gave His life to make it possible that all should be wise virgins, partakers of the divine nature, that they might become complete in Jesus Christ, perfect, without spot, and blameless. Thus through Jesus Christ human nature was placed on vantage ground with God, before the heavenly universe and the fallen world.

But the Lord does not release men from responsibility. “Work out your own salvation,” he says “with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.” [Philippians 2:12, 13.] Here is a co-operation of God with man and man with God. Here is encouragement for the most earnest, noble strivings. Christ declares that the life is more than meat, and the body than raiment. “What shall it profit a man,” He says “if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” [Mark 8:36, 37.]

Christ has made it possible for man to rise in moral value with God. By resisting all wrong, by subduing the evil temper, selfishness, and pride, he may attain to the righteousness of Christ. Man is to become one with Christ in God. Sin is degrading, and there is no place for it in heaven. It is our privilege to have the power of self-control, and if we do not have it we reveal that sin still reigns in our mortal bodies. In Christ is all sufficiency for a self-directed life. “Let him take hold of my strength, and make peace with me,” He says, “and he shall make peace with me.” [Isaiah 27:5.]

The ten virgins all claim to be Christians, but five are true and five are false. All have a name, a call, a lamp, and all claim to be doing God service. All apparently watch for His appearing. All started apparently prepared, but five were wanting. Five were found surprised, dismayed, without oil, outside the wedding banquet, and the door was shut. There are many who cry peace, peace, when there is no peace. This is the most perilous belief for the human soul to entertain. Christ speaks to all who bear His name, who claim to be His followers, to eat His flesh and drink His blood, else they can have no part with Him. Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not live as Christ has enjoined upon them. Christ teaches us that profession is nothing. “He that will come after me,” He says, “let him deny himself, and take up his cross daily, and follow me.” [Luke 9:23.]

Let no one take for granted that he is saved. Sanctification is the work of a lifetime. Said Christ, “Whosoever therefore shall break one of these least commandments, and teach men so, the same shall be called the least in the kingdom of heaven; but whoso 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.” [Matthew 5:19, 20.]

When we stand the test of God, in the refining, purifying process, when the furnace fires consume the dross, and the true gold of a purified character appears, then we may say as did Paul, “Not as though I had already attained, either were already perfect; but I follow after. ... This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” [Philippians 3:12-14.]

These parables were spoken after the solemn lessons given in the twenty-third and twenty-fourth chapters of Matthew, when Christ dwelt particularly upon His second coming, and revealed things which would transpire before His second appearing in the clouds of heaven. “O Jerusalem, Jerusalem,” He said, “thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” [Matthew 23:37.]

In this lamentation over Jerusalem is given the assurance of protection to all who will come unto Christ. He will accept and protect them, poor, defenseless, dependent, even as the hen spreads her protecting wings over her brood. If her chickens wander from her, the hen has a peculiar call by which she warns them of peril or storm. If they will heed the danger signal, and can reach their mother's protecting wings, they find warmth and safety, for she will defend them while she has any life. She forgets herself, and will give her life in defending her helpless little flock.

What a touching figure is this! What an idea it gives us of the watchful care of Christ for all who trust in Him. Christ longed to gather Israel under His mediatorial wings. He longed to hear their voice calling upon Him, and saying: "Hold up my goings in thy paths, that my footsteps slip not. I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech. Show thy marvelous loving kindness, O thou that savest by thy right hand those that put their trust in thee from those that rise up against them. Keep me as the apple of the eye; hide me under the shadow of thy wings." [Psalm 17:5-8.]

"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving kindness, O God! there the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me." "I will abide in thy tabernacle forever; I will trust in the covert of thy wings." [Psalm 36:5-11; 61:4.]

But Christ could not do for Israel all that He desired to do, because they would not respond to His invitations. "Ye would not," He said. Their will was stubborn and unyielding. His last words to the impenitent nation were, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." [Matthew 23:37-39.]

Ms 93, 1898

"Ask, and Ye Shall Receive."

Stanmore, Sydney, New South Wales, Australia

July 22, 1898

July 21, W. C. White, Sister Sara McEnterfer, and Mrs. E. G. White stepped on board the evening train at Dora Creek en route for Stanmore. We were all very weary and worn, but were favored with a compartment to ourselves. I lay down and slept nearly all the way to Strathfield. At Strathfield we changed cars, and another train took us to Petersham. From the Petersham station we took a cab to the Stanmore mission, where Brother and Sister Starr preside. It was twelve o'clock before we retired to rest.

On the following morning I read important matters on asking and receiving in order to give.

“Ask, and ye shall Receive.”

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh, it shall be opened.” [Luke 11:9, 10.]

We do not appreciate as we should this assurance which means so much to every human being. The question is, Do we believe the Word of God, as presented in this parable? We are to bear in mind that our request is not to be a selfish asking in order merely to improve our own condition. Our requests that benefits be conferred on us are to be made that we may give to those who need them. The Lord will give grace to all who will impart to those in need.

God stands back of every promise He has made. In order to inspire assurance and confidence, Christ continues: “What man is there of you, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask him!” [Matthew 7:9-11.]

As workers together with God, Christ’s disciples were to represent the character of their Redeemer. Christ said, “Verily, verily, I say unto you, he that believeth in me, the works that I do, shall he do also; and greater works than these shall ye do, because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.” [John 14:12-14.] But there are conditions.

“If ye love me,” He said, “keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall love also. At that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest myself unto him.” [Verses 15-21.]

Here the conditions are plainly stated. Those who read their Bibles need make no mistake in this matter. Those who are doers of the Word will give evidence that they are believers of the Word. They will have strong consolation because of the promises made, and in confidence will lay hold on everlasting life.

In the parable Christ seeks to keep before our minds the course our heavenly Father pursues toward His obedient children in delaying to answer their prayers. God would not have His people give up in discouragement if their prayers are not answered at once. He wants them to search their own hearts carefully, and with humility of mind. Have they used the talent of speech, given them to offer praise and thanksgiving to God, in hurting and discouraging any of God’s children? Have they used the precious gift

of God, the voice, to bruise the soul of saint or sinner? If they have done this, let them put all things right by removing the poisonous sting. Then let them bring their trespass offering to God. Let them bring their soul, their tongue, their words, to the altar of God, to be used to glorify Him; and He will accept the offering.

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. And who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years." [Malachi 3:1-4.]

These preparations must be made by all who expect to receive anything of the Lord. Even those who worship idols, make special preparation, and bring their gifts to the altar before they ask their idols to do anything for them. They praise and exalt their gods. And shall those who believe in God, the living God, approach Him with little reverence and with their human superiority? Shall they be like the Pharisee, who praised and adored himself, and in his pride and self-sufficiency demerited those whom he regarded as sinners? No; for the Lord will not hear their prayers.

How few consider that it is a solemn thing to pray. How few watch unto prayer, and seek to speak and act in harmony with their prayers. The apostle says: "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.]

Through His servant Malachi God declares: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and turn aside the stranger from his rights, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." [Malachi 3:5, 6.]

If the Lord were as fitful and impulsive and changeable as human beings, those who show such fruits of unrighteousness would be consumed in their sins; but the Lord bears long with the perversity of men. He is constantly reproving them from His Word, constantly drawing them, that they may repent of their passionate exhibitions of temper and their selfishness, and be converted that He may heal them. The Word exhorts us: "Let not the sun go down upon your wrath." [Ephesians 4:26.] Make confession to the ones you have injured.

If others feel wrong to you, and have injured you, carry them some token of regard. Tell them that you do not want anything of division or contention to exist between you, for it dishonors God. Then if you cannot soften the heart of the one who has wronged you, if your kindness is repulsed, you have done your duty, and God will bless you. He will give you His peace of mind and His grace. He will increase your trust in Him. These efforts to preserve Christian love and unity are essential to a preparedness to come

before God in faith and confidence, to seek Him with all the heart. And we shall ask that we may give to others.

There is another subject that is of consequence to every soul who would seek the Lord in prayer. Have you been honest with your God? Search carefully; for the Lord said to His church and to every individual, "I know thy works." [Revelation 3:15.] Everything is known to God. All is open to the eyes of Him with whom we have to do. The Lord says: "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" [Malachi 3:7.]

Spiritual blindness comes to men when they suppose they can choose their own way, and venture to transgress the commandments of God. God has given men His ordinances to keep men in harmony with His ways and will, that He may cooperate with man, and that man may cooperate with Him in advancing His kingdom in the world. The Lord has given in trust to man everything which he calls his own, and He says that a certain portion is to be given back to Him in tithes and offerings. This is the return man is to make to his God, to sustain the ministers whom the Lord has appointed to give the message of mercy to a fallen world, turning from unrighteousness and transgression to obedience to the Lord. The watchmen upon the walls of Zion must be provided for in no haphazard manner. The Lord has entrusted the advancement and up building of His kingdom to His sentinels, and they must do their appointed work. They must be faithful in their ministry, setting before all their duty and obligations to God in this respect.

God's appointed servants are to speak the words that God has given them. The message is to be borne to the people: "Return unto me, and I will return unto you, saith the Lord of hosts. ... 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 store house, that there may be meat in mine house: and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." [Verses 7-11.]

Where is there language that can more clearly define the duty of all human receivers of God's great treasure? The receivers of His mercies and of His stores are to express their appreciation of God's gifts in complying with the conditions He has made. They are to use the gifts entrusted to them as faithful stewards of the Lord, saying as did David, "Of thine own have we given thee." [1 Chronicles 29:14.]

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Malachi 3:12.]

Are not the promises of God great and abundant? We need to pray much more than we do. With earnestness and perseverance we should pray, bringing our soul and body under consecration to God. Says the apostle Paul, "In everything by prayer and supplication, let your requests be made known unto God." "Watch ye therefore, and pray always;" "continuing instant in prayer." "Pray one for another." [Philippians 4:6; Luke 21:36; Romans 12:12; James 5:16.] It is God who has given us the command to call

upon Him. The requirements of the Lord are in every case the laws of His kingdom, and they must be obeyed. It is for our present and eternal interest to obey because all His commandments are gracious, and contemplate our best good. We are the Lord's property, and we should, by obedience to His law, be in a condition to glorify His name.

This parable and the parable of the importunate widow each teach its lesson. The position of the importunate widow reveals the position of the people of God in this world, and the trials they will be called to endure because of the injustice of men who are placed in positions of trust, but who fear not God, neither regard man. As we near the close of this earth's history, those who fear God and honor Him need hope for little justice. Rather they must expect injustice and oppression at the hand of those who regard neither God nor man.

In both these parables we are taught perseverance and entreaty. Again, Christ said: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mind in his journey is come to me, and I have nothing to set before him. And he from within shall answer and say, Trouble me not; the door is now shut: and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth." [Luke 11:5-8.]

Although he had nothing to set before the traveler, the man would not send him away. He goes to his friend, and asks him to lend him food. But his friend makes excuse, I cannot rise and give thee. The door is shut, and my children are with me in bed. He does not wish to be disturbed.

Selfish indifference is here revealed. He will not rise and give his neighbor because he is his friend; but he becomes weary of such persistent entreaty for the friend who at midnight had sought hospitality. "I say unto you," Christ said, "though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." [Verse 8.]

In order to make plain the fact that God's ways are not our ways, Christ makes an application of the parable. There is a decided contrast between our heavenly Father and the friend who made excuses. Christ would encourage altogether different ideas concerning Him who is our best Friend. Human nature is often found to be as represented in the parable, selfish, indifferent, or positively unjust. Men will accede to the request made, not because they have a heart to help when there is an opportunity, but to save themselves annoyance. Christ draws the contrast, "And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be open unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." [Verses 9, 10.]

Ms 94, 1898

The Unity of the Spirit

July 28, 1898

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you,

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Matthew 18:1-3.]

Will all who name the name of Christ consider this lesson? It is given for all who believe that Christ is the Son of God. The condition of entrance into the kingdom of heaven is humility. No one can enter there who exalts self.

"Whosoever therefore shall humble himself as a little child," Christ continued, "the same is greatest in the kingdom of heaven." [Verse 4.] Will our brethren appreciate these words? Many of those who desire to preach are not accepted by the Lord. They have yet to learn the lesson of walking humbly with God, the lesson of hiding their life in the life of Christ.

Those who humble themselves are in a position where Christ can safely let the bright rays of the Sun of Righteousness shine on them. Human beings are not to climb to the highest place, thinking that position will cause them to be more highly regarded by God. Let every soul seek to be meek and lowly in heart, to minister in humble places.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] There is great need of good works, and those who are truly united with Christ will reveal His likeness, and do as He did. But those who think that they should be given some office of distinction, who feel hurt because they are not called upon to carry responsibilities because others do not recognize their superior talents, need to become learners in the school of Christ before they can exert an influence that will be a savor of life unto life. Be assured that wise, true, wholehearted men are always recognized.

"Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree being forth good fruit. Wherefore, by their fruits ye shall know them." [Matthew 7:17, 18, 20.] There are those who have a knowledge of the truth, but who are not doers of the Word. In clear, distinct rays the light of the gospel shone upon their pathway. The joyful sounds of salvation saluted their ears. They nominally accepted the truth, but the sanctifying leaven was not hidden in the heart, and old practices and customs soon bore sway. When they were tempted, they did not resist, and therefore were overcome. Hear the words proceeding from their lips. It is little short of swearing. They do not know what they are saying, for they have given themselves up to madness and reviling.

They are easily offended, and think it their privilege to ventilate their opinions in a very unbecoming way. But what harm their harsh words do those connected with them. If spoken in the family, they rouse the worst passions of the other members, until the whole family is exasperated. These poor souls should either be converted, and gain that meekness that will not be surprised into retaliation, or they should separate from each other. Unless they are converted, they can never enter the kingdom of heaven, for they are unworthy.

There are souls who need now to heed the words of the prophet, "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his

thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon." [Isaiah 55:6, 7.]

Then the words of the apostle will be applicable, "And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." [Ephesians 2:1-9.]

Thoughts of self-exaltation are not to be cherished, but subdued and cut away from the religious experience. All our good works are dependent on a power outside of ourselves. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [Verse 10.] Everything of earth which attracts and absorbs the mind, diverting the moral powers from Him who is the source and strength of all genuine religious experience, counterworks Christ's purpose of purifying and elevating the human soul.

"For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." [Verses 18-20.] As saints of God we are to be builded together to compose a holy temple for God. As there are different materials in a building, each article representing the parts united together, so it is with the church of God. Christ is the foundation and cornerstone which unites all the parts of the building. Every human being who has consecrated himself to Christ has his place in the building. He is connected with others to make the building, the church, a perfect whole. But he is not the head or foundation. Christ is to be all and in all.

Self, and selfish customs, habits, and thoughts, will wrestle for the mastery. But self must be overcome. The symmetry of the building cannot be as the Master Builder designs unless every part fills its appointed place. United together in peace, the members of the church make a complete whole, "and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." [Verses 20-22.]

This is a representation of the church. There are large timbers, which support the building. There is also other material fully as essential, which the larger timbers must in no way ignore. From this representation we are to learn to be so united that we shall be fitted to fill the places designed for us by the great Master Artist.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end.” [Ephesians 3:14-21.]

The church will be a growing church if it does not think that it is its privilege to work the Holy Spirit. We are to remember that no man’s mind is complete, no man’s judgment is unerring. None of the capabilities that God has entrusted to His human agents are to be ignored or neglected, for there is no human being who is a complete whole.

The fourth chapter of Ephesians is a continuation of the subject in chapter three. “I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called.” [Ephesians 4:1.] If we would do this, remembering that God works with other minds as well as with ours, that He carries on His work by different gifts and appointments, if we would give others credit for being worked by the Holy Spirit, there would not be so much jealousy, so much sensitiveness, because we are not appreciated and given room to act.

Those whom God is using are to occupy the position of learners and workers. They are to remember that God has appointed them individually, and are to leave God to work upon other minds. They are to leave others free to act according to God’s appointment. The will of every man is to be submerged in the will of God. No one is to regard his mind as the only mind that God is controlling. The one who is strong to do the will of God intelligently, who is using his mind in God’s service, will just as surely be united with others whom God is using. In what other way could the building of God be completed in all its parts, in perfect fitness and unity?

“With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace.” [Verses 2, 3.] Will those who are working for Christ in these last days ask themselves whether they are doers of the Word? Will they remember that they may grieve the Spirit of God by entertaining distrust of those who are working full as conscientiously as themselves, although they may not regard it thus? “There is one body, and one Spirit, even as ye are all called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. But unto every one of us is given grace according to the measure of the gift of Christ.” [Verses 4-7.]

This is the great secret of success in the Christian life. Men often consider the suppositions of their own minds as true in every respect. In some things they may think aright; in other things their opinions are not correct. The Lord would have each worker help the other. He would have one supply the deficiencies that may exist in another’s plans and ideas and judgment. This is the reason that counsellors are needed. The Lord would guard against one man’s ideas prevailing in all things.

The love of Christ in the heart will overcome those things which create dissension and discord. “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds.” [Verse 17.] No one who is in Christ will represent the class to which the apostle here refers.

Paul contrasts the disposition of the unconverted Gentiles with those who are striving to do the will of God. “But ye have not so learned Christ,” he says, “if so be that ye have learned him, and have been taught by him, as the truth is in Jesus.” [Verses 20, 21.] Let all remember that we are in no case to exalt or deify the messenger of God. There are some who are ready to deify one who may be a faithful and true servant of God, while another, who is as fully consecrated to the line of work to which God has appointed him, is almost crucified.

No man is to be exalted in the place of God. Those who from attachments that cause them to lose sight of God and exalt man do this to the ruin of their own souls, and to the injury of the one they so highly esteem. There are fearful extremes that lead to alarming results. We must trust to the Lord to make us wise in all things. Self must sink; it must be lost in Christ.

Tenderly, earnestly, faithfully, are we to treat all. God would have us put away suspicion and encourage confidence and love for each other, not because they receive and act upon all the propositions that come from human minds, but because we believe that God designs His workers to be bound together in their work, that it may be a complete whole.

Let all investigate God’s Word, and obey the warnings and the light given on the subject of unity. Let there be no drawing apart from one another. Do not strengthen by your voice the dangerous opinions which at the present time are threatening the prosperity of the church, and will continue to work the greatest evil to the cause of God. Christ is to be exalted. He is to be all and in all.

“And Jesus 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 earth.” [Matthew 28:18-20.]

This high commission no man or body of men can confer. Every minister bears his commission as a gospel worker who has been called by the Holy Spirit, and who, under the guidance of the Spirit, goes forth to preach the truth, the Lord working with him. “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 4:13.]

The ministerial character is described in the Word of God. “A bishop must be blameless, as the steward of God, not soon angry, not given to wine, no striker, nor given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as ye have been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” “Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God.” [Titus 1:7-9; 1 Corinthians 4:1.]

God's ministers are to be respected, honored, loved. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves." "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." [1 Thessalonians 5:12, 13; 1 Timothy 5:17.]

There should be no demeriting of the Christian ministry. All have not the same line of work to do. While the medical missionary work is important, it should not absorb the men and women who are appointed by God to do a special work in opening the Scriptures to those who are ignorant and out of the way.

Let not the ministry of the Word take a second place. Let him that is taught in the Word communicate with him that teacheth in all good things. The laborer is worthy of his hire. Both the men and women who labor in the gospel are worthy of their hire.

There must be an awakening. Young men must be encouraged to preach the Word. The presidents of our conferences have not done their duty in this line. They have not encouraged men to enter the ministry, because they did not feel able to pay the wages that would be necessary to support their families. Where men have talent and a disposition to work, give them something to do. But do not send them to a church, to be either petted and praised, or criticized and discouraged. Let them go to places where the people have not heard the truth, and commence with house to house labor. They should walk prayerfully and humbly before God, keeping His honor and glory in view.

Ms 95, 1898

Meat in Due Season

August 8, 1898

I wish to present before our people the parables, so simple and yet so full of meaning, for their consideration. After Christ had given the parables of the foolish rich man and the lilies of the field, and had impressed upon His hearers the necessity of making the kingdom of heaven their first consideration, Peter came to Him, and said, "Lord, speakest thou this parable unto us, or even unto all? And the Lord said. Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" [Luke 12:41, 42.]

The apostle Paul in his first letter to the Corinthians says, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." [1 Corinthians 1:2-7.]

It is not the business of any of God's stewards to extol any human being, be he living or dead. God has given us no such message to bear. Let all who by pen or voice are brought before the public be sifted of

all inclination to laud any human being, for in doing this work they are entirely out of their boundary. In giving expression to these sentiments, so easy to flow from human lips and pens, time is lost which is very precious now, and which should be used in appropriate speech, after much prayer to God and converse with Jesus Christ. Let every word be seasoned with grace, and thus reveal that you have been in communion with God and are imbued with His Spirit.

Again, there are brought into our periodicals selections which can be found in other papers and books, and which need not be repeated. It costs money to issue these matters that have no bearing on the times or the spiritual interests of our people. The long accounts of the war can be obtained in any political or daily paper. It is not the business of the householder, whom God has appointed, to bring before the people subjects that may be found in the publications of the world, and the less these things are brought into our papers, and the more space given to that class of matter which is spiritual food—in living experience, in Bible studies, in plain, simple earnest appeals—the better will it be for the spiritual good and advancement of the work.

The Lord has not laid the burden upon any to elevate, praise, and exalt men and women, even though their work may have been to turn the attention of the people to things of highest importance, to the things that concern the salvation of the soul, and shall our time and space be given to glorifying those who have been at work to raise false issues? The Lord has given to every man his work, and to those whom He has placed in positions of responsibility, either in writing or in speaking, He says, “Your work is to preach the Word.”

The work of keeping before the people the common things transpiring around us, the news of the day, is not the work of present truth. Our work is to fill every page of printed matter with spiritual food. What is the chaff to the wheat? All these common things are very cheap, and often are but stale food to those who are starving for the heavenly manna. Paul’s charge to Timothy rests upon every one who claims to be a householder:

“I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but will of their own lusts heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” [2 Timothy 4:1-4.]

What are the words of Christ? “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh, and knocketh, they may open unto him immediately.

“Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those

servants. And this know, if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to broken through. Be ye therefore also ready; for the Son of man cometh at an hour when ye think not." [Luke 12:32-40.]

"Who then is that faithful and wise servant, whom the lord shall make ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidservant and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and will cut him asunder, and appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will 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 be much required: and to whom men have committed much, of him they will ask the more." [Verses 42-48.]

Here a description is given of the last events of this earth's history, and Christ exhorts us to constant preparedness for those events. There can be no safety now in carelessness. We are not to neglect life's duties, and live in idle contemplation. This is not devotion and piety. The duties of life are to be attended to faithfully. We are to be diligent in business, fervent in spirit, serving the Lord. The Word of God enjoins upon every soul, "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] We have something to do for the Lord, and we need to be on watch lest we prove unfaithful. We are to show our faith by our works. Even the devils believe and tremble, and should not those who have had great light prove their love for Him who gave His own life that they might show themselves diligent, true, and faithful?

God pronounces a curse against those who refuse to act their part. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." [Judges 5:23.] Saving faith will be demonstrated by great activity. Those who do nothing to advance the cause and work of God, and build up His spiritual interests healthfully and soundly in every line, will receive according to their work. They are cumberers of the ground. They know their Master's will, but do it not.

The householder is engaged in a most solemn and important work and he should always be imbued with a zeal according to knowledge. By precept and example he is to give meat in due season. And in doing this work with faithfulness, he will not only impart blessings to others, but through his devoted labors he himself also will be blessed.

There are many things done which do not advance the work of God in any of its various lines. Action is called for that will provide for the household—action that is harmonious. Time is short. We must turn aside from a thousand topics which invite the attention of our mind and talents, the co-operation of our pen and voice. These are matters which consume means and arouse inquiry that end in nothing.

The householder is to feel his responsibility to give food that will nourish and stimulate spiritual life. We are not called upon to voice the world's opinions of persons and things. The charge of God to us is, Feed the flock over the which the Lord hath made you overseers.

What a waste of time and paper there is in repeating the sentiments of supposed great men, and which they have advanced as worth dwelling upon. As followers of Christ we are to bear in mind Paul's charge to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." [2 Timothy 4:2.] We are to bring from the Word things new and old, that those who are seeking for the truth may find it. Says the apostle: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in everything ye are enriched in him, in all utterance, and in all knowledge: even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." [1 Corinthians 1:4-7.]

Let men preach and write the precious things of the Word of God. Let those who teach remember that they are working as God's householders. If Christ's worker will attend to God's orders, he will depend upon God and not upon human intelligence—the great men whose wisdom is foolishness with God. Mind and heart will receive the things of God, and he will be persuaded that the message that God has sent He will direct. The things of nature will provide him subjects for consideration. The science of nature will be a treasure house of knowledge. As he contemplates the beauties of nature—the cultivation of soil, the trees, the water—a new perception of truth will come to him. These teachings of God's great lesson book will bear testimony to the truth of God's Word.

While the servant of God remains meek and lowly in heart, he will receive the truths presented by Christ, "the bread of God which cometh down from heaven, and giveth life unto the world." [John 6:33.] In the synagogue at Capernaum Christ declared:

"I am the bread of life; he that cometh unto me shall never hunger; and he that believeth in me shall never thirst." "Verily, verily I say unto thee, He that believeth on me hath everlasting life. I am the bread of life." "This is the bread that cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give him is my flesh, which I will give for the life of the world." [Verses 35, 47, 48, 50, 51.]

The Jews were full of unbelief and caviling. They were convicted, but like men in our own day, they were too proud and self-righteous to yield to conviction. With scornful unbelief they strove among themselves, saying, "How can this man give us his flesh to eat?" Jesus read their thoughts and answered their questioning, "Verily, verily I say unto you," He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall love by me. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." [Verses 52-58.]

“Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.” [Verses 60-63.]

Here Christ presented before the disciples, and before the people, truths of the highest importance. He was the tree of life to all who would pluck and eat. His words were truth. But their unbelieving, selfish minds could not grasp His meaning. “From that time many of his disciples went back, and walked no more with him.” [Verse 66.]

Many today are passing over this very same ground as verily as were the Jews in the days of Christ. They believe not. Just as verily in 1898 Christ is speaking the words which He spoke to the unbelieving disciples: “There are some of you which believe not.” [Verse 64.]

“Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given him of my Father.” [Verses 64, 65.] Christ knows every heart. He knows who are striving for the immortal crown that will never fade away.

Every phase of true righteousness affects and embraces the entire man in our day no less than in the day when the Great Teacher was in the world. If the follower of Christ will believe His Word and practice it, there is no science in the natural world but he will be able to grasp and appropriate, nothing but will furnish him means by which he can impart the truth to others. Natural science is God’s storehouse from which every student in the school of Christ may draw. The ways of God in natural philosophy, and the mysteries connected with His dealings with man, are a treasury from which we all may draw.

The Bible is the Word of God, but in our day it is but poorly served out. It is not connected with God and given to the people with the fervor of earnest faith and love. The householder has a work, a solemn work, to do in dealing with human minds. To every man is given the work to feed the flock with meat in due season, food appropriate for the time in which we live.

God’s children are not to strive for the highest place. Each must humble himself as a little child. The lack of unselfish love that is manifested in these times should make us all afraid. If self is allowed to strive for the mastery, we shall surely be left by God to strive alone. He who realizes that he has a work to do will not entertain the idea that he is supreme. He will divest himself of the idea that he is the only one to whom the Lord communicates His will. He will give respect to his brethren, just as earnestly and unselfishly as to himself.

Speak kindly to your brethren, you that are householders. They are doing their work just as faithfully as you are doing yours. Give your brethren room to work, for God is teaching them in one line and you in another. He bids you help one another. Speak gently, for the spirit we weave into the work will testify of us. When the love of Jesus does not preside in the heart, difficulties will be created in every phase of the work. The lack of an abiding Christ is the cause of great unhappiness. Strife and differences of opinion

and judgment would not exist if self were not so keenly alive. As true householders, we are to benefit the whole family of God, giving to every man meat in due season.

In the sight of God a true man is a true minister. Self is not to discipline and set in order the mind of everybody else. Our safety lies in centering all in Christ. All our mercies, all our powers for the fulfillment of our appointed work are found in humbling the soul before God and striving for the mastery over self. And all who are striving for this mastery must strive lawfully. Practical godliness is a zealous following of the Lamb of God, and in this discipleship we have a Source of power and strength that the world can neither give nor take away. They believe the Word, they practice its teachings, not in a few particulars merely, but with a hearty faith in all its principles.

They do not look to their own abilities, they do not exalt self. Every moment they are looking unto Jesus. They behold His glory in the cross of Calvary. They feel His inestimable worth, and pen and voice instinctively declare His glory. He is their righteousness and strength, and they live and abide and walk in Him. The transforming influence of the Spirit of God works its sanctification of character, and bears its testimony to the truth of God's Word. With pen and with voice, His followers lift up the banner of truth, and show that they are eating the flesh and drinking the blood of the Son of God.

We must have a deeper experience, in order to bring from the treasure house things new and old. The spirituality of our lives, our affections, our faith, testifies that Christ is to us the tree of life, bearing twelve manner of fruits. We shall testify that we have the love of Jesus in our hearts when we show unselfish love for those who are trying to act the part God has committed to them. The Lord would have those who write and speak receive their instruction from the great Teacher. They should eat and drink His words. They should possess a living, vigorous faith in God. They should understand that it is their duty to beat down the feelings that are striving for the mastery to consider their voice and influence and knowledge supreme. By learning of Christ they will have the full assurance of understanding. We are to give up the idea of controlling the minds, the words, and workings of God's householders. No one man's mind or one man's judgment is perfect.

Says the apostle: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. ... As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." [Colossians 2:1-3, 6, 7.]

Then the apostle cautions his brethren. He would point out their dangers. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [Verses 8-10.]

I hope that those who read these words will not give them away to somebody else. The cautions given are greatly needed now. Satan will present every temptation to lead the feet from the solid rock onto

sliding sand. If you want perfection of Christian character, do not, I beseech you, gather up the mass of matter which comes from those who you suppose have great wisdom, but who have not clearness of perception to understand that the commandments of God are of highest value to their own souls and to the souls who are brought within the sphere of their influence. Those who submit their intellect to the molding of the Holy Spirit will have that wisdom which comes from above. They will not only read about the commandments of God, but will have sanctified perception to discern that these commandments demand obedience from them if they would have the righteousness of Christ, and be reconciled to God through His blood. They will be one with the Father through Jesus Christ, and will walk in perfect obedience to God. Such will have genuine faith.

We cannot be complete in Christ and yet be ready to grasp those things which come from the so-called great men of the earth, and place their wisdom before the wisdom of the greatest Teacher the world has ever known. The knowledge gathered from such sources is represented in the Word by draughts from broken cisterns that can hold no water. Those who give so much attention to these things need to be converted, for they dishonor God, and place man where God should be. There are many who now stand on just such uncertain foundations. They have taken such deep draughts from the broken cisterns, that can hold no water that is heavenly and pure and unadulterated, that when the plain, decisive truth is proclaimed to them in warnings, reproofs, and councils, they find that they have lost their power to distinguish between the waters of the valley and the pure snow waters of Lebanon.

It is because of our imperfect experience that the divine wisdom is not more apparent. There is a contradiction of terms. There are many who claim to be believers, but they are not. They have been handling strange and common fire, which is not the fire of God's own kindling.

The fruit of true faith will not be a strange fruit. It is the fruit of dissension, the root of bitterness that, springing up, defiles. The fruit will testify of the character of the tree. The fruit of a genuine faith will always lead to unity and oneness with Christ. Soon many who think they have become prodigies of wisdom will find that they have that wisdom which is foolishness with God. They will realize that they have wasted their opportunities; they have failed to provide themselves with the oil of grace of which they thought they had no need. Then think themselves rich and increased in goods, and have need of nothing.

They have not learned what it means to be emptied of self that they might receive the true wisdom, an abiding, deep conviction of the great truths of the Word of God. They have not centered their whole being in Christ. They have not come into full assurance of faith by eating of the flesh and drinking of the blood of the Son of God. Not until there is a humbling of self will there be any understanding of the will of God.

Ms 96, 1898

Christ, Our Portion

August 10, 1898

To those who engage in the medical missionary work, the temptation will come to exalt themselves, to put on an appearance for the sake of effect. Cut away everything of this character from your work. Let the whole burden of soul be to be just what Christ was in His work. We are to make no compromise with the habits and practices of the world. We are to stand upon the platform of eternal truth, pure, unadulterated truth. In this we may be considered singular, but this is the lot of all who make Christ their portion. Every worker in medical missionary lines is to make that work a success by living in connection with the Great Worker.

The Lord has greatly blessed His people, and He will continue to bless those who are represented by the householder, who gave to the household meat in due season. We are handling subjects which involve eternal interests, and we are not to ape the world in any respect. We are to follow closely the footsteps of Christ. He is a satisfying portion, and can meet all our wants and necessities.

God does not design that His people shall learn their lessons from the worldly-wise, the soothsayers, who are forever stumbling over the mystery of divine mercy. Empty minds and glib tongues may conjecture and talk about scientific things, but this is a false science which bears not the similitude of God. All that reading scientific minds may conjecture aside from Christ, the light of the world, is as chaff compared to the wheat. Christ is grieved that so few understand the science of oneness with Himself. Minds that are not under the divine guidance cannot understand the science of redemption. The mystery of godliness is found only in the believing soul who is divested of self. He is greatest in the kingdom of heaven who will become teachable as a little child.

The knowledge and education of Nicodemus was considered great and deep, but Christ showed him that they were of no value with God. He must be born again. He must receive new ideas, and understand that God is in all true science. The Lord not only expects man to do his best, but to be learning and educating others. Then he can say, I know in whom I believe. Jesus is the bread of life. If I feed upon Him, I shall be one with Christ in God.

In our connection with any line of God's work, we must use the sacred fire. Supposed human ability and efficiency is common fire, but this is unacknowledged by God. A decided position must be maintained upon the high platform of eternal truth. The time has come when all who work in Christ's lines will have the mark of God, in words, in spirit, in character, in their honor of Emmanuel. While so many of our people have been hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming, "I know that Christ is my portion forever. His mercy, His gentleness hath made me great." Christ invites us, "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.]

The truth of God has not been magnified in His believing people, because they have not brought it into their personal experience. They conform to the world, and depend upon it for their influence. Thy allow the world to convert them, and introduce the common fire to take the place of the sacred, that they may, in their line of work, meet the world's standard. There must not be these efforts made to ape the world's customs. This is common, not sacred fire. The living bread must not only be admired, but eaten.

That bread which cometh down from heaven will give life to the soul. It is the leaven which absorbs all the elements of the character into a oneness with the character of Christ, and molds the objectionable hereditary and cultivated tendencies after the divine similitude.

Christ declares: “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 it under a bushel, but on a candlestick; and 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.] In this age of the world God sees in men great possibilities. If they will come to him for light, they will receive spiritual life, for the right hand of God will be with them.

It must be the work of the human agent, in harmony with the divine purpose, to be one with Christ. Then there will be perfect, divine harmony. All the selfish roots will to filled with the virtues of Christ’s character. They will become so full of goodness, simplicity, meekness, lowliness of mind, that rich clusters of fruit will appear. In their necessity the plants of the Lord will always find pure streams of living water. These streams flow for every believer.

To the Samaritan woman Christ said, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ... Whosoever shall drink 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 4:10, 14.]

That voice was virtually saying, Your great need is Christ, and Christ needs you through whom to communicate His light. “Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.” [Matthew 6:33.] When this instruction is followed, Christian consistency will be seen in every movement made.

The Speaker asked: Why do you fill your book shelves with books? Why do you spend money for that which is not bread? Christ calls you, “Learn of me: for I am meek and lowly in heart.” [Matthew 11:29.] You need to eat of the Bread of life which came down from heaven. You need to be more diligent students of the Holy Scriptures, and to drink from the living fountain of life. Draw, draw in earnest prayer from Jesus Christ. Eat His flesh and drink His blood. Authors can never supply your great need for this time.

We have the Word of the living God. For the asking, we may have the gift of the Holy Spirit, to make that word a power to those who will believe and obey. The Holy Spirit’s work is to guide into all truth. The deep and earnest study of the Word of God, under the Holy Spirit’s guidance, will bring the fresh manna, and from the same source will come the power to make it effectual.

These words were spoken: “Is it not enough for you to keep close to the Author of all truth? Are you not satisfied to draw your ideas fresh from the streams of Lebanon? Your trust in books is not necessary. God has a treasure house of precious food with which to increase your spirituality, and which will give you answers for those who ask you the reason of the hope that is in you. Obtain a daily experience in eating the flesh and drinking the blood of the Son of God. It is His meekness, His lowliness that you are to learn of. All these books which you are accumulating, and upon which you depend divert your mind

from Christ. By beholding Christ, the Author and finisher of your faith, you will be changed into his likeness."

But very few know by experience the meekness and lowliness of Christ, and they will never know His fulness unless they change their habits and practices, and become acquainted with Him who is eternal life to the receiver. Men need to depend far less on men and authors. They need to depend upon the Word of the living God with heart and mind and soul. Then the channel of communication will be unobstructed. They will have the inspiration of the Holy Spirit, and will speak as they are moved by the Holy Ghost. Then they will understand that it is no funeral march they are making to the city of God.

"Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love." (Love of self is not My love. Love for the highest place is not My meekness, My lowliness of heart.) "If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "This is my commandment, that ye love one another. ... Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." [John 15:8-14.]

If Christ's followers will show their implicit trust in God, new light will shine to them in the darkness. The Holy Spirit will guide them into all truth. They will have a joy that is no disloyalty, a power that will make itself a place. When the light of heaven shines upon the human agent, his countenance will express the joy of the Lord within. It is the absence of Christ from the soul that makes people sad and of a doubtful mind. It is the want of Christ that makes the countenance sad, and their life is a pilgrimage of sighs. Rejoicing is the very keynote of the word of God for all who receive him. Why? Because they have the Light of life. Light brings gladness and joy, and that joy is expressed in the life and the character. This God requires of every one connected with His work.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is lofty, and upon every one that is lifted up and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up. ... And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish.

"And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord, and for the glory of His majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" [Isaiah 2:10-14, 17-22.]

The Lord will work for all who walk in obedience to His will, maintaining their loyalty uncorrupted. Lift up the banner to be borne in these last days. The Lord saith, “This people I have formed for myself; they shall show forth my praises.” [Isaiah 43:21.] The Lord has not sent his warnings to extinguish his people, but that they may be a separate and holy people, to bear an eloquent testimony, not for display, but to call attention to the hand that sustains the world. One who understands the wants of all His people.

The natural things of God’s creation have an influence, and in their very silence is eloquence. They respond to the voice and power of God, and the lessons they teach are that man who has reasoning faculties may have a conception of God’s work, His wisdom, and His care, expressed in the smallest flower that grows. “The heavens declare the glory of God, and the firmament showeth his handiwork.” [Psalm 19:1.]

“O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

“Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment; and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and they are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.” [Isaiah 40:9-15.]

This is a description of our God. His Word, His power, is infinite, and yet men, whom He has created, are lifted up in their haughtiness. They talk of things of which they have no knowledge. It is their ignorance of God that makes men so uplifted in their own wisdom.

The question was asked by the Speaker, Will men dwell upon the wisdom of men? Will they extol men as God? Will they exalt the human above the Divine? Let man humble himself before God, if he would learn the ways and will of God. He declares: “Have ye not known? Have ye not heard? Hath it not been told you from the beginning? have ye not understood from the foundations of the earth? ... Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no strength he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary, they shall walk, and not faint.” [Verses 21, 28-31.]

Shall this evil that has for years been stealing away the meekness, the lowliness, the simplicity, of the people of God, making men wise in their own conceits, continue to come in and find place and encouragement? The Lord has men and women whom He will prepare for His work, if they will not seek

to work the Holy Spirit, but make a daily consecration of themselves to God. Those whom God educates have bitter lessons to learn before they have confidence that God knows better then themselves. The character needs to be disciplined before men can reflect the glory of God.

Although made originally in the image of God, richly endowed with reason, with a knowledge of God and of his duty, man fell, because he listened to the deceptive talk of a richly endowed being, who, because of rebellion against God fell from his high and holy estate. Satan could talk knowingly, and by listening to him the holy pair obtained a knowledge that God never designed they should have,—a knowledge of transgression. And even those who know all the history of the fall of Adam and Eve, who know that the one sin of Adam opened the flood gates of sin upon our world will walk in the very same path of transgression and disobedience.

This sin of our first parents called for the only begotten Son of God to pledge his own life, that he might restored the moral image of God in man; and satan assailed Christ with the same temptations with which he assailed Adam and Eve. We are indebted to Jesus Christ for the probation we now enjoy, and now it depends on man to choose his master, Satan or Christ. Whom shall we serve? We have the opportunity of becoming co-workers with Jesus Christ, and through obedience to him win that home that he has gone to prepare. God desires that the human agents shall humble themselves, that He may lift them up, and they become sons and daughters of God and realize the gift of eternal life. And yet with all these inducements, how has the privileged race worked on the side of the enemy of God and man, to communicate evil by word and example! How does God look upon the world clothed in darkness. How does He regard the gross darkness that covers the people? A world apostatized!

The world was disloyal to God, on Satan's side of the question pretending a liberty which was all fiction, and independence which was no independence at all, and saying, "My powers are Mine. Who is the Lord, that I should obey His voice?" [See Exodus 5:2.] Man made from the dust of the earth was trying to live a life of sin, and refusing to receive the ransom God had provided for him. In the place of seeking to reflect the moral image of God, they lifted up their souls unto vanity, aiming to be as God, to be admired and obeyed and glorified. Man has missed the mark, and is Satan's slave, bound to his chariot car. He bears the image of the earthly, and not the image of the heavenly. Their final destruction is near to come. These poor deceived, deluded souls, except they repent, can never see God.

And this is the class of men whom Christ came into our world to save; and all who believe in Jesus Christ are to co-operate with Him in the great plan of redemption. They can only do this great work by yoking up with Christ. They may have some of the Lord's goods to use as soon as they receive Christ as their Redeemer. As fast as possible they should begin to use their goods to advance the kingdom of God. That blessed kingdom will be the safe bank in which to entrust the earthly treasure. While in this world, God has offered to each individual the advantages of the heavenly commerce, and we are to be wise householders, wise stewards of our Lord's goods, using these goods to save souls, and thus laying up treasure in the bank of heaven.

Ms 97, 1898

The Necessity of a Close Walk with God

“Sunnyside,” Cooranbong, New South Wales, Australia

August 11, 1898

The work before God’s stewards demands faith and courage and hopefulness. We have to pass through moral dangers, and in Christ is our only hope. He will not fail any one of His workers. There is need for every soul to be gathering strength and spiritual experience. The Lord will work for His people when they will answer the prayer of Christ.

Great dishonor is shown to God in the lack of faith and respect that is manifested for one another. Christ’s likeness must be cherished. God cannot use to His name’s glory those who are self-satisfied. We must advance, but it must be done with great consideration. God’s work must not bear the imperfections of man. We must move solidly and healthfully, doing a work that will not need to be ravelled out because of dropped stitches.

In this work, God’s Word will be found a profitable guide. Poverty may bind about the work, because we abide by God’s simple truth, but there must be a firm adherence to the truth still. You may have to drop men, but not one thread of truth must be conceded. Said the great Teacher, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [Matthew 4:4.] Truth, eternal truth, is to be lived in the daily life. The maxims that the Author of our salvation has given must be strictly adhered to. The living principles are as the leaves of the tree of life, for the healing of human woes.

In a “Thus saith the Lord,” is eternal wisdom. Notwithstanding God’s Word is so little practiced, this is the only remedy for the healing of individual and national woes. Man cannot bow upon his knees in the streets and in the market place to offer up his prayers to God, but never forget, wherever you may be, that there is a God upon whom you may call for wisdom. The Lord declared to John: “Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast not denied my name.” [Revelation 3:8.]

Enoch walked with the unseen God. In the busiest places of the earth, his Companion was with him. Let all who are keeping the truth in simplicity and love bear this in mind. The men who have the most to do have the greatest need of keeping God ever before them. When Satan presses his suggestions upon their mind, they may, if they cherish a “Thus saith the Lord,” be drawn into the secret pavilion of the Most High. His premises will be their safeguard. Amid all the confusion and rush of business, they will find a quiet resting place. If they will place their trust in God, He will be their resting place.

Take God with you in every place. The door is open for every son and daughter of God. The Lord is not far from the soul who seeks Him. The reason why so many are left to themselves in places of temptation is because they do not set the Lord ever before them. It is in the places where God is least thought of that you need to carry the lamp of life. If God be left out of sight, if our faith and communion with Him are broken, the soul is in positive danger. Integrity will not be maintained.

The Lord is our helper, our defense. God has provided that no soul that trusts in him shall be overcome by the enemy. Christ is just as much with His believing ones when they are compelled to be associated in

any sense with the world as when they meet in His house to worship Him. Think of these words: “Thou hast a few names even in Sardis, which have not defiled their garments: they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels.” [Verses 4, 5.]

These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them will not leave one spot or stain upon their garments. They will walk with Christ. They will pray and believe and work to save the souls that are ready to perish. These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame if by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, but if he trusts in God, if he is humble and meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, “He shall walk with me in white, (with unsullied garments,) for he is worthy.” [Verse 4.]

The Lord God of Israel is the only hope and refuge of His people. The people of God who will make use of His Word, who will have faith in His promises, shall see of the salvation of God. Because so little faith is exercised, there is little deep, earnest, abiding experience. There is need of constant dependence upon God, as well as constant faith and earnest fervency of spirit. All heaven is interested in those who have received Christ, in whatever position in life they are placed.

Some who are numbered among merchants and princes will take their position to obey the truth. God’s eye has been upon such, as they have acted according to the light they have had, maintaining their integrity. Cornelius, a man of high position, maintained his religious experience, strictly walking in accordance with the light he had received. God had His eye upon him, and He sent His angel with a message to him. The heavenly messenger passed by the self-righteous ones, and came to Cornelius, and called him by name. And he said “What is it, Lord?” And he said, “Thy prayers and thine alms are come up as a memorial before God.” [Acts 10:4.] Then instruction was given to him as to what he should do to receive greater knowledge. He was to become acquainted with the disciples of Christ.

This record is made for the special benefit of those who are living in these last days. Many who have had great light have not appreciated and improved it as it was their privilege to do. They have not practiced the truth. And because of this the Lord will bring in those who have lived up to all the light they have had. Those who have been privileged with opportunities to understand the truth, and who have not obeyed its principles, will be swayed by Satan’s temptations for self advancement. They will deny the principles of truth in practice and bring reproach upon the cause of God.

Christ declares that he will spue these out of His mouth, and leave them to follow their own course of actions to distinguish themselves. This course of action does indeed make them prominent as men that are unfaithful householders. The Lord will give His message to those who have walked in accordance with the light they have had, and will recognize them as true and faithful, according to the measurement

of God. These men will take the place of those who, having light and knowledge, have walked not in the way of the Lord, but in the imagination of their own unsanctified hearts.

We are now living in the last days, when the truth must be when spoken, when in reproof and warning it must be given to the world, irrespective of consequences. If there are some who will become offended and turn from the truth, we must bear in mind that there were those who did the same in Christ's day. When the greatest Teacher the world has ever known spoke the truth, many of His disciples became offended and walked no more with Him.

But truth will bear away the victory. Those who will maintain the truth, irrespective of consequences, will offend some whose hearts are not in harmony with the truth as it is in Jesus. These persons cherish theories of their own, which are not the truth. The truth does not harmonize with their sentiments, and rather then give up their own ideas, they walk away from those who obey the truth. But there are men who will receive the truth, and these will take the places made vacant by those who become offended and leave the truth.

"They went out from us, because they were not of us." [1 John 2:19.] Men of true Christian principle will take their place, and will become faithful, trustworthy householders, to advocate the Word of God in its true bearings and in its simplicity. The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify Him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.

By the wonderful works of God, Cornelius was led to bring his energetic, faithful life in connection with the disciples of Christ. Thus shall it be in the last days. Many will prize the wisdom of God above any earthly advantage, and will obey the Word of God as the supreme standard. These will be led to great light. These will come to the knowledge of the truth, and will seek to get this light of truth before those of their acquaintance who like themselves are anxious for the truth. Thus they become conscientious lightbearers to the world. Themselves constrained by the love of God, they will constrain others, and will improve every opportunity to invite and urge others to come and see the beauty of the truth, and to give their abilities to advance the work of God.

There is work of a superior order to be done. A clear understanding of business matters will qualify men to conduct business for the work and cause of God, to keep it upon a high and holy basis. The missionary work, in all its branches, needs wise, careful, judicious men, who have ability and experience to act in the capacity of treasurers—men who will prove trustworthy in bringing the truth before the men in the highways, and who will bring all the advantages of their experience, their soundness of principle, and their unbending integrity and uprightness into the work to which they are appointed. Faith unfeigned in its largeness and fullness is wanted just now.

Ms 98, 1898

God's Promises Our Plea

“Sunnyside,” Cooranbong, New South Wales, Australia

August 11, 1898

We have time enough to do all that the Lord has appointed us, if we will only work, not in our own way, but in the Lord’s way. We have the Word of God, and we are to plead like the importunate widow for His blessing, for the power to live as children of God.

As you come with earnestness and assurance to God, tell the Lord all about your necessities. You want to build for time, and then you will build for eternity. Take the promises of God. He has given us the privilege of coming to Him, and we need not fear of wearying Him. Do not doubt His Word of promise. Study the Word, and with your Bible in your hand say, Here, Lord, I come to receive the gift thou hast promised me. And as you do this, be able to say, I have done as Thou hast said. Do not bring God’s Word before Him, asking Him to do things which He has promised when you are not entitled to the promise. The conditions are, “Whatsoever ye shall ask the Father in my name, he will give it you.” “If ye shall ask anything in my name, I will do it.” [John 16:23; 14:14.]

What are the conditions? “If you love me, keep my commandments.” [Verse 15.] If you are disobedient, you bring to the Lord a note to be cashed when you have not fulfilled your part of the contract. [You] claim that your check is not honored when it is a forged check. Thus it is with those who bring the name of Christ as their authority for the fulfillment of the promise when they do not those things by which they show their love and faith in Jesus Christ.

Christ gave His life to make it possible for the human family to have another trial, to form such characters that it will be safe for the Lord to give them the title of sons and daughters, that He can make them members of the royal family, children of the heavenly King. The Lord will comply with the conditions He has made, if they will show themselves true and faithful. “Abide in me,” He says, “and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can you except ye abide in me. ... If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [John 15:4, 7, 8.]

Those who bring their petitions to God, claiming that the promise of God has been made for them, and yet do not comply with the conditions God has made, insult Jehovah. They do not love God, and are not doing the things He has required of them. “As the Father hath loved me,” Christ said, “so have I loved you: continue ye in my love: if ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man that this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.” [Verses 9-14.] This is the substance of the covenant which God has made with His people.

John declares: “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso

keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked." Then, lest the matter shall not be plainly understood, the apostle adds, "I write no new commandment unto you, but an old commandment, which ye had from the beginning." [1 John 2:3-7.]

In His mercy and love, the Lord has given me this testimony to bear. When weighed in the balances of the sanctuary, many are found wanting. The words that I have here traced should be carefully studied. There is need of close examination of your deed of trust wherewith you approach God. Many have forfeited, and are forfeiting, their conditions of acceptance with the Father. They approach God with His promise, and ask Him to fulfill them, when by so doing God would dishonor His name. There are so many who have no assurance. They love self. They do those things which dishonor Christ's name, and Christ cannot take their name upon His lips.

With many, Christian principle is away down in the scale, and their profession of knowing Christ is a deception. "Whoso keepeth his word," Christ declares, "in him verily is the love of God perfected." "Hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." [Verses 5, 6, 24, 25.]

I am commissioned to say that the piety and spiritual discernment and righteousness of those who profess to believe the present truth must be pure and holy. Their characters must be entirely transformed, else they will never see the kingdom of God. They will perish with the wicked.

I can write no more now, for my strength is so drawn upon, when I contemplate these startling things. I know not how to make the people understand. It is a case of life and death with them. Will the people arise? Will they confess their sins? Will they humble their hearts before God, before it shall be everlastingly too late?

"Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain." Will the people awake from their deathlike stupor? Will they place a lower estimate upon themselves, and seek most earnestly for purification of the spirit? "Wherefore we receiving a kingdom which can not be move, let us have grace, whereby we may serve God acceptable with reverence and godly fear; for our God is a Ms 100, 1898

Through Nature to Nature's God

August 20, 1898

God speaks to us in nature. It is His voice we hear as we gaze upon the beauty and richness of the natural world. We view His glory in the beauteous things His hand has made. We stand and behold His works without a veil between. God has given us these things that in beholding the works of His hands, we may learn of Him.

God has given us these precious things as an expression of His love. The Lord is a lover of the beautiful, and to please and gratify us He has spread before us the beauties of nature, even as an earthly parent seeks to place beautiful things before the children that He loves. The Lord is always pleased to see us happy. Sinful as it is with all its imperfections, the Lord has lavished upon this earth the useful and the beautiful. The beautiful, tinted flowers tell of His tenderness and love. They have a language of their own, reminding us of the Giver.

We may look up through nature to nature's God. In the beautiful lofty trees, the shrubs, the flowers, God reveals His character. He is to be compared to the most beautiful lilies and roses and pinks. I love to look upon the things of God in nature, for the Lord impresses upon them His character. In love to us He has given them, and He means that we shall have pleasure in them. Then let us not worship the beautiful things in nature, but let us look up through them to nature's God, and be led to worship the Giver. Let these beautiful ministries of love answer the purpose of God, and draw our hearts to Him, to be filled with the beauties of His character, and adore His goodness, His compassion, His inexpressible love.

God is good, and greatly to be praised. His mercies have been freely bestowed upon us. He has surrounded us with tokens of His love. The heathen may rage and imagine vain things, but the Lord is unchangeable. He has made the strength of the everlasting hills to be a safe retreat for His people. He has prepared the mountains and the caves for His oppressed and persecuted children. We may sing, "God is our refuge and strength, a very present help in time of trial." [Psalm 46:1.] He who made the towering mountains, the everlasting hills—to Him we may look. And He will look from His high and holy place upon those who love and fear Him. He will bless the humble soul. "For thus saith the High and Holy One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

O, how thankful I am that I am away from the noisy bustling city! I love the solitude that nature has provided. I love to commune with the God of nature. In the things of nature we are given symbols of the kingdom of heaven. Thank God, we have a city that is pure, whose builder and maker is God. That City cannot be moved. It is as firm as the throne of God.

To be Christians is to be Christlike. Are we this? With many, unbelief is cultivated as a precious acquisition. Defining what faith is, Paul says, "Faith is the substance of things hoped for the evidence of things not seen." [Hebrews 11:1.] How few cherish faith when they cannot see all things clearly. There are some points that do not appear in all their distinctness, but God grants us sufficient evidence upon which to base our faith. All the heart should be enlisted in the side of faith, not on the side of doubt and unbelief. This is the side of darkness. Paul says that through faith the worlds were framed by the word of God, "so that things which are seen were not made of things which do appear." [Verse 3.]

God's work was to bring something into existence which was not then seen. The faith of finite beings we may safely dwell upon, but we dare not go farther than this [which] God's works reveal. We may contemplate the works of His hand, but He enshrouds Himself in a mystery, and we dare not conjecture,

we dare not seek to peer behind the veil. “Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” [Verse 6.]

consuming fire.” [Hebrews 12:26-29.]