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Ms 101, 1898

Draw With Christ

August 23, 1898

I inquire of my brethren, What are you doing for the colored people, who as it were, are in the very shadow of your doors? Why do not your enterprises embrace those who have suffered so greatly through oppression? God claims of our brethren in America much more than they render to Him in service. They are to work in behalf of those who cannot help themselves. Christ declared, "If I be lifted up from the earth, I will draw all men unto me." [John 12:32.] He is doing this work, but He calls upon old and young, men, women, and youth, to co-operate with Him. While Christ draws, those who have tasted of the word of life must draw with Christ. Human instrumentalities must co-operate with the divine intelligences.

Christ demands of every Christian service imbued with the Spirit of Him who gave His life to ignominy and shame to redeem the souls that He has made. All who enlist in His army are to serve under His banner as faithful soldiers. We are under the orders of the Captain of our salvation, and no one can have eternal life who lives to please self. Those who are living to please self reveal that they are not Christians. They have not been converted, they have not been created anew in Christ Jesus. God has an appointed place for every one to fill. To every man He has given his work, and everything we do should bear the approval of God.

Do you claim to be Christians? If you have passed from death unto life, you will reveal it in love for your fellow beings. You will see the necessity of becoming agents for Christ. All our powers belong to God. Every part and every property of our nature is His, and has been paid for by the sacrifice of His own life. We are to draw with Christ, to work with earnest zeal to save a perishing world, Christ's character, aims and purposes are to be reproduced in us. The love of Christ, if it abides in the heart, will lead to self-denial, self-sacrifice, and continual service that souls may be won for Christ. The tenderness and compassion of Christ is inexpressible, and this solicitude for souls will appear in the life of Him who consents to wear the yoke of Christ. He will pray, as Christ prayed, with earnest longing desire for the salvation of the souls that are ready to perish. He will weep over the souls that are ready to die.

Let us not be drawn away into selfish enterprises, for this will disqualify us for membership with the family above. Let each say, "Here am I, Lord; send me." [Isaiah 6:8.] Let every particle of your influence be called into exercise for the strength and blessing of others. "Ye are laborers together with God." [1 Corinthians 3:9.]

I am in service to God. He has given everything to me, and placed it out of my power to give Him anything, in myself or in my labors, that does not already belong to Him. He has purchased me with a price. He orders all my powers, every moment of my life, and I can only do my best, and by earnest

prayer and continual seeking for wisdom, increase in efficiency. The powers that I have exercised to the utmost, to do God service, are but a feeble expression of my obligation to Him.

Our influence may grow by wearing the yoke of Christ, and lifting His burdens. Then let each say to the Lord, "I will work for time and for eternity." Let there be well-organized efforts put forth. It may seem that some do but little, but give them a chance, and teach them how to work. Union is strength. Are there not persons of talent among us, who can set in operation methods where many may combine their different capabilities to do work for the Master in different lines? There are advance steps to be taken in the line of Christian influence, to help where help is so much needed. Each must help the other to work for the Master. Sympathy is called for. Forbearance and holy emulation is wanted. Each must realize his own weakness, and apply to the Source of all strength.

No one in any position will obtain an increase of strength while he seeks to be the head. Those who feel that they are the least of all, yet who, full of determined zeal, work and pray and communicate that which they have received, will, as they impart to others, have more to communicate. Thus they will become burden-bearers. They will be allied to Christ, the living Head, and be vitalized by His Holy Spirit.

<Some of> the churches are far behind. They are doing but little, and are losing that which they already have. Every acquired ability is under contribution to God. The conscience and heart must be trained to consider, to look along the lines of truth and take in the situation. This is the duty of all who are Christ's disciples.

Selfish motives, selfish gratification, self indulgence will make you bankrupt for eternity. It is good for men and women to come out of and away from self. Bear in mind that all your efficiency for usefulness must come through Jesus Christ. While you abide in Christ, you will reveal a symmetrical character, a straightforward course of action. An abiding Christ in the heart, will set you to seeking, as Christ sought, how you may save perishing souls. Thus you will work in Christ's lines. All who are wearing Christ's yoke will learn His meekness, His lowliness of heart. They will look to God for their orders, and to a perishing world for their work.

Ms 102, 1898

Doers of the Word

August 23, 1898

Christ attaches great importance to the doing of the Word, as well as the hearing of it. There was a class among those who listened to His teachings who found it easy to hear, but who did not bring the truths they heard into their practical life. The divine Word is not to be treated indifferently. Paul says: "Let us therefore fear lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 4:1, 2.]

The Lord has sent His message. His Word is to be preached, that men may understand the doctrine. We must hear with the ear of faith. The Word is not preached to please the ear, but that it may be believed

and practiced. All who hear the Word are to be doers of the Word. The Saviour seeks to impress our minds with the necessity of charity, love, that earnest prayer that will ascend to God from hearts that are sincere in their religious duties. “Seek ye first the kingdom of God and his righteousness,” He says, “and all things shall be added unto you.” [Matthew 6:33.]

God looks upon the heart. By a parable Christ warned His hearers: “Not everyone 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 my name, and in thy name 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.” [Matthew 7:21-23.]

“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, shall be likened unto a foolish, 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.]

Christ was walking with His disciples near the sea coast. About them were houses, some of them in the process of building, apparently in the most desirable positions; but they were built upon the sand. The disciples greatly admired the wisdom of the men who chose such beautiful and desirable locations. There was still another house, built high upon an eminence, which must require hard climbing to reach it; and it was built upon a rock.

Passing on some distance, they beheld the place where a house had formerly stood; but only the ruins remained to tell the story. It had been washed away by storm and tempest, while fierce winds and tempests had not prevailed against the house which had its foundations riveted to the solid rock.

Christ used this instance to impress His lesson. He pointed to the house built high upon the rock, and then to the broken framework and debris, and showed the sure result of building on a sandy foundation. The appearance of the house upon the rock was in every way as beautiful as the one that had been destroyed, and those being built by the foolish ones on the sand.

In the illustration the disciples had a profitable lesson to consider. The house apparently so difficult of access, but which had stood unmoved against storm and tempest, illustrates the spiritual life of those who build upon the sure foundation, those who hear the Word and receive it as truth, and bring it into their practical life.

Christ’s sayings were truth, eternal truth. The outlook to the beholders might be uninviting, but the evidence was before them in the ruins of the house upon the sand. Christ sought to reveal to His disciples the lack of wisdom revealed by the man who built his house so insecurely.

The man who obeys the Word of God, Christ likened to the man whom the world had many times denounced as foolish for pleasing himself in such an apparently inaccessible place. The greatest Teacher

the world ever knew looks beneath the foundation of the house, and shows the necessity of building securely on the rock. Then when the rain and tempests sweep down upon the building, it is secure.

When Christ asked His disciples, “Whom say ye that I am?” Peter answered, “Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter (which by interpretation means a stone) and upon this rock I will build my church; and the gates of hell shall not prevail against it.” [Matthew 16:15-18.]

Here Christ referred to the words Peter had spoken: “Thou art Christ, the Son of the living God;” and He said, “And I say unto thee, upon this rock I will build my church; and the gates of hell shall not prevail against it.” [Verses 16, 18.] The Truth, the Light, the Life of the world was to be the foundation of the Christian church.

The name Peter means a rock, but Christ did not refer to Peter as the rock. He spoke of a Rock altogether stable and immovable. Isaiah in plain language defines who is the stone upon which the church shall be built: “Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” “The word of the Lord was unto them precept upon precept, precept upon precept; line upon upon line, line upon line; here a little, and there a little.” [Isaiah 28:16, 17, 13.]

Peter afterward wrote: “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 spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold I say in Sion 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 are 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 offense, even to them which stumble at the word being disobedient: whereunto also they were appointed.” [1 Peter 2:4-8.]

And Paul declared, “Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.” [2 Timothy 2:19.]

Those who build upon Christ Jesus will be safe, but those who build according to the wisdom of worldly-wise men will find their wisdom foolishness. The great question for us to settle is, How are we building? What characters are we forming in this our probationary time? The Cornerstone of right character is Jesus Christ. His Word, if practiced, is sufficient to develop harmonious characters in all who believe and fashion their lives according to Christ’s character. Set Christ ever before you. “Remember now thy Creator.” [Ecclesiastes 12:1.] Recognize God as the first and last and the best in everything. Lay all the schemes and methods of your life before the One who died for you that He might bring you life and immortality. Let the cords of Christ’s love bind you to Him for time and for eternity. The life that is given

to God will become most valuable. God says, “I will make a man more precious than fine gold: even a man than the golden wedge of Ophir.” [Isaiah 13:12.]

I speak to the youth, to the men and women who are young in the faith: God has you ever in view. He has bought you with a price. You are not your own to treat as suits your inclination. The Lord Jesus has His eye upon you. He is interested in you because you are His purchased possession. “Ye are God’s husbandry; ye are God’s building;” and you are under obligation to God to render Him perfect service. [1 Corinthians 3:9.] Look to Him, be guided by Him in all you do, in all your plans. You live, because He keeps you by His power.

You are in Christ’s training school. What do you propose to do with yourself—to be taught of God, or to take yourself into your own keeping and live in opposition to your Redeemer? Do you propose to lay up treasure in this world, simply to gratify and amuse, to expend it upon your desires, and thus become unblessed of God in this life, and bankrupt for eternity?

“Ye are not your own; for ye are bought with a price.” [1 Corinthians 6:19, 20.] All the physical strength you have is Christ’s. He made you for himself. He has a right to you, soul, body, and spirit. He has given you His plan [for] your life. It is to meet His requirements, that He may endow you with the gift of everlasting life. In order to become a member of the royal family, you must receive Christ by faith, believe in Him as your personal Saviour, and take your place in His service. All your possessions are God’s, not to be trifled away, not to be used in gratifying yourselves. You are to consider that the gold and silver, the houses and lands, bear the royal stamp, the signature of God. It is His property, to be used to glorify His name. You are to be His representatives, His faithful stewards, using this means to advance His work. God would have you draw wisdom from Him; then you will be all-round Christians, reaching the highest perfection of usefulness in this life. By bringing every advantage God has given you into His work, your consecrated efforts will win souls for Christ.

The Lord is greatly dishonored when His entrusted goods are used unfaithfully, and diverted to please the selfish heart. He is dishonored by these who do not care if their entrusted treasure are used to pervert their characters and the characters of others to their ruin. Just that character building which you now make, will determined your eternal salvation or your eternal ruin.

Ms 103, 1898

A Word to Our Ministers in Regard to Health Reform

August 23, 1898

I speak to my brethren in America: Why do some of our ministering brethren manifest so little interest in health reform?

We were greatly burdened after the Ashfield camp meeting to see ministers who did not receive and practice the light on health reform, and who were making no advancement in spiritual growth. The messages given on this great and needful subject seemed to be distasteful to some of our ministers. They would put forth some feeble efforts to reform, but because they had no mind to practice it, they

lapsed into an indifference upon the subject. Then, in order to vindicate their own course of action, they began to pick flaws in the men who advocated this reform. If they could find any excuse for remaining away, they would not attend the meetings where health reform was presented.

These men became its bitterest enemies. They were displeased with those who gave it their attention and presented it to the people. Thus those who should have been the first to advocate the principles of health reform in every line of their work, by precept and example, showed that they were not in harmony with it.

What then? They visited with their brethren, and at the table revealed their principle by eating meat and drinking tea and coffee. Then they would make some remark in regard to their not being so "straight-laced" as some of their brethren and sisters. These men were not making that progress in divine things that would make them safe teachers. They were opposed to health reform because instruction on temperance in all things was opposed to their practice of self-indulgence. This was the great stumbling block in the way of our bringing the people to investigate and practice and teach the truth of health reform.

Those who stand from aloof from this great work of instructing the people upon this question do not work in the lines where the Great Physician has led the way. The Spirit of the Lord could not endorse the work done by some of the workers in Sydney, and our work in this new field was made very hard. There are those in our churches who have had a wrong example before them in the men who were supposed to be doing missionary work. This had been the work of some of our ministers and workers. By precept and example, they have led backward into Egypt.

The light that the Lord has given upon this subject in His Word is plain. Men will be tested and tried in many ways to see if they will keep the commandments of God. Every church and every family needs to be instructed in regard to Christian temperance, how to eat and drink, in order to preserve health. There should be harmonious action in the ranks of Sabbathkeepers in lines where health reform leads the way. We are amid the closing scenes of this earth's history.

I have seen the sum worked out and proved in this country, as well as in America, by those who have had in them the spirit to take their own course and do as they please in regard to this subject.

God has spoken in His Word. In the case of Daniel and his three companions there are sermons upon health reform. He has spoken in the history of the children of Israel, when for their good God refused to give them a flesh diet. He fed them with bread from heaven. "Man did eat angels' food"; but their earthly appetites were encouraged. [Psalm 78:25 ff.] They did just as the people in our time have done; [they] hankered after the flesh pots of Egypt. The more they centered their thoughts upon the flesh meats of Egypt, the more they hated the food God gave them to keep them in health, physically, mentally, and morally.

Ms 104, 1898

Christ's Manner of Teaching

August 24, 1898

Christ spake as never man spake. To the multitude that listened to His sermon on the mount, His lessons illustrated by things with which they were familiar, the law of God, with its living, matchless principles, was brought home to their minds and consciences. Among the thousands who were converted in a day, after Christ had risen from the tomb and ascended to the Father, were the very ones who had heard and believed the words spoken on that occasion.

As Jesus stood among men, clothed with the garb of humanity, He longed to unfold to His disciples the deep mysteries of the plan of redemption; but with sadness He was forced to say, "I have many things to say unto you, but ye cannot bear them now." [John 16:12.] The temporal, the earthly, was so mingled in their minds with the spiritual and the eternal that the sacred and heavenly were eclipsed. Eternal realities did not stand out before them in clear lines, and the precious lessons Christ desired to give them must be withheld, because they would not be able to comprehend them.

The soul must be infused with the Spirit of the great Teacher if the mind would penetrate into the deep things of God. The truth will enlarge and enrich the mind. Its beauty, its purity, its holiness, its invigorating power, will inspire the receiver, and he will not be content to be circumscribed in his work. The yearning soul will cry out after the living God, "Show me Thy glory." [Exodus 33:18.]

There are new forces of power to be gained in searching the mines of truth for precious ore. The mind becomes enlarged and enriched. Let the Spirit of God rest upon the messenger, and the whole man will become a living, burning light, to present the truth as it is in Jesus.

Christ declares, "Ye are the light of the world." [Matthew 5:14.] Christ is the source of light and power for His church. If the heart is pure and right, if godliness is dwelling there, it will be revealed in the life. It will pervade the conversation and all the relations of man to his fellow man. He will be a doer of the words of Christ. "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 furnished, thoroughly furnished unto every good work." [2 Timothy 3:16, 17.] His every action will shine with a holy luster. He will be invested with power, for the divine presence is with him.

There is in the heart of man that which is opposed to truth and righteousness. For ages the Jews had been looking for a Messiah to come. And because Christ did not come just in the way they expected He would appear, because He did not meet the ideas of His own nation, but few would receive Him. Their proud hearts had laid out the lines, and the Messiah must meet them, or He was no Messiah to them. Christ's miraculous power gave evidence that He was the Son of God; in the cities of Judah overwhelming evidence was given of the divinity and mission of Christ. When disease fled at His presence, and at His word Death was mastered, and his prey wrested from his grasp, we would naturally suppose that none would turn from Christ, that all would gladly follow Him. But prejudice is hard to deal with, even by Him who is Light and Truth, and the prejudice that filled the hearts of the Jews would not allow them to accept the evidence given. With scorn they rejected the claims of Christ.

Had the scribes and rulers studied the prophecies and sought to understand their deep meaning, they would have accepted Christ. The prophecies, investigated with humble hearts, would have opened a flood of light to their understanding. They would have seen that Christ answered every specification of the Messiah, whose coming the prophecies foretold. But in their pride they misinterpreted the Scriptures. They wanted a temporal Prince, answering to the description of Christ at His second appearing. The glory and power which was foretold would be at His second advent, they were determined to apply to His first coming. These proud ideas were so proudly ingrained in their minds, that when the wonderful miracles were wrought, it was easier for them to charge this to the power of the devil than to admit that they had not interpreted the Scripture aright. Their pride forbade them to admit their error, and this proved their eternal ruin as a nation.

In every age, through periods of great light as well as great spiritual darkness, there is revealed in some a peevish disposition, a disposition to complain, to question and find fault. The most marked evidences of God's workings has no effect upon these souls. Because everything does not coincide with their ideas, they become faultfinders, accusers, sitting in judgment upon sacred things, which can only be spiritually discerned. With many the truth has but little power upon mind and character. It does not sanctify the receiver. Separate the truth from Jesus and it is powerless. But when the truth is received as it is in Jesus, it has a telling power upon the whole man. A light goes forth from the genuine believer which has a power upon the heart, for it bears the divine credentials.

In His teachings, Christ did not sermonize as ministers do today. His work was to build upon the framework of truth. He gathered up the precious gems of truth, which had been appropriated by the enemy and placed in the framework of error, and reset them in the framework of truth, that all who received the Word might be enriched thereby. Those who receive the Word of God in the heart, will become fruit-bearing branches. They will be partakers of the divine nature. Their thoughts will be in harmony with the divine mind, and they will be in harmony with the great Teacher. Those who listen to their words will know that they have been with Jesus and learned of Him.

If the miracles of Christ were reproduced before the eyes of the impenitent today, would it add to their conviction or turn them to repentance? In the light, which shines forth in such clear rays, divine truth is presented—truth so convincing as to insure the condemnation of those who do not receive it. Christian love will work the grandest of all miracles. Christ is the world's Redeemer, and men who do not have an experimental knowledge of what He is and what He will be to them, are in darkness. In our day it is a difficult matter to bring those who profess to believe the truth to the experimental knowledge of its vitalizing, sanctifying power. This has been experienced in years gone by, but form has taken the place of power, and its simplicity has been lost in a round of ceremonies. There is need of the spirit and life of God to be breathed into the dry bones.

Letters have come to us in regard to matters upon which God has given us no light, and we are pleased to say to these inquirers, We do not know. The great anxiety in every mind should be to know God and do His requirements. Blessed are they that hear the word of God and keep it.

The Saviour was the greatest Teacher the world has ever known and He revealed His wisdom, not only in imparting for the benefit of the world the most precious light, but also in withholding that light. He who came down from heaven could have gathered to Himself large numbers to picture before them the celestial glories of the eternal world. But His work was not to astonish. He came to instruct the world and save it from ruin, that through His divine power men might be overcomers, and become partakers of the divine nature, members of the royal family, children of the heavenly King, that they themselves might behold the glories of the eternal world to be given to the saints of the Most High God.

Those who are so curious to find out things that have not been made known in the Scriptures are generally surface students in regard to those things which have a bearing on the daily life and practice. They do not know God as revealed in Jesus Christ. The Son of God came to bless the world with the example of a pure and perfect life, to practice self-denial, to sacrifice Himself that He might have the joy of seeing souls eternally saved in the kingdom of God. Every one who follows Christ fully will share with Him in this divine work of saving the lost. All who in the name of Jesus teach as He taught, work as He worked have a divine commission.

There is nothing that will give a man a knowledge of the value of his entrusted capabilities as [does] the conviction that he is a laborer together with God, reflecting to the world the light of truth which the Lord has given him. Christ expects us individually to do the work which, when He ascended to the Father, He left in the hands of His believing disciples. We are to reveal to the world that which God has seen necessary to reveal to us. We are not doing the will of our heavenly Father when we speculate upon things which He has seen fit to withhold from us. It is the privilege of everyone to reveal to others that he appreciates the worth of divine truths, that he appreciates the treasures of eternal life, by making every sacrifice to obtain the reward.

If as Christ's followers we walk in companionship with Him, we will work the works of Christ. In our time it requires no small amount of labor to impress the minds of those who believe the truth with the fact that we are not to stop where we are, as though there were no more knowledge for us to gain. We have only seen the glimmerings of divine glories and the infinitude of knowledge and wisdom. We have been, as it were, working on the surface of the mine, when rich golden ore is beneath to reward the toilsome effort of the worker who will dig for it. We may think we have it all, but there is precious ore still to be found. The shaft must be sunk deeper and still deeper in the mine, and the result will be glorious treasure.

Divine knowledge may become human knowledge. Every minister should study closely the manner of Christ's teaching. They must take in His lessons. There is not one in twenty who knows the beauty, the real essence, of Christ's ministry. They are to find it out. Then they will become partakers of the rich fruit of His teachings. They will weave them so fully into their own life and practice that the ideas and principles that Christ brought into His lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker's own heart will be warmed; yea, it will burn with the vivifying spiritual life which they infuse into the minds of others. Then all this tame sermonizing will come to an end, for frequently this is an exhibition of self, rather than the fruit that the teacher bears who has been at the feet of Jesus and learned of Him.

Moses lived in close communion with God. Listen to his prayer, “Send me not up, unless thou shalt go with me.” [Exodus 33:15.] As Moses obtains assurance, as he holds fast the promises of God, he becomes emboldened to ask still greater things. “Show me thy glory,” he pleads. [Verse 18.] He must know God, that he may represent Him to the people in all his ministration. And the Lord heard him. He put His servant in the cleft of the rock, and then declared His own character before him.

How can I present before you in words, my brethren, the thoughts that crowd my mind? The Lord has declared it to be His will that schools shall be established, that our youth may be educated. But while all may think this is the right thing to do, they do not bring the principles right home. The Lord would have ministers to go forth to proclaim the truth [to] the people, and He designs that they in their turn shall be learners. How shall they learn? They are not to think that because a man is selected to act as president, that he [is] to think and plan for them, for by this reasoning they will lose their identity. Each is to act for his individual self.

God never designed that one man’s judgment and plans should be regarded as supreme. He says, “Ye are laborers together with God.” [1 Corinthians 3:9.] Let no man undertake to repress or discourage. Let him not seek to put his armor upon his brother, for he has not proved it. The president of our General Conference is not to consider it is his work to lay plans as to how the minister shall carry forward his work. And the ministers are never to copy any man’s gestures, his habits, his attitude, his expressions, the tones of his voice. They are to become man’s shadow, in thought, in sentiment, or in devising and execution of the great whole. If God has made you a shepherd of the flock, he has given you qualification to do that work. Christ says, “Call no man your father which is upon to earth; for one is your Father, even God.” [Matthew 23:9.] Let every man take his Bible, and place himself in divine communion with the great Teacher. God is the source from which all knowledge and wisdom flows.

Many obtain a surface knowledge of truth or Bible doctrine, and then stop, thinking they know it all. But do they know it all? No; no; God’s Word is, Go forward. Because young men measure themselves among themselves, and reach a standard which others have reached, they are satisfied to stop learning. But the voice of God bids them go forward. Fifty time as much might be accomplished in self-education than now is if the minds of men and women were awake to their own possibilities and privileges. Education of self means more than the colleges can give you.

Men of true education are scarce. Men of talent are numerous, but they do not improve their opportunities, and their talents do not increase. When men and women hunger after knowledge for the purpose of blessing their fellow men, God will bless them. He will prepare the new bottles for the new wine. There will be an expansion, a development of the higher faculties, so that men will become deep thinkers.

If the men who have talents would not settle down satisfied that they have sufficient for the great work; if they would dig deeper, there would not be such a dearth of laborers. We should have more spiritual teaching, and the hidden treasure would by diligent effort be brought to the surface.

O, that I could present before our people the great loss of heavenly treasure we are sustaining because human faculties are not trained and disciplined to wrestle with hard problems in the search for divine

truth. God designs that we shall possess a vivifying power to make these truths a blessing to the people. There are treasure in the great gift of God to human souls that might be discovered if there were more simplicity and less formality, greater spiritual knowledge and less ignorance if our souls were not high and lifted up unto vanity. There are great and important truths, and these cannot be understood unless minds shall grasp them and love them. If we incorporate them into our lives, then, like an overflowing fountain, we will not be able to restrain them or bind them about. That which we have heard and seen and experience will be to us a living reality, and we cannot but speak and write the things which we know.

Just as soon as men begin to learn, Christ, the Educator, is by their side. If they desire Him to mold the mind and instill His principles into the soul, they will be educated to understand that their talents are entrusted of God for the upbuilding of His kingdom in the world. The minds of S.D.A. ministers are but half trained. The natural disposition, the untrained, uneducated intellect cannot represent the sublime truths for this time. The closing scenes of this world's history are not to present to the world as educators a set of novices whose frivolous lives and characters reveal that they have not yet learned the first principles of divine truth. Even our present low standard is not reached by ministers who profess to be teaching the truth, and many are disappointed.

That which is most prized by the world's Redeemer, most sought for in His representatives, is purity and charity that suffereth long and is kind. "Every one that loveth is born of God, and knoweth God." [1 John 4:7.] This is sanctified knowledge. If we love one another as Christ has loved us, His love is perfected in us. "He that dwelleth in love, dwelleth in God, and God in him." [Verse 16.] The coldness and lack of sympathy that has come into our ranks is not of God. It is of the wicked one. How few really believe that the law of God is comprehended and fulfilled by him who loves God supremely and his neighbor as himself. This is indeed honoring God in the highest, and bringing peace on earth good will toward men.

God looks for fruit in His church—fruit that responds to the lessons of Christ, worthy of the truth we profess to believe, and revealing the wisdom and the mercy of Christ. The Lord calls for a converted ministry—a ministry that will meet the people where they are, that will agree with them wherever they can, but that will not deny the truth. We are not to keep ourselves shut within four walls, so that our light cannot come to others. There is common ground where we may meet those not of our faith, where we may agree in principles and in regard to the lessons of Christ. Few will become combative over these holy principles.

Some ministers, when they find before them unbelievers who are prejudiced against our views upon the nonimmortality of the soul out of Christ, feel all stirred up to give a discourse on that very subject. This the hearers are in no way prepared to receive, and it only increases their prejudice and stirs up their position. Thus all the good impressions that might have been made if the worker had pursued a wise course are lost. The hearers are confirmed in their unbelief. Hearts might have been won, but the combative armor was put on. Strong meat was thrust upon them, and the souls that might have been won were driven farther off than before.

The combative armor, the debating spirit, must be laid off. If we would be Christlike we must reach men where they are. True eloquence flows from the lips of the man whose heart is full of the love of God and for his fellow man. The pure heart, loyal and true to God, has veneration for all that comes from God. Christ does not attach Himself to man because it is habit, but because He is merciful and just and righteous. The soul that is purified and refined by the grace of Christ will not be selfish, will not think the sin of licentiousness and earthliness and sensuality a small matter that should be treated with leniency. Spiritual culture brings men into harmony with Jesus Christ, and the soul that abides in Christ will always be tender, kind, simple, but earnest, and inspired with the Spirit of Christ, willing to suffer for Christ's sake or to rejoice for Christ's sake. The words of such are eloquent in their simplicity.

The apostle Paul enjoins us: "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." "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 13:14; 12:1, 2.]

It is a wonderful and grand fact that in the laws of God in nature, effect follow cause with unerring certainty. The seed sown will produce a harvest of its kind. So it is in human nature. He that sows to the flesh shall of the flesh reap corruption. He who sows to the Spirit shall of the Spirit reap life everlasting. If human beings would consider that they are making their own harvest, they would be careful what seed they sow.

We have had the light of health reform, and the Lord requires us to live that light. God will not daily work a miracle to counteract the unhealthful, selfish doings of man. Man is required to care for his building which the Lord has given him. He must not eat unwisely, and then ask the Lord to give him health. He must not contract habits which will have a tendency to debilitate. Our ministers must become intelligent in regard to their bodies and how to treat them. The minister is to set an example to the people and the world, to reveal that he has sound judgment, that he is sober-minded. The charge of the apostle is: "Young men likewise 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.]

Ms 105, 1898

The Education Our Schools Should Give

August 26, 1898

As we are about to establish our facilities for the manufacture of health foods, the question has come up: How shall we treat this matter? Where shall we locate the work so important to ourselves and to the school established in Cooranbong? Shall this branch of business be established in Cooranbong, and thus open ways and means whereby many more students may obtain an all-round education?

From the light given me in regard to the location and building up of our school interests, I know that it is the purpose of God that this institution be established at a distance from the city that is so full of temptations and snares, of amusements and holidays, which are not conducive to purity and piety and religious devotion. He designs that we shall connect manual labor with the improvement of the mental powers. I have been shown that study in agricultural lines should be the A B and C of the educational work of our school. This institution must not depend upon imported produce for the fruits so essential to healthfulness, and for their grains and vegetables. This is the very first work that must be entered upon. Then as we shall advance and add to our facilities, advance studies and object lessons should come in. We are not to subtract from that which has already been taken hold of as a branch of education.

From the light given me is to be opened to our youth means whereby they, while attending school, may learn how to use tools. Buildings should be erected on the school grounds by the students themselves. Under the guidance of experienced workmen, carpenters who are apt to teach, patient [and] kind, the youth are to learn how to build economically. Then, it is essential that our printing should be done where our principal school is established, and we should have a printing press and fonts of type where another class of students may be trained to manage everything connected with typesetting and press work.

Again, our youth, both men and women, should be taught how to cook savingly, and to dispense with every thing in the line of flesh foods. This is a very serious matter to the world. Thousands of human beings who subsist upon the flesh of dead animals are suffering and dying from causes of which they are ignorant. By painstaking effort they can be taught to discriminate between a proper healthful diet and the use of flesh meats. No encouragement should be given in the training of our youth to prepare dishes which are composed in any degree of flesh meats, for this is pointing to the darkness and ignorance of Egypt rather than to the purity of health reform. Teach the students to prepare healthful drinks from grains suitably prepared to take the place of tea. This drink is unhealthy in its purest preparation; and it is so adulterated, mixed with other ingredients that resemble tea, that it has become a dangerous beverage.

All the arts are to come into the education of the students. Even in the school at Avondale there are too many studies taken by the students. The youth should not be left to take all the studies they shall choose, for many will be inclined to take more than they can carry; and if they do this, they cannot possibly come from the school with a thorough knowledge of each study. There should be less study of books, and greater painstaking effort made to obtain that knowledge which is essential for practical life. The youth are to learn how to work interestedly and intelligently, that, wherever they are, they may be respected because they have a knowledge of those arts which are so essential for practical life. In the place of being day laborers, under an overseer, they are to strive to be masters of their trades, to place themselves where they can command wages as good carpenters, printers, or as educators in agricultural work.

If the brain is overtaxed by taking too many studies, the student is robbed of physical health. This can only be secured to him by the exercise of the muscles. The human machine must be taxed

proportionately or health and vigor cannot be maintained. When the brain and muscle work proportionately, the youth can bring to the study of the Word of God healthy perception and well-balanced nerves. They can have wholesome, healthful thoughts, and can retain the precious things that are brought from the Word. They will digest its trusts, and as a result will have brain power to discern what is truth. Then, as occasion demands, they can give to every man that asketh a reason of the hope that is in them with meekness and fear.

The question has been asked me, Have you any light for us; if so, give it to us. From time to time many things have been opened before me, and often light has come just before difficulties have risen. Thus it was when I was at Stanmore a few weeks ago. All through the night, in my dreams, we were making changes. Some were packing up, and moving to other localities. When examination was made of the purposes of each, there was much said. Some said they were on the way to Cooranbong, where they intended to locate in connection with the school. They said they purposed to work as work should be provided for them in any line whatever. If they could not take all the studies, they would take what they could and learn how to work. This, they said, would fit them for practical life and for the work to be done in the missionary field. They said they could see that great changes must be wrought in their own minds in the living policy before they could be prepared to enlighten other minds.

Good ideas were brought out in regard to temperance in eating and drinking. Said they, We must first learn ourselves; then, as we shall go out to do missionary work for others, we can give them our own experience. In Cooranbong, we shall have the most favorable opportunities, not only to obtain a practical knowledge of how to work, but we shall also learn how to read and study our Bibles. Then we shall know in our own experience the words of David in the 119th Psalm: “Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee.” [Verses 9-11.]

Quite a number, both of men and women, were awakened to a purpose. Then questions were asked as to the advisability of educating others to supply the place of meat and tea and coffee with a more healthful diet. Should we make known our methods, and thus cut off from ourselves the benefits we might receive in establishing the trade in the colonies? Should we give away the science of how to make these healthful foods? Should we teach the poor people how they can live without using the flesh of dead animals? Should we teach the poor people who come into the truth how to plant and raise nuts, how to produce for themselves those things which cost too much if they bought them prepared by other hands? Should we teach them how to prepare these foods for themselves?

These seemed to be important questions, and hard to solve. Then the voice of wisdom was heard: The subject of health reform is a great subject, an important subject, and this missionary work is to be carried into the highways and byways of life. The third angel’s message is present truth for 1898, and the health question is as closely connected with that message as the arm is with the body. Therefore light must be given as to the best methods of introducing health reform. Meat is the greatest disease breeder that can be introduced into the human system. But you cannot teach health reform unless you

present the most inexpensive methods of living. The enemy must have no advantage in any line. The Lord can only bless those who are keeping every precept He has given in relation to this life.

Many physicians in our world are of no benefit to the human family. The drug science has been exalted, but if every bottle that comes from every such institution were done away with, there would be fewer invalids in the world today. Drug medication should never have been introduced into our institutions. There was no need of this being so, and for this very reason the Lord would have us establish an institution where He can come in, and where His grace and power can be revealed. “I am the resurrection and the life,” He declares. [John 11:25.]

The true method for healing the sick is to tell them of the herbs that grow for the benefit of man. Scientists have attached large names to these simplest preparations, but true education will lead us to teach the sick that they need not call in a doctor any more than they would call in a lawyer.

They can themselves administer the simple herbs if necessary. To educate the human family that the doctor alone knows all the ills of infants and persons of every age is false teaching, and the sooner we as a people stand on the principles health reform, the greater will be the blessing that will come to those who would do true medical work.

There is a work to be done in treating the sick with water and teaching them to make the most of the sunshine and physical exercise. Thus in simple language we may teach the people how to preserve health, how to avoid sickness. This is the work our sanitariums are called upon to do. This is true science.

At His first advent, the Lord’s way was prepared by a man named John, who came in the spirit and power of Elias; and there is a work to be done in these last days to prepare the way of the Lord. Give the great Healer room to work for the afflicted ones. Let every one who accepts the truth for these last days bear in mind that they are to prepare the way of the Lord, to make straight in the dessert a highway for our God. The faith we exercise in behalf of the sick and afflicted is altogether too weak and uncertain. Christ says, “I am the resurrection and the life. Believest thou this?” [Verses 25, 26.] Christ is to be received as our personal Saviour. In order to save the world from ruin, the most precious gift of God, His only begotten Son, was given for the fallen race. That gift cannot be weighed by human minds. In it is embraced all heaven. Nothing was too valuable for the Lord of heaven to give in Jesus Christ, that through Him the fallen race might be recovered and stand on vantage ground with God.

In the synagogue as Nazareth Christ announced His work. “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. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.” [Luke 4:16-22.]

All who follow Christ fully will understand what this means. They will have the honor or being co-laborers with Jesus Christ, to do the very same work that He accomplished in this world, in restoring the moral image of God in man. We are laborers together with God. Believest thou this? The knowledge, the capabilities, the powers, God has given us are not to be hoarded as men hoard their riches. We are not to do as the selfish money-loving men of this age are doing.

The passion to accumulate their possessions and retain their power has grown upon the men of the world. In their selfishness they buy up wheat and goods so that others in their need will have to buy of them; then they charge whatever prices they desire. This is the spirit that is prevailing in the world, and is making the money-hoarder Satan's co-partner in robbing the poor. This is keenly felt by the poorer classes, and the devil leads them to do his will in stubbornly resisting the things they cannot help. Thus selfishness and violence is exercised by man over his fellow man. The ones who are robbed and injured become exasperated, and violence and wickedness and cruelty is created in the world.

This Christ declared would be. "As it was in the days of Noah," He said, "so shall it be when the Son of man shall be revealed. They were eating and drinking, planting and building, marrying and giving in marriage, until the flood came and took them all away." [Matthew 24:37-39; Luke 17:26-30.] This is to be when the Son of man shall be revealed. But God designed that in all this outlay of means the brotherhood of the human family should be considered. It was His purpose that those who had large talents of means should trade upon their entrusted capital, to increase the talents lent them, and invest them in turning men from sin to righteousness. In seeking first the kingdom of God and His righteousness, men could be men in the sight of God—fallen through sin and transgression, but purchased with a price, ransomed from Satan's power. Christ gave His own life for the life of the world, that men might, through the facilities and opportunities and privileges given him of God, recognize his own value.

Says the apostle: "Ye are not your own: but 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.] Him that defileth the temple of God, by covetous practices, by selfishness, thereby making the lot of his fellow men more trying, by abetting Satan in his work, and becoming a co-partner with satanic agencies, "him will God destroy." [1 Corinthians 3:17.]

The greed of the monied man increases as it is indulged, and this spirit will rule the church unless its members are followers of Christ. "Pure and undefiled religion before God and the Father is this: to visit the fatherless and the widow in their affliction and keep himself unspotted from the world." [James 1:27.]

This worldly policy has wrestled for the victory among Seventh-day Adventists, and the principles which should have been kept pure and unadulterated have been overcome, and selfishness has come into the very courts of the Lord. The Lord has permitted those who did not love the light, who departed from a plain "thus saith the Lord," to walk in the sparks of the fire of their own kindling, but He says, "They shall lie down in sorrow." [Isaiah 50:11.]

This condition of things which has existed in the world has been created in our conferences and churches under a religious cloak. Confederacies have been formed to make their showing stand out as superior, and men have gained the name of having done a large work in their responsible positions of trust. They flatter themselves that they were doing God's service when they were establishing principles of robbery. They were depriving their brethren of their rights in gathering everything in the book line under their control, and making their own laws and rules—rules that were not after God's order at all, but which revealed the very attributes of Satan.

It was this spirit that was manifested by the priests and temple officials in their gatherings for the Passover. Cattle were brought by the dignitaries, the monied men, who oppressed those of whom they purchased. The representation was made that these animals were to be offered as a sacrifice to God at the Passover, and thus urged, the owners sold them at a cheap price. Then these scheming men brought their purchases to the temple—purchases which meant double robbery—robbery of the men of whom they had purchased, and robbery of those who wished to sacrifice, to whom they were sold again at exorbitant prices.

They used the courts of the temple as though the animals brought there made them of the highest value. O, what deceit, what hypocrisy was practiced. Twice Christ's displeasure was evidenced against them. Divinity flashed through humanity, and He drove out the buyers and sellers from the temple courts 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.] He overturned the tables of the money changers, and priests and people fled from before that one Man as though an army of soldiers with drawn swords were pursuing them.

This work has been carried on at Battle Creek. The publishing office was turned from its original design; men made terms with authors; councils were formed; schemes were entered into. While one author was engaged in the services of a meeting at a distance, the expenses of one man was paid to go and see this brother and induce him to put the lowest figures on his books. They urged that they wished to get this important matter before as many people as possible, and that the book would have a very much larger sale if it were sold at cheap prices.

The royalty was placed at the lowest figure. Then this confederacy held this example up as a rule for others. Warnings were given me that all this was the working out of a system of oppression and robbery, and that the whole institution was leavened throughout with corrupt principles, that the light of God was fast departing from all who were engaged in this confederacy. God sanctioned none of this spirit. He could not place His signature upon this devising. He would forsake these men, remove His Spirit from those who entered upon this course, and the glory of His presence would depart from them.

The cause of God in any line is not to be advanced by such policy, for it is born of Satan, and can only have his inspiration. All who do not repent and seek to set things right, God will leave to stumble on in darkness. They have not discerned unrighteousness in practice. They have secured books, and diverted them from their original design to make up the sum which they wished to secure. But every page of that dark history is written in the books of heaven to react upon every soul who has engaged in these

schemes, unless they shall repent with that repentance that needeth not to be repented of. The Lord cannot tolerate any such transactions as those that have been professedly done in His name. He abhors all such satanic principles.

What shall be done in the future? Lest you offend God, place no responsibility upon any man who has become leavened by connection with this work, unless he shows that he has a sense of the evil practice and separates them from the institution, unless he condemns all that savors of injustice, overbearing, or lording it over God's heritage. There has been a betrayal of sacred trusts. The work of God has been abused, and covered up with men's unsanctified attributes, and God says, "Shall I not judge for these things?" [Jeremiah 5:9.]

It is for such workings as these that Christ says, "I came not to send peace but a sword." [Matthew 10:34.] May God grant that never again shall this policy exist in our institutions, that no events or combination of events shall lead men to repeat the past.

There is a work to be done, that has not yet been done. The temple courts are not yet cleansed as they must be before the work which Christ did after the cleansing of the temple can be done. Then all the sick were brought to Him, and He laid His hands upon them and healed them all. Here was revealed true godliness, true righteousness, a true use of the temple for a practical purpose which brought no defilement.

That faith which works by love and purifies the soul is to be revealed among God's people. The Lord has no commendation for those who were lording it over God's heritage. He sets His face against every such work. He blows upon all Pharisaical forms and prayers and ceremonies. Religion, what is it unless the experimental elements of piety are revealed in deep heart service because of the indwelling of the Holy Spirit. "Pure and undefiled religion before God and the Father is this: that ye visit the fatherless and the widows in their affliction, and keep yourself unspotted from the world." [James 1:27.]

Says the apostle: "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. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:23-31.]

"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; whether Paul, or Apollos, or

Cephas, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." [1 Corinthians 3:18-23.]

I see a work to be done that may appear to be working against our own interests financially. This is to give to others that information which we would have others give to us. Teach those whom we wish to restore to correct principles of health reform, how to prepare for themselves the simple nut foods. They are too poor to obtain these if they do not work them up for themselves.

There is a work to be done by our churches that few have any idea of. "I was an hungered," Christ said, "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." [Matthew 25:35, 36.] We shall have to give of our means to support laborers in the harvest field, and we shall rejoice in the sheaves gathered in. But while this is right, there is a work, as yet untouched, that must be done.

The mission of Christ was to heal the sick, encourage the hopeless, bind up the broken hearted. This work of restoration to be carried on among the needy suffering ones of humanity. God calls not only for your benevolence, but your cheerful countenance, your hopeful words, the grasp of your hand. Relieve some of God's afflicted ones. Some are sick, and hope has departed. Bring back the sunlight to them. There are souls who have lost their courage; speak to them. Pray for them. There are those who need the bread of life. Read to them from the Word of God. There is a soul sickness no balm can reach, no medicine heal. Pray for these, and bring them to Jesus Christ. And in all your work, Christ will be present to make impressions upon human hearts.

This is the kind of medical missionary work to be done. Bring the sunshine of the Sun of Righteousness into the rooms of the sick and suffering. Teach the inmates of poor homes how to cook. "He shall feed his flock like a shepherd," with temporal and spiritual food. [Isaiah 40:11.] Christ invites you, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:29, 30.]

Ms 107, 1898

The Ministry

August 28, 1898

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God: even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the 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 in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." [Colossians 1:25-29.]

The ministry is a sacred office. Christ crucified is the power of God unto salvation to all who will believe. A Saviour lifted up—a Saviour full and complete to all who accept Him—is the science of salvation. The

subject is never exhausted; it is always fresh, for today Christ is a living intercessor before the Father in the heavenly courts. Christ, the propitiation for the sins of the world, is a living subject instinct with divinity, and always fresh and new.

It is through His merits, through an example of suffering, that the chosen disciples of Christ are fitted for every work of ministry, and for every trial and discouragement in this work. Looking unto Jesus—His self-denying life, His sacrifice, His humiliation in their behalf—they are ready to follow in His footsteps, to endure the cross, despise the shame, and go without the camp, bearing His reproach. The Holy Spirit makes them one with Christ their divine Leader. The truth enthroned in the heart sanctifies the soul, and the power and grace of God within manifests itself in the life as the power and wisdom of God.

Christ promised His followers, “If I go away, I will send another comforter, that he may abide with you forever.” [John 16:7; 14:16.] With this divine endowment the human agent is qualified to work in Christ’s lines. Christ continued, “He shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you.” [Verse 26.] Individually living the life of Christ, His followers become living, working agencies. They possess the character of Christ. They have the love of Christ, His faith, His hope, His oneness with the Father. They lean on Christ as their only staff and sufficiency. They are Christ’s living witnesses. By their words, their spirit, their true courtesy, their influence, by their every action they testify of Christ. A power goes out from these human agencies, bearing the testimony that they are laborers with God, that they have communion with their Saviour.

The preaching of the word is not to be undervalued. The work for the salvation of souls is a sacred, holy work. Says the prophet, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.” [Isaiah 52:7.]

What honor is conferred upon men in that they may be laborers together with God, His messengers, to proclaim as did the forerunner of Christ, “Behold the Lamb of God, which taketh away the sin of the world”! [John 1:29.] Lift up the risen Saviour, and say to all who will hear, “Come to Him who has loved us, and died for us.” Let the self-denial, the compassion, the great love wherewith Christ has loved us in purchasing us with His own life, be unfolded before men. The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication.

Let nothing be brought into the preaching of the Word to supplement Christ, the Word and power of God. Let His name, the only name given under heaven whereby we may be saved, be exalted in every discourse, and from Sabbath to Sabbath let the trumpet of the watchmen give a certain sound. Christ is the science and eloquence of the gospel, and His ministers are to hold forth the Word of life, presenting hope to the penitent, peace to the troubled and desponding, and grace and completeness and strength to the believing.

Encouragement should be given to the precious lambs of the flock. Said the Majesty of heaven, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.” [Matthew 19:14.] He does not send those children to <learned> rabbis. He does not send them to the Pharisees. He says, The mothers who have brought their children to me have done well. “Suffer the little

children to come unto me, and forbid them not, for of such is the kingdom of heaven." Then let the mothers accept the invitation, and lead their children to Christ. Let the ministers of the gospel take the children in their arms and bless them. In the name of Jesus let words of tenderness and love be spoken to the little ones, because Christ took the lambs of the flock in His arms and blessed them.

Our expectation is from God who, in the crucified One, has given us rich and powerful truths, and weighty arguments to move the hearts of men. The simple prayer, indited by the Holy Spirit, will ascend through the gates ajar, the open door [of] which Christ has declared, "I have opened, and no man can shut." [Revelation 3:7.] Those prayers mingled with the incense of the perfections of Christ will ascend as fragrance before the Father, and answers will come. The Holy Spirit will descend, and souls will come to a knowledge of the truth. Sinners will be converted, and their faces turned from the world and earthly things toward heaven. The Sun of Righteousness will inspire them with motives for action, and they will realize that they are witnesses for Christ.

We are to be judged according to the deeds done in the body. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] The watchmen are not to slumber and sleep in their important mission. They must not only preach, but minister, educating the souls who have turned from error to truth, by personal labor, by precept and example teaching them 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 his life for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Titus 2:12-14.]

Ministers of God, great is your responsibility to go forward in Christian experience and righteousness, from light to still greater light, walking conscientiously, striving to reach a high and exalted standard. As the powers of darkness with intense activity work from beneath, the agencies of God should be more and more vigilant in co-operating with the divine, in giving the trumpet a certain sound. In earnest tones, distinct and startling, they are to proclaim the righteousness of the law, that no watchman may fail to catch the sound of alarm, and in their turn sound the warnings coming from heaven. All must be aroused from their lethargy to wakeful, earnest watching for souls as they that must give an account.

Light, increased light from heaven, is waiting to be imparted to those who will walk and work in the light which they already have. There is to be quick and earnest thought, talent and tact displayed, in enterprises that will communicate light to those who are near and afar off. Careful consideration should be made of every way that is not the way of the Lord. No sleepy watchmen must be tolerated. Under their leader, the principalities and powers and rulers of the darkness of this world are at work.

Because it has been so difficult to arouse from their lethargy the many who have long professed to know the truth, spiritual wickedness in high places has increased. Men have taken their stand to hedge up the way of the Lord's army of workers. They have taken souls unawares and led them into strange paths. May the Lord show these men who have long been hindrances, who, whenever opportunities have presented themselves, have placed a stumbling block in the way of others, on whose side they have

worked and [the need to] make diligent work of repentance. They have weakened the hands of others, and given the enemy every advantage.

Time, precious time, has been lost. Golden opportunities have passed by unimproved because of a lack of clear spiritual eyesight and wise generalship to plan and devise ways and means to frustrate the enemy and preoccupy the field. These men think they have been doing a very wise work, but the judgment will show what has been the character of their warfare and what has been lost to Christ through their maneuvering. Let us now wake up. There is earnest work to be done. If we will draw nigh to God, He will draw nigh to us.

Slumbering watchmen, what of the night? Do you not know the time of night? Do you feel no burden to lift the danger signal and give the warnings for this time? If you do not, come down from the walls of Zion, for God will not entrust you with the light He has to give. Light is only given to those who will reflect that light upon others. “We all, with open face, beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even by the Spirit of the Lord.” [2 Corinthians 3:18.]

Lift the standard. The minister of the gospel must not give all his attention to sermonizing. The church of God must be kept in order. There is ministering to be done. The sick are to be visited. Men and women are to be educated after the divine model. “It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” [Romans 13:11, 12.]

The grace of Christ received in the soul will work as an educator. The truth received in the heart will purify the soul. The religion of Jesus Christ never makes the receiver course and rough and uncourteous. Truth is delicate and elevating. It acts as a refiner. It sanctifies the soul. The constant influence of truth trains the soul after Christ’s pattern, and molds and fashions the character for the courts above. It is a grand principle which must be brought into the daily practical life.

There is no danger of belittling the mind by giving due attention to the little things of life with which we have to do. Any negligence of acts of politeness and tender regard on the part of brother for brother, any neglect of kind, encouraging words in the family circle, parents with children and children with parents, confirms habits which makes the character unchristlike. But if these little things are performed, they become great things. They increase to large proportions. They breathe a sweet perfume in the life which ascends to God as holy incense. An angel presence is in the home. Love is manifested in kindness, gentleness, forbearance, and long suffering.

The man who accepts the position of being mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence he can, that the truth may lose nothing in his presentation of it to the people. Those who consider it a little thing to speak with an imperfect utterance dishonor God. God is not glorified when His servants, in holding forth the Word of life, pitch their voices to a high key, and talk in loud, unnatural tones. By so doing they abuse the organs of speech. God enjoins us, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] “For we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” [Colossians 1:28.]

The apostle Paul could say: “Ye know that 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. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the flock of God which he hath purchased with his own blood.” [Acts 20:18-21, 26-28.]

Ms 108, 1898

Higher Education

September 1, 1898

Education means much, very much, to every child and youth. To educate means to impart that knowledge which will enable the mind to grasp and contemplate those things that will be for the students’ highest present and eternal good. The contemplation of the Word of God will make us wise unto salvation. This knowledge will ensure our happiness and success in the perfection of Christian attainments.

All who in faith receive the Word of God will be doers of that Word, and their works will be an influence among influences, a savor of life unto life. They will practice the truth, and hold forth the Word of life to others. Their minds will be enlarged by a true knowledge, which Christ represents as eating the flesh and drinking the blood of the Son of God.

Christ said, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: for he that eateth of this bread shall live forever.” [John 6:63, 56-58.]

Satan will do everything that he can to satisfy the appetite for food that does not pertain to the knowledge of the only true God, and Jesus Christ whom He has sent. You will hear the words of men exalting human beings, lifting up those who are called great by this world. But in doing this, they lose sight of Christ in the Word as all and in all, the first, the last, the best in everything.

Christ declared, “The Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.” Then He explains the wonderful works of God: “As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me,

hath everlasting life, and shall not come into condemnation; but is passed from death unto life." [John 5:20-24.]

The truest, the highest, the most exalted knowledge is found in the word. In its simplicity there is eloquence. There are those who will grasp at the words of the supposed great men of the world, who love to swell on their phraseology, as something they need to esteem and value. These need to sit at the feet of Jesus, and learn of Him, whom to know aright is life eternal. In reading the word of God, in studying the meaning of the word, in bringing its principles into the heart and life, the teachers in our schools will eat the flesh and drink the blood of the Son of God. The mind will be enlarged by a true saving knowledge. The heart will be softened, subdued, refined, expanded. They will be partakers of the divine nature, one with Christ. They will communicate their knowledge to others, that it may become the property of mankind.

Those who retain the grosser traits of character, and continue to reveal human defects in their words and disposition, bear the testimony that they are not eating the flesh and drinking the blood of the Son of God. Christ says, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." [John 6:56.]

And the disciple John says, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. ... In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous." [1 John 3:6, 7, 10-12.]

This whole chapter contains lessons that teachers would do well to learn. "Whatsoever we ask, we receive of him, because (we claim to keep the commandments? no, because) we keep his commandments, and do those things which 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 22-24.]

This is the genuine evidence of true conversion. Whatever our profession may be, it amounts to nothing unless Christ is revealed in the actions, in works of righteousness. "Beloved, let us love one another: for love is of God; and everyone 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 toward 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." [1 John 4:7-11.]

Christ is our personal Saviour, and if we are His disciples, the wrongdoing will cease, the lifting up of the soul unto vanity will come to an end; all unrighteousness will come to an end. The strife to be first will

no longer exist; for Christ is formed within, the hope of glory. Pure and undefiled religion will be seen in our lives.

“No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.” [Verse 12.] This is the result of an experimental knowledge of Christ. The truth admitted into the heart will be seen in the sanctification of the receiver. There will be a continual growth in grace, a preparedness to accomplish that work which God has appointed us; we shall answer the purpose for which we were redeemed.

There must be a continual work going forward in us. We are to gain a better and more intelligent knowledge [of] how to work. The individual worker will receive an education which will be of the highest value to himself personally—an education which will qualify him to reach and save his fellow beings.

When Christ called His disciples from their fishing nets, He told them that they were to be fishers of men. In communicating the truth to others, they were to cast their nets on the right side of the ship. By this Christ meant that they were to work in faith to save souls. And this work for individuals would, in the providence of God lead them to work for communities. They were not to think themselves part of different systems of work, but individual threads of the great whole, inseparably united, like links in a chain with their fellow men and with God.

God desires that the youth shall become skillful, thorough laborers, wearing Christ’s yoke, lifting His burdens. “Ye are laborers together with God,” He says. [1 Corinthians 3:9.] The children and youth should seek most earnestly to advance in understanding, in mental acquirements; their aim should be in spiritual as well as temporal things, to work upon the plan of addition. “Giving all diligence,” the apostle Peter says, “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 neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [2 Peter 1:5-8.]

All these virtues are essential, and will develop in the character of the receiver the attributes of Christ. They will enlarge his own knowledge of the spiritual graces. He will desire to impart his benefits and understanding to others.

Advancement in true education does not harmonize with selfishness. True knowledge comes from God, and returns again to God. His children are to receive that they may give again. Those who, through the grace of God have received intellectual and spiritual benefits are, as they advance, to draw others with them to a higher excellence. And this work, done to promote the good of others, will have the co-operation of unseen agencies. As we faithfully continue the work, we shall have high aspirations for righteousness, holiness and a perfect knowledge of God. We ourselves will become complete in Christ in this life, and will take with us to the courts above our increased capabilities, there to continue our Higher Education.

Ms 109, 1898

Peter's Fall and Restoration

September 8, 1898

When, as you labor for the salvation of souls, sinners are convicted of their sins, and you have evidence that Christ has had compassion on them, that new hope is springing up in their hearts, it is not correct to say, "We prayed for him, and he gave his heart to God and was saved." This is misleading. It is their privilege to say, solemnly, seriously, gladly, "I believe that Jesus Christ has forgiven my sins." Encourage every soul to have hope and faith, but never let your pen say of any man, "He is saved." The Word of God declares, "Many shall be purified, 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.]

Many who are drawn by Christ and accept of Him will, in their first confidence, say, "I am saved." Poor souls, they know not their weakness, and that they may fall again into the very depths of sin.

Patient, pitying tenderness is to be exercised toward the erring, to bring back the wandering sheep. We have an example of this in Christ's treatment of Peter, who denied his Lord with cursing and swearing. Peter thought himself strong. He said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." But Jesus answered him, "Verily, I say unto thee, That in this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But Peter "spake the more vehemently, If I should die with thee, I will not deny thee in any wise." [John 13:37; Mark 14:30, 31.]

It is not wise to boast. Peter fell because he did not know his own frailty. His humiliation after his denial of Christ was terrible, but he was far safer in his repentant state than when he boasted. Then he depended upon Christ for strength, and his restoration was complete. Peter was converted. A transformation of character took place in him. He was no longer boastful; but he knew not that he was restored to confidence until after the resurrection of Christ.

The Lord had said to Peter, "Simon, Simon, behold Satan hath desired to have thee, that he might sift thee as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." [Luke 22:31, 32.]

If Satan had been suffered to have his way, there would have been no hope for Peter. He would have made complete shipwreck of faith. Had Peter earnestly and in humility looked for divine help, had he been searching his own heart in secret, he would not have been sifted and tried. Satan cannot overcome the humble learner of Christ, he who walks prayerfully before the Lord. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard" for him against the enemy. [Isaiah 59:19.] Christ interposes himself as a shelter, a retreat, and the wicked one cannot overcome him.

Peter fell, but he was not forsaken. In his great trial the words of Christ were written upon his soul as with a pen of iron: "I have prayed for thee, that thy faith fail not." [Luke 22:32.] This prayer of Christ in his behalf was Peter's only hope.

We mark the course pursued by Peter. His fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved. Step after step was taken until the poor, sinful one reached the

lowest grade, and denied his Lord with cursing and swearing. When the crowing of the cock reminded him of the words of Christ, surprised and shocked he turned and looked at his Master. At that moment Christ looked at Peter, and in that grieved look, in which compassion and love for him was blended, Peter understood himself. He went out from the company and wept bitterly. That look of Christ went directly home and broke his heart. Now Peter had come to the turning point, and bitterly did he lament his wrong. But that look of Christ spoke pardon. It brought a ray of hope to the erring disciple. In that look he read the words, "Peter, I am sorry for you. Because you are sorry and repent I forgive your transgression."

The fruit of repentance is not a self-confidence that springs into life in a moment, saying, "I am saved, I am saved." With Peter there was a genuine work of repentance. His sorrow was as intense as had been his denial. Thus it will be with every truly converted soul. All who have known and opposed the truth should be careful lest by their words and actions Satan gain an advantage over them, and lead them in their insecurity to boast, "I am saved." There is to be no flippancy in the confession of sin. God desires truth in the inward parts.

Peter did not forget his denial of Christ and think that after all it was not a very great sin. All was intensely, painfully real to the erring disciple. He never forgot the painful scene of his humiliation. When Peter was converted, the old assertions were not repeated in the old spirit and manner.

After His resurrection Christ remembered Peter, and gave the angels the message: "Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him." [Mark 16:7.] Peter was remembered by the sin-pardoning Saviour. The prayer of Christ offered for Peter, He offers in behalf of all who are humble and contrite in heart. He is our advocate through the Holy Spirit. Before the Father He pleads the power and efficacy of His Word. John declares, "If we sin, we have an advocate with the Father, Jesus Christ the righteous." [1 John 2:1.]

Under the Holy Spirit's influence, Peter on the Day of Pentecost stood before a congregation of thousands, and in holy boldness charged the wicked priests and rulers with the very sin of which he himself had been guilty. "Ye denied the Holy One and the Just," he said, "and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses. ... And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before hath showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." [Acts 3:14, 15, 17, 18.]

There was now no moral insensibility upon Peter. As Christ's witness, under the inspiration of the Spirit of God, he gave evidence of his divine restoration. So no restoration can be complete without it reaches to the very depth of the soul by the transforming power of the Holy Spirit.

Three times Christ after His resurrection tested Peter. "Simon, son of Jonas," He said, "lovest thou me more than these?" [John 21:15.] This heart searching question was necessary in the case of Peter, and it is necessary in our case. The work of restoration can never be thorough unless the roots which produce the evil are reached. The very depths of the hidden springs must be reached, the moral senses judged and judged again in the very light of the divine presence. Again and again the sprouts have been nipped,

but the root of bitterness has been left to spring up and defile many. The practical daily life will testify whether or not the work is genuine. There is a great amount of shallowness in the practical life that bears testimony to the fact that the lamp may be in the hands without the oil of grace to feed it. The heart needs the moral restoration.

When the third time Christ said to Peter, “Lovest thou me,” the probe reached the soul center, and self-confident Peter was not then grieved. Self-judged Peter falls upon the Rock, saying, “Lord, thou knowest all things, thou knowest that I love thee.” [Verse 17.]

This is the work before every soul who has dishonored God and grieved the heart of Christ by a denial of truth and righteousness. If the tempted soul endures the trying process, and self under the test, does not awaken into life to feel hurt and abused, that probing knife reveals that the soul is indeed dead to self and alive unto God.

Some assert that if a man stumbles and falls, he can never again regain his position, but the case before us contradicts this. After his fall, Peter was converted, accepted, and commissioned to feed not only the sheep but the lambs—a broader and more delicate work than had hitherto been appointed him. He was not only to hold forth the Word of life to others, but he was to be a shepherd of the sheep. And this work was given to the man who had denied his Lord with an oath.

Before his denial, Christ said to Peter, “When thou art converted, strengthen thy brethren.” [Luke 22:32.] I will make thee a fisher of men. In committing to his stewardship the souls for whom He had given His life, Christ could not have given Peter greater evidence of His confidence in his restoration.

“Verily, verily,” said Christ to Peter, “when thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he signifying by what death he should glorify God. And when he had spoken this, he said unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following. ... Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.” [John 21:18-22.]

This commission is given to all. “Follow thou me.” [Verse 22.] You need not be curious to know what another will do. Your work is to follow Christ.

Peter was now humble enough to understand the meaning of the words of Christ, and without further questioning, the restless, boastful, self-confident disciple became subdued and contrite. He followed his Lord indeed, the Lord he had denied. The thought that Christ had not denied and rejected him was to Peter a light and comfort and blessing. He felt he could be crucified from choice, but it must be with his head downward. And he who was so close a partaker of Christ’s sufferings will also be a partaker of His glory when He shall sit upon the throne of His glory.

Ms 110, 1898

The Importance of Understanding Health Principles

September 8, 1898

Why is it a great advantage for the servants of Christ, to whom has been committed the living oracles of God, to understand physiology, not merely from the study of books, but in practice, as medical missionaries? Should not they understand how to meet and combat disease, not by drug medication, but from nature's own laboratory? Let the knowledge of the human structure, the house we live in, be taught as a science in all our educational institutions. This should be made one of the scientific studies. Those who understand the physiology of health will in their ministerial labor, find it a means whereby they may enlighten others in regard to a proper and intelligent treatment of their physical, mental, and moral powers. Every human being should understand that it is not God who is creating the sufferings of men, but that men, through their ignorance, have brought them upon themselves. The Lord will bless those who will make every effort to keep themselves from all idolatry.

There are few, very few, ministers to respond to the call: "Whom shall I send, and who will go for us?" Where are the voices to say, "Here am I; send me." [Isaiah 6:8.] There is a dearth of ministers. The education of men for medical missionary work should not lessen the numbers of those who open the Scriptures in the many destitute fields. The light that God has given upon the lines of health reform, and how to treat disease, should better quality men and women to proclaim the message of mercy and restoration to be given to the world.

We have no time to lose. We need men, we need women, to take hold of the work in this country. The ambassadors of Christ can be doubly useful if they know how to restore the diseased to health. This was the work of Christ. But as in prayer we present these suffering ones to the Lord for His healing power to come to them, the people themselves must be instructed to do those things which will assist nature, not in drug medication, but in the use of the agencies the Lord has prepared—sunlight, pure air, pure water, healthful exercise. These things possess a power which millions in our world know nothing of. These restoring agencies must be used intelligently, and as we do all that it is in our power to do, we must mingle with our work our earnest prayers.

This is where many make a mistake. They suppose that when they have called upon the elders of the church to pray for them, following the direction of the apostle James, anything done to help themselves to recover manifests unbelief. This is not so. God and man must co-operate.

When prayer is offered for the sick, and they are healed, they are not to suppose that because they are healed, they can eat meat, use spices which are injurious to the digestive organs, go back to their use of tea and coffee, and eat anything and everything at one meal. Be assured the result of this knowledge will soon make itself apparent. If men have had the light which it is their privilege to have, and still walk contrary to the laws of the laws of health, the Lord will not work a miracle to counteract their sinful abuse of the house they live in.

Individually we are laborers together with God. Says the apostle, "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] We are to guard strictly the Lord's garden of the soul and body. We are laborers together with God to pull down the strongholds of selfish indulgence which interfere with nature's laws. We must be faithful guardians of soul, body, and spirit if we would preserve health.

There is a great work to be done to alarm and arouse the thousands who by sinful habits are destroying themselves. It has required much earnest labor to counteract the habit of living on the flesh of dead animals. The progress of many in this respect has been in a wrong direction, but many have been enlightened and have come to a sensible, simple, healthful diet. We thank our heavenly Father for this. Others have taken the position that the Lord has healed them, and therefore they may indulge appetite as they please. But all such reasoning is entirely wrong.

Your indulgence of appetite will bring the body into the same condition of suffering as before you claimed to be healed. It is time we retraced our steps and began anew the indispensable work of using the facilities God has furnished. Gluttony is the great sin of this age, not only in the use of injurious food, but in overeating even wholesome food. In so doing too great a tax is put upon the digestive organs. We should bear in mind that in an intemperate use of any kind of food we place a severe tax upon the human machinery.

What do we need as believers in Christ? Faith and prayer. “In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” [Philippians 4:6, 7.]

The worldly-wise man, who meditates and plans and devises, and whose business is ever in his mind, should seek to become wise in matters of eternal interest. If this were the only world we were to have, this intense desire for worldly gain on the part of the professed Christian would not be so inconsistent. If men would put forth a tenth part of their capabilities and energies to secure the heavenly treasure, and that life that measures with the life of God, what good they could do in working in Christ’s lines! Thoughts, efforts, talents, would be put into exercise to prepare their souls to graduate to the school above and hear from the lips of the One who, having overcome all temptations in our behalf, understands the perils of the way. “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.]

And the work of cleansing and purifying our own souls, our intense earnestness to make our own calling and election sure, will inspire us with love for the souls that are ready to perish. Take that energy and careful thought which you bring onto your worldly matters and put it into the service of Him to whom you owe everything, and you will not be an unfaithful steward. Do as Christ did. Seize every opportunity to work for the uplifting of the souls of those who without help would perish in their degradation. They need something to uplift them, some human hand reached down for them to grasp.

The work is a wide, broad work, and God is displeased that those who, professing to have a knowledge of the truth, expect constant labor of the ministers in order to hold them up. They should catch the zeal of Christ and themselves work for the poor outcasts. As stewards of the grace of God, every church member should feel an individual responsibility to have life and root in himself. God does not want His people to hang their weight upon the ministers. He would have them feel the burden of souls, and go out into the highways and hedges with the invitation, “Come, for all things are now ready.” [Luke 14:17.] The Lord expects every believer to take hold of the work, to be self-denying as was the Master, to engage soul, body, and spirit in the work of saving souls.

Christ is your example. God has been very gracious in giving you probationary time and large opportunities. His own Word is your counsellor, your guide; and His Holy Spirit is His free gift. What are you doing with the talents God has entrusted to your keeping? The unfaithful steward did not enrich himself with his Master's goods, he merely wasted them. He let idleness take the place of sincere, wholehearted labor. He was unfaithful in his appropriation of his Lord's goods. Unfaithful steward, do you not see that you will lose your soul if you do not co-operate with God and make the most of it for the Master, as Christ intended you should do?

Your mind, given that you might understand how to work, is a talent. Your eyes were given you that you might be keen to discern your God-given opportunities and do no shiftless work. You must watch for opportunities for labor. You are to act a part in the work, investing in it your talent of means. Your ears are to listen for the commands of God. Your knees are to bow three times a day for heartfelt prayer. Your feet are to run in the way of God's commandments. In doing this work, receiving of God and rendering back to Him that which He has in confidence lent you to dispose of for His name's glory, His blessing will rest upon you.

How many will you work for, that they may reach the haven of rest and share the commendation, "Well done, good and faithful servant?" [Matthew 25:23.] How many will you help to crown with glory and honor and eternal life? The Lord Jesus Christ wants workers. Will you volunteer? Thousands upon thousands would today be enlightened and stand as God's commandment-keeping people if His workers had sought to enlighten others. Go to the poorest, and reject not the richer objects of God's mercy. Blessing and service are linked together. Then let the poor, the discouraged, the sin-sick souls, know that "in keeping of his commandments there is great reward." [Psalm 19:7-11.]

Ms 111, 1898

Prayer and Faith

July 22, 1898

Friday morning. During the night I slept well. At nine o;clock a.m. I attended meeting and presented to the people some reasons why we should exercise faith in the promises of God. If there has ever been a time when we need to have simple faith in God, it is in the year 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. And 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 every one that is indebted to us. And lead us not into temptation: but deliver us from evil.

"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 has 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 rise and give him as many as he needeth." [Luke 11:1-8.]

With earnest importunity this man pleads for bread, that he may give to the weary, belated traveler. But he is told, "I cannot rise and give thee." "I say unto you," Christ says, "though he refuses to give on the ground of his friendship yet because of his importunity he will rise and give him as many as he needeth." [Verses 7, 8.]

This is a lesson for us. This parable is for our learning. This persistent asking brings the petitioner into a more earnest attitude and gives him an increased desire to receive the things for which he asks. "I say unto you," Christ says, "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 open." [Verses 9, 10.] When you pray, know that he who has invited you to ask will not disappoint you if you will press your petitions. The promise of His Word is that if you knock the door will be opened unto you.

"If a son shall ask bread 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 shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more will your heavenly Father give the Holy Spirit to them that ask him?" [Verses 11-13.]

In this last verse the whole precious assurance is bound up and specified. We are assured that the greatest gift that can be given to men will not be withheld. Christ says, "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?" [Verse 13.] But ask in faith, nothing doubting. It is because of unbelief that so many of our church members are weak. Christ said to Martha at the grave of Lazarus, "If thou wilt believe, thou shall see the salvation of God." [See John 11:40.]

This is the greatest blessing that can be bestowed upon God's believing children. But many do not have a virtue of a living faith. They think they have faith, but it is only the thought or action of a moment. They do not persevere in knocking at the door and keeping their request before the Lord. It is not a transient thought that is to be given to God. Our prayers are to be fervent and earnest as were the petitions of the needy friend who asked for the loaves at midnight. The more you ask, the firmer will be your spiritual union. You may come into that place where you will have increased blessings because you have increased faith.

While trusting in your heavenly Father for the help you need, He will not leave you. God has a heaven full of blessings that He wants to bestow on those who are earnestly seeking for that help which the Lord alone can give. It was in looking in faith to Jesus, in asking of Him, in believing that every word spoken would be verified, that Enoch walked with God. He kept close by the side of God, obeying His every word. And the record comes down along the line to our time, "Enoch walked with God." [Genesis 5:24.] His was a wonderful life of oneness. Christ was his companion. He was in intimate fellowship with God.

Enoch prophesied in regard to the last days. He said, “Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” [Jude 14, 15.]

“[Remember] ... how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit.” “But ye beloved,” he [Jude] continues, “building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” [Verses 18-21.] The class that follows this instruction will be prepared to do a work for the Master—just such a work as He has given them an example of in His human life. All who are abiding in Christ, walking in Christ, will do the work of Christ.

“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.” [Verses 22, 23.] Thus Christ’s followers, will pray and believe and work as Christ worked, relying upon the Holy Spirit, Christ’s representative, for their sufficiency. They realize that they are only the instruments. The Holy Spirit is the power co-operating with them. They can labor with the highest power, for it is God that does the work, and not men. With the tact and methods given of God, they work; and God works with them as a compelling power to save the souls of men, degraded and buried up in self-destroying practices. The Lord is the great Worker to rescue the perishing.

Those who truly labor together with God will not become polluted by the company of those who are corrupt. What is it that saves them? “Unto him who is able to keep you from falling (into crime and pollution with the polluted), 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.” [Verses 24, 25.]

Pray and believe. Watch, and co-operate with a prayer-hearing God, bearing in mind, that “Ye are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] Pray, and watch unto prayer as though it meant everything to you, for it makes every difference to you whether you bear the test, or whether in your prayers you are only observing a form. The man who came to his friend at midnight, had an earnest determination to obtain the loaves of bread, that he might give to the benighted traveler.

This parable illustrates those who are not in a position to give spiritual strength and light to those who are in need. Then as professed followers of Christ, begin just where you are and work to the point. Bread, the Bread of life, you must have if you would give to the spiritually hungry souls around you. Then beseech the throne of grace with a perseverance that will not give up. Plead for the Holy Spirit. Keep saying from the heart, “I present thy word: ‘If ye then, being evil, know how to give gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.’” [Luke 11:13.] Urge your petition. Press it in the name of Jesus to the Father, for this name, the name of the Lord Jesus, is signed to your check, and the bank of heaven will acknowledge it. Let us all bear in mind

that it is not common matters that we are handling, but sacred things, which mean everything to us. We are dealing with eternal realities.

We must have the right kind of faith, combined with good works. If we have saving faith, we shall indeed see of the salvation of God. Let none of us have a superficial faith which means nothing. Do not say, "This one was prayed for, and saved." This is misleading. This is not that saving faith which works by love and purifies the soul. Every soul will be tested and proved, and if in the proving any man draws back, he will fail to meet the standard of God. "The just shall live by faith." They will show their faith by their works. "If any man draw back," God says, "my soul shall have no pleasure in him." [Hebrews 10:38.]

Where there is a continual faith, there will be a continual co-operation with God in the great work of salvation. Said Paul: "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For 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 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 1:14-17.] "Behold, his soul which is lifted up, is not upright in him: but the just shall live by faith." [Habakkuk 2:4.]

This is a continually growing faith—growing in earnestness and in corresponding works. Have we a faith that is increasing? Do we believe in God who is back of every promise? Then let us come to God by earnest prayer, in constant distrust of self, and more and increased faith in all that God has promised. This is possible if we will rest ourselves in faith on God.

We read: "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. And we believe and are sure that thou art that Christ, the Son of the living God." [John 6:66-69.]

Here the true believers are distinguished from the pretentious. The disciples who had been but half-hearted believers were made manifest. They were offended at the statement of Christ: "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 shall give is my flesh, which I will give for the life of the world. ... Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth this bread shall live forever." [Verses 50, 51, 53-58.] These disciples abandoned Christ; they ceased to be publicly identified with Him.

And how many follow in the same track today? It is one thing to profess to be a follower of Christ; it is another thing to do honor to Him by sincere faith, standing with firm purpose of heart as His witnesses,

bearing public testimony in His name. It is the application of practical godliness that will strengthen the ranks of the professors of the faith. With many the truth is at first enthusiastically received. Then there come some statements from the Word which are needed for the purification of the soul, and Christ is abandoned by these false disciples. Pride is offended, and Satan's hellish shadows wraps them about. Thus it has been, and thus it will continue to be to the close of this earth's history.

Christ identifies Himself with every sincere believer. "As many as received him to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] All such are in union with Christ. They identify themselves with Him whom the world has rejected.

All who hold fast the beginning of their confidence firm unto the end will be saved. "Thus saith the Lord, Cursed be the man that trusted in man and maketh flesh his arm, and whose heart departeth from the Lord. ... Blessed is the man who trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green: and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked, who can know it?" [Jeremiah 17:5, 7-9.]

Then can any one truly say of another, "He is saved"? No; his future life will decide his eternal destiny. If he will walk in obedience to the commandments of the Lord, he will be an overcomer; and Christ says, "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 on his throne." [Revelation 3:21.] Let no one then say that which is not strictly true. We want all our words to be truth and righteousness. "I the Lord search the heart: I try the reins: even to give every man according to his ways, and according to the fruit of his doings. ... Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise." [Jeremiah 17:10, 14.]

Ms 112, 1898

Believe

September 8, 1898

We all need faith, the right kind of faith, that faith that will believe that the promises of God are yea and Amen in Christ Jesus. (John 14) is of great consequence to us. Without faith it is impossible to please God; therefore, under every circumstance, we should cultivate faith in God, bringing it into our practical life. We are to believe that Christ is the only Saviour we have.

The practice of telling our difficulties to others only makes us weak and brings no strength and vitality to them. It lays upon them the burden of our spiritual infirmities which they cannot alleviate. Take the Word of Christ as your assurance. "The bread of God is he that cometh down from heaven, and giveth life unto the world." [John 6:33.] Are there not hungry souls here who are starving for the bread of life?

As Christ gave this assurance, His hearers said, "Lord ever more give us this bread." But they thought of temporal food, not of the word spoken, which was the bread of life. Jesus declared, "I am the bread of

life; he that cometh to me shall never hunger: and he that believeth in me shall never thirst. But I say unto you, That ye also have seen me, and believe not." [Verses 34-36.]

Is not this the case with all that are here present? We think we believe in Christ, but many of us do not have His light and life. If we unitedly believed the Word of the living God, we would see of His salvation in a marked manner.

My brethren and sisters, you do not believe. You do not have the blessings that God has in store for you. The hidden wisdom of God is for all who believe in His Word. What does He say? "Ye also have seen me, and believe not." [Verse 36.] You have seen the work of God in Stanmore. You have seen that the Lord through His Word was working upon hearts, and strengthening the will power of men and women to come out from the world and be ye separate, to receive Christ as their personal Saviour. Nearly one hundred souls have accepted the truth. Have you appreciated this work? Have you been as thankful to the Lord as you should have been for this work that has been done? Have you presented to Him your gratitude offerings with praise and thanksgiving for the wonderful work He has done?

Look at this house of worship, tasteful, simple, economical. The Lord has worked that you might have this favorable location, this pleasant house so greatly needed. Suppose you recount the blessings of God, and praise Him for them. "Whoso offereth praise glorifieth God." [Psalm 50:23.] We cannot please our heavenly Father if we are as unmindful of His great mercies as the heathen in the desert, that knoweth not when good cometh.

"But I have said also unto you, That ye also have seen me, and believe not." Did not the Jews see the compassion, the love, the benevolence, of Christ in His work of feeding the five thousand? Said Christ, "All that the Father giveth me, shall come to me, and he that cometh to me, I will in nowise cast out." [John 6:36, 37.] Who, as they read this, will lift their voice in praise and thanksgiving to God? Who will show that they appreciate this promise, so rich and full. We are to will and to do. "And this is the will of him which sent me," Christ said, "that of all that he hath given me I should lose nothing, but should raise it up at the last day. And this is the will of him which sent me, that every one that seeth the Son, believeth on him, may have everlasting life, and I will raise him up at the last day." [Verses 39, 40.]

Everything that concerns our future experience depends upon believing. Then let us cultivate faith in the past working of God in our religious experience, and in the present assurance He has given us. Says Christ, "Every man therefore that hath heard and hath learned of the Father cometh unto me. ... Verily, verily, I say unto you, He that believeth on me hath everlasting life." [Verses 45, 47.] "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.]

Then come to the Word, have faith in God, and in Jesus Christ whom he has sent. Then there will be an appreciation of the privileges granted us. Believe, believe, with all your soul believe. Enter right into the open door by faith. "Whoso eateth my flesh, and drinketh my blood," says Christ, "hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. ... It is the Spirit that quickeneth,

the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [John 6:54-57, 63.] This is eating the fruit of the tree of life.

Christ continued, "But there are some of you which believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." [Verse 64.] Consider this, and when tempted to turn away from truth and righteousness, remember that He knows who will trust in Him, who will rely upon Him, and be encouraged by His promises. We all need a personal Saviour, and the Lord has made provision for every one of us. "In him was life, and the life was the light of men." [John 1:4.] Will we quench this life by our unbelief? We need far greater faith and Christian simplicity, a deeper humility of mind. We need that faith which works by love and purifies the soul. If we do not cultivate this faith, we will grow away from Christ.

Ms 113, 1898

"Present Your Bodies a Living Sacrifice."

September 8, 1898

Some are in danger of taking the position that if Christ is their healer, there is no need for them to restrict the animal appetites. The answer for these will be found in the Word of God. The Lord promised the children of Israel that if they would keep His statutes and obey His commandments, all their diseases should be removed from them, and that there should not be one feeble person in all their tribes, and that He would establish them in the land of Canaan, a pure, happy, and holy people. But if they disregarded the conditions, if they were unmindful of the words of God and followed their own ways, they would dishonor God, and would suffer from sickness and disease and plagues.

God calls upon all who will to come and drink, of the waters of life freely. The power of God is the one element of efficiency in the grand work of obtaining the victory over the world, the flesh, and the devil. It is in accordance with the divine plan that we follow every ray of light given of God. Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the co-operation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success.

"We are laborers together with God." This is the Lord's own wise arrangement. The co-operation of the human will and endeavor with divine energy is the link that binds men up with one another and with God. The apostle says, "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Man is to work with the facilities God has given him. "Work out your own salvation with fear and trembling," He says, "for it is God which worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.]

The organs of respiration may be restricted by the human agent. If they choose, they may cripple the organs of respiration and digestion. For disobedience to the laws of nature will be followed by the sure result. The Lord has graciously made the human frame so that the lungs, the liver and the heart shall do

their appointed work without restriction. If men and women seek to improve God's plan because of customs and fashions, they injure the delicate vital organs, and by their own foolish human inventions and ideas, they cut off from themselves the very means that God has ordained to keep the human machinery in healthful action. In crowding the body into as little compass as possible so that the waist may be small, the vital organs are cramped, and they cannot do the work God has designed they shall do.

These false ideas, this ignorance in regard to the organs of the body and the work they are required to perform, has laid in the grave thousands who might now be living to do service for the God who made them. The Lord has given air for the human agent to breathe, and they must not restrict the organs from receiving their full complement. Every part of the being, the wonderful work of God, every movement in respiration, is essential, in order to keep the machinery moving. Our bodies are God's property, to be carefully cherished, without adopting any of Satan's agencies to interfere with the Lord's wise and wonderful arrangements for life.

David writes: "I am fearfully and wonderfully made." [Psalm 139:14.] Every movement of the vital organs is the handiwork of God our Creator, and if the human agent will not interfere, the Lord will do his work wisely and well. All that He requires is co-operation with him, that there may be no disorder in the human mechanism. God would be recognized as the Author of our being. That life He has given us is not to be trifled with. Recklessness in the bodily habits reveals a recklessness of moral character.

The health of the body is to be regarded as essential for the advancement of growth in grace, an even temper. If food is given to the stomach which will prove a tax to it, it will surely result in perverting the finer feelings of the heart. The stomach has a controlling influence upon the whole being, and has everything to do with the health of the whole body. If the stomach is not properly cared for, the formation of a moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking will result in erroneous thinking and acting.

The indulgence of appetite in overeating is gluttony. The great variety of foods often taken at one meal is enough to create a disordered stomach and a disordered temper. Therefore God requires of every human being co-operation with Him, that none may go beyond their proper boundary in overeating or in partaking of improper articles of food. This indulgence strengthens the animal propensities and blunts the nobler sentiments of the mind. The whole being is degraded, and the human agent becomes the slave of appetite by pampering and indulging his own grovelling sensual passions.

Said the apostle Paul to the Roman church: "I beseech you 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. 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." [Romans 12:1-3.]

Christ, the mighty Healer, has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] Those who choose to be presumptuous, saying, "The Lord has

healed me, and I need not restrict my diet, I can eat and drink as I please," will ere long need, in body and soul, the restoring power of God. They will find that selfish gratification of appetite will not ensure health. The Lord gave His word to ancient Israel that if they would cleave strictly to the Lord, and do all His requirements that He would keep from them all disease such as He had brought upon the Egyptians; but this promise was given upon the condition of obedience. Because the Lord has graciously healed you, you must not think that you can link yourself up with the self-indulgent practices of the world. Do as Christ commanded after his work of healing, "Go, and sin no more." [John 8:11.] Appetite must not be made your god.

O, how many lose the riches blessings that God has in store for them in health and spiritual endowments. There are many souls who wrestle for special victories and special blessings, that they may do some great thing. To this end they are always feeling that they must make an agonizing struggle in prayers and tears. When these persons search the Scriptures with prayer to know the expressed will of God, and then do His will from the heart without one reservation of selfish indulgence, they will find rest. All the agonizing, all the tears and struggles will not give them the blessing they long for. Self must be entirely surrendered. They must do the work that presents itself, appropriating the abundance of the grace of God which is promised to all who ask in faith. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another: if any man have a quarrel against any: even as Christ forgave you, even so also do ye." [Colossians 3:12, 13.]

Ms 114, 1898

Not In Man's Wisdom

September 12, 1898

Christ's mission upon earth is accomplished. He has given His life a ransom for the world. He has died our sacrifice—that to which all the Jewish sacrificial offerings pointed. In the great offering of Himself, the shadow has reached the substance. He is the Lamb slain for the sins of the world.

When Christ upon the cross cried out, "It is finished," the veil before the Most Holy place was rent in twain. [John 19:30; Matthew 27:50, 51.] No more would sacrificial offerings be accepted, for type had met antitype in the death of Christ. Christ died, and rose again, proclaiming over the rent sepulcher of Joseph, "I am the Resurrection and the life. I live forever." [John 11:25; Deuteronomy 32:40.]

For forty days after His resurrection Christ met with His disciples, and they knew Him to be the Son of God. His whole life, His ministry, His teachings, were verity and truth to them. When Christ ascended on high, He led captivity captive, and gave gifts unto men. The Pentecostal season brought to the disciples the evidence that they were accepted in the Beloved, and that their prayers, ascending to God in faith, would assuredly be answered, for this had been the promise of the Great Teacher to them. When the disciples prepared themselves for the descent of the Holy Spirit, putting away all selfishness, all love of supremacy, and all differences, becoming of one accord, of one mind, in a most marked manner the divine grace come upon them.

This power was to accompany the preaching of the gospel. Then the Holy Ghost was given, and it will always be given for the conversion of souls. The power is not with the many, therefore let none exalt or give the glory to man. The power comes from Christ. Before His ascension, He declared to His disciples: "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.]

Paul declares: "He is before all things: and by him all things consist: and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in heaven, or things in earth. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, 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 to every creature which is under heaven, ... even the mystery which hath been hid from ages and from generations, but which is now made manifest in 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." [Colossians 1:17-23, 26, 27.]

We would present to you the words of Christ. He makes a plain distinction between those who believe on Him and those who do not. Those who are genuine believers reveal their love for God by keeping His commandments. Christ said: "Verily, verily,"—words that mean to give assurance to every word that should follow—"I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do, because I go to the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." [John 14:12, 13.]

God is glorified in having channels through which He can communicate the great treasures of heaven to a fallen world. Every one who will cleanse his soul of all impurity, and let the similitude of Christ's character be placed on his character, will reflect back to God in pure currents the praise and thanksgiving of the many souls that he has won to Christ to become one with the Son of God as He is one with the Father.

Christ specified the ones who should receive and believe on Him. "To you," He said, speaking to His disciples, "It is given to know the mysteries of the kingdom of heaven." [Luke 8:10.] These they were to proclaim to the world, for thus He had commanded them. This is the first and great business to be carried on in our world. "What ye hear in the ear," He said on one occasion, "that preach ye upon the house tops," for there is nothing in the knowledge of truth and righteousness that is to be regarded as a mystery. [Matthew 10:27.] The door is thrown wide open for all who believe. "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 14:13, 14.]

Christ then tells them plainly the evidence they must give to the world that they love the Saviour who gave His life a ransom for them. “If ye love me,” He says, “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 live also.” [Verses 15-19.]

The apostle Paul declares: “We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” [1 Corinthians 2:12-16.]

This Scripture explains why men whose minds are fully occupied with worldly things do not have more interest in things of eternal interest. Either God or Satan has the control of the intellect. If man sustains no vital relations to God, he reveals that he is connected with another leader, who is controlling his mind, and holding him in darkness that he may not see the evidences of truth.

All who are connected with God will be imbued with His Spirit. The light which has been given them they will communicate to those who are in the darkness of this world, serving the prince of darkness. They will never cease their efforts to win souls to Christ, to awaken their interest. In this work they will give themselves to God, soul, body, and spirit. They will bear their burden of souls in their prayers to God, that those who know Him not may be convicted and converted. This is the work of all who claim to believe in Jesus Christ. To neglect this work is to insult Jehovah, to insult the Holy Spirit, and to prove disloyal to Christ.

The church whose members are deficient in these things is in a do-nothing position, and is giving Satan every advantage to accomplish their ruin. Those who know the truth are responsible for those who know it not. As a part of God’s great firm, they have a work to do in building up the interests of that firm. As instruments of righteousness they are to build up the kingdom of God, according to the plans which He has laid before them. It is a serious neglect of duty to fail to put into this work our God-entrusted endowments.

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father: and I will love him, and will manifest myself unto him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” [John 14:21-23.]

Christ is the mystery of godliness. God calls for a humble reliance upon Him. His divine aid is promised in the Holy Scriptures.

Paul says, “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.” [1 Corinthians 2:1-5.]

The Lord would have all His workers weighted with a wisdom that is divine, that wisdom which God gives to all who ask in faith believing, nothing doubting. The apostle saw the necessity of reaching a high standard. It has been Paul’s custom in his preaching to adopt an oratorical style. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel. He tried to do this in Athens, meeting false philosophy with true philosophy, eloquence with eloquence, and logic with logic, but he failed to meet with the success he had hoped for. His aftersight led him to see that there was something needed above human wisdom even of men of learning. God taught him that something above the world’s wisdom must come to him. He must receive his power from a higher source. He must eat of the flesh and drink of the blood of the Son of God. This is the mystery of godliness. It is eternal life to the receiver as the fruit of the tree of life was life to Adam and Eve.

The Lord taught Paul that His Spirit must come into his work and sanctify every intellectual development, in order to convict and convert sinners. The apostle had the privileges of a Roman citizen and this protected him from the debasing violence of unbelievers. He was not blind the Hebrew education, for he learned at the feet of Gamaliel at Jerusalem; but all this did not enable him to reach the highest standard. With all this advanced education in literary science, he was in as complete darkness as are many at this time. Men today talk of higher education, but this is all human. They know no more than did Paul before Christ was revealed to him. The professedly learned men of the world, notwithstanding all their intellectual studies, if they know not the truth as it is in Jesus, will never see the kingdom of heaven. They will lose life eternal.

The world cannot receive the Spirit of truth because they have not made the truth, which would make them wise unto salvation, their study. They cannot receive truth because they do not see Christ as the truth. They do not know Him. This wisdom is earthly. “And this is life eternal,” said Christ, “that they might know thee the only true God, and Jesus Christ whom thou hast sent.” “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true.” [John 17:3; 3:31-33.] “He that believeth on the Son of God hath the witness in himself. He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.” [1 John 5:10.]

“As many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs;

heirs of God, and joint heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together." [Romans 8:14-17.]

The apostle Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal interest. The church at Corinth did not make the fear of Christ the first and last and best in everything, and this was causing them to hide their light under a bushel. They were becoming weak. They were fearful of offending the Jews and the learned heathen. Paul informed the church that he had not come to them with enticing words of man's wisdom, but in demonstration of the spirit and of power, "that your faith should not stand in the wisdom of men, but in the power of God." [1 Corinthians 2:5.] This is the lesson that many need to learn in our day.

"Howbeit," said Paul, "we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught." [Verse 6.] "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:26-31.]

Again he says: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." [1 Corinthians 2:7.] "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret before the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever." [Romans 16:25-27.]

This mystery all the human intelligences of themselves are incapable of understanding. Their learning may be considered supreme, but it is not that higher education which they can take with them into the kingdom of heaven. In his epistle to the Ephesians, Paul brings to view a kind of education that these supposed intellectual stars have not: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." These are divine heights which the true believer may reach. "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 predestined 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." [Ephesians 1:3-6.]

All who will may see the mystery of godliness. It is only through a correct understanding of Christ's mission and work that the possibility of being complete in him, accepted in the Beloved, is brought within our reach. "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon

him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." [Matthew 3:16, 17.] This voice reaches to every one who receives and believes in Jesus. His long human arm embraces the human family; His divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.]

This mystery many are too much exalted in their own opinion to receive. "Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory." [1 Corinthians 2:8.] There is a science of education that the Most High would have these great men understand; but they cannot see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in Him.

The great men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligences to reach. It is the powerful working of the Spirit of God upon human intellects and human hearts. When disputing with Stephen, the whole Sanhedrin, lofty in their own estimation, "were not able to resist the wisdom and the spirit by which he spake." [Acts 6:10.] Christ's promise to His followers is: "Settle it therefore in your hearts, not to meditate what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries will not be able to gainsay or resist." [Luke 21:14, 15.]

The gospel message is far from being opposed to true knowledge and intellectual attainments. It is the true science of intellectual knowledge. True wisdom is a wisdom infinitely above the comprehension of worldly wise men. It is the hidden wisdom, which is Christ formed within the hope of glory—a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, the treasures of knowledge which have been hidden in the councils of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine.

Just in proportion as the light received is imparted to others will be our attainment of that intellectual science that passeth knowledge. "In whom (Christ) 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.

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this

world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." [Ephesians 1:13-23.] Read these verses with prayer and self examination.

"It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritual discerned." [1 Corinthians 2:9-14.]

Many suppose that this knowledge is a lower science which will spoil them for becoming great men, acknowledged by the world as such, and they refuse the very things which would give to them a learning that is imperishable. All the glory of worldly wisdom will perish. There is a knowledge which those who reject and crucify afresh the Son of God can never know. Christ's humanity and His divinity are inseparable. They are combined for the saving of the world.

We have tried to present that which constitutes true education. Will the teachers in our schools take hold of this? We must learn from the Word of the living God. We must make that Word our study book. If the professors of Christianity would only make the sure Word of God their study, great light would shine upon their pathway.

Ms 115, 1898

The Avondale School Farm

September 14, 1898

I have words to speak to our brethren. Since I came to Cooranbong, I have been learning of the great Teacher. At present I do not feel at liberty to reveal everything, for even our own people are not prepared to understand all the things which will appear in the providence of God. Until recently, many of the particulars have not been opened before me, and I can only now feel at liberty to speak them.

Last Friday night after retiring, a great burden came upon me. I could not sleep until midnight. About the time of the beginning of the Sabbath, I lay down upon the lounge and (an unusual thing for me to do) fell asleep. Then some things were presented before me.

Some persons were selecting allotments of land on which they purposed to build their homes, and One stood in our midst and said, You are making a great mistake which you will have cause to regret. This land is not to be occupied with buildings except to provide the facilities essential for the teachers and students of the school. This is the school farm. This land is to be reserved as an acted parable to the students. They are not to look upon the school land as a common thing, but as a lessonbook which the

Lord would have them study. Its lessons will impart knowledge in the spiritual culture of the soul. For you to settle this land with private houses and then be driven to select other land at a distance for school purposes would be a great mistake, always to be regretted.

All the land upon the ground that is not needed for buildings is to be considered the school farm, where youth may be educated under well-qualified superintendents. The youth need all the land around the school. This land is to be planted with ornamental and fruit trees and garden produce. It is to be regarded as their lessonbook in nature. It is to be regarded as nature's farm from which the teachers may draw their object lessons. Christ, who created the world, and all things that are therein, is the light and life of every living thing. The life of every child and youth who is willing to grasp the opportunities for receiving a proper education will be made thankful and happy in the school by the things upon which his eyes shall rest.

This land is to testify that false witness has been borne in regard to it, and that, with the blessing of the Lord resting upon it, it will yield its treasures. If those who are connected with the school as teachers will keep themselves humble, meek, and lowly in heart, if they will not in any way exalt themselves and depend upon their own wisdom, they will see and enjoy the blessings that God longs to give them.

"The Lord raiseth up the poor out of the dust" to set them among princes, and to make them inherit the throne of His glory, but the soul cannot be lifted up from this low position until He is found there. [1 Samuel 2:8.] The pride of the human heart God counts as a serious obstruction to His work. We are all in the school of Christ as learners. The life of Christ in the soul will be death to all selfishness. A selfish life in any who are educators is an evidence that they need to learn their lesson in the school of Christ.

The natural tendencies of the human heart cannot amalgamate with the character of Christ. The two are at variance. All flesh is as grass. The grass withereth, the flower thereof fadeth, because the Spirit of the Lord bloweth upon it; but the withered, dying, fleshly attributes cut a way prepare the way. The Holy Spirit will be prized and defended upon. The heart will make room for the grace of Jesus Christ. "The righteous shall flourish like a palm tree, he shall grow like a cedar in Lebanon; those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." [Psalm 92:12-15.] Read Psalms 93; 100; 101.

The Lord would have the school grounds dedicated to Him as His own school room. The church premises are not to be invaded with houses. We are located where there is plenty of land. Those who believe the truth for this time are not all transformed in character, they are not proper object lessons. They do not represent the character of Christ. Many would be connected with the school who will not be helps, but hindrances. They feel that they should be helped and favored. They do not understand the situation that all that has been done on the ground has been by hardest labor, and with the use of money which must be paid back again.

There will be those who are filled with importance and anxiety about their own reputation. They are sensitive [and] captious. These need to be converted, for they are far from being where they can be blessed of the Lord. Satan tempts these to require favors which will only injure them if granted. The

living principles of the Word of God must be brought into the lives of many who do not now find room for them. Those who are learning in the school of Christ will count every favor from God too good for them. They will realize that they do not deserve all these good things, and they [will] count themselves happy. Their faces express peace and rest in the Lord. They have the Word of God that He cares for them.

Christ's sermon on the mount contains lessons which Jesus Himself had lived and acted before He commenced His instruction to the people. "Blessed are the poor in spirit." [Matthew 5:3.] Let us take the Beatitudes one by one, and learn from God's Word what they mean to us individually.

The Lord permits tests to come upon every soul. "Behold," He says, "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. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

"And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not, therefore the sons of Jacob are not consumed." [Malachi 3:1-6.]

All who are Bible Christians will bear in mind it is the Lord who accomplishes the work, and that the human channel through which God works is not to be exalted and praised. Let all the exaltation be given to God. The person who works in meekness and the lowliness of Christ will hide in Jesus. He will let Christ appear and be exalted. Thus he will be an object lesson. Every one is to act his part in his order, and the tests God permits to come, if bravely borne, will teach others as well as himself. Each has his part to act in school capacity. Not one is to be considered unnecessary and crowded out. The Lord Jesus will not sustain self-sufficiency, self-seeking, self-uplifting. This is the test for all.

There are those who need contrite hearts, a heart broken under God's dealing He will not despise. We need to respect and acknowledge much more than we do the value of others' gifts to blend with our own. No one is to suppose himself to be the great whole. All that is of value to any one of us should be recognized as a gift from Jesus Christ who gave His own life to supply our great necessities. Those who mourn because they are not what they ought to be, and who press on to attain, God will regard in mercy.

It is a marked feature of some characters that they feel hurt over words and acts which they suppose have not been just as God would be pleased to have them. The Holy Spirit is a very sensitive Spirit, and He makes sensitive toward God all in whom He dwells. These souls learn to tremble at the Word of God. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble,

and to revive the heart of the contrite ones." [Isaiah 57:15.] "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? for all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my words." [Isaiah 66:1, 2.]

We have had an experience to teach us what this means. Nearly one year ago, as we were living the last days of the old year, my heart was in a burdened condition. I had matters opening before me in regard to the dangers of disposing of land near the school for dwelling houses. We seemed to be in a council meeting, and there stood One in our midst who was expected to help us out of our difficulties. The words spoken were plain and decided: This land, by the appointment of God, is for the benefit of the school. You have recently had an evidence of human nature, what it will reveal under temptation. The more families you settle about the school buildings, the more difficult it will be for teachers and students.

The natural habits of the children of men are ready to spring into life if everything is not convenient for them. This land, it has been plainly stated, is the school farm, and it is to occupy much more space than we have thought. Here work is to be done after the Lord's own devising. This place is to be a philanthropic center. God's people in Australia are to be moved upon by the Spirit of the Lord to give sympathy and means to support and encourage many charitable and benevolent works, to teach the poor and helpless and ignorant how to help themselves.

We need more teachers and more talent to educate in different lines, that there may go forth from this place souls who will carry the knowledge received to others. Orphan boys and girls are to find a home. Buildings will need to be erected for a hospital. Boats should be furnished to accommodate the school. We should have an active, energetic, wise superintendent for this kind of work, who will give his whole and undivided talents in teaching the students how to work, that before the school shall open again this may become a school farm.

Lads are to come in from different localities, and nearly all will take the manual training course. This will include keeping accounts, carpenter work, and everything that is comprehended in farming, cooking, bakery, washing and mending, blacksmithing, painting, shoemaking, typewriting, printing, press work. Every power is to be brought into this training that they may go forth equipped for the duties of practical life. The essential buildings are to be erected by the boys themselves, and these buildings are not to be crowded together or around the school buildings proper. In the management of this work, small companies should be formed who have a full sense of their responsibilities. All this cannot be accomplished at once, but we are to being the work by faith.

The Bible contains the code of laws. This book should be the foundation of all our study. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation that keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind stayed on thee: because he trusteth in thee. Trust ye in the Lord forever, for in the Lord JEHOVAH is everlasting strength." [Isaiah 26:1-4.]

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. ... Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” [James 1:5-8, 17.]

Let all bear in mind that we are learners, old and young. Christ says, “Blessed are the meek, for they shall inherit the earth.” [Matthew 5:5.] Those who will not assert their own personal rights, who will suffer wrong rather than become accusers, rather than retaliate when falsely accused, who, when tested and tried, will endure patiently, will be purified and made white. At this time Satan is working in a most deceptive manner to make men and women walk into his snare. But we are all to be learners. “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” [Revelation 14:12.]

God declares: “Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” [Revelation 3:10-12.]

The Lord Jesus will give help to everyone who will co-operate with divine energies to overcome the temptations of the devil. This they must do, or they will never rule in the earth made new. In behalf of the fallen race, as their Head, the Prince of humanity learned obedience that all might have a perfect example in Him to guide them in their experience. And He declares, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Verse 21.]

On several occasions the light has come to me that Avondale is to be used as the Lord’s farm. In a special sense there is to be connected with this farm land that shall be highly cultivated. Spread before me was land planted with fruit trees of every kind that will yield its fruit in this location. Seeds for vegetables should be sown and cultivated. If the managers of the farm, the teachers in the school, will receive the Holy Spirit to work with them, they will have wisdom to manage. God will bless their labors.

The planting and sowing, the gathering of the harvest, is a wonderful lesson for all the students. Invisible links connect the sowing and the reaping. But the goodness of God is not appreciated. The Lord gives the virtue and power to the soil and to the seed. Were it not for His divine agencies combined with human tact and ability, the seed sown would be useless. There is unseen power constantly at work as man’s servant to feed and to clothe him. The parable of the seed is to reveal that God is at work in nature, and to represent the kingdom of heaven.

If the school established in Cooranbong becomes that which the Lord is seeking to make it, there will be willing subjects brought to their allegiance to God. The rebellion that took place in heaven under the

power of a lie, and the deception which led Adam and Eve to disobey, opened the floodgates of woe upon our world. But the life of Christ was given for the life of the world, and all who believe in Jesus Christ may become sons and daughters of God, laborers together with Him, that through the truth restoration may take place. The truth, peculiar in its working power, is adapted to the minds and hearts of the wandering sheep. Through its influence they may be brought back to the fold.

Let the land be retained. Those who come in can, if they choose, find for themselves a home on a portion of the purchased grounds. But the light given me is that the section of land from the school orchard to the road, and extending on both sides, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be fruit orchards and every kind of produce cultivate that is adapted to the soil, that the place, close and farther off, may be an object lesson. It is better for private families, however devoted they may be in serving God, to be on other ground than where the school is located.

Much was revealed to me in regard to this matter, which I have not time to fully give. And it is not necessary, for all can see that this is the right thing to do. The school is to stand alone. There must not be this one and that one claiming personal property. This is God's property, His farm, where the great Sower can best sow His seed and make His garden the lesson book. And results will be seen for this work, "first the blade, then the ear, then the full corn in the ear." [Mark 4:28.] The land will yield its treasures, bringing the joyousness of an abundant harvest. The produce garnered through the blessing of God is to be used as nature's book, by which application can be made of the spiritual lessons for the necessity of the soul.

The Lord first created the seed, and gave it to the earth. By His divine power He took care of that seed, and by dying this seed gave its life to the blade, which contained in itself the seed to be treasured and again put into the earth to yield its harvest. Then the cooperation of man comes in. The human agent has his part to act, his work to do. This is one of the lessons nature teachers. It is a solemn, a beautiful work. Then let everything possible be kept from the land immediately surrounding the school. Other land should be secured, and thus make it impossible to disturb, by their buildings and their families, the sacredness of the place.

"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.] Here our work is set before us. The great aim of our life should be to overcome all that is disagreeable in us. The mind, the heart, the character, are to be purified and refined. There must be no half way work. We are to perfect a Christian character. We do not understand as we should what is comprehended in pure and undefiled religion. When those who claim to be children of God become Christlike in character, then the Lord can say to them, I can trust you to be of the number who shall compose the settlement of the earth made new. A great transformation must take place in many characters before it will be safe to accept them as members of the royal family, children of the heavenly King.

Nature is opened before us as our lessonbook. "For the earth, which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God;

but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." [Hebrews 6:7, 8.] Bear in mind that every teacher is to be a daily learner. Of Christ we read, "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 to all that obey him; called of God an high priest after the order of Melchizedek. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." [Hebrews 5:8-11.]

Christ said to His disciples: "I have many things to say unto you, but ye cannot bear them now." [John 16:12.] And the apostle Paul in his epistle to the Hebrews declares: "For the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those that by reason of use have their senses exercised to discern both good and evil." [Hebrews 5:12-14.]

Again he says: "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?" "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." [1 Corinthians 1:11-13; 14:20.] When the Sun of Righteousness shines into the chambers of the mind and into the soul temple, it will be revealed. The accusing and demeriting of one another will cease.

The Lord is glorified when His children have love one for another. True, at times plain words of truth must be spoken, but this may be done in the spirit of Christ. But there are those who have climbed upon the judgment seat and done their work of accusing. In so doing, they speak evil, they think evil, and do great mischief by their words and actions. This the enemy delights to have them do!

Those who feel that in coming on the school ground they are doing the school a special favor, and should in their turn be favored, do not have a true sense of the situation. The education and training of the youth is the highest and most promising missionary work in the world, and the teacher's success depends upon his connection with God. Every teacher should be a constant learner in the school of Christ.

When a teacher has passed through a time of temptation in any line, and has not been betrayed into using words calculated to have a wrong influence, but has kept firm hold of the bridle of the spirit which controls the tongue, he has gained a special victory. The Lord has been dealing with that man or woman; ministering angels have been round about him. In his self-command he has a serenity of spirit which testifies that he has received special help from God, that he has obtained the victory over himself. His hasty spirit has been held in as with bit and bridle. Such a one earns the reputation of a man in the sight of God. In his self-control he shames the one who has pursued a course to provoke him.

The tempter overcomes the one who in his helplessness does not lean upon God and trust in Him for strength. This man misrepresents His Saviour, and creates for himself a nervous irritability. He imagines

evil, until falsehood becomes truth to him. Alienation takes place, not because his brother has done him any wrong, but because in faithfully acting in Christ's lines, doing the work appointed him to do as a servant of the Lord Jesus Christ, he has jostled against some of his ideas and plans. This has been and still is being acted over and over again.

The Lord is dishonored when the members of His family give to the world a representation of irritability and passion. This reveals a weakness of character, and the sharp grit of an untamed unconverted heart. It is the sharp grit of the natural man that cuts into his living machinery, and makes him a failure. These persons may suppose themselves to be advanced in religious knowledge, but they are weaklings in spiritual experience, in divine things. They profess to be Christians, but in many things they act like sinners, because Christ is not an abiding presence in the soul. If any little thing occurs which, though it may be perfectly right, does not make every thing convenient for them, they become offended, and keep themselves in a state of ferment, ready to express in words their accusation of the brethren.

There are those whose principles are not Bible principles, who, if they are reproved for selfishness feel aggrieved and distressed. Because they cannot have their own way, irrespective of the rights of their neighbor and their brother, brotherly love is quenched in their hearts. They find occasion to complain and take offense when they have no reason for it. They are ready of speech, and often grieve the Spirit of God by their passionate display of temper. While professing to be Christians, they testify to a lie. Such souls do great harm in this life, and unless they overcome, and cultivate the spirit and mind of Christ, they will never become members of the royal family, children of the Heavenly King.

We see large things before us which must be done, and as fast as we obtain means to advance, we shall go forward. So long as a large share of the community live in hovels, and dire poverty is to be contended with at every step, what can we do for them? How shall we impress their minds with correct ideas of improvement, unless the teachers, the men who have means, the thinking men, exercise their talents to lift just where Christ would lift were He in their place. These men and women will never reform unless a power out of themselves shall help them. Those who have entrusted talents and capabilities and genius must use these gifts to bless their fellow men, placing them upon a footing where they can help themselves. Thus the education these workers have gained will be put to the very best use.

God's entrusted talents are not to be hid under a bed or under a bushel. "Ye are the light of the world," Christ says. [Matthew 5:14.] You see families living in hovels, without furniture, without tools, machines, or books, without clothing, or anything of refinement about their homes. Those who have been brought to poverty, without means to support themselves, need to have some one interested enough in them to teach how to put to use their vital forces to make things move forward. If their capabilities are wisely employed, they will by diligent labor improve their own premises, cultivate their land. They will waste no time.

There needs to be greater painstaking effort made for the uplifting of the community, for their education in sanitary lines. The school land is to be an object lesson, that where now coarseness, uncleanness, disorder, ignorance, and sin prevail, there may come in taste and refinement. We can help the people to discern that which is repulsive about their premises, and with Christian courtesy help and

encourage them. Although they are poor, they have tact, and they can improve their surroundings by getting up early in the morning and working with diligent painstaking effort.

Our school is to be a place where an all-round education may be obtained. Moral power and intellectual achievements are to be combined in our work to regenerate and reform. We are to seek to gain knowledge both in temporal and spiritual lines, that we may diffuse it to others, that the gospel in all its bearings may be lived out, and its temporal and spiritual blessings be felt all around us.

The Lord will surely bless all who seek to bless others. The school is to be so conducted as to become an increase of power to get good in this place, in learning to increase the talents given us by using them, by increasing our knowledge by putting to a practical use that which we obtain. We are to learn from the one Book the principles upon which we are to live and work. By consecrating all our God-given abilities to the One who has the first right to them, we may make everything that is worthy of our attention in this world precious.

Then the missionary work is a grand and uplifting work to both parties, to the helper and the helped. Let everyone who claims to be a child of the heavenly King represent the principles of the kingdom of God. Let them remember that in word, in spirit, and in works, they are to be loyal and true to all the rules and precepts enjoined by the Lord. They are to be trustworthy subjects of His kingdom, that the worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, the courtesy of the manners, of the citizens of the kingdom of God.

The students who will get the most good out of life are those who will live the Word of God in their treatment of and in connection with their fellow men. Those who receive to give will be the best satisfied in this life. The members of the human family who live for themselves are always in want. They are never satisfied. There is no Christianity in shutting up our sympathies in our own selfish hearts. We are to bring the brightness and blessing into other lives, doing a good and holy work. The Lord has ordained channels through which He lets His goodness and mercy and truth flow, and we are to be co-workers with Jesus Christ in communicating to others practical wisdom and benevolence.

Whatever may be the position or possessions of any individual who has a knowledge of the truth, the Word, his lessonbook, teaches him that everything he has he has in trust, lent him to test his character. His worldly business in all its lines, his income, his talents, his opportunities, are all to be accounted for to Him whose he is by creation and by redemption. When he uses every precious talent in carrying forward God's great work of educating the youth, in obtaining the very best knowledge of how to be useful, and how to work to save the very best knowledge of how to be useful, how to work to save the souls ready to perish, God's blessing will attend his efforts. God gives to us that we may minister to others and this become like Himself in receiving that we may impart, we become like Jesus. It is in helping and uplifting others that we become ennobled and purified. This is the kind of work that causes glory to flow back to God. We are not half converted on these points. Our souls must be purified of selfishness, for God wants to use His people as representatives of the heavenly kingdom.

This school must be conducted under the supervision of God. There is a work to be done for young men and young women that is not yet accomplished. There are more young men who need to have the

advantage of our school. They need the manual training course, that will teach them how to lead an active, energetic life. All kinds of labor must be connected with the school. Under wise, judicious, God-fearing directors the students are to be taught; every branch of the work is to be conducted on the most thorough system that long experience can plan and execute.

Let the teachers wake up, and impart the knowledge they have in agricultural lines and in the industries that it is essential for the students to learn. Let every line of labor reach the best result. Let the science of the Word of God be brought into the work, that the students may reach as high as possible. Exert your God-given ability, and bring all your advantages into the Lord's farm. See how much can be produced by the seed sowing, that more students may be gathered in to be supplied with food. The Bible is the poor man's book.

There is no virtue in defying nature, for this is exalting the thing made above the great Master Artist who designed the work and who keeps it every hour according to His appointment. There is much talk of the Lord in nature, as if God were bound by the laws of nature to be nature's servant. Do men know what they are talking about? Do they suppose that nature has a self-existent power without the continual agency of the Father? Many theories would lead minds to suppose that nature was a self-sustaining agency apart from Deity, having its own inherent power with which to work. But the Lord does not exert His laws to supersede the laws of nature. He does His work through the laws and the properties of His instruments, and nature obeys a "thus saith the Lord."

The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who guides the planets works in the fruit orchard and the vegetable garden. He never made one thorn, one thistle or tare. These are Satan's productions, which he plants among the precious things. It is through God's immediate agency that every bud bursts into blossom. When He was in the world, in the form of humanity, Christ said, "My Father worketh hitherto, and I work." [John 5:17.] So when the students employ their time and strength in agricultural work, in heaven it is said of them, "Ye are laborers together with God." [1 Corinthians 3:9.]

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The Two Great Principles of the Law

"Sunnyside," Cooranbong, New South Wales, Australia

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The principle of God's Word most disregarded is that which enjoins upon us the necessity of loving God supremely, and the result is that men find it impossible to obey the second great principle of the law, "Thou shalt love thy neighbor as thyself." [Matthew 22:39.] Just in accordance with the seed sown will be the harvest reaped. The test is now upon us. Which shall it be? transgression or loyalty, obedience or disobedience, to these commandments?

The Word of God is our standard of character. It is a "form of sound words" from the great Source of light and life. [2 Timothy 1:13.] There is nothing which we need to preserve so sacredly as this standard

of doctrine, a “Thus saith the Lord.” This is the pure fountain from which we are to draw the reasons of our faith. The Bible is our guide and textbook. The law of God is our covenant with our Maker, in life, in death, in the resurrection, and through all eternity. Our loyalty to God in obeying, in spirit an letter, the ten commandments, reveals to the world, to angels, and to men our covenant relation with Him. Adam and Eve were to glorify God by personal and perpetual obedience to His law, and it is in this way that we are to give God glory for all His entrusted gifts. We are to love God supremely and our neighbor as ourselves.

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.” [Luke 10:25-28.]

Here are the two great principles—love to God and love to our neighbor. Upon these two principles hang all the law and the prophets. Those who fail in their fulfillment of these vital principles, though they profess a knowledge of the truth, though they preach the Word and understand all mysteries, “shall eat of the fruit of their own doings, and be filled with their own devices.” [Proverbs 1:31.] Those who cherish suspicion and imagine evil reveal that they are not carrying out the principles of this law; and they pursue a course which brings upon themselves the evils which they imagine. God will not be trifled with. His Word is to be cherished and obeyed.

The educational advantages of our school are to be of a distinct order. This school farm is God’s lessonbook. Those who till the soil and plant and cultivate the orchard are to make the application of nature’s lessons, and bring these lessons learned into their actual spiritual experience. Let every individual bear in mind that “whatsoever a man soweth, that shall he also reap.” [Galatians 6:7.] The man who day by day sows objectionable seeds, in words, in deportment, in spirit, is conforming himself to the same character, and this is determining the future harvest he will reap. Then let ministers and their wives, let the teachers of the youth in any line, close the door to jealousy and evil surmising of those whom God uses to do His work.

God has given to every man an individual responsibility. “Work out your own salvation with fear and trembling,” He says. [Philippians 2:12.] Man is not to work out any other man’s salvation. He is not to become the transcript of any man’s mind. He is required to act in his capacity according to the ability God has given him. No man, whatever his experience, whatever his position, is to feel that he accomplishes a wonderful work when he fashions and shapes the mind of any human being after his own mind, and teaches him to voice the sentiments he may express. This has been done again and again to the detriment of human beings.

The minds of God’s workers must be turned toward the Sun of Righteousness. The impress of the mind of God is not upon the man who will refuse to impart instruction unless he first learns the mind of some minister, or some one in whom he has confidence. In this he is leaning upon man, and making flesh his arm. Let every intelligent human being lean upon his God. Let him breathe out his soul to God. Let him

not consent to wear Saul's armor, but, with his own God-given ability, work in the armor which God has provided for him.

The man who seeks to pattern after any man's character will make an utter failure. Each person is to look to God for himself, to trade with conscientious fidelity upon the talents God has given him. "Work out your own salvation with fear and trembling; for it is God that worketh in you, to will and to do of his good pleasure." [Verses 12, 13.] It is in you, brother, in you; not in another for you. You are to have an individual experience. Then you will have rejoicing in yourself, and not in another.

No man can grow up to the full stature of a man for another. Each must reach his own individual measurement for himself. Each is to grow up under God's supervision. "Which of you by taking thought," says Christ, "can add one cubit unto his stature?" [Matthew 6:27.] Thus in the spiritual as in the natural growth all depends upon the Lord.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That Solomon in all his glory was not arrayed like one of these." The lesson to be learned from the great book of nature is, "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." [Verses 28-33.]

These things in the natural world are to be considered and their lesson applied to the spiritual life, the spiritual growth. To every man God, not man, has given his work. This is an individual work—the formation of a character after the divine similitude. The lily is not to strive to be like the rose. There are distinctions in the formation of the flowers and in the fruits, but all derive their peculiar variance from God. All are the Lord's. So it is God's design that even the best of men shall not all be of the same character.

A life consecrated to the service of God will be developed and beautified in its individuality. No person can sink his individuality in that of another, but we are all, as individuals, to be grafted into the one parent stock, and there is to be unity in diversity. The great Master Artist has not made two leaves of the same tree precisely alike; so His creative power does not give to all minds the same likeness. They are created to live through ceaseless ages, and there is to be complete unity, mind blending with mind, but no two are to be of the same mold.

There is abundant room for all in harmonious diversity to act the part assigned them. No one man's mind or judgment is complete. The Word of God is dealing with principles that all must respect. It has been an educator in every age. Divinity speaks through a variety of His human agents.

All are to strive for the fragrance of Christ's character; then they can act their part in the world as God designs they shall do. Let us thank God that all characters are to be fashioned not after man's pattern but after the Lord's ideal. Let us allow our fellow workers to grow up in religious experience under the

molding and fashioning of the Holy Spirit. Let none feel at liberty to demerit and belittle God's workmanship because they do not bear their likeness. David could not wear Saul's armor, and dropping it, he took the sling and the stone with which he was familiar, and slew the Philistine who defied Israel.

To love God supremely and our neighbor as ourselves means the formation of a symmetrical character. It behooves every soul who is striving for the overcomer's reward to heed the principles enjoined, and bring them into his practical life. Then there will be a precious bond of union, brother with brother. Under the Holy Spirit's working, selfishness, self-sufficiency, and self-esteem will be put away.

All are not given the same work. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ." [Ephesians 4:11, 12.]

Here it is plainly revealed that the saints are to be perfect in the development of their different gifts; and the grace of Christ is to be revealed in bringing all into unity, love, and harmonious action, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Verses 13-16.]

This is the relation church members should sustain to each other. This is to be conscientiously carried out. Each is to live and act individually before God, and conscientiously give to his fellow laborers a place to work, without jealousy, evil surmising, or evil-speaking. We are to encourage one another. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Verses 29-32.] This Word is to be brought into the practical life.

Man may see no place for the working of certain gifts, because they are not his gifts, but let each think of himself as God would have him. Let each bear in mind that his capabilities are only lent him, and that by these God is testing him to see whether he will use these entrusted talents to honor God, and work for the good of his brother and neighbor.

Holiness, which means wholeness to God, is wholly acceptable to God. A Paul may plant, and Apollos water, but God giveth the increase. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." [Galatians 6:8.] As the workers till the soil, they are to reap all the advantages possible by making an application of the lessons he receives. In the natural world unseen agencies are constantly at work to produce the essential results, but the

harvest to be reaped depends upon the seed that has been sown. After man faithfully prepares the land and plants the seed, God must work constantly to cause the seed to germinate.

So it is in spiritual things. The Word of the living God is the seed, Christ is the sower, and unless He constantly works the soil of the heart, there will be no harvest. “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] God gave His Son to die, the Just for the unjust, that there might be a glorious harvest of souls. The human heart is God’s seed plot, and the righteousness of Christ must be cherished there. Then let no man trust in the arm of flesh, but in God. Let each give evidence that he has faith, that he is not a religious dwarf, but that he grows under the dews and showers of the grace of Christ, that his life of righteousness is not of man’s creating, but that it is the righteousness of Christ, which the grace of God has nourished in his heart.

To some the Lord has given a special work in bearing testimonies of warning and reproof, to break down the strongholds of iniquity, to arouse conviction in the human heart, and bring man to repentance. Some messages come as the Lord’s hammer, to break down the workings of Satan, and turn men to the living God. But mingled with this decided work of standing in defense of the truth is Christ’s consolation, which comes when repentance reveals what sin really is. And while some are called to battle desperately with an evil work, there is another kind of message to be borne to the ones who, while suffering wrong have endured the temptation to harbor a sense of injustice and cherish it in the mind.

Again, some have the gift given them of God to act as organizers. Others fill their place as they work in retirement, feeling themselves little and unknown, with but few to recognize their work, and none to pity their mistakes and praise their victories. But the Lord uses all these elements. No one man can fill every place, and God’s great work must go forward. Those who consider themselves the least, and in their weakness lean upon God, those who walk in humility of mind, as children—these will become first, and the first last. In every age God has His workmen, and at the needed time preparation is made for some man with talent, with some gift, to come in. Thus the Lord reveals that He has the supervision of His work.

The most essential work now to be done is to consider the words of Christ, “All ye are brethren.” [Matthew 23:8.] Each must stand in his lot and place to do the work appointed him, in perfect harmony with his brethren. All are to seek to strengthen and build up the waste places to hold aloft the Bible standard, to voice the third angel’s message, to live the truth, to exercise mercy and the love of God, and be ready for any work that may be next in the service of God. They are to bear in mind the teachings of Christ upon the Mount of Olives, and mark the attributes which He calls blessed. “Blessed are the meek,” He says, “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.” [Matthew 5:5-7.] Then let us cultivate the precious attribute of mercy, for it will be reflected back to us again.

“Blessed are the pure in heart; for they shall see God.” [Verse 8.] The psalmist says: “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.” “Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul

unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." [Psalm 15:1, 2; 24:3-5.]

Shall we not receive this light shining forth from the Word of God? Shall we not be thankful for His Word, and thank Him for such plain instruction in regard to the duty devolving upon all who desire the blessings specified? Shall we consult human beings when we have the voice of God to speak to us?

"Blessed are the peacemakers; for they shall be called the children of God." [Matthew 5:9.] Who calls them so? All the heavenly intelligences. Then do not encourage any tempted soul to tell you the grievances of a brother or a friend. Tell them that you do not want to hear their words of censure and evil-speaking, because your Counsellor has told you in His Word that if you cease to stir up strife, and become a peacemaker, you will be blessed. Tell them that this is the blessing you are craving.

For Christ's sake do not speak or think evil. May the Lord help us not only to read the Bible, but to practice its teachings. The human agent who is faithful in his work, who unites gentleness with his power, justice with his love, causes rejoicing among the heavenly intelligences, and glorifies God. Let us strive earnestly to be good and to do good, and we shall receive the crown of life that fadeth not away.

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A Personal God

September 21, 1898

"Then spoke Jesus again unto them, saying, 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.]

When Isaiah predicted the birth of Christ, he declared, "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.]

Again, speaking of His work and its results, he says: "There shall come out a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, and the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall

play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." [Isaiah 11:1-9.]

Those who read and listen to the sophistries that prevail in this age do not know God as He is. They contradict the Word of God, and extol and worship nature in the place of the Creator. While we may discern the workings of God in the things He has created, these things are not God. Nature's voice is heard in its influence upon the senses. Her voice, the Word declares, is heard to the end of the world. The physical creation testifies of God and Jesus Christ as the Great Creator of all things. "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." [John 1:3, 4.] The psalmist bears witness, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." [Psalm 19:1-3.]

The whole of the natural world bears testimony of the works of the living God. Nature is our lessonbook, given to us by God, the Creator of all things. These things of nature are not to be called God. They are the expression of God's character, but they are not God. By the things of His creation, we may understand God, and His love, His power and His glory; but there is great danger of men worshipping nature as God.

The artistic skill of human beings produces very fine samples of beautiful workmanship, revealing things which delight the eye, and these things give us something of the idea of the designer; but the thing made is not the man.

It is not the work that is to be exalted, but the man who designed the things so much prized. So it is with nature. The Lord's power is constantly revealed as a miracle working power, that the human family may see an infinity above and beyond the things made, that they may know that He who formed such a being as man has also created all the beauties of the natural world.

There are many issues in our world today in regard to the Creator not being a personal God. God is a being, and man was made in His image. After God created man in His image, the form was perfect in all its arrangements, but it had no vitality. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul.

Through Jesus Christ, God—not a perfume, not something intangible, but a personal God—created man and endowed him with intelligence and power. It is God that thundereth in the heavens. His voice reacheth to the ends of the earth. He holdeth the winds in His hands. He sendeth lightnings with rain. He looketh on the earth and it trembleth; He toucheth the hills, and they smoke. He melteth the mountains like wax at His presence. He maketh the outgoings of the morning and the evening to rejoice. He maketh His sun to rise on the evil and on the good.

The Lord is a living, personal God. A living, personal Saviour came to our world to make of none effect the specious twistings and serpentine turnings of Satan. He came to carry out His plans written before Him in a book. Men who had large religious knowledge, but no depth of piety or experimental knowledge of God in obeying the Scriptures, were speculating about God. Christ revealed to men the moral and religious constitution.

The uneducated heathen then learns his lessons through nature, and through his own necessities; and, dissatisfied with darkness, he is reaching out for light, searching for God in the first great cause. There is recorded in Genesis various ways in which God speaks to the heathen. But the contrast between the revelation of God in Genesis and the ideas of the heathen is striking. Pagan philosophers, many of them, had a knowledge of God which was pure, but degeneracy, the worship of created things, began to obscure this knowledge. The handiwork of God in the natural world, the sun, the moon, the stars, were worshipped.

Men today declare that Christ's teachings of God cannot be substantiated by the things of the natural world, that nature is not in harmony with the Old and New Testament Scriptures. This supposed lack of harmony between nature and science does not exist. The Word of the God of heaven is not in harmony with human science, but it is in perfect accord with His own created science.

This living God is worthy of our thought, our praise, our adoration, as the Creator of the world, as the Creator of man. We are to praise God, for we are fearfully and wonderfully made. Our substance was not hid from Him when we were made in secret. His eyes saw our substance, yet being imperfect, and in His book all our members were written when as yet there was none of them. He breathed into our nostrils the breath of life. The inspiration of God has given us understanding. The powers of man were brought into activity by God, and can be kept in health and soundness by being intelligently and proportionately worked. More people die from idleness than from overwork.

The agency of God can be discerned by all who are enlightened by the Word of God. Man is not furnished with machinery, set in motion like the machinery of a clock, and then left to himself to take care of these wonderful organs. No; the agency of God is constantly at work to preserve His wonderful workmanship.

Satan is busily at work inventing schemes to make man, through his disregard and violation of the physical laws which God has established, become disordered. Through tempting him to eat of the fruit of the tree of knowledge, the enemy would lead men to obtain a knowledge, which instead of enabling him to co-operate with God to preserve every one of the organs, will have a tendency to weaken and depress the human machinery, that it may not be perfect to act its part as God designs it shall do. But God designs that the organs shall be healthy and ready for use, ever at the command of the human agent, to move in their respective lines of exercise under an intelligent knowledge and in the power derived from God.

The system is made up of different parts fitted to work harmoniously, and so arranged and proportioned as to make one complete whole. It is the misuse and violation of nature's laws that keeps some parts of the human machinery in action, while others are left to become weak through misuse. God designs that

the whole being shall be proportionately worked, that every part of the wonderful machinery may act in harmony with the other. While God is speaking to the senses, telling us to preserve the organs in their beautiful arrangement that they may do service for God and glorify the giver, we are to do our part by cultivating every organ in the order of God. We are not to act in accordance with perverted ideas and customs, but in the intelligence which God has given. We are to preserve simplicity, to maintain the natural form and motions of the body, and not educate the mind and body to meet the customs and fashions of this degenerate age.

This world is our educating school. The apostle Paul writes: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." [Romans 12:1, 2.] "For we are a spectacle unto the world, to angels and to men." [1 Corinthians 4:9.]

All the heavenly universe is waiting about the throne of God to hear His voice and go forth to minister unto those who shall be heirs of salvation. They are watching every movement made, and are prepared to co-operate in every good work—for the relief of the suffering and for the enlightenment of those who are ignorant of the truth. The archenemy is on the track of every soul, that they shall not be overcomers through the blood of the Lamb, and through the word of their testimony. But if we make the Lord our Teacher, when Satan comes in like a flood, the Spirit of the Lord will lift up a standard for us against the enemy.

Every God-given faculty is to be wisely and intelligently used. Every part of the human machinery is the Lord's, to be used, not under the dictation of Satan, but under the wise counsel of God. Man has a work given him to do, and in order to do that work, he must depend upon God. He must allow the Lord to take the supervision of himself, and, having asked the Lord for wisdom, believe that it will be given him. The promise is, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." [James 1:5-8.]

Every human being is of consequence with God. The apostle says: "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 to 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 in earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh in all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. ...

“The eyes of your understanding being enlightened; that ye might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but that which is to come.” [Ephesians 1:4-12, 18-21.]

Ms 118, 1898

The Lost Sheep

September 22, 1898

“Then drew near all the publicans and sinners for to hear him. And the Pharisees and scribes murmured saying, This man receiveth sinners, and eateth with them.” [Luke 15:1, 2.]

The attitude of the Pharisees toward the publicans and sinners was of such a character that Christ saw that they needed a rebuke. In the place of accepting the criticism of the hard-hearted Pharisees, He laid the rebuke upon the leaders of the Jewish nation for their neglect of the publicans and sinners. This class needed all the compassion and tenderness that could be given them. “He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors saying unto them, Rejoice with me: for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.” [Verses 3-7.]

Had they been true shepherds, these leaders in Israel would have been faithful in the discharge of their duties required of a shepherd. The lost sheep were bleating from the fold, and did not know how to get back. The special work of the Lord was not for those who thought themselves safe, who praised themselves for their supposed piety, which held them aloof from those who needed their help. Had these men had that goodness and mercy that was revealed in the life of Christ, they would have engaged in this work with the great Shepherd.

This parable Christ spoke to clear the understanding of those before Him; and this lesson was spoken not only for those who heard the words from the living Teacher, but for all who shall read them in the living oracles of God. The lost sheep knows that it is lost. It has departed from the shepherd and the sheep, and it cannot help itself. It represents those who have separated from God, and who are in a mist and cloud of perplexity, in humiliation and strangely tempted. This was the class to whom Christ’s heart of pitying tenderness was drawn out; and pitying love should be exercised by us to help the ones in need. Those who are not manifestly lost are not the ones for whom so much labor is required. It was those whom the self-centered, self-righteous Pharisees would leave to die that Christ came to seek with eager, hungering, thirsting perseverance until the lost was brought back to God.

When the shepherd finds the lost sheep, he does not drive it with a whip. He does not scold it for making him so much trouble. In its frightened, distressed condition, he does not even lead it back. He takes the wandering one upon his shoulder, and if it is bruised and wounded, he takes it in his arms, and gathers it close to his bosom, that his own vitality and the warmth of his own heart may give it life and inspire it with courage. In the place of mourning and pitying himself, he returns home with rejoicing, singing, "Rejoice with me, for I have found my sheep which I had lost." "I say unto you," Christ said, "That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [Verses 6, 7.]

Let us make the application. In every field, there are souls who have strayed away from God, and who need to be especially searched for. But after a series of two or three weeks' meeting, a ministers' meeting is appointed, and the ministers are taken away from the fields of labor where their help is so much needed to labor for souls who are convicted, and at great expense they are transported to some locality to devote weeks of labor to the very men who do not feel their sickness and need of a physician. Thus the fields bereft of their ministerial labor, and robbed of their workers, become indeed like the lost sheep. Had Christ planned and devised this work, money would have been invested in sending men and women workers through those localities where the camp meetings were held, and where there were many lost sheep to be searched for, nigh and afar off.

Let everyone who has labored in word and in doctrine be set to work. Let them not wait for a license, but go to work. Let them use the talents God has given them, and go out into the highways and hedges. Let them watch and pray, and search the Scriptures. They will gain a precious, valuable experience. They have had the light of truth, and they are now to impart that which they have received from the Lord. And as they give to others the knowledge of the grace of God, holding Christ forth as a crucified and risen Saviour, God will be with them. A Paul may plant, and Apollos water, but God must give the increase. To every one who knows the truth, we would say, You are accountable for the light you have received. God requires you to impart it.

By the parable of the lost piece of silver, Christ illustrated the same truth. "Either what woman, having ten pieces of silver, if she lose one of them, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." [Verses 8-10.]

Here is another line of thought. In households there is often great carelessness. The souls of father, mother, children are in need of close, earnest, persevering prayer, and interested labor, lest in their family relations they lose one of God's entrusted talents. If the soul is unconscious of his sinful state, parents should not rest. Let the life practice be carefully investigated, and see if the lost piece of silver cannot be found. How anxiously the woman who has lost her piece of silver searches for it until she finds it. She lights the candle, and sweeps the house until she finds it. Though it is only one piece, she is persevering; she will not give up. And when she finds it, she calls her friends and neighbors together, saying, "Rejoice with me, for I have found the piece which I had lost." "Likewise I say unto you," Christ says, "There is joy in the presence of the angels of God over one sinner that repenteth." [Verses 9, 10.]

The lost piece of silver represents the sinner who, lost in trespasses and sins, has yet no sense of his condition. The unconscious soul is in constant danger, in constant peril, but is as unconcerned as the lost piece of silver. These souls are estranged from God, and they know it not; but they are to be searched for and found. If they are impenitent, every means should be used to reach them. It may be a wife, a husband, a child. Let there be a close and thorough work of soul examination represented by the search for the lost piece of silver. See if there is not some obstruction, some mistake, some error in management. These souls are the Lord's property, and as the piece of money bears the mark of the ruling power, so they should bear upon their souls the likeness of God, His righteousness and true holiness. Then they will honor the God whose they are. If there is one in the family who is not safe in the fold, special efforts should be made to save that which is lost.

These parables of the lost sheep and the lost pieces of silver set forth a loss of something which with proper search may be recovered, and that with great joy. In all Christ's parables, He sets forth His work [for] our world. It is to seek the one lost sheep, the one world that has fallen through transgression of the law of God. This lost sheep must be found and brought back to the fold.

If there is to be such diligent search for the lost sheep and the piece of silver; if there is such rejoicing when each is recovered, how much more earnest and untiring should be our efforts to find the souls who have separated themselves from God, and who do not know how to find their way back. Someone must go after them, and encourage and help them to return. We are not merely to say, "Come." We are to lay right hold of them in tender, pitying love, and in their helpless, hopeless condition, give them our courage, our hope, our strength. It is ours to restore the lost, and in this work call upon others to rejoice with us in that Satan has lost his prey. And well may we sing, if search is not in vain. This parable does not speak of failure, but of success and joy in the recovery. This is the work all heaven is interested in.

The truth thus spoken in parables was enlightening the understanding of the Jews. Christ improved the opportunity of eating with publicans and sinners, that He might let light shine forth upon those with whom He was brought into connection. His every word sowed seeds of truth. If a lost sheep was of sufficient value to be searched for until it was found, how much more the soul straying from God. Publicans and sinners will be welcomed by Christ. When He was upon the earth, even this class could not say, No man careth for my soul.

Christ has given this lesson that it may come down along the line to our time. It is the good shepherd that is here symbolized, not the slothful and selfish keeper of the sheep. The faithful shepherd will still leave the ninety and nine and turn his energies to find the one lost sheep. The world's Redeemer did not look upon His flock that were safely housed and say, Well, I have the ninety and nine, and I will not be solicitous for the one lost sheep. This is the way with many who are not numbered among the faithful shepherds. But Christ says, I must go after My sheep that is lost.

He makes use of every resource to find that one lost sheep, and he is relieved when he hears its first faint cry. He climbs the steepest heights at the risk of his life. He goes to the edge of the precipice to see if his lost sheep is there. Thus he continues till the cry, much weaker, tells him that his sheep is ready to die, and after painstaking effort, the lost is found. His joy is too great to be borne all by himself. He must

tell his neighbors, and with his sheep on his shoulder or in his arms, he begins to sing, “Rejoice with me, for I have found my sheep which was lost.” [Verse 6.]

Do we as a church that claims to believe the truth take this parable as an illustrated truth, and act it out? How many are educating themselves to be self-denying, self-sacrificing, men and women, to labor with their faithful Shepherd? The minister must have interested workers to follow his example and search for souls. Leave the church with solemn, earnest travail of soul, and praying with the Holy Spirit, missionaries may go forth making persevering efforts, refusing to yield or to become discouraged until the Lord’s lost property is recovered.

“And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in my ways, if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” [Zechariah 3:6, 7.] How many are turning from the lost ones with disdain. I thank God that the medical missionaries are finding the lost sheep. When one of these is recovered, and the cry goes forth, “Rejoice with me for I have found the sheep which was lost,” angels in heaven catch the glad strain from the weary but rejoicing shepherd, and the Lord Himself joins in the anthem of joy and gladness. [Luke 15:6, 7.] The song will be sung:

“The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.” [Zephaniah 3:17.]

Should not these words inspire the indolent to obtain a living connection with the Source of all power? Will they not be laborers together with God? Hear what God your great Teacher has to say to you:

“I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again: even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.” [Verses 18-20.]

“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 ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.” [Ezekiel 34:15, 16, 31.]

Ms 119, 1898

The Word of God Our Study Book

September 22, 1898

The psalmist declares: “It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold: yea, above fine gold. Therefore I esteem thy precepts concerning

all things to be right; and I hate every false way. The testimonies are wonderful: therefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple." [Psalm 119:126-130.] By "the simple" is meant those who do not consider themselves of such exalted understanding that they think they can improve the Scriptures above their present simplicity.

Again he says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold; yea than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward." [Psalm 19:7-11.]

The Word of God is to be our studybook. If the word spoken by Christ from the pillar of cloud had been heeded and observed, there would now exist in our world a state of things that could only exist through obedience to the law of God. The directions were plainly specified to Moses to be given to that vast multitude that God was leading to the promised land. It was His design, if this people should heed the word of the Lord, to establish them in the land of Canaan a pure, happy and healthful people, with not one feeble one in all their tribes. The law of the Lord was to be obeyed. Fathers and mothers were to teach it to their children, and compose the same into song, lest they should forget the word of the Lord.

These holy commandments were good, and God declared that if they obeyed His Word, they would be kept in the favor and love of God, they would be built up in righteousness and truth, and He could safely bless them. But if they departed from their loyalty, and transgressed the laws of His kingdom, their own course of action would react upon themselves. Their course of unrighteousness would produce its sure results, lawlessness, discord, hatred, strife, and violence.

The Word of God has been preserved through the centuries to be our lessonbook in these last days, and this Word is to be studied. The minds that are turned to righteousness will be full of faith and hope and courage. We are to keep before the mind God and His creative work, "for without him was not anything made that was made." [John 1:3.] He created the world, "and all things that are therein." [Nehemiah 9:6.] His Book has been preserved by a miracle of God to guide men into right theories, and preserve men from the vague untruthful theories, which, because of human inventions [that] have tried to mold and fashion the Bible, are prevalent in the world today.

This is the very course the Jewish nation pursued. For their course of transgression, because they would not believe and receive the Word of God and accept Christ as the world's Redeemer, the only provision God had made to save them, they brought upon themselves their own ruin and the destruction of Jerusalem. This is the sure result of a course of disobedience and transgression.

The only safety of the Hebrew nation lay in their obedience to the laws of the kingdom of God. Through obedience they might have brought themselves into a right relation to God, and all the armies of heaven would have fought their battles for them. But they would not listen to the Word of the Lord, and thus save themselves and their children. Had they heeded the words of their unseen Leader, their system of

theology would have been of heavenly similitude; God would have protected them from the degradation and superstition of the world.

It was the privilege of the Jewish nation to represent the character of God to the world as it had been revealed to Moses. “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 found grace in my sight. Now therefore, 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; ... I beseech thee, show me thy glory.

“And he said, I will make all 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 a rock, and I will cover thee with my hand while I pass by.” [Exodus 33:12, 13, 18-22.] “And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

“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 unto the third and fourth generation.” [Exodus 34:5-7.] But the pride and stubbornness of the Jews constantly misrepresented the character of God. They claimed to believe the Scriptures while they misinterpreted them. They misrepresented the character of God by justifying error and injustice and sin.

If the written Word of the Most High God is obeyed, it will educate the believer to co-operate with God in bringing up to a high level the debased and fallen. Then the ignorant will learn that the enactments of God mean peace and goodness, mercy and love. Satan does not want this presentation to be made of God. He desires selfishness to prevail, the love of money to become the ruling element in the heart. He wants that the money and property which belong to God shall be hoarded up, and robbery, fraud, crime, and injustice prevail in the world. He desires to see the poor made to suffer from hunger, and for want of food and clothing, and the world today become as full of violence as was the world before the flood. Then he can bring about his ends, charging all the misery upon God.

To a large extent Satan has carried out his plans. The Lord’s property is embezzled; God is robbed. The means that has been lent to man, to relieve the necessities of the poor and to uplift and sustain the fallen in righteousness and truth, is used to please and glorify self.

From the beginning to end, the crime of tobacco using, of opium and drug medication, has its origin in perverted knowledge. It is through plucking and eating of poisonous fruit, through the intricacies of names that the common people do not understand, that thousands and ten thousands of lives are lost. This great knowledge, supposed by men to be so wonderful, God did not mean that man should have. They are using the poisonous productions that Satan himself has planted to take the place of the tree of life, whose leaves are for the healing of the nations. Men are dealing in liquors and narcotics that are

destroying the human family. Deathly mixtures are used, that make men mad, and murder and violence is prevailing everywhere.

The time is near when all these wicked inventions will come to an end. At the last the passion for obtaining means by fraud will increase. Theft and robbery will become more prevalent. The fruit of the tree of knowledge will be greedily eaten. Satan will come down with great power, working with all deceivableness of unrighteousness in them that perish. Amusements of every kind will increase, and money, God's money, will be abused and misapplied while thousands are perishing for food in all our cities. The dead will be honored with costly sepulchers and expensive monuments, and attention will be called to these things as something worthy of laudation. The householders will turn away from the real wants of living beings and glorify Satan in embellishing the tombs of the dead.

The cries of humanity from India, from Africa, from China, and from many places are going up to God. Misery and anguish and physical suffering are coming up before Him, and God will soon sweep the earth of its moral corruption—not by a sea of water as in Noah's day, but by a sea of fire that cannot be quenched by any human devising. Admonitions are given to the inhabitants of the earth who are corrupting their ways before God, who are plucking of the tree of the knowledge of evil to the ruin of human beings. God will avenge His own elect which cry unto Him day and night. Yea, He will avenge them speedily.

Ms 120, 1898

The Need of Simplicity and Consecration in School Work

September 24, 1898

This morning I will put my trust in God. We have had much consultation in regard to our future work, for, as we consider matters, perplexities present themselves. Our school work is a very important, sacred work. It must advance, but its simplicity must and will prove its success. The light given me is that the crib must not be placed too high. We must have the simplicity of the apostles. If we walk humbly with God in prayer and in faith, we can and will advance. But our hearts must blend in unity and love. Not one thread of selfishness must be woven into the school fabric. This is a missionary enterprise, and our counsel and help must come from God. We must pray; our hearts must be emptied of self; for just as soon as self gains the supremacy, the Spirit of God is quenched.

We must pray more, and walk more humbly and more by faith. Christ was perfect in His humanity, and the more faith we have in Him as our sufficiency, the more humbly we walk with God, the more entire our consecration, the less intrusion of self will there be between God and man. The grace of Christ must be an abiding presence in the soul day by day. Only thus can we endure the seeing of Him who is invisible. Christ came to our world to manifest God to men, to lead men to God. "I am the light of the world," He declared. [John 8:12.] What was it that consecrated Him the light of the world? It was this: He came down from heaven. He is the true Teacher sent from God. He was the One chosen to reveal God's character to the world. He is the Bright and Morning Star. He is the Sun of Righteousness, a light

to lighten the Gentiles, and the glory of His people Israel. John declared of Him, “That was the true light, which lighteth every man that cometh into the world.” [John 1:9.]

We may ask of our Lord, knowing that we shall receive. We need more of Christ’s humility and meekness, that we may have fervent charity among ourselves; then we may pray, then we may intercede with God. Thus we shall prove the truth of the word, “The effectual fervent prayer of a righteous man availeth much.” [James 5:16.] “The secret of the Lord is with them that fear him.” [Psalm 25:14.] But those whom the Lord would use are in great danger of getting on human stilts. There is earnest work to be done. There is need of walking with God. Then tracts right to the point will be issued.

Prayer and faith will do what no power upon earth can accomplish. We need not be so anxious and troubled. The human agent cannot go everywhere, and do everything that needs to be done. Often imperfections manifest themselves in the work, but if we show unwavering trust in God, not depending upon the ability or talent of men, the truth will advance. Let us place all things in God’s hands, leaving Him to do the work in His own way according to His own will, through whomsoever He may choose. Those who seem to be weak God will use if they are humble. Human wisdom, unless daily controlled by the Holy Spirit, will prove foolishness. We must have more faith and trust in God. He will carry His work out with success. Earnest prayer and faith will do for us what our own devising cannot do.

We need to prepare the way of the Lord, according to the light given. We need to have a new experience. We need to offer praise and thanksgiving to God, not only in the congregation, but in the home life. Let the voices of His heritage be heard recounting the works of the Lord. Speak of His goodness, tell of His power. Whom have I in heaven but Thee? And there is none upon the earth that I desire but Thee. We need more songs of praise and less murmuring and complaining.

We feel depressed, greatly depressed, as we see the world and its wickedness. The professed Christian world is enveloped in the darkness that covers the earth. We sigh and cry for the abominations that are done in the land. Why is it that all this wickedness does not break forth in decided violence against righteousness and truth? It is because the four angels are holding the four winds, that they shall not blow upon the earth. But human passions are reaching a high pass, and the Spirit of the Lord is being withdrawn from the earth. Were it not that God has commanded angelic agencies to control the satanic agencies that are seeking to break loose and to destroy, there would be no hope. But the winds are to be held until the servants of God are sealed in their foreheads.

We are not to be ignorant of the prophecies. We are not to be wise in our own conceit, lest blindness come upon us, and we stumble and fall. If we are wise in this way, we do not represent the truth as it is in Jesus. We must look carefully, that we do not dishonor God by our unbelief. Amid the moral darkness light is to shine forth in clear, distinct rays.

There shall come forth out of Zion a Deliverer, who shall turn away ungodliness from Jacob. But every soul needs to turn his face toward the light, that he may reflect this light. We need to praise God much more than we do. We are to show that we have cause of rejoicing. “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath

called you out of darkness into his marvelous light." [1 Peter 2:9.] Are we doing this as fully as we should? Are we revealing that love in the home that will honor and glorify our Redeemer?

However black the clouds that roll upon the world at the present time, there is light beyond. Ignorance, superstition, darkness, unbelief strong and masterful, will meet us at every step we advance. But our faith must soar above all, and see the bow of promise encircling the throne. We must reflect the light with pen and voice, praising God before the world. We must remember that Christ's work is our work. The message from God's Word is, "He hath sent me to preach deliverance to the captives and the recovering of sight to the blind." [Luke 4:18.]

What is our work? Christ declared, "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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give 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.]

In our schools we have a very special work to do in educating and training workers. We must hold fast to God, praying to Him to do that work that mortals cannot accomplish. The gospel message must be borne in this locality. The work done in this school will be carried far and near, even to the ends of the earth. There are tracts of this moral wilderness that will be added to the garden of the Lord. The church must work, and everyone who names the name of Christ must depart from all selfishness, and from all iniquity. Those who compose the church must become full of life and vitality. Then regions of unsightly barrenness and drouth will be made like the garden of the Lord.

Ms 121, 1898

An Example of Faithfulness

October 2, 1898

The case of Nehemiah has been presented to me. He was not a man set apart for a priest or a prophet, but the Lord used him to do a special work. He was a leader of the people, but his fidelity to God did not rest upon his position.

The children of Israel were taken captive to Babylon because they separated from God, and no longer felt that it was their duty to maintain principles unadulterated by the sentiments of the nations around them. Because of their separation from God, the Lord humbled them. He could not work for their prosperity, He could not fulfil His covenant with them while they were untrue to the principles He had given them to zealously maintain, that they might be kept from the methods and practices of the heathen nations who dishonored God. By their spirit and their works the children of Israel misrepresented the righteousness of God's character, and the Lord permitted them to be taken captive. He left them to their own ways, and the innocent suffered with the sinners in Zion.

But among the children of Israel there were Christian patriots, who were as true as steel to principle, and upon these loyal and true men the Lord looked with great pleasure. These were men who would not be corrupted by selfishness or mar the work of God by following erroneous methods and practices, men who would honor God at the loss of all things. They had to suffer with the guilty, but in the providence of God this captivity was the means of bringing them to the front; and their example of untarnished integrity, while captives at Babylon, shines with heaven's lustre.

Many of the Lord's chosen people had proved themselves untrustworthy. They separated from God, and became selfish, scheming, and dishonorable. The part acted by Daniel and his fellows, and by Ezra and Nehemiah, was in marked contrast to this, and the Lord specially blessed these men for standing up firmly for the right.

Nehemiah and Ezra were men of opportunity. The Lord had a special work for them to do. They were to call upon the people to consider their ways and see where they had made their mistake, for the Lord had not suffered His people to become powerless and confused, and to be taken into captivity, without a cause.

The Lord's work will not be hindered, even though the workmen may prove unworthy. God has men in reserve, prepared to meet the demand, that His work may be preserved from all contaminating influences. God will be honored and glorified. When the divine Spirit impresses the mind of the man appointed by God as fit for the work, he responds, saying, "Here am I; send me." [Isaiah 6:8.]

Nehemiah found the book of the law, and the eighth chapter of Nehemiah gives the particulars of the influence that the reading of God's requirements had upon the people. In the ninth chapter the works of the Lord in behalf of His people are repeated. The sins of the people in turning from God are pointed out. These sins had separated them from God, and He had permitted them to be brought under the control of heathen nations.

God demonstrated to the people for whom He had done so much that He would not serve with their sins. The true condition of things is stated in the first chapter of Nehemiah. The Lord indeed wrought, not through those who refused to serve Him with singleness of purpose, who had corrupted their ways before Him, but through Nehemiah; for he was registered in the books of heaven as a man. God has said, "Them that honor me, I will honor." [1 Samuel 2:30.] Nehemiah showed himself to be a man whom God could use to put down false principles, and to restore heaven-born principles, which had been supplanted; and God honored him. The Lord will use in His work men who are as true as steep to principle, who will not be swayed by the sophistries of backsliders who have lost their spiritual eyesight.

In his work Nehemiah kept the honor and glory of God ever in view. The governors that had been before him had dealt unjustly with the people, "and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people:" "But so did not I," Nehemiah declares, "because of the fear of God." [Nehemiah 5:15.]

Nehemiah was chosen by God because he was willing to co-operate with God as a restorer. Falsehood and intrigue were used to pervert his integrity, but he would not be bribed. He would not be led and

corrupted by the devices of unprincipled men who had been hired to do an evil work. He would not allow them to intimidate him into following a cowardly course. When he saw wrong principles being acted upon, he did not stand by as an onlooker, and by his silence give consent. He did not leave the people to conclude that he would stand on the wrong side. He took a firm, unyielding stand for the right. He would not lend one jot of influence to the perversion of the principles that God had established. Whatever the course other men might pursue, he could say, "So did not I, because of the fear of God." [Verse 15.]

This history has been recorded for our benefit. What has been, will be, and we need to look to God for counsel. We must not trust to the counsel of men. We need increased discernment, that we may distinguish between truth and error.

The history of the children of Israel, as recorded in Nehemiah, shows the sure result of turning from Bible principles to the customs and practices of men. The Lord will not serve with any devising to gratify the selfishness of men and blight His work. He will not give prosperity to plans that lead away from fidelity to His commandments. He demands that the talents lent to man shall be used in keeping the way of the Lord, in doing justice and judgment, whether it be to break down or to restore and build up. God would not have us follow the wisdom of men who have disregarded the Word of God, and made themselves a reproach by their practices and counsels. They have laid themselves as manacled victims on the altar of mammon, and the plainest, simplest principles of Christianity are disregarded by them. Satan triumphs, for the light of the Sun of Righteousness does not shine into their hearts.

We are to bring in no false theories in regard to dealing with our brethren. The Lord needs men who are as firm as a rock to principle. We must have more than a pretense of righteousness. We shall meet motives and theories that cannot bear the light of close inspection. These are unsupported by a "Thus saith the Lord," and should find no place in our work; for we are to represent God in character.

All who learn of Christ to be meek and lowly will be His witnesses. They have a living connection with Christ, and they will reveal the Christlikeness in the very smallest things of life. Truth and righteousness will also be revealed in their most important actions, for "he that is faithful in that which is least is faithful also in much." [Luke 16:10.] The knowledge that there is to be a transition from time to eternity should be a continual reminder to us that the church on earth is the sum and substance of the greatest interest in the heavenly courts. I call upon all who claim to be Christians to bear constantly a living testimony to the truth as it is in Jesus. From Christ, who is a source of living power, we shall receive our message.

Speaking of Satan Christ said, "He abode not in the truth." [John 8:44.] There are in every age souls of whom these words might be spoken. Before his fall Satan was highly exalted. His position was next to that of Christ, and he was radiant with holiness. But he swerved from his allegiance to the blessed and only Potentate. He lost his high position. He became an avowed antagonist of God, and influenced others to unite with him against God. Planting the standard of rebellion, he rallied the supporters if his disaffection, that evil might become a power against God.

Today men are following in Satan's lead. All who break the law of God, and teach others to do so, are Satan's agents. Satan is the root, and those who teach others to break the least of God's commandments are the branches. They are warring against the law of Jehovah, and their names are recorded in the books of heaven as associate rebels with the first great apostate.

There are two great principles, one of loyalty and the other if disloyalty. Christian strength is obtained by serving the Lord faithfully. We all need greater Christian courage, that we may uplift the standard on which is inscribed, The commandments of god and the faith of Jesus. We are to make no compromise with the leaders of rebellion. The line of demarcation between the obedient and the disobedient must be plain and distinct. We must have a firm determination to do the Lord's will at all times and in all places.

Young men and young women should learn the lesson that to be one with Christ is the highest honor to which they can attain. By the strictest fidelity they should strive for a moral independence and this independence they should maintain against every influence that tries to turn the soul from righteous principles. Stronger minds may, yes, they will, make assertions which have no foundation in truth. Let the heavenly eyesalve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word, and when you find a "Thus saith the Lord," take your stand.

The wrong customs, practices, and theories of the world are to find no recognition in the life of the one who has chosen to be on the Lord's side. Consecrate all that there is of you, soul, body, and spirit, to the Saviour. Yield every power that you have to the control of the Holy Spirit.

False shepherds are many, and the Lord has warned us in regard to them. "Enter ye in at the strait gate," He says, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, 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. 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 7:13-20.]

God is looking with interest upon the youth. He would have every Christian manifest this same interest in children and youth, for the time of temptation had come to our world, and the young must be labored for, hunted for, and brought into the fold. Awaken the consciences of young men and young women by holding forth in clear, simple language the Word of the living God. Present it to them as the young man's counsellor, urging them to follow its teachings. When they see professed Christians neglecting their words and deportment, and doing things that are contrary to a "Thus saith the Lord," they are to turn from them, that they may say as did Nehemiah, "So did not I, because of the fear of God." [Nehemiah 5:15.]

Every youth needs to cultivate decision. A divided state of the will is a snare, and will be the ruin of many youth. Be firm, else you will be left with your house, or character, built upon a sandy foundation.

There are those who have the misfortune to be always on the wrong side, when the Lord would have them faithful men who can distinguish good from evil.

In Pilgrim's Progress there is a character called Pliable. Youth, shun this character. Those represented by it are very accommodating, but they are as a reed shaken by the wind. They possess no will power.

Men, women, and youth must remember that there are times when they must manifest decision at any cost. Do not yield to the influence brought to bear upon you by men who have shown that they act without spiritual guidance. Some power has often guided them, but it is a power from beneath. Yet they are so talkative that their misstatements have great force with men who ought to know better than to be swayed by superficial religious characters, whose consciences may be represented by an Indiarubber ball.

Turn away from such men. Be as little as possible in their society. They have talents, and if they were converted, they could lead others in safe paths; but they are unconverted, and therefore they are not to be trusted. Those who would keep the path cast up for the chosen of the Lord must not be swayed in matters of conscience by men who have often been zealous for the wrong. They must show moral decision, and must not be afraid to be singular.

Many are changed by every current. They wait to hear what some one else thinks, and his opinion is accepted as altogether true. If they would lean wholly upon God, they would grow strong in His strength; but they do not say to the Lord, "I cannot make any decision until I know Thy will." Their natural inclination is to allow another to be conscience for them and think for them, and they speak after he has spoken, saying what he says and acting as he acts. When these persons are placed in circumstances where they must think and act for themselves, they dare not express any settled opinion. God pity such weaklings, and yet often, like Aaron, they have much ability.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] We must free ourselves from the customs and bondage of society, that when the principles of our faith are at stake, we shall not hesitate to show our colors, even if we are called singular for so doing. Keep the conscience tender, that you may hear the faintest whisper of the voice that spake as never man spake. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the eye fixed on Jesus, inquiring at every step, "Is this the way of the Lord?" The Lord will not leave any one who does this to become the sport of Satan's temptation.

When perplexities arise, as they are sure to do, draw near to God, and He will draw near to you. And then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you. Decide that there is a great work to be done, and that no man's influence or opposition shall divert you from the plain path of duty. Then you can say with Nehemiah, "The hand of my God is good upon me." [Nehemiah 2:18.]

When men connected with the work of God allow themselves to be bought and sold, when they violate truth to gain the favor and approval of men, God records them in His book as betrayers of sacred trust.

Let every man stand in moral independence, resolved that his mind shall be molded only by the Holy Spirit. God calls for minute men, who are not ready to voice the words of men who if converted could exert a good influence, but unconverted, are not to be depended upon. In an emergency they are sure to lead into false paths. The Lord would not have us imitate any man, but follow on step by step to know Him.

"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." [Ephesians 6:10-13.]

Do not become imitators of men, but study your Bibles, and imitate Christ. Do not lend yourselves to any scheming or confederating. Do not bind yourselves to stand by each other in any questionable matter. Scheming, underhand working, and untruthful practices, which much talk has made apparently justifiable, have been and are still carried on. Church members have engaged in lines of work, such as the real estate business and the brokers trade, that have corrupted their sense of honorable dealing. They can never be saved unless by His Spirit the Lord shall touch their hearts, leading them to see that the entire system of their work is condemned by the Bible.

We are not to fashion ourselves by the world's criterion or after the world's type. God's people will hear conversations regarding the carrying out of wrong methods and plans. Words of irreverence will be spoken. Religion will be jested about. Hear the voice of God: "My son, if sinners entice thee, consent thou not." [Proverbs 1:10.] Those who are controlled by the Spirit of God need to keep their perceptive faculties awake, for the time has come when their integrity and loyalty to God and to each other will be tested. Do not commit the least injustice against any one of God's children in order to gain the least injustice against any one of God's children in order to gain an advantage for yourself. Do unto others in small matters as well as great, as you would they should do unto you. God says, "Ye are my witnesses. You are to act in my place." [See Isaiah 43:10.] Could the curtain be rolled back, you would see the heavenly universe looking with intense interest upon the one who is tempted.

If you do not yield to the enemy, there is joy in heaven. When the first suggestion of wrong is heard, dart a prayer to heaven, and then firmly resist the temptation to tamper with the principles condemned in God's Word. The first time the temptation comes, meet it in such a decided manner that it will never be repeated. Turn from the one who has ventured to present wrong practices to you. Resolutely turn from the tempter, saying, Sir, I must separate from your influence, for I know that you are not walking in the footsteps of our Saviour.

Even though you may not feel able to speak a word to those who are working on wrong principles, leave them. Your withdrawal and silence may do more than words. Nehemiah refused to associate with those who were untrue to principle, and he would not permit his workmen to associate with them. The love and fear of God was his safeguard. He lived and worked as in view of the unseen world. And David said, "I have set the Lord ever before me." [Psalm 16:8.]

Dare to be a Daniel. Dare to stand alone. Thus, as did Moses, you will endure the seeing of Him who is invisible. But a cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty.” [2 Corinthians 6:17, 18.]

Have courage to do the right. The Lord’s promise is more valuable than gold and silver to all who are doers of His Word. Let all regard it as a great honor to be acknowledged by God as His children. If children, then we are heirs, heirs of God and joint-heirs with Christ to the heavenly inheritance. Then should not all believers be witnesses? Should not the language of their hearts be, “O how love I thy law: it is my meditation all the day.” [Psalm 119:97.] To the soul who love God the law is not a burden. He delights in the law of God after the inner man, and his prayer is, “Open thou mine eyes, that I may behold wondrous things out of thy law.” [Verse 18.] The Word of God is the voice of the Father to the heart of His child, and the child expresses his love by saying, I delight to do Thy will, O my God.

Ms 121b, 1898

Danger of Restricting the Work

October 1, 1898 [Recopied.]

Extracted from Lt 5, 1885.

I have been made sorry, more than I can express, to learn of brethren occupying responsible positions giving advice to restrict the work in different places. Be careful how you repress advancing work in any locality. There is little enough being done in any place, and it certainly is not proper to seek to curtail operations in missionary lines. Your influence should ever be exerted in such a way as to cause the people to see the importance of the work, and to realize that it is their duty to rise to every emergency. If our brethren feel at liberty to stop the work when they cannot see where the money is coming from to sustain it, then the work will be contracted in many places. If our workers are going forward in any place, do not put up the bars and say, “Thus far shalt thou go and no farther.” [See Job 38:10, 11.]

Some have not taken measures to advance the work by soliciting donations from men who could give. There are rich men among us who have made complaints about the debts that have been incurred, who ought to have sustained work and workers. While reproach and discouragement have been cast upon the workers, the impression has been left upon those who have means that they have a perfect right to question every enterprise that calls for money. When the work is restricted on account of such reasons, men who have property and could have helped various enterprises will breathe more freely. These moneyed men will be encouraged, not to do more for the cause than they have done, but to do less. They will feel at liberty to complain concerning anything that calls for an outlay of means.

God does not require the president of the General Conference to take such a course that the workers anywhere shall not feel at liberty to make advance movements unless they can consult him, and ask what his judgment of the matter is before they advance. I cannot sanction the idea that he must have a

personal oversight of all the details of the work. If I did, the result would be that no worker would dare to exercise his own judgment, in anything. The workers would have to rely upon one man's brain and one man's judgment, and the result would be that men would be left in inefficiency because of their inactivity. There are altogether too many of this class now, and they amount to next to nothing. I write this because I feel deeply on this point. We are not doing one-half that we ought to.

Never take action to narrow and circumscribe the work unless you know that you are moved to do so by the Spirit of the Lord. Our people are doing work for foreign missions. But there are home missions that need their help just as much as these foreign missions. We should make efforts to show our people the wants of the cause of God, and to open before them the need of using means that God has entrusted to them, to advance the work of the Master both at home and abroad. Unless those who can help are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.

There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are counted good workers will need to draw nigh to God. They will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God's work at every point. Workers may make mistakes, but they should be given a chance to correct their errors, and an opportunity to learn caution by leaving the work in their hands.

Ms 121c, 1898

"Prepare Ye the Way of the Lord."

May 3, 1898

In John the Baptist, God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. The angel, in announcing John's mission and work, said, "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." [Luke 1:17.]

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. God and nature had been his teachers. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness where, by studying the book of nature, he could become acquainted with the character of God, and preserve the sacred sense of His majesty.

To prepare the way before Christ, one was needed, who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, “Show my people their transgression, and the house of Jacob their sins.” [Isaiah 58:1.] He presented no long arguments, no fine-spun theories, elaborately delivered in their “first,” “secondly,” and “thirdly.” Pure, native eloquence was revealed; every word carried with it certainty and truth.

And all went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about, and from the Sanhedrin came the phylacteried priests. All listened as if spell-bound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, with the sneer gone and cut to the heart with a sense of their sins.

John called every class to repentance. He met sin with open rebuke in men of humble occupation, and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, officers trained in all court etiquette, and wily, calculating tax-gatherers and world-renowned men listened to his words. They had confidence in his plain statements, and were convicted of sin.

“And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.” [Luke 3:10, 11.]

“Then came also publicans to be baptized, and said unto him, Master, what shall we do?” Did the Baptist say, Leave your toil and custom houses? No; he said to them, “Exact no more than that which is appointed you.” [Verses 12, 13.] If they were tax-gatherers still, they could hold just weights and balances of truth in their hands. They could reform in those things that savored of dishonesty and oppression.

“And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.” [Verse 14.]

To the Pharisees and Sadducees he said, “Begin not to say within yourselves, We have Abraham to our father.” [Verse 8.] Your claims are not of the least value. They will not impart to you pure principles and holiness of character. Your ceremonial sacrifices possess no value unless you discern in them the Lamb of God which taketh away the sin of the world. By turning from God’s requirements, and following your own perverted ideas, you have lost those characteristics which would constitute you children of Abraham.

Pointing to the rocks in wild confusion around him, he said, “God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.” [Verses 8, 9.] “I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he

will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Matthew 3:11, 12.]

Even Herod Antipas had his last opportunity to hear the truth through this messenger of God. The opportunity came for John to speak face to face with the royal commandment-breaker. He spoke to Herod in regard to his marriage with Herodias, saying, "It is not lawful for thee to have her." [Matthew 14:4.] He spoke to the king of a future retribution, when God would judge every man according to his works. John made no reference to the laws of men, but he pointed the people to the statutes given by the Lord God of heaven.

Herod heard the straightforward reproof of his character and life practice, and he knew it to be the truth. He knew the Baptist to be a just and holy man; but while he respected his frankness, he did not love his practical godliness. And for his reproof of the wicked king, John lost his liberty and his life. "Herod the tetrarch, being reproved of him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison." [Luke 3:19, 20.]

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to His people through the instruments He has chosen, and He would have all take heed to the admonitions and warnings He sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; "Repent; for the kingdom of heaven is at hand." [Matthew 3:2.] Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear—"Prepare to meet thy God." [Amos 4:12.] We are to lift up the standard of the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done.

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [Genesis 6:5.] God became weary of this people whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of God who had created them, nor cared to do His will. The rebuke of God was upon them because they followed the imagination of their own hearts; and there was violence in the land.

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart. ... And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth." [Verses 6, 12, 13.]

In His teachings, Christ referred to this. "But as the days of Noah were," He said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not

until the flood came and took them all away; so shall also the coming of the Son of man be." [Matthew 24:37-39.]

Look at the picture which the world presents today. Dishonesty, fraud and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions.

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all the ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against him." [Jude 14, 15.]

"These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage." Then he leaves the testimony for the believers: "But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ. How they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." [Verses 16-19.]

It is loving earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present.

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the wholehearted messenger will create conviction. It will not need the learned men to do this, for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ whom He has sent. All who know the only true and living God will know Jesus Christ, the only Begotten of the Father, and they will preach Christ and Him crucified.

Ms 122, 1898

An Appeal for Help, Part 2

October 4, 1898

The obligations which bind us to place our names on the church roll hold us responsible to work to the utmost of our ability for God. Anything short of this is opposition to the work. God calls for undivided service, for the entire devotion of heart, soul, mind, and strength.

There are only two places in the universe in which we can place our treasures—in God's storehouse or in Satan's. God's work is moving slowly for want of means. Workers are not able to enter new fields. Yet there are millions under the undisturbed domination of Satan.

Satan is busily laying his plans for the last mighty conflict, when all will takes sides. After the gospel has been travelling over the world for nearly two thousand years, Satan will present to men and women the same scene that he presented to Christ. In a wonderful panorama, he will cause the kingdoms of the world in their glory to pass before them. These he will promise to all who will fall down before him and worship him. He will present before men entrancing views of the kingdom of God, and he claims that these are views of his kingdom. But are they? No; no.

Look, O look. Listen to the voices and powers that prevail in the world. The heavenly Watcher sees the earth filled with violence and crime. Is there any voice of prayer? Do you see any sign that God is recognized? Priests? Yes, plenty of them; but they are trampling under their feet the law of Jehovah. Their hearts are stained with human blood. They sacrifice to devils, and not to God. Their murderous altars are erected. They sacrifice human beings to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language—called higher education. But what has God written upon it? Mystery of iniquity.

The working of the power of iniquity seems to have taken the whole world captive. But to the eye of Omnipotence is revealed the inward guilt and depravity. Look closely. Enumerate the vices of men, if you can. But it is of no use to try to number them. Wealth is obtained by every species of robbery, not robbery of man alone, but of God. Men are using His means to gratify their selfishness. Every thing that they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They cherish the attributes of the first great deceiver. They have accepted him as god, and have become imbued with his spirit.

Satan's power has been received in the place of the power of God. Look at his armies. See the countless numbers who are worshipping him. He claims to be the Prince of heaven, but he is a deceiver. He is working to his utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. It seems that the whole human creation has wondered after the beast. The kings and rulers of the earth, those who are called noblemen, think themselves altogether too great to put themselves under the yoke of Christ. But they are willing to bow at Satan's bidding.

Behold Satan's miracle-working power. Every object in the earth, in the air, in the water has been employed to confirm his claims. Those who yield to these claims are alive with intense activity, one influencing and stimulating the other by confirming the greatness and glory of their kingdom. See the activity, the restless surging of the mass, in their determination to take and occupy the place of the throne of God. What eager, nervous rage they exhibit in their religious enthusiasm. Look at them again. Mark the defiant rebellion written in their countenances. Their warfare is against their Creator and Redeemer. How vast is the procession they form. How mighty they think themselves to be in their countless numbers.

But they do not see all things. The cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. John saw this multitude. This demon-worship was revealed to him, and it seemed as though the whole world was standing on the brink of perdition. But as he looked with intense interest, he beheld a company of God's commandment-keeping people. They had the sign of the living God upon their foreheads, and he exclaimed, "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 from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." [Revelation 14:12-20.]

What are we doing, I ask, in this stage of the world's history? We have not done the work that God requires us to do. We have not erected the standard of the Prince of peace as fully as we should. The gospel is to go to all nations, tongues, and peoples. Give the people the truth. Lift up the standard of the cross higher and still higher. We are God's workmen, and we must make every stroke tell, for we are building for eternity.

When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is moving from under them, because it is built upon the sand. Let no one talk of fanaticism, enthusiasm. We cannot be too much in earnest. Even those who have felt much have not felt enough. They must feel still more deeply.

We are living in the very world where Christ wept in agony, the very world in which He was crucified. All around us souls are perishing in their sins. But this state of things has become so common that it hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time.

The heart of God is moved. He gave His only begotten Son to save sinners, and yet men seem to be in an apathy. God would be pleased to see those who have had great light flashing that light upon the pathway of others. But what can we say to move the church to action? "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approaches, 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 your 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, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." [Luke 12:33-40.]

We are travelers, pilgrims, and strangers in this earth. Let us not spend our means to gratify desires that would have us repress. Let us rather set a right example before those with whom we associate. Let us fitly represent our faith to others by binding about our wants. Let the churches arise as one man, and work earnestly as those who are walking in the full light of truth for these last days.

Do not exhaust your God-given energies by uttering doleful lamentations, but go to work for yourselves. It is becoming for us to weep as Christ wept, but let us weep to some purpose. Wake up, and feel a burden for souls, for they are perishing in their sins.

We should now feel the responsibility of laboring with intense earnestness to impart the light we have received to others. Souls are very precious in God's sight. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] Keep the perishing in view. If they are not won to Christ, they will lose an eternity of bliss. Remember what it is possible for them to gain. The soul that God has created and Christ redeemed is of great value because of the possibilities and probabilities before it, the spiritual advantages that have been granted it, the capabilities that it may [have] if it is vitalized by the Word of God, and the immortality which through the Lifegiver it may gain if obedient. One soul is of more value to heaven than a whole world of property, houses, and lands, money.

Rather than that one soul should be lost, it would be the duty of the inhabitants of the earth, if it were essential to the salvation of that soul, to sell their earthly possessions, and by this temporal sacrifice secure a soul for eternity. For the conversion of one soul we should tax our resources to the utmost.

One soul truly won to Christ will flash heaven's light all around him, penetrating the moral darkness and saving other souls. Thus one, five, ten talents will accumulate and double.

This is not exaggerated. If the ninety and nine were left by Christ that He might seek and save one soul, shall we be justified in doing less? Is not a neglect to work even as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to the God of heaven, who set an example of self-sacrifice by giving up His Son to a shameful death? The lost sheep is to be found at any peril, any cost.

There are unconverted ones all around us. There is work to be done which is not done. If our church members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Through a vital connection with God, men and women may quickly gain a knowledge of that great textbook, the Word of God, and go forth to impart what they have received.

Put workers into the field without going through so many preliminaries. Teach them that they are to walk humbly with God, and to commence labor just where they see it is needed. Then our force will be greatly increased.

The cities must have more labor. Open air meetings must be held. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work, yet propriety and sound sense is needed.

No district is to be left in darkness. Any region that is left in darkness testifies to our unfaithfulness. Those who know the truth are not to call for constant labor from the ministers. Please read the third chapter of Malachi.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall he return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [Verses 16-18.] These words tell us what the companies who have been gathered out are to do. They are to build each other up in the most holy faith. The energies of the ministers are not to be consumed in preaching to the churches. Strong, vital energy is to be exercised to save the souls that are perishing outside of the church in the regions beyond.

Sound an alarm throughout the length and breadth of the earth. We might have been in the place of these poor souls, in the darkness of error. We might have been placed among barbarians. We must put ourselves in their place. The Day-star has risen upon us, and we are to flash the light upon the pathway of others.

Ms 123, 1898

An Appeal for Help, Part 1

“Sunnyside,” Cooranbong, New South Wales, Australia

October 3, 1898

I arose at half past one o’clock with a burden of soul in behalf of the destitute foreign mission fields. I appeal to the General Conference to awake, to be discreet, to seek wisdom from God, to consecrate themselves to God. Then, while the necessities of the work are constantly making themselves felt in medical missionary lines, that branch of the work, if wisely managed, will largely support itself. There is aggressive work to be done in the missions near you, in the Southern Field, which has been sadly neglected; there is also distress and lack of funds to advance the work in foreign fields. The Lord calls for workers. He calls for freewill offerings from those whose hearts are in the work, who have a burden for souls, that they shall not perish but have everlasting life.

Doth God know? Is there knowledge with the Most High? He is our God, and we are His people. Let us serve the Lord, and receive His blessings, that we may bestow them upon others.

I appeal to the General Conference to make earnest efforts in our churches, to arouse them to give of their means to sustain foreign missions. The enemy is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up, that it shall not be used to advance the missionary enterprises abroad. Where is your interest, my brethren? The Foreign Mission Board needs to carry a continual responsibility in this line. Unless your hearts are touched by the situation in foreign fields, the last message of mercy to be given to the world will be bound about, and the work which God would have done will be left undone.

The year 1898 is passing into eternity. Now, just now, is the time when we should use every ability we possess to arouse our people to understand that the great day of the Lord is soon to open upon us. If there was ever a time when sacrifices should be made, it is now. Those who have means should understand that now is the time to use it. Practice economy in your homes. Do not, I beg of you, absorb means in embellishing your houses, for it is God’s money, and it will be required of you again. The goods entrusted to you is the Lord’s money, to be used in building up and strengthening His kingdom. There is no robbery to be practiced toward God. His goods are entrusted to His stewards, that they may be carefully traded upon to bring back a revenue to God in the saving of souls unto eternal life. And these in their turn will become stewards of trust to co-operate with the great firm in the interests of the kingdom of God.

Wherever there is life in the subjects of God’s kingdom, there will be increase and growth, because there is a constant interchange, taking and giving out, receiving and restoring to the Lord His own property, that His treasury may be the storehouse from which to draw to sustain the gospel ministry in all parts of His vineyard. If men and women are covetous, and will not return to God His portion in tithes and offerings, God is robbed, and the work He designs shall be done for the world is neglected. These unfaithful stewards will be charged with misappropriation of their Lord’s goods.

The privileges God has given to our world in the words of life from His living oracles are to do us good, to convert the soul from a life of sin to righteousness. Every soul converted is to have the light in regard to

the Lord's requirement for tithes and offerings. All that men enjoy they receive from the Lord's great farm, and He is pleased to have His heritage enjoy His goods; but He has made a special contract with all who stand under the bloodstained banner of Prince Immanuel, that they may show their dependence and accountability to God by returning to His treasury a certain portion as His own. This is to be invested in supporting the missionary work, which must be done to fulfill the commission given to them by the Son of God just before He left His disciples.

"All power is given unto 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.]

Mark's record of this commission is: "Go ye into 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 shall they 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." [Mark 16:15-18.]

God works with every true believer, and the light received is given out again in the work which the believer does. The impressions received are expressed to others by pen and voice. In thus giving of that which he has received, his power of receiving is increased; greater light, increased knowledge is his. In this work, which devolves upon every church member, is the life and growth of the church. The church member whose life consists in ever receiving and never giving soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. As the soul empties himself of the heavenly light and gifts, he makes room for fresh current of grace and truth to flow into the soul from the living fountain. The goods of heaven must be bestowed on others if we would have fresh blessings.

This work will constitute every member of the church a laborer together with God. Self-sacrifice and self-denial is required of every child of God. It is the privilege of every human being who receives Christ to be a worker with Christ. Of your own selves you can do nothing, but Christ is the great worker. The Author of truth will be the Finisher of the work.

One truth received into the heart will make room for still another truth. The truth, wherever received, quickens into activity the powers of the receiver. The mental power of a church lies in the mental resources of its members to appropriate the truth given. God calls upon His people to wake up to their responsibilities. A flood of light is shining from the Word of God, and there must be an awakening to neglected obligations. When these are met by giving back to God His own in tithes and offerings, the world will have the message the Lord designs it shall have. The gospel is the hope of the world, and if man will make this gospel his property, the Lord will speak, and the world will be glad to hear and practice the truth.

Christ said, "I if I be lifted up from the earth, will draw all men unto me." [John 12:32.] For the joy of seeing souls rescued from the hand of the destroyer, Christ endured the cross. He became the living sacrifice for a fallen world. Into that act of self-sacrifice was put the heart Christ, the love of God, and

through this sacrifice the mighty influence of the Holy Spirit was given to the world. Christ gives a new character to all who believe. This character, through the infinite sacrifice of Christ, is to be the reproduction of Christ's character.

Behold, the work of God is languishing. Let the churches awake, and realize the time in which they live. God wants men to give the message of warning to a world asleep, dead in trespasses and sins. The youth are to be instructed line upon line, precept upon precept. The missionaries are not sustained as God requires they should be. Parents, do not, for Christ's sake, use the Lord's money to please the eye or taste of your children. This money belongs to God. Teach them that it should be used in lifting the standard in new fields. Do not teach your children to seek after style and ostentation to obtain an influence in the world. Will this incline them to seek to save the souls of men and women? No; I answer, No, it will not do this. It will create envy, jealousy, evil surmising, in their hearts. They will be led to compete with the show and extravagance of the world, and to expend the Lord's money for that which is not essential for health and happiness.

Those who have had means to use freely have not taken into consideration the fact that there are many people in the world who are hungry, starving. They may say, I cannot feed them all. But by studying the lessons of Christ upon economy, you can feed one, you may feed many, who are hungering for temporal food. "Gather up the fragments, that nothing be lost." [John 6:12.] These words were spoken by One whose power wrought a miracle to create food to supply the needs of five thousand men besides women and children.

Money is a needed treasure, and it is not to be lavished upon those who do not need it. Someone needs your willing gifts. You are not to educate your children to think that your love for them must be expressed in indulging their pride, their extravagance, their love of show and display. This is not necessary to make your children happy or comfortable. There is no time now to invent ways to use up money. Your inventive faculties are to be put to the stretch to see how you can save and economize, how you can deny self, and have something to invest in the Lord's cause, that the truth may come to all people. Christ says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

Our foreign missions are languishing. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. My brethren, the form of sound words is now to be prized above every earthly thing. The Word of the Lord, which is eternal life to all who eat of it, is of highest value. This Word is to be as the tree of life for the salvation of the souls of men, women, youth, and children. This Word possesses an elevating power. Those who through belief and practice have experienced its life giving power we ask, Will you not arouse to more resolute, determined effort to hold forth the Word of life to the souls perishing in their sins?

Men are needed who will give themselves unreservedly to the work of hunting for souls. Money is needed, not to invest in senseless things that cannot testify of God, but in the cause of truth. Of what value is untold wealth if it is hoarded up in expensive mansions or in bank stock? What do these weigh

in the scale in comparison with the salvation of one human soul for whom Christ, the Son of the Infinite God, has died.

By many, idols are cherished and worshipped. Cut away your idols. Give up your selfish pleasures, which consume the means you lavish upon them. The intellect is a talent, and it is to be used not to plan for your own selfish gratification, but to plan how the means entrusted to you as stewards may be best used for the salvation of perishing souls. Those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as to best represent the kingdom of God in a world lying in wickedness. The world needs men of though, men of principle, men who are constantly growing and increasing in understanding and discernment. The press is in need of men to use it to the best advantage, that the truth may be given wings to speed it to every nation, tongue, and people, and that the light may be sent in clear, bright rays to those in the darkness of error.

Progression in knowledge is essential, for knowledge is power when employed in the work and cause of God. How little do we in this generation know of the conflict, trials, and difficulties, the hard labor of men in past generations to fit themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of the devil. Their words were, My brethren, be strong in the Lord, and in the power of His might. 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.

These men who in the past gave themselves to God and to the uplifting of His cause were as true as steel to principle. They were men who would not fail or be discouraged, men who were, as was Daniel, full of reverence and zeal for God, full of purpose, industry, and toil. They were as weak and as helpless as any of those who are now engaged in the work, but they put their whole dependence in God. They had wealth, but it consisted of mind and soul culture. This every one may have who will make God first and last and best in everything. Although destitute of wisdom, knowledge, virtue, and power, men may learn from Christ the lessons it is their privilege to learn.

In this time we have privileges and advantages that it was not easy to obtain in generations past. We have increased light, and this light has come into the world because of the work of faithful sentinels, who made God their dependence and received might and power from Him to let light shine in clear bright rays to the world. In this time, near the close of the year 1898, we have increased light to improve, as men and women of noble worth improved the light God gave them. They toiled long to learn the lessons in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the Mightiest Power, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might unselfishly present the riches of the treasures of truth to a needy world.

We need workers now. We need to make every use of the youth who will cultivate honest industry, who are not afraid to put themselves to the task. Anywhere and in any place they will find a position;

because they are youth who falter not by the way, whose mind and soul bear the divine similitude. Their eye is single, and they constantly advance upward and onward, crying, Victory. But there is no call for the lazy and indolent, the fearful and unbelieving, who by their lack of faith and unwillingness to deny self for Christ's sake keep the work from advancing. There are men who possess excellent faculties, but who have come to a standstill. They do not "go forward" unto victory. And all the ability with which God has endowed them will be of no value to them if it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to co-operate with the greatest Teacher the world has ever known.

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the Great Leader. If you have gone as high as your capabilities will allow you to go, why do you cherish dissatisfaction? Why do you complain that others do not appreciate you? You do not appreciate yourselves sufficiently to get out of the way of others. If you think that you can stand in a higher position, take that position and retain it, and still advance. Those who have sown the seeds of laziness will reap also what they have sown. Those who have sown the seeds of ignorance will reap also what they have sown.

It is hard study, hard toil, persevering diligence, that will obtain victories. Waste no moments, waste no hours. Work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. Brains increase in power and efficiency by use. He who uses most diligently his mental and physical powers will produce the greatest results. Minds become strong through hard thinking. Every power of the being grows by action.

I urge all who believe the truth for this time to remember that the cause of God needs more than praise. It needs your means, that the work may be carried forward. Practice economy in the use of your means. Use your ingenuity to make a little go a long way. It will be necessary for you to practice economy in the use of your time. This is the Lord's. Your strength is the Lord's. If you have extravagant habits, cut them away from your life as soon as possible. Unless you do this, you will be bankrupt for eternity. Economy, blended with industry and sobriety, is a better portion for you in this world than a rich dowry.

If, in the providence of God, you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can afford to eat, drink, and be merry. Do not stand idle while others are using their capabilities in an effort to obtain means for the cause. Invest your means in the Lord's work. If you are doing less than you should do for the work of God in giving light to the souls perishing around you, be sure that you are incurring guilt for your indolence.

Ms 124, 1898

An Appeal for Help, Part 3

October 5, 1898

Used in Ms 139, 1898.

God's people have a might work before them, which work must rise to greater preeminence. It was only a few who were at first commissioned to go upon the stage of action and begin the work. Gradually the work advanced. And if there had been perfect unity among those whom God set as the defenders of His banner, they would have been greatly honored.

God brought this work from a small beginning into great importance. His truth was to be defended, for men were placing contempt upon the Sabbath of creation, which God declares to be a sign between His people and the unbeliever. Exodus 31:12-18. And as often as opposers labored to destroy the work, they were defeated. Truth has gradually asserted itself. Providence and grace have done a wonderful work.

There are only two classes in our world, those who like Cain refuse to obey God and those who like Abel steadfastly adhere to the commandments of God. Those who are now rooted and grounded in the truth range on one side, standing shoulder to shoulder, heart to heart, in defense of the law of Jehovah. Those who are supporting falsehood in opposition to truth range on the side of the prince of darkness. So oppression is brought in. Those who have yielded themselves up to do the will of Satan strive to oppress God's servants, as Cain oppresses Abel.

The great crisis if just before us. Now is the time to work. God would have us present the truth in its simplicity, line upon line, precept upon precept, here a little and there a little. When this work is done faithfully, many will be convicted and converted by the power of the Holy Spirit. There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close for them, workers who will search for the lost sheep, who will do personal labor, and who will give precise, definite instruction. Many more workers ought to be in the field. There should be one hundred at work where there is now only one. Many who have not been licensed or ordained may work in their homes and in the regions about them.

We call upon our brethren to sell and give alms, to do a large widespread work. Every church member should be thoroughly imbued with the spirit of self-denial and self-sacrifice. If this were so, a thousand doors of usefulness would be opened, and men and women would be invited to enter. God's people are on trial before the heavenly universe, but the scantiness of their gifts and offerings marks them as unfaithful stewards. If what they are doing is the best they could do, condemnation would not come upon them. But with their resources they could do much more. The world knows, and they know, that they have to a large degree lost the spirit of self-denial and cross-bearing.

If God's people had the love of Christ in the heart, if they manifested thorough earnestness, their resources would be multiplied. The world is perishing in its misery, but how few are really burdened over the matter. There is a lack of that love that led Christ to leave His heavenly home and take man's nature, that humanity might touch humanity, and draw humanity to divinity.

What we need is men and women who show that they are converted by being imbued with the Spirit of Christ, who realize that they are united in church capacity [so] that they may use their influence and moral power to save those who are without God and without hope in the world. We call upon every church member, in the name of Christ, to deny self, take up the cross, and follow Jesus. The holidays are

just before us, when men and women will spend much upon presents for their relations and friends, while God is forgotten.

“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.] Who will now teach their children that there is One to whom gifts and thank offerings should be given. For our sake Christ gave Himself up to a life of self denial and poverty, a life without luxuries, without adornments, without houses or lands. “Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” [Luke 9:58.] He gave Himself as a sinless offering, that men might have opportunity to return to God. Today the heavenly Watcher waits to see who will appreciate this inestimable gift. Those who refuse to receive and obey the truth show contempt for the sacrifice made for them, and will be called upon to answer for the choice they have made.

We are all taking sides, and by the choice we make we are either honoring or insulting the One who for our sakes became poor, that we through His poverty might be made rich. He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed. All this He who is the brightness of His Father’s glory did to give evidence of His love for fallen man. He has paid the ransom for the souls of every son and daughter of Adam. How much have men and women shown their love for Him? They have allowed their attention to be diverted from him to their own pleasure, their own enjoyment. The money that they have been permitted to handle is the Lord’s, and he would have it used, not to gratify selfish inclination, not for the things that will destroy the reasoning faculties, but to bring souls to him, and in this way increase the number of those who are laborers together with God.

The call comes to us, “Sell that ye have, and give alms.” [Luke 12:33.] All that gives money its value is the use that is made of it. Money locked up is useless; but money invested in the Lord’s work is of the highest value. The Lord requires men to make the best use of their money, because it is not their own, but lent to them on trust. He gave the world as His donation His own life, stooping from His exalted position in the heavenly courts to one of humiliation on this earth, that fallen men might take hold of His strength, and become partakers of the divine nature.

God calls for those who will be workers together with Him. Connected with Christ, human nature becomes true and pure. Christ supplies the power necessary for labor with God, and man becomes a power for good. In Christ’s name and strength we may do what we will. Truthfulness and integrity are attributes of God, and he who possesses these qualities possesses a power which is invincible.

Your money is lent you on trust to be returned to God. In the coming Christmas and New Year let your gifts and offerings flow into God’s treasury. As we near the close of 1898, do not let words be written and spoken that will give others the idea that they are not expected to give to the cause of God. No man in any position has any right to say by pen or voice, “We will not call upon you to make offerings or gifts this year.” Thus they encourage others to think that they have done all they should. It will be time enough for us to think this when we can look up to heaven and say, “Lord, we have called upon thee so much that we will not ask thee for gifts and donations this year. We will let thee rest a while.” How

would human beings live if the gifts and blessings of heaven were not constantly flowing to them? God gives constantly that man may give constantly. There is no time when gifts and offerings should not come in accordance with the resources which God has provided.

It is not our own money that we are handling. It is God's, and His work cannot advance unless His treasury is supplied by gifts and offerings. God has lent us means that we may return His own to him. And if we faithfully do our duty, there will always be enough for home and foreign missions.

All that we do is to be done willingly. We are to bring our offerings with joy and gratitude, saying as we present them, Of Thine own we freely give Thee. The most costly service we can render is but meager compared to the gift of God to our world. Christ is a gift every day. God gave Him to the world, and He graciously takes the gifts entrusted to His human agents for the advancement of His work in the world. Thus we show that we recognize and acknowledge that every thing belongs to God, absolutely and entirely.

God calls upon us to be laborers together with Him. This is the message that He sends to us through various means. The truth is to be presented to those who know not God. The Bible is to be read to those who will hear it. The Holy Spirit co-operates with him who opens the Scriptures to others. The minister who is a true shepherd gives the Word to the people. He engages earnestly in personal labor, and makes supplication to God. This is all the human agent can do. He sows the seed, but he knows not which shall prosper, either this or that: but God giveth the increase. He draws, He leads, He searches the heart.

Work must be done at home and in the regions beyond. This work requires God's entrusted money. Those who are truly converted are under obligation to do a work which requires money and consecration. The Lord does not propose to come to this world and lay down gold and silver. He supplies men with resources, that they may, be their gifts and offerings, keep His work advancing. It is not returning to God His entrusted gifts that makes men poor; withholding them tends to poverty, for the one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field.

A revival in Bible lines is needed throughout the world. Attention must be given, not to the assertions of men, but to the Word of God. The Lord calls upon His shepherds to feed the flock of God with pure provender. Bible teachers must be placed in the schools that have been established, and these must draw their salaries from the storehouse of God. He has made ample provision that his treasury shall be abundantly supplied with tithes and offerings.

In every school that God has established there will be a demand for the Bible, and Bible teachers can do a most wonderful work, if they will themselves learn from the great Teacher. The study of God's Word is to take the place of the study of books that have been placed in the hands of students and have led some away from the truth.

When God declared that His Word should not return unto Him void, He meant all He said. The gospel is to be preached to all nations throughout the world. The Bible is to be an open book. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters cover the

sea. The Bible is to be read and studied. It is to be the great textbook of education in our world, for it carries the evidence of its truth in every page. Students in our schools are to be educated to be Bible workers. The churches should take this matter in hand, remembering that means will be required in order that man and women may be qualified to put on the armor of righteousness and fight the battles of the Lord.

God calls for means. As churches are raised up, all must take hold of the work decidedly, for the gospel is to be preached to every creature. While a great work is being done in medical missionary lines, we are not to forget that our schools must have the best ministerial talent, that students may be educated in the Scriptures, for they are the power of God unto salvation. God's Word is true philosophy, true science. Human opinions and sensational preaching amount to very little.

Those who are imbued with the Word of God can teach it in the same simple manner that Christ taught it. Too much depends on the opening of the Scriptures to those who are in darkness to use one word that cannot be readily understood. With all their learning many of those who claim to teach the higher education do not know what they are talking about. The highest education is that which can be made so plain as to be understood by the common people. The greatest Teacher the world ever knew used the simplest language and the plainest symbols.

Please read the third chapter of Malachi. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Verses 7-12.] There is much robbery of God.

When our church members are truly lovers of God's Word, they will reveal the best and strongest qualities, and the nobler they are, the more childlike in spirit will they be, believing the Word of God against all selfishness.

Money itself is to be earned by labor. Every youth is to be educated in habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. His wealth will prove the greatest blessing to him if he realizes that he is God's steward, and that he is to return to the Lord his own in tithes and offerings.

God's ministers are His shepherds, appointed by him to feed his flock. The money in God's treasury should be regarded as sacred to the maintenance of these workers. The men who are called upon to do the work of God are to be sustained in a proper manner, not in so niggardly a way that they are constantly embarrassed for want of funds. Yet there is to be no extravagance. Economy is to be practiced, because the needs of the cause of God are many, and it must advance.

It is no sin to use the capabilities and talents with which God has endowed us to acquire means to give. It is the love of money that is the root of all evil. God has arranged that the ability He gives man with which to obtain riches should not be looked upon as a means to gratify self, but as a means of rendering God His own.

Money itself is a precious treasure, if the one who possesses it realizes that it is not his own, but the Lord's to be received with thankfulness, and with thankfulness returned to the Giver. Wealth is praised as a great blessing to the man who loves and fears God; for by a right use of his means such a man shows that he realizes that he is God's purchased possession.

Christ is the first, and the last, and the efficiency of everything. All things belong to Him, by original and mediatorial efficiency. He has entrusted means to human beings to fulfil his mediatorial plan. Evil was foreseen and provided for. In the divine plan a remedy was provided sufficient for complete restoration. But in this plan man himself must act a part, as the created agency through whom God would work. Christ has placed man in his great plan that he may become his workman. But man must take hold of the work as the instrument through which God is working for humanity. As Christ labored for sinners, so man must labor, that humanity may be brought into connection with divinity.

If we are saved, it will be through Christ and Him alone. "What, know ye not that ... ye are not your own? For ye are bought with a price." [1 Corinthians 6:19, 20.] Think of the price that was paid for us! The world has received the gift of God's only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. We gain perfection by coming to Christ, who is as the tree of life to us. We were brought into existence because we were needed. God's vast design in the mediatorial economy shows that He has embraced all humanity in His plan. He calls upon men and women to show themselves Christians, that they may fill their appointment as agents chosen to carry out His purposes.

"Ye are laborers together with God." [1 Corinthians 3:9.] Christ enlists in His service all who will consent to stand under His authority, all who will wear His yoke and accept the conditions which unite the human with the divine. Those who do this are molded by the influence that through the grace of Christ unites heart to heart, mind to mind, in one complete whole.

Shall we not remember that our only hope is the assurance that we shall always be cared for and provided for by Christ. He is our Creator and our Redeemer. He embraced the world in His arms of infinite love. This give Him a claim to all the value there is in any human being. He has a claim on all we have, and nothing can ever cancel this claim. However indifferent the human agent may think it is his privilege to be, he will be judged according to the provisions of grace which cost heaven so much. God gave His only begotten Son that man might be restored to a oneness with Christ.

Man may ignore his responsibility, he may choose to be controlled and inspired by Satan, to withdraw himself from all righteous principles, as though he lived by his own inventions. Nevertheless, he will be judged as a man who might have used all his capabilities in the service of God, but who refused to do this, and took his position under the black banner of the power of darkness. His failure to do the good he might have done had he been a partaker of the divine nature will be recorded against him as a sign

that he despised and neglected the great mercy and loving-kindness of God, refusing to recognize His claim to his service.

God's claims upon us are all-powerful, because all that we have is only ours by sufferance. It is entrusted to us to see whether we will be obedient. The claim of redemption is above all other plans, for in it every claim is involved. "Ye are not your own: for ye are bought with a price; therefore glorify God in your body and in your spirit, which is God's." [1 Corinthians 6:19, 20.]

Those who unite with Christ to do His service derive their power from Him. This is the reason that tithes and offerings are to flow from us to God. Christ is to be indeed as One crucified among us. The realization of the sacrifice made in our behalf is to be ever fresh; it is ever to exert an influence on our minds. It is a sad thought that if we stand on the wrong side, in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer, for the powers He designed for His service are used to oppose His grace and matchless love. This should be sufficient to keep us ever humble.

Many are lost to God through individual consent. But Christ is represented as hunting, searching for the sheep that was lost. It is His love that encircles us, bringing us back to the fold, giving us the privilege of sitting together with Him in heavenly places. When the blessed light of the Sun of Righteousness shines into our hearts, we sit in peace and joy in the Lord. Oh, praise the Lord! Praise Him who is the light of our countenance and our salvation. "What? know ye not that ... ye are not your own? for ye are bought with a price." [Verses 19, 20.] This is the science and song of all the heavenly universe.

Behold the cross and the Victim uplifted upon it. Know you not that He loved us, and gave Himself for us, that we in return should give ourselves to Him? He bore our sins in His own body on the tree. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. That suffering, that agony, is the price of your redemption. The word of command was given, Deliver them from going down to perish eternally. I have found a ransom!

O, that all the impenitent might feel and understand that the Spirit of God is leading them with inexpressible solicitude and gracious importunity to the feet of Jesus. And He who gave His life for you was delivered for your offenses, has been raised for your justification, and is waiting to receive your homage. "How much owest thou unto my Lord?" [Luke 16:5.] Compute this you cannot. Is there any part of your being that He has not redeemed, or anything in your possession that is not already His? When He calls for it, you are not to selfishly grasp it as your own. You are indebted to Him for everything you have. Will you keep it back, and apply it for some other purpose than the salvation of men, women, and children? This is the way thousands of souls are lost. Whoever you may be, let the means that the Lord has entrusted to you be used to His own name's glory.

Looking up to heaven in supplication, present yourself as His servant and all that you have as His, saying, Lord, of Thine own we freely give Thee. Standing in view of the cross of Calvary and the Son of the infinite God crucified for you, realizing that matchless love, that wonderful display of grace, let the earnest inquiry be, Lord, what wilt thou that I should do? He has told you. "Go ye into all the world, and

preach the gospel to every creature." "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:15, 20.]

Do what you can to make known the grace of the Lord Jesus Christ to others. When those who know the truth sense their accountability, they will take hold of the work. How can we better show that we appreciate God's sacrifice, His great donation to our world, than by sending forth gifts and offerings, with praise and thanksgiving from our lips, because of the great love wherewith He has loved us and drawn us to Himself? His gentleness hath made us great. Do all in your power to make known His grace. When you see souls in the kingdom of God saved through your service, you will rejoice that you had the privilege of doing this work.

Do not withhold the gifts which are necessary to sustain the work of God. The heavenly universe is waiting for channels through which the tide of mercy may flow throughout the world. Had the purpose of God been acted out by His people, the saints would now have received their welcome into the City of God. We need far less of self, and far more of Christ. The same power that the apostles had upon the Day of Pentecost is for those who do God's service in 1898. Those who love God should not live as though they were under little or no obligation to God. All who have an understanding of the truth should act constantly as if the duty of living consecrated lives to God, were the only obligation they were under. They should show that they have a sense of the work to be done, and that they are willing to do it by heeding the words of Christ, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

All who follow Christ will work as He worked. They will not live to please themselves. In the place of living to show their love for themselves by absorbing means to flatter their own vanity, they will show that they have on the wedding garment, the robe of Christ's righteousness, and that they are conveying to others the invitation to the marriage supper of the Lamb. The knowledge of the rich repast of truth the redemption Christ offers to the world will be proclaimed in the message they bear, and in the wedding garment which they wear, testifying to the atoning death of Christ which has prepared for them the marriage feast.

Why should not love to Christ be expressed to the world by all who receive Him by faith, as verily as that love has been expressed for those for whom He died? What a revelation was made of that love to perishing souls, guilty in their transgression of the law of God! Devoted service is to be shown in saving the souls for whom Christ died. We are to be unsparing in our efforts to save those who are perishing out of Christ. He, the Redeemer of the world, can and will save the souls of all who will come unto Him. We can never imitate Christ in this work, but we can co-operate with Him in His great plan by being laborers together with God. We can comply with His 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." [Matthew 11:29.]

We are to tell others of Christ's compassion, laboring with untiring earnestness to uplift Jesus, pointing to Him, as did John, and saying, "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] The work left us to do is to endeavor to draw all men unto Christ. We are to present Christ crucified among us, just as though we felt the reality of the scene we picture to other minds. He who

gave Himself to us has laid us under obligation to Him. He has brought us into church capacity that He may engage and engross all our capabilities in devoted service for the salvation of others. He gave Himself for us, that He might purify unto Himself a peculiar people, zealous of good works.

Ms 125, 1898

Education in the Home

October 6, 1898

I speak to the students in our school. Would it not be well to have a Christian Help Society formed? “Ye are laborers together with God.” If you are to be a part of the Lord’s firm, to co-operate with God, what will you call this society? Its purpose will be expressed in the words of the apostle, “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] You are to be worked by the Holy Spirit. Then let it be your determination in everything you do to minister to Christ, even as He ministers of His goodness and His love to each of you. Be Christlike. The Saviour did not live to please Himself. He went about doing good. Then let no day pass in which you live to please yourself. Open your eyes to see the opportunities you have for being useful in the home life, to make father and mother happy, to relieve them of the burdens you are capable of carrying.

There should not be one selfish thought cherished in the home life. All should educate and train themselves to watch for opportunities to relieve and share the burdens of others. Father and mother, there are many things you do that your children should take upon themselves as their part of the work. The home should be an education school. Children, let your religion endure the test in the home life. This is the place above all others where pleasantness and sunshine should come in. This is your place to learn, by doing the duties that some one must do. Do everything cheerfully, not for praise for you will not always obtain this.

It has become customary in many families, with parents as well as with children, to be more pleasant when in the society of others than in their own home. This is not the plan that God has devised for parents and children. Save some of your smiles and praise and courtesy for the home circle. You should strive to be tender, thoughtful, kind, to exercise Christian politeness in the home. The gracious spirit of home religion is to be cultivated. The talent of speech should be economized. It should be heard only in pleasant words. The voice will then be exercised for a purpose. It will reveal the pleasantness of the disposition in self-control. By voice and action you will say, I am God’s husbandry, I am God’s building. I must not by any of my own ways spoil the work of God, and cause the evil angels to triumph. I must not make the Lord ashamed of me.

Christ never spoke a harsh or an unkind word. When tempted by His associates to do wrong, He would sing from the Psalms, or by some word of Scripture would discourage the enemy. Do not be ashamed to learn of Christ. He invites you, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:29, 30.] When you feel provoked to anger consider that in manifesting this spirit, you are not wearing the yoke of Christ, which is one of obedience, restraint, service.

Parents and children, bear this in mind, that the true followers of Christ will make their home as nearly as possible a symbol of the home above, for in doing this they are co-workers with Christ to carry out the laws of His kingdom. Read the prayer that Christ taught His disciples. Live that prayer. It is a whole sermon for all who would practice it. We have something to ask of Jesus. We have great wants and great necessities, which He alone can supply. The prayer which Christ taught His disciples covers all these needs. We want pardon, forgiveness; but we can have it only as we shall pardon and forgive others.

Christ invites your confidence. Of yourself you can do nothing. You cannot be kind, true, courteous, unselfish, without the Holy Spirit's help. And when you feel your need of help, and ask in faith, Christ says, "Ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] If you ask God to make you like Christ in character, and rise from your knees to scold, to fret, or to censure others, Christ cannot answer your prayer, for you work directly contrary to it.

If you are unfaithful in little things, matters which seem of little consequence to you, Christ has told you in His Word that you will be unfaithful in larger matters. You are under obligation to God to be faithful in His service. Study the life of Christ, and practice in the home life those things which you know will be required of you in the heavenly life, in the society of the heavenly family. In the home circle here we may practice our manners for the family above.

We would have our school under the continual supervision of God. The Lord has a great work to be done, and He calls upon children and youth to prepare themselves for this work. Christ calls you: "Come unto me all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] Who will hear? There is most earnest work to be done. He calls for volunteers to engage in a long, decisive battle against all sin, all evil work. He says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Verses 29, 30.]

Submission and surrender to Christ are the most effectual lessons children and youth can learn. They are to train for this under the banner of Prince Emmanuel. This training is to commence in the sanctuary of the home. The apostle says, "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth." [Ephesians 6:1-3.] "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." [Exodus 20:12.] This is the counsel of God. Will the children heed this instruction? Will they be wise unto salvation?

The yoke of obligation is laid upon parents to do Christian missionary work in the home. The apostle continues, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." [Ephesians 6:4.] "Fathers, provoke not your children to anger, lest they be discouraged." [Colossians 3:21.] Of Abraham God said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, that the Lord may bring upon Abraham that thing which he hath spoken of him." [Genesis 18:19.] Parents are to be God-fearing educators of their children. The father is the house-band of the family, and he is to feel the responsibilities devolving upon him, as the Lord's steward of a sacred trust.

Ms 126, 1898

"Search the Scriptures."

October 17, 1898

"Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me." [John 5:39.] This is the special command of the Saviour. Every possible advantage is gained by searching for a knowledge of Jesus Christ. The darkness of error prevailed to a fearful extent when Jesus revealed Himself to our world; but He came saying, "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." [John 17:3.]

There is a great work to be done. Home religion is greatly needed and wonderfully neglected. Men and women show much interest in foreign missions. They give liberally toward them, and thus seek to satisfy their conscience, thinking that giving to the cause of God will atone for their neglect to set a right example in the home. But the home is their own field, and no excuse is accepted by God for neglecting this field. Nothing can counteract the wrong example set by harsh words spoken to wife or children. It is a neglect to cherish rectitude in the home which sends out into the world ungodly children with warped characters, who unite with evil angels to corrupt others.

Do not think that by instructing the poor at a distance, or by going to expense to place youth in schools where they will obtain true knowledge, will offset the want of Christian piety at home. Parents are responsible for the formation of their children's characters, and if these children are allowed to be disobedient, unruly, and unholy, attainting and corrupting others by evil ways, they will, as parents, be held accountable for the result of their neglect.

Nothing that fathers and mothers can do for those afar off will atone for a wrong course of action in the home. God requires parents, by self-control, by setting an example of solid building for time and for eternity, to disseminate light within the immediate circle of their own little flock. No trifling, common conversation is to be indulged. God looks upon and into every secret thing of life. By some a constant battle is maintained for self-control. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never be appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance.

The world will never see these conquests, and if it could, it would only despise the conquerors. But in heaven's record they are registered as overcomers. There is One who witnesses every secret combat and every silent victory, and He says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." [Proverbs 16:32.]

The parents who are channels of light in the home are acknowledged by all heaven as faithful stewards of the manifold grace of God. They are teachers, educating their children in lines that make them considerate and compassionate. They know that as Christ's representatives they are dealing with human minds. Ever they are learning the ways of the beauty of holiness, communicating to others the

knowledge and wisdom they receive from God. They take their children with them in the heavenward way, leading and enlightening them step by step.

Ms 127, 1898

Words to Parents

October 17, 1898

Parents, do you realize that there is a great responsibility resting upon you? The little children in your arms will soon grow out of babyhood into childhood. Your boys and girls need to be carefully nourished. The best gift you can bestow upon your children is the gift of love in their childhood. Give time to your children. When visitors have come to see me, I have felt that I could not send my children out of the room. Give the children a place. Do not send them out of doors that you may entertain your visitors, but teach them to be respectful and quiet in the presence of visitors. Do not banish them from your presence by harsh words.

The little ones must be carefully soothed when in trouble. Children between babyhood and manhood and womanhood do not generally receive the attention that they should have. Mothers are needed who will so guide their children that they will regard themselves as a part of the family. Let the mother talk with her children regarding their hopes and their perplexities. Let parents remember that their children are to be cared for in preference to strangers. They are to be kept in a sunny atmosphere, under the mother's guidance. They may sometimes show rude and unformed manners. Be careful that you are not rude to your children, either in speech or in dress.

Require obedience, and do not allow yourself to speak carelessly to your children, because your manners and your words are their lessonbook. Help them gently, tenderly over this period of their life. Let the sunshine of your presence make sunshine in their hearts. These growing boys and girls feel very sensitive, and by roughness you may mar their whole life. Be careful, mothers. Never scold; for that never helps.

Ms 128, 1898

Self-Culture

October 17, 1898

How can I best present before the youth the necessity of self-cultivation, is my constant inquiry. I would urge upon our youth to regard every moment of time as golden. Do not waste it in indolence; do not spend it in folly; but grasp the higher treasures. Cultivate the thoughts and expand the soul by girding about the mind, not allowing it to be filled with unimportant matters. Secure every advantage within your reach for strengthening the intellect. Do not be satisfied with a low standard. Do not rest content until by faithful endeavor, watchfulness, and earnest prayer, you have secured the wisdom that is from above. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness. This is your privilege.

Cherish every ray of light that you can obtain by searching the Word of God. Take up your God-given work today, and see how much good you can accomplish in the strength of Christ. Make God your Counsellor. Discipline and control the mental faculties. Self-control is a power that all may possess. It is gained by placing the will wholly on the side of God, taking the will of God for your will.

Christ remembered our nature in the requirements He made. He took our nature upon Himself, and brought to man moral power to combine with human effort. He would conform us to His authority, that we may know His mind and will. He can and will, if we submit to Him, fill the chambers of the mind and the recesses of the soul with His Spirit. Then our will will be in perfect harmony with the divine will. Our spirit and will may be so identified with His Spirit and will that in thought and aim we shall be one with Him. Then Satan will no longer control us. Christ is our Leader, and His followers love to keep step and step with Him. He speaks, and they obey His voice as one mind and one soul. His people are made willing in the day of His power.

Ms 129, 1898

Words to Parents and Children

October 17, 1898

Parents, give your children love, love in babyhood, love in childhood, love in youth. Do not give them frowns, but ever keep a sunshiny countenance. Make them feel that they are useful, that they are helping you as Christ helped His parents. Teach them that their mother is not to be regarded as a servant, to wait on the children. When they come home, after school is over for the day, there are many steps that they can and should take to save the mother, who has so many burdens to carry in the home. The daughters and also the sons should be pleasantly instructed to bear their share of burdens. Their work should be light at first, increasing as they grow older. They should be taught to share the responsibilities of the home. In this way children can greatly relieve their mother.

Children, it is necessary that your mothers love you, or else you would be very unhappy. And is it not also right that children love their parents, and show this love by pleasant looks, pleasant words, and cheerful, hearty co-operation, helping the father out of doors and the mother indoors? Every day there is housework to be done—cooking, washing dishes, sweeping, and dusting. Mothers, have you taught your daughters to do these daily duties? Children should look upon it as a privilege and a duty to give rest to the weary hands and feet of their mother. Their muscles need exercise. In the place of getting exercise by jumping and playing ball or croquet, let their exercise be to some purpose. Let them share the duties of the home life. Their education is not complete unless they are fitted for the practical duties of life.

Children, seat your mother in the easy chair, and tell her to show you what she would have done first. What a surprise this would be to many weary, over-taxed mothers! Never will children and youth feel the peace of contentment until by the faithful performance of home duties they relieve the tired hands, and weary heart and brain of the mother. These are steps on the ladder of progress that will carry them

forward to receive the higher education. It is the faithful performance of everyday duties that brings the satisfaction and peace that comes to the true home worker.

Those who neglect to bear their part in the responsibilities of the home are the ones who are troubled with loneliness and discontent, for they have not learned the truth that those who are happy are happy because they share the daily routine of work which rests upon the mother or other members of the family. Many are leaving unlearned the most useful lessons, which it is essential for their future good to understand. God would have children discharge their responsibilities by bearing burdens in the home.

Ms 130, 1898

Moses as a Shepherd

October 17, 1898

Moses spent forty years as a shepherd, that he might be prepared to understand himself, and to purify himself by emptying himself, that the Lord might accomplish His will through him. While minding sheep Moses endured a long process of mental training, that he might be fitted to be the leader of the armies of Israel. God does not use as His agents mere machines in intellect or feeling. These are essential to the work, but the human elements of the character must be purged from defects, not by talking of the will of God, but by doing His will. “If any man willeth to do his will,” He declares, “he shall know of the doctrine, whether it be of God, or whether I speak of myself.” [John 7:17.]

Inspiration will come to the men of God’s appointment, but never to the man who retains a high idea of his own mental superiority. Those whom God uses to do His will must have humble ideas of themselves. Yet, God does not require any man to be useless, to sink into helplessness, becoming more and more incapacitated for doing the will of God. God calls upon everyone to do the very highest kind of thinking, praying, hoping and believing.

While minding sheep, Moses was under God’s training. He had much to unlearn, in order that he might learn the lessons he needed to learn. He needed to be trained by the severest mental and moral discipline. God wrought long with him, before he was fitted to train others. He had been instructed in the Egyptian courts. Nothing was left undone that would fit him to become the general of armies. The false theories of the Egyptians had been instilled into his mind. The influences which had surrounded him, and the impressions made by the things his eyes had looked upon, could not be easily shaken off or corrected. All the idolatrous rubbish of heathen lore must be removed little by little.

Jethro helped Moses in many ways, as far as he himself understood, to gain a correct faith, and Moses worked steadily upward toward the light. And when he was prepared to see God in singleness of heart, Jehovah was revealed to him.

Ms 131, 1898

True Education

October 17, 1898

What is true education? Read the record of Christ's life, and you will find Him to be the greatest Teacher the world ever knew. He came to this world to teach men and women that the object and purpose of life is to realize the possibility of working out their own salvation with fear and trembling. When man learns the meaning of the words, "Without me ye can do nothing" [John 15:5], he will open the door of his heart to the Holy Spirit. "For it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:13.]

Christ came to this world to give all an opportunity of knowing God. He clothed His divinity with humanity, that humanity might touch humanity, and that by faith humanity might lay hold of divinity. The living oracles of God have been given to us to teach us that Christ is the Way, the Truth, and the Life. The great Teacher plainly marks out the way, and gives every needed help to enable man to form a character that he can take with him into the future life.

Man must decide himself whether he will accept heavenly influences, or whether he will choose earthy things. All have the privilege of learning from the great Teacher. His lessons show man's utter inability to find the way to heaven, unless he follows the light that lighteneth every man that cometh into the world. In God's word the fulness and glory of Christ is revealed. He places us under the guidance of the Holy Spirit, that we may know all truth. This Spirit takes the things of Christ and shows them unto us. The truth which fell from Christ's lips are conveyed with living power into the obedient heart, and are a savor of life unto life.

Ms 132, 1898

The Bible the Foundation of Education

October 17, 1898

The Bible lies at the foundation of all true education. The faithful student finds that Scripture can only be tested by Scripture. There is no contradiction in the Word of God. The entire revelation which Jesus Christ gave to John is rehearsed by Moses in the Exodus, and in the plagues which the Lord brought upon Egypt.

There is need of a close, earnest study of the Scriptures. The world has converted the churches; therefore the Scriptures are misinterpreted and misapplied. They are not searched as earnestly as they should be. Great worldly knowledge is not required in order to gain a knowledge of the Scriptures. In the third chapter of Second Peter, warnings and instructions are given in regard to what shall take place in the last days of this earth's history.

"Wherefore beloved," the apostle says, "seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according unto the wisdom given unto him, hath written unto you; as also in all of his epistles, speaking in some of them of these things; in which are

some things hard to be understood, which they which are unlearned and unstable wrest, as they do also the other scriptures, to their destruction." [Verses 14-16.]

This is often done. It is the mind and character of the persons who study the Scriptures that makes the study dangerous. The difficulties will be removed from the way of those who search the Scriptures with earnest, humble hearts, praying to the Lord for wisdom. There is to be no cutting out of Scripture, no mutilating the Word, as the Catholics have done. The Bible is to be searched as a whole. The things in it hard to be understood will become plain through the enlightenment of the Holy Spirit.

Ms 133, 1898

Parents and Children

October 17, 1898

The future of society is indexed by the youth of today. Is the outlook for the future flattering? Parents are bringing upon the stage of action children who will reveal in life and character the training they have received. Some will be ruined in one way and some in another. The mismanagement of parents is swelling the ranks of Satan, and children are being lost to Christ.

It is the duty of those who bear the last message of mercy to the world to make special efforts to instruct parents in regard to home religion. Here lies the very foundation of Christian character. Parents need to be instructed as to the best methods of educating and training their children for the future life. They must take hold of this work earnestly, without any desire to let go, for as soon as they relax their efforts, Satan enters to do his work with unwavering perseverance.

Decided efforts must be put forth from the children's earliest years. It is a sad fact that any weakness and indecision on the part of the mother is quickly seen by the children, and the tempter then works upon their minds, leading them to persist in following their inclination. If parents would cultivate the qualities necessary for them to use in the proper training of their children, if they would plainly lay before the children the rules they must follow, and not suffer these rules to be broken, the Lord would co-operate with and bless both parents and children. But if parents leave their children to do as they please, Satan will lead them where he pleases; they will become the helpless prey of the power of darkness.

Parents will never arouse to their great responsibility of bringing their children up with correct habits until they are wholly converted to God's will and way, as was Abraham. Of him God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." [Genesis 18:19.] God's rich promises to Abraham in regard to his posterity were made on condition that Abraham co-operated with Him in the education and training of his household and children. If Abraham chose his own way, and followed his own impulses, indulging blind affection, the child of promise would develop a character that would not bring honor to God's name, and God would not be able to use him to carry out His will and way.

God chose Abraham because he knew that he would cultivate home religion, and cause the name of the Lord to be reverenced, feared, and loved. “I know him,” He said, “that he will command his household and his children after him.” [Verse 19.] He will not betray sacred trust by yielding to blind affection, which is opposed to the Lord’s discipline.

But today the lines are placed in the hands of the children, and parents are guided by them. By blind indulgence a door is opened to the tempter.

God is our Lawgiver and King, and parents are to place themselves under His rule. This rule forbids all oppression from parents and all disobedience from children. The Lord is full of loving-kindness, mercy, and truth. His law is holy, just, and good, and must be obeyed by parents and children. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God’s rich blessing will rest upon those parents who administer His law in their homes, and upon the children who obey this law. The combined influence of mercy and justice is to be felt. “Mercy and truth have met together; righteousness and peace have kissed each other.” [Psalm 85:10.] Households under this discipline will walk in the way of the Lord, to do justice and judgment.

God has given the very best and wisest laws for the guidance of parents. The holy standard of His law is ever to be exalted in the home; then the way will be prepared for holiness and true religion. The grace of Christ will have a controlling power for good on parents and children. If there are dependents in the family, kindness and thoughtfulness will be manifested toward them, for all will remember that they are God’s property, and are precious in His sight.

Ms 134, 1898

The Youth to Improve Their Capabilities

October 19, 1898

There is great need of well-planned, well-executed labor, that the work in our churches may be done in God’s way, after God’s order. The members are never to feel that there is no more for them to learn, because the Lord would impart increased light to His people. I am pained to see so many in our churches who are not growing, so many young men, purchased at infinite cost by the blood of the Son of God, who do not realize the value that Jesus placed upon them when He gave His own holy, innocent life that they should not perish, but have everlasting life. I have been shown that grave responsibilities rest upon the youth, which many do not recognize and respond to.

God expects far more than He receives from His people. If every church member would become a living, working agent in the cause of God, if, like Daniel, young men and young women would bring all their habits, appetites, and passions into conformity to the requirements of God, if they would follow the light which God has given them, cherishing the principles presented in His Word, in the testimonies, and in the discourses given by God’s messengers, they would qualify themselves for higher work. They should put from their minds all that is cheap and frivolous.

Nonsense, cheap talk, and amusement-loving propensities should be discarded as out of place in the life and experience of those who are living by faith on the Son of God, eating His flesh and drinking His blood. They should realize that though all the advantages of learning may be within their reach, they may yet fail of obtaining that education which will fit them for work in some part or branch of the Lord's vineyard. They cannot engage in the Lord's work to do it acceptably without the requisite qualifications of intelligent piety. If they give to pleasure and amusement the precious mind that should be strengthened with high and noble purposes, they degrade the powers God has given them, and are guilty before Him because they did not improve their talents by using them wisely.

Their dwarfed spirituality is an offense to God. They taint and corrupt the minds of those with whom they associate. By their words and habits of life they encourage careless inattention to sacred things. They not only imperil their own souls, but their example is detrimental to all with whom they come in contact. Servants of sin, careless, reckless, and foolish, they scatter away from Christ. They are incompetent to represent Christ.

God expects much from the young men of this generation of great light and increased knowledge. He expects them to diffuse this light and knowledge. He would use them to dispel the error and superstition that clouds the minds of many. To the young men in our schools and colleges, in our sanitariums and publishing houses, I would say, You are forming your character—moral, intellectual, and spiritual—for the important present and the more important future. When there is so much at stake, we are surprised and pained to see the unconcern manifested by so large a number in regard to their spiritual acquirements. God holds them responsible for the opportunities and privileges which they treat so lightly. The work before them is waiting for their interested effort, that it may be carried forward from point to point, as the time demands.

If the youth in our institutions will consecrate their minds and their hearts to the work, they can, by improvement of the knowledge they may daily gain in these institutions, reach a high standard of efficiency and usefulness. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience.

This is the standard the Lord expects the youth to attain. To do less than this is to refuse to make the most of their God-given opportunities. This will be looked upon as treason against God, for they have not worked for good of humanity, for the good of their country.

God expects the youth to think soberly and intelligently of how those of past generations have toiled and sacrificed to leave to future generations the heritage of light. The patriarchs and prophets and the disciples of Christ received impressions from the one great Teacher, and this light and knowledge in its richness they bequeathed to those who live in this age. The youth now have the privilege of improving all the treasures that have been acquired by past generations. The Lord expects these hereditary trusts to be gathered up as golden treasures and imparted to others.

Every youth should seek to make all that he possibly can of himself, that he may grow in grace and in favor with God and man. His highest aspiration should be to give to others the treasures of science and knowledge that he has gained by following God's will and way. Thus his works may correspond or be in

harmony with the work of Jesus Christ. Those who do this are constantly in communication with the angels of light, who minister unto those who shall be heirs of salvation.

Those who strive to become laborers for God, who seek earnestly to acquire that they may impart, will constantly receive light from God, that they may be channels of communication to others. But those who are satisfied with low attainments, fail of being workers together with God. To those who let the mind drift where it will naturally drift if not girded about, Satan makes suggestions that so fill the mind with cheap things that they are trained in his army to decoy souls. Although they made a profession and had a form of godliness, they were lovers of pleasure more than lovers of God.

There are youth who have a certain kind of cleverness which is acknowledged by their associates, but whose ability is not sanctified. It is not strengthened and solidified under the graces and trials of experience, and God cannot use it to benefit humanity and glorify His name. Their whole ability, under the guise of professed godliness, is being used to erect false standards, and the unconverted look to them as an excuse for their wrong course of action. Everything that they undertake is cheapening, because they are under the control of the tempter, who directs and fashions their characters, that they may do his work. He leads them to amuse their associates with their so-called wit and cheap nonsense.

How does Christ look upon their work? By His self-denial, His self-sacrifice, His humiliation, by the shame and reproach He endured, he paid the ransom for their souls. This he did that he might rescue them from the bondage of sin, from the slavery of a master who cared not for them, only to use them as his agents in the ruin of souls. They have ability, but it is untrained; they have capacity, but it is unimproved. Talents have been given them, but they are misused and degraded by folly. And they are dragging others down to their own level.

Such meet with eternal loss. They bring to the foundation stone, hay, wood, stubble, and all their life-work perishes. What a loss! How will their fun and frolic appear to them in the day that every man receives from the Judge of all the earth according to the deeds done in the body?

How much better, oh, how much better is the condition of those who act their part as God's servants, looking unto Jesus for his approval, day by day writing in their daily account book their mistakes, their errors, their sorrow, their repentance, their forgiveness, the victories they have gained over temptation, their joy and peace in Christ. To keep our souls in the love of God requires strict self-discipline and watchfulness, mingled with earnest prayer. Should the youth day by day throughout the year jot down in a book their opportunities, improved or unimproved, for doing good to souls, they would not have to meet their life record with shame and disgrace.

God now calls for large-hearted, large-minded young men, who are not trifling, who hear the Word of God and obey it. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, that Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not as unwise, but as understanding what the will of the Lord is." [Ephesians 5:14-17.] "I have written unto you, young men, because ye are strong and the word of God abideth in you, and ye have overcome the wicked one." [1 John 2:14.]

Paul wrote to Timothy [Titus], “Young men likewise exhort to be sober minded, in all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.” [Titus 2:6-8.] “Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.” [1 Timothy 4:12.]

God calls for young men who are cultivated, sanctified, refined, ennobled, through the truth which has not merely been assented to, but brought into the inmost recesses of the soul, sanctifying the entire man. Such youth will be daily learners in the school of Christ. Jesus died for the world. Souls are perishing for want of knowledge. Knowing this, will young men who have all the facilities for gaining an education, both in science and religion, stand back, careless, unconcerned, and indifferent, content to spend their blood-bought time and privileges in self-gratification?

The churches are full of talent, if it were only sanctified by the grace of Christ. Will the youth merely look on at such a time as this, feeling no weight of burden and responsibility? Shall the work be crippled as it is in all its branches, for want of men to teach the truth to others? Where are the laborers who will go forth, consecrating to God their time, their talents, and every jot of the ability they possess? The work is already begun, and is awaiting men, who with hearts subdued by grace, will carry it forward and upward, their ability refined and purified to do God’s will, their lips touched with the holy fire which burns its way to the hearts of the people.

At this late hour shall the work of saving souls be retarded? Shall but little be done when the curse of sin has grown to such proportions that already the Spirit of God, insulted, refused, abused, is being withdrawn from the earth? Just as fast as God’s Spirit is taken away, Satan’s cruel work will be done upon land and sea. The air is filled with the poison of malaria. Judgments by fire and flood will increase in fearfulness, for Satan claims his harvest of souls in the destruction.

Will young men now humble their hearts before God, and give themselves to His service? Will they not accept the holy trust, and become lightbearers to a world ready to be consumed by the wrath of an offended God? The use of intoxicating drink, which dethrones reason, and tobacco, which clouds the brain and poisons the life current, are increasing. Are our young men prepared to lift their voices in the cause of temperance and show its bearing upon Christianity? Will they engage in the holy war against appetite and lust? Our artificial civilization encourages evils which are destroying sound principles. And the Lord is at the door.

Where are the men who will go forth to the work, fully trusting in God, ready to do and dare? God calls, “Son, go work today in my vineyard.” [Matthew 21:28.] God will make the young men of today heaven’s chosen repositaries, to present before the people truth in contrast with error and superstition, if they will give themselves to Him. May God roll the burden on strong young men, who have His word abiding in them, and who will give the truth to others.

Ms 135, 1898

True Education

October 19, 1898

The teachers in our schools may do a high and holy work in educating the youth to reach the highest standard of intellectual requirements. There is no danger of them soaring too high if the fear and knowledge of God is made first. The knowledge of God, the understanding of His will in His Word, as far as human minds may grasp it, incorporated into the thoughts and interwoven into the character, will make efficient men. They study of the Word of God will give a knowledge of how to do the work of God intelligently and acceptably. The mind will be enriched, enlarged, and broadened. Those who thus constantly study the Word, will go upward and forward to meet the highest standard because they are partakers of the divine nature.

Daniel was closely connected with the source of all wisdom, and this knowledge was to him more precious than the gold of Ophir. He kept his religious training on an equal with the advantages which were given him of becoming a wise and learned man. He worked with his entrusted capital. He was aroused by the situation in which he found himself in the king's court. He co-operated with God in the use of every power which had been given him, that he should not be second in anything. And we read, "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.] Daniel was connected with God, and the secrets of the Most High were opened to him, for He is with them that fear Him.

"And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore they stood before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Verses 18, 19.] Continual growth in religious wisdom and intelligence did not in any sense disqualify these youth for the faithful, intelligent discharge of the important duties assigned them in the kingdom of Babylon.

If men accept the Lord God of heaven as their teacher, will they not have the best kind of knowledge, for this world as well as for the next? This world is our preparatory school. The school and college are necessary for the development of the mind and the formation of the character. Natural and mental resources come alone from the knowledge of the laws which God has established in nature and in the human structure, and obedience to these laws must be observed, or our lives will prove a failure. Under the controlling influence of Christ, the human intellect can achieve wonderful things. If ten righteous persons would have saved ancient Sodom from destruction, of what value is righteousness for every nation? The cultivation of the intellect alone, apart from a moral and religious education, has a baleful influence.

True education is to know and to do the will of God. Religion is the foundation of all proper education. The Bible is to be our studybook. Religion can never safely be disconnected from the intellectual training. Manual training is to be combined with the study of books, to correctly balance the mind and give solidity to brain, bone, and muscle.

The man who loves not God and fears Him not may reach dazzling heights in intellectual attainments, and yet he may use his acquired knowledge to war against his Maker. Every time the conscience is

violated, sin is committed, for which the wrongdoer must suffer the sure result. The penalty of sin is death. With persevering effort and patient forbearance, children must be taught that the fear of the Lord is the beginning of wisdom. When very young, children may be taught the statutes and commands of God. The thoughts and sentiments of His law are to be interwoven with their knowledge of the sciences. A true knowledge of the Word of God is the only true scientific education, and this education brings the highest good. We cannot afford to separate the spiritual from the intellectual training. God gave Daniel and his companions His wisdom and knowledge for the perfecting of a thorough education.

Let children and youth receive true education. Let them given God their entire devotion, for they are wholly dependent upon Him in this life and for the future immortal life. The knowledge of truth is the nutrition that the soul needs in order to be prepared to act a wise part as did Daniel and his associates.

Just as surely as the educators of the youth are consecrated to God, so surely will their efforts be crowned with success, in this life and the future life. It is of great importance that children and youth bring with them from school intelligent love for God and the truth, which lies at the foundation of all true knowledge. We are in a world subject to disease and death. He who during his lifetime serves God faithfully has the assurance that he will come forth from the grave to a glorious immortality. Of such a one it may well be said, “It is well with his soul.”

The only remedy for vice is the righteousness of Christ. Well may parents dread intellectual greatness for their children unless it is balanced by a knowledge of God and His ways. In every school in our land the Lord God of Israel should be exalted, revered, and honored. In the place of unsanctified rivalry for earthly honor, the highest ambition should be to go forth as missionaries for God, educators who can teach what they have learned.

Goodness alone is true greatness. With persevering faith educators are to hold to the infinite One, saying as did Jacob, “I will not let thee go except thou bless me.” [Genesis 32:26.] Education is not perfect unless the body, the mind, and the heart are equally educated. Students who go from school with this education will draw to Christ not only men and women, but children and youth.

The children and youth need to be educated to discipline self, to take up the duties nearest them, and then, however unpleasant the work may seem, to advance steadily. When God’s people learn what constitutes them true children of His, a work would be done that Satan himself cannot undo or make of none effect. He who opens his heart to this kind of education receives power from God to impart the light to others. The education they receive reacts upon them. This education is as far-reaching as eternity.

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Ms 136, 1898

Fragments on Religion in the Home

October 20, 1898

God judges a man by what he is in his family. Abraham is called the father of the faithful. “I know him,” said the Searcher of hearts, “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.] The Lord chose Abraham as a representative man, because He knew that he would cultivate home religion, that he would cause the fear of the Lord to circulate through his tent. There would be no betrayal of sacred trust on Abraham’s part. He would acknowledge and keep God’s law. Blind affection and indulgence, which is the veriest cruelty, would not be shown by him. By the combined influence of authority and affection he would rule his house. Mercy and justice were blended in his rule.

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“Whatsoever a man soweth, that shall he also reap.” [Galatians 6:7.] Parents, your work is to win the confidence of your children, and in love patiently sow the precious seed. Do your work with contentment, never complaining of the hardship, care, and toil. If by patient, kindly, Christlike efforts, you may present one soul perfect in Christ Jesus, your life will not have been in vain. Keep your own soul hopeful and patient. Let no discouragement be traced in your features or attitude. You have in your hands the making of a character, through the help of God, that may work in the Master’s vineyard and win many souls to Jesus.

Ever encourage your children to reach a high standard in all their habits and tendencies. Be patient with their imperfections, as God is patient with you in your imperfections, bearing with you, watching over you, that you may bring forth fruit unto His glory. Encourage your children to strive to add to their attainments the virtues they lack. Let no cheap, frivolous conversation be indulged.

Take your Bible and read to your children the words of the inspired apostle, “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.] “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.” [1 Peter 1:13-16.]

There is need of guarding the conversation, that the words shall be pure, chaste, elevated. If parents would strictly guard their words, they would, by precept and example, teach their children to be select in their words.

The home may be a school where the children are indeed fashioned in character after the similitude of a palace. No coarseness or roughness is to be indulged, for it is entirely contrary to heaven’s custom.

Ms 137, 1898

Labor and Amusement

October 20, 1898

We do not read in the Word of God that Christ required amusement. We read that He went about doing good. Would we today need what is commonly termed amusement if, like Jesus, we went about doing good, feeding the hungry, instructing the ignorant, clothing the naked, speaking words of hope and comfort to the desponding?

Christ is our example in all things. If health of body or mind had been dependent on amusement, Christ would have engaged in it. But He found the exercise of helping and blessing others all that was essential to preserve health. All His amusement was of an upward tendency. Nothing was done for selfish gratification.

Christ almost lived in the open air. His work of mercy called Him out of the house into the free air of heaven. And if today men and women would labor as Christ labored, they would experience the beneficial effect in increased vitality.

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It was the custom among the Jews for all children, even those belonging to the wealthiest families to learn a trade. Jesus Christ, who went before the army of Israel in the wilderness gave direction that children should not be allowed to grow up in idleness. And when He Himself came to this earth, He honored labor by learning the carpenter's trade. He was the Majesty of heaven, yet He worked with His hands. Useful employment may be made pleasant for children. They are not to be censured for every little mistake. Commend them when you can, but be very sparing of your censure.

Ms 138, 1898

Words to Parents

October 20, 1898

Is it at all necessary that there should so large a number of feeble, helpless women in our world? No; I answer, decidedly, no. The opinion prevails in this generation that women do not need active, and vigorous muscles and strong, sturdy frames; but does not reason tell us differently? It is argued that by nature their muscles are softer and feebler, and their strength and power of endurance less. We admit that this is the cause, but why? Because for many generations back, false ideas, degenerating in their influence, have been brought in through their efforts to meet the standard of fashion. The great master-worker, Satan, has not been idle. He has brought in a variety of fashions, and has led men and women to encourage delicate idleness.

If food were prepared with more simplicity and in less variety, if mothers dressed their children in neat, modest apparel, without striving to meet the demands of fashion, there would be far more well-balanced minds, calm nerves, and sweet tempers. Mothers wear out their nerves by doing needless things, in order to keep pace with fashion. One-third of the time now devoted to this work should be spent with their children in the open air, weeding the garden, picking berries, teaching the children to help.

Enough is wasted on fashionable dress, and in the preparation of articles of food that irritate the digestive organs, to purchase a spot of ground, which the children could have as their own, and from which mothers and fathers could derive precious lessons, to be given to their children. Teach your children that the garden in which they place the tiny seed represents the garden of the heart, and that God has enjoined upon you, their parents, to cultivate the soil of their hearts, as they cultivate the garden.

The Lord has entrusted to parents a solemn, sacred work. They are to cultivate carefully the soil of the heart. Thus they may be laborers together with God. He expects them to guard and tend carefully the garden of their children's hearts. They are to sow the good seed, weeding out every unsightly weed. Every defect in character, every fault in disposition, needs to be cut away, for if allowed to remain, these will mar the beauty of the character.

Patiently, lovingly, as faithful stewards of the manifold grace of God, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God.

If parents work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, they will succeed. In this work parents need to manifest patience and faith, that they many present their children to God, polished after the similitude of a palace.

Ms 139, 1898

An Appeal for Missions

October 21, 1898

To Our Churches in America:

There is a burden upon my soul in regard to the destitute mission fields. There is aggressive work to be done in the missions near you, in the Southern Field, which has been sadly neglected. There is great need of funds to advance the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields.

All around us souls are perishing in their sins. But how few are really burdened over the matter. The world is perishing in its misery; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave His heavenly home and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time.

God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful stewards. If what they are

doing were the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and they know, that they have, to a great degree, lost the spirit of self-denial and cross-bearing.

God calls for men to give the message of warning to the world that is asleep, dead in trespasses and sins. He calls for freewill offerings from those whose hearts are in the work, who have a burden for souls, that they shall not perish, but have everlasting life. Satan is playing the game of life for the souls of men. He is seeking to secure means, that he may bind it up so that it shall not be used to advance the missionary enterprises abroad. Shall we be ignorant of his devices? Shall we allow him to stupefy our senses, so that we shall not discern the needs of this time?

I appeal to our brethren everywhere to awake, to consecrate themselves to God, and to seek wisdom from Him. I appeal to the officers of our conferences to make earnest efforts in our churches to arouse them to give of their means for sustaining foreign missions. The Foreign Mission Board needs to carry a continual responsibility in this line. Unless your hearts are touched as you see the situation in foreign fields, the last message of mercy to be given to the world will be restricted, and the work which God would have done will be left undone.

The last years of probation are passing into eternity. The great day of the Lord is soon to open upon us. We should now use every ability we possess to arouse our people.

Let the words of the Lord by the prophet Malachi be brought home to every soul: “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not devour 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 3:7-12.]

It is time for us to give heed to the teaching of the Word of God. All His injunctions are given to do us good, to convert the soul from a life of sin to a life of righteousness. Everyone who is converted to the truth should be instructed in regard to the Lord’s requirements for tithes and offerings. As churches are raised up, this work must be taken hold of decidedly.

All that men enjoy they receive from the Lord’s great firm, and He is pleased to have His heritage enjoy His goods; but with all who stand under the bloodstained banner of Prince Emmanuel He has made a special contract that they show their dependence upon God and their accountability to Him by returning to the treasury a certain portion as His own. This is to be invested in supporting the missionary work which must be done to fulfill the commission given by the Son of God just before He left His disciples: “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations.” “Go ye into

all the world, and preach the gospel to every creature," "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; Mark 16:15.]

Those who are truly converted are called to do a work which requires money and consecration. The obligations which bind us to place our names on the church roll hold us responsible to work to the utmost of our ability for God. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. Christ has brought us into church capacity, that He may engage and engross all our capabilities in devoted service for the salvation of others. Anything short of this is opposition to the work. There are only two places in the universe where we can deposit our treasures—in God's storehouse or in Satan's and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause.

The Lord designs that the means entrusted to us shall be used in building up His kingdom. His goods are committed to His stewards, that they may be carefully traded upon, and bring back a revenue to Him in the saving of souls unto eternal life. And these souls in their turn will become stewards of truth, to cooperate with the great firm in the interests of the kingdom of God.

Wherever there is life in the subjects of God's kingdom, there will be increase and growth; there is a constant interchange, taking and giving out, receiving and returning to the Lord His own. God works with every true believer, and the light and blessing received is given out again in the work which the believer does. As he thus gives of that which he has received, his capacity for receiving is increased. As he imparts of the heavenly gifts, he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessing, are his. In this work, which devolves upon every church member, is the life and growth of the church. He whose life consists in ever receiving and never giving soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. We must impart the goods of heaven if we would have fresh blessings.

This is as true of temporal as of spiritual blessings. The Lord does not propose to come to this world and lay down gold and silver to advance His work. He supplies men with resources, that they may by their gifts and offerings keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men will become channels through which God's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to God His entrusted gifts that makes men poor; withholding them tends to poverty.

The work of imparting to others that which he has received will constitute every member of the church a laborer together with God. Of yourselves you can do nothing; but Christ is the great Worker. It is the privilege of every human being who receives Christ to be a worker with Him.

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." [John 12:32.] For the joy of seeing souls rescued from the hand of the destroyer, Christ endured the cross. He became the living Sacrifice for a fallen world. Into that act of self-sacrifice was put the heart of Christ, the love of God, and through this sacrifice the mighty influence of the Holy Spirit was given to the world. It is through sacrifice that the work must be carried forward. Self-sacrifice is required of every child of God. Christ

said, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” [Luke 9:23.] Christ gives a new character to all who believe. This character, through His infinite sacrifice, is to be the re-production of His own.

The Author of truth will be the Finisher of the work. One truth, received into the heart, will make room for still another truth. And the truth, wherever received, quickens into activity the powers of the receiver. When our church members are truly lovers of God’s Word, they will reveal the best and strongest qualities, and the nobler they are, the more childlike in spirit will they be, believing the Word of God against all selfishness.

God calls upon His people to awake to their responsibilities. A flood of light is shining from the Word of God, and there must be an awakening to neglected obligations. When these are met, by giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message the Lord designs it shall hear. If God’s people had the love of Christ in the heart, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the City of God.

If there was ever a time when sacrifice was to be made, it is now. Those who have means should understand that now is the time to use it for God. Let not means be absorbed in multiplying facilities where the work has already been established. Do not add building to building where many interests are now centered. Use the means to establish centers in new fields. Think of our missions in foreign countries. Some of them are struggling to gain even a foothold; they are destitute of even the most meager facilities. Instead of adding to facilities already abundant, build up the work in these destitute fields. Again and again the Lord has spoken in regard to this. His blessing cannot attend His people in disregarding His instruction.

Practice economy in your homes. By many, idols are cherished and worshiped. Put away your idols. Give up your selfish pleasures. Do not, I beg of you, absorb means in embellishing your houses, for it is God’s money, and it will be required of you again. Parents, for Christ’s sake do not use the Lord’s money to please the fancies of your children. Do not teach them to seek after style and ostentation in order to obtain an influence in the world. Will this incline them to save the souls for whom Christ died? No; it will not do this. It will create in the heart envy, jealousy, evil surmising. They will be led to compete with the show and extravagance of the world, and to expend the Lord’s money for that which is not essential to health and happiness.

Do not educate your children to think that your love for them must be expressed by indulging their pride, their extravagance, their love of display. There is no time now to invent ways for using up money. Your inventive faculties are to be put to the stretch to see how you can economize. Instead of gratifying selfish inclination, spending money for those things which destroy the reasoning faculties, study how to

deny self, that you may have something to invest in lifting the standard of truth in new fields. The intellect is a talent; use it in studying how your means can best be employed for the salvation of souls.

Teach your children that God has a claim upon all they possess, and that nothing can ever cancel this claim; all they have is theirs only in trust, to prove whether they will be obedient. Money is a needed treasure; let it not be lavished upon those who do not need it. Some one needs your willing gifts. Those who have had means to use freely have not taken into consideration the fact that there are many in the world who are hungry, starving. They may say, I cannot feed them all. But by practicing the lessons of Christ on economy, you can feed one. It may be that you can feed many who are hungering for temporal food. And you can feed their souls with the bread of life. “Gather up the fragments, that nothing be lost.” [John 6:12.] These words were spoken by Him whose power wrought a miracle to supply the needs of five thousand men besides women and children.

Practice economy in the use of your time. This is the Lord’s. Your strength is the Lord’s. If you have extravagant habits, cut them away from your life as soon as possible. Unless you do this, you will be bankrupt for eternity. And habits of economy, industry, and sobriety are, even in this world, a better portion for you and your children than a rich dowry.

We are travellers, pilgrims and strangers on earth. Let us not spend our means in gratifying desires that God would have us repress. Let us rather set a right example before those with whom we associate. Let us fitly represent our faith to others by restricting our wants. Let the churches arise as one man, and work earnestly as those who are walking in the full light of truth for these last days.

If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Do not stand idle while others are using their capabilities in an effort to obtain means for the cause. Invest your means in the Lord’s work. If you are doing less than you should do in giving light to the souls perishing around you, be sure that you are incurring guilt by your indolence.

It is God who gives men power to get wealth, and He has ordained that this ability shall be regarded, not as a means of gratifying self, but as a means of returning to God His own. With this object, it is no sin to use our capabilities in acquiring means. Money is to be earned by labor. Every youth should be educated in habits of industry. The Bible condemns no man for being rich if he has acquired his riches honestly. It is the love of money that is the root of all evil. Wealth will prove a great blessing to its possessor if he realizes that it is not his own, but the Lord’s, to be received with thankfulness, and with thankfulness returned to the Giver.

But of what value is untold wealth, if it is hoarded up in expensive mansions or in bank stock? What do these weigh in the scale in comparison with the salvation of one soul, for whom Christ, the Son of the Infinite God, has died?

To those who have heaped together treasure for the last days the Lord declares, “Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.” [James 5:2, 3.]

The Lord bids us: “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for your lord, when he will return from the wedding; that when he cometh and knocketh, they may open to 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 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, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.” [Luke 12:33-40.]

Perils of this Time

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. He claims to be the Prince of heaven; he presents before men entrancing views of the kingdom of God, and claims that these are views of his kingdom. Thus he works to bring men under his dominion.

Listen to the voices, mark the powers that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them, but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshiping at Satan’s altar. Listen to the music, to the language, called higher education. But what does God declare it? The mystery of iniquity.

Men in their blindness boast of wonderful progress and enlightenment; but to the eye of Omniscience is revealed the inward guilt and depravity. The heavenly Watcher sees the earth filled with violence and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using His means to gratify their selfishness. Everything they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They cherish the attributes of the first great deceiver. They have accepted him as God, and have become imbued with his spirit.

Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. It seems that the whole human creation has wondered after the beast. The kings and rulers of the earth, those who are called noblemen, think themselves altogether too great to submit to the yoke of Christ. But they are willing to bow at Satan’s bidding.

Behold Satan’s miracle-working power. Every object in the earth, in the air, and in the water has been employed to confirm his claim. Those who yield to these claims are alive with intense activity, one

influencing and stimulating another by confirming the greatness and glory of their kingdom. See the activity, the restless surging of the mass in their determination to take and occupy the place of the throne of God. What eagerness, what rage they exhibit in their religious enthusiasm. Mark the defiant rebellion written in their countenances. Their warfare is against their Creator and Redeemer. How vast is the procession they form! How mighty they think themselves to be in their countless numbers!

But they do not see all things. The cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. John saw this multitude. This demon-worship was revealed to him, and it seemed as if the whole world was standing on the brink of perdition. But as he looked with intense interest, he beheld a company of God's commandment-keeping people. They had upon their foreheads the seal of the living God, and he exclaimed, "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 from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

"And he that sat on the cloud thrust in his sickle in the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in the sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, for the space of a thousand and six hundred furlongs." [Revelation 14:12-20.]

When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away, because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the light we have received. We cannot be too much in earnest. Even those who have felt must have not felt enough. They must feel still more deeply.

The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony, for this world He was crucified. God gave His only begotten Son to save sinners, and He desires us to love others as He has loved us. He desires to see those who have had great light flashing that light upon the pathway of their fellow men.

As we see the peril and misery of the world under the working of Satan, do not exhaust your God-given energies in idle lamentation, but go to work for yourselves and for others. It is fitting for us to weep as Christ wept, but let us weep to some purpose. Awake, and feel a burden for those that are perishing. If they are not won to Christ, they will lose an eternity of bliss. Think of what it is possible for them to gain. The soul that God has created and Christ redeemed is of great value because of the possibilities before

it, the spiritual advantages that have been granted it, the capabilities it may possess if vitalized by the Word of God, and the immortality which through the Life-giver it may gain if obedient.

One soul is of more value to heaven than a whole world of property, houses, lands, money. If the sacrifice were essential for the salvation of one soul, it would be the duty of the inhabitants of the earth to sell their possessions in order to secure that soul for eternity. For the conversion of one soul we should tax our resources to the utmost. One soul won to Christ will flash heaven's light all around him, penetrating the moral darkness, and saving other souls. Thus two, five, ten talents will accumulate and double.

This is not an exaggeration. If Christ left the ninety and nine, that He might seek and save the one lost sheep, shall we be justified in doing less? God Himself set an example of self-sacrifice by giving up His Son to a shameful death. Is not a neglect to work even as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to God? The lost sheep is to be found at any peril, any cost.

If our church members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field. Through a vital connection with God, men and women may quickly gain a knowledge of that great Textbook, the Word of God, and go forth to impart what they have received.

Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, and to begin labor just where they see it is needed. Thus our working force may be greatly increased.

The cities must have more labor. There are places where the people can best be reached by open air meetings. There are many who can do this line of work, but they must be clad with the whole armor of righteousness. We are altogether too delicate in our work, yet propriety and sound sense are needed.

A great work is to be accomplished by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." [Luke 14:23.] There is a work to be done in this line that has not yet been done. Let the Bible be read to those who will hear it. Let God's workers teach the truth in families, with earnest prayer drawing close to the people. If they thus cooperate with God, He will clothe them with spiritual power. The Holy Spirit works with him who opens the Scriptures to others. It is our part to give the words to the people; we are to sow the seed. We know not which shall prosper, whether this or that; but God will give the increase.

No district is to be neglected. So far as possible, let the believers carry on the work of the church themselves, and keep up the meetings, leaving the ministers to labor in new fields. Any region that is left in darkness testifies to our unfaithfulness. Those who know the truth are not to call for constant labor from the ministers. In the third chapter of Malachi is instruction for us at this time: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare

them as a man spareth his own Son that serveth him. Then shall ye return, and discern the righteous and the wicked, between him that serveth God and him that serveth him not." [Verses 16-18.]

Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in the darkness of error. We might have been placed among barbarians. According to the light we have received above others, we are debtors to impart the same to them. The daystar has risen upon us; let us flash the light upon the pathway of those in darkness.

The Workers Needed

God's people have a mighty work before them, and it must continually rise to greater pre-eminence. This work was small at the outset. Only a few were called upon the [scene] of action to begin the work. But gradually the work has advanced; God has brought it from a small beginning into great importance. His truth was to be defended, for men were placing contempt upon the Sabbath of creation, which God declares to be a sign to distinguish between His people and the unbeliever. Exodus 31:12-18. And as often as opposers labored to destroy the work, they were defeated. Truth has gradually asserted itself. Providence and grace have done a wonderful work, and its progress in the future is to be greater than in the past.

There are only two classes in our world, those who like Cain refuse to obey God, and those who like Abel steadfastly adhere to His commands. Those who are now rooted and grounded in the truth range on one side, standing shoulder to shoulder, heart to heart, in defense of the law of Jehovah. Those who are supporting falsehood in opposition to truth range on the side of the prince of darkness. So oppression is brought in. Those who have yielded themselves up to do the will of Satan try to oppress God's servants, as Cain oppressed Abel.

The great crisis is just before us. God is now restraining the forces of evil, that the last warning may be given to the world. Now is the time to work. Many more workers ought to be in the field. There should be one hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them.

There are lessons for us to learn at this time from the experience of those who labored for God in past generations. How little do we know of the conflicts, trials and difficulties, the hard labor of these men, in fitting themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of the devil. Their words were, "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." [Ephesians 6:10-13.]

These men who in the past gave themselves to God and to the uplifting of His cause were as true as steel to principle. They were men who would not fail nor be discouraged, men who, like Daniel, were full

of reverence and zeal for God, full of purpose, industry, and toil. They were as weak and helpless as any of those who are now engaged in the work, but they put their whole dependence in God. They had wealth, but it consisted of mind and soul culture. This every one [will] have who will make God first, and last, and best in everything. Although destitute of wisdom, knowledge, virtue, and power, we may receive all these if we will learn from Christ the lessons it is our privilege to learn.

In this time we have privileges and advantages that it was not easy to obtain in generations past. We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from Him to let light shine in clear, bright rays to the world. In this time we have increased light to improve, as men and women of noble worth improved the light God gave them. They toiled long to learn the lessons in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the mightiest power, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might unselfishly present the riches of the treasures of truth to a needy world.

Workers of this character are needed now, those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as to best represent the kingdom of God in a world lying in wickedness. Progress in knowledge is essential, for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment. The press is in need of men to use it [to] the best advantage, that the truth may be given wings to speed it to every nation, tongue, and people.

We need to make use of the youth who will cultivate honest industry, who are not afraid to put themselves to the task. Such youth will find a position anywhere, because they falter not by the way; in mind and soul they bear the divine similitude. Their eye is single, and they constantly press onward and upward, crying, Victory. But there is no call for the indolent, the fearful and unbelieving, who by their lack of faith and their unwillingness to deny self for Christ's sake keep the work from advancing.

There are men who possess excellent faculties, but who have come to a standstill. They do not go forward unto victory. And all the ability with which God has endowed them will be of no value to them if it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to co-operate with the greatest Teacher the world has ever known.

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the great Leader. If you have gone as high as your capabilities will allow you to go, why do you cherish dissatisfaction? Why complain that others do not appreciate you? If you think that you can stand in a higher position, prove yourselves worthy of that position, and still advance. Those who have sown the seeds of indolence will reap that which they have sown. Those who have sown the seeds of ignorance will also reap that which they have sown.

It is hard study, hard toil, persevering diligence, that will obtain victories. Waste no hours, waste no moments. Work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger

minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being grows by action.

We need as workers men and women who are imbued with the spirit of Christ, who realize that they are united in church capacity, that they may use their influence and moral power to save those who are without God and without hope in the world. We call upon every church member in the name of Christ to deny self, take up the cross, and follow Jesus.

God calls for those who will be workers together with Him. Connected with Christ, human nature becomes true and pure. Christ supplies the efficiency, and man becomes a power for good. In Christ's name and strength we may do what we will. Truthfulness and integrity are attributes of God, and he who possesses these qualities possess a power that is invincible.

The light of the Sun of Righteousness is to shine upon regions that are in darkness. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. The Word of the Lord, which is eternal life to all who receive it, must be given to those who have it not. This Word is to be as the tree of life for the salvation of men, women, youth, and children. Those who who through belief and practice have experienced its life-giving power, we ask, Will you not arouse to more resolute, determined effort to hold forth the Word of life to your fellow men?

Bible Teachers in our Schools

A revival in Bible study is needed throughout the world. Attention is to be called, not to the assertions of men, but to the Word of God. As this is done, a mighty work will be wrought. When God declared that His Word should not return unto Him void, He meant all that He said. The gospel is to be preached to all nations. The Bible is to be opened to the people. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters cover the seas.

The Bible is to be the great Textbook of education, for it carries in every page the evidence of its truth. The study of God's Word is to take the place of the study of books that have led minds away from the truth.

In every school that God has established there will be, as never before, demand for Bible instruction. Our students are to be educated to become Bible workers, and the Bible teachers can do a most wonderful work if they will themselves learn from the great Teacher.

God's Word is true philosophy, true science. Human opinions and sensational preaching amount to very little. Those who are imbued with the Word of God can teach it in the same simple way in which Christ taught it. Too much depends on the opening of the Scriptures to those in darkness for us to use one word that cannot be readily understood. With all their learning, many of those who claim to teach the higher education do not know what they are talking about. The highest education is that which can be made so plain as to be understood by the common people. The greatest Teacher the world ever knew used the simplest language and the plainest symbols.

The Lord calls upon His shepherds to feed the flock of God with pure provender. He would have us present the truth in its simplicity, line upon line, precept upon precept, here a little and there a little. When this work is done faithfully, many will be convicted and converted by the power of the Holy Spirit. There is need of workers who will come close to unbelievers, not waiting for unbelievers to come close to them, workers who will search for the lost sheep, who will do personal labor, and who will give clear, definite instruction.

It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thorough Bible teachers and who have a deep Christian experience. The best ministerial talent should be brought into schools, and the salaries of these teachers should be paid from the tithe.

At the same time the churches have a [part] to act. They should see that those who ought to receive its benefit attend the school. They should assist worthy persons who have not the means to obtain an education. A great work is being done in medical missionary lines, and its necessities are constantly making themselves felt; but this work need not absorb the funds required in other lines. The medical missionary work, if rightly managed, may be made largely self-sustaining. Let our conferences and our churches see that our youth are educated in the Scriptures, for the gospel is the power of God unto salvation.

Use of the Tithe

God's ministers are His shepherds, appointed by Him to feed His flock. The tithe is His provision for their maintenance, and He designs that it shall be held sacred to this purpose. The Lord desires that His servants shall be sustained in a proper manner, not in so niggardly a way that they are constantly embarrassed for want of funds. I have been shown cases in which those working in the ministry, men who were as justly deserving as those employed in the publishing houses, have been left without sufficient means to support their families. The censure of God is upon the churches that will permit this. Our ministry should be dealt with in a fair, liberal, Christian manner, yet there should be no extravagance; economy must be practiced, for the wants of the cause of God are many, and it must advance.

Every one who is honored in being a steward of God should carefully guard the tithe fund. The Lord does not sanction the borrowing of this money for any other purpose. It should not be drawn upon to meet the incidental expenses of the church. Let a fund be raised by regular donations for this purpose. If the members of a church exercise economy and self-denial in dress and in all their expenses, as God requires, there will be no lack of funds. The tithe will be increased, and there will be donations sufficient for all church expenses.

In some of the larger conferences the tithe may be more than sufficient to sustain the laborers now in the field. But this does not sanction its use for any other purpose. If the conferences were doing the work that God desires them to do, there would be many more laborers in the field, and the demand for funds would be greatly increased.

The conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in fields where there are no churches and no tithes, and also where the believers are new and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these destitute places. Special light on this point has been given. I was listening to the voice of a heavenly messenger, and the directions given were that the churches that had buildings and facilities should in this way assist the missions in foreign countries.

Birthday and Holiday Gifts

On birthday and anniversaries and at the holiday season, people are accustomed to make gifts to one another. The thoughts, the interest and devotion, are directed to human beings, while God is forgotten. On birthday occasions the children are taught to expect gifts and attention for themselves. Too often, self-gratification is the lesson given. The mind is turned away from God to self. This is as Satan would have it, but Christ desires to teach us a different lesson. On these occasions He desires that our thoughts shall be turned to God's great goodness in the work of salvation, and He invites us to unite with Him in His mission of sacrifice.

For our sake Christ gave Himself to a life of self-denial and poverty. He was without luxuries, without adornment, without houses or lands. He said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." [Luke 9:58.] He gave Himself as a sinless offering, that men might have opportunity to return to God. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." [Isaiah 53:5.] All this He who is the brightness of His Father's glory and beauty did to give evidence of His love for fallen man. He has paid the ransom for the soul of every son and daughter of Adam. Today the heavenly Father waits to see who will appreciate this inestimable gift. He is waiting to see who will show their gratitude for Him by self-sacrifice for those He died to save.

How have we shown our love for Christ? How many have allowed their attention to be diverted from Him to their own pleasure, their own enjoyment? We are all taking sides, and by the choice we make we are either honoring or insulting the One who for our sake became poor, that we through His poverty might be rich. Those who refuse to receive and obey the Lord's instruction show contempt for the sacrifice made for them, and will be called upon to answer for the choice they have made.

Upon no occasion let words be written or spoken that will cause the people to think that they are not expected to give to the cause of God. No man in any position has a right to say by pen or voice, "We will not call upon you for large offerings this year." Thus they encourage others to think they have done all they should. It will be time enough for us to think this when we can look up to heaven and say, "Lord, we have called upon thee so much that we will not ask thee for gifts this year." How would human beings live if the blessings of heaven were not constantly flowing to them? God gives constantly that we may give constantly. There is no time when gifts and offerings should not be presented in accordance with the resources which God has provided. The most costly service we can render, the most precious offering we can bring, is but meager when compared to the wonderful gift of God to our world.

The Cooperation of Humanity with Divinity

As our Creator and Redeemer, Christ has embraced the world in His arms of infinite love. All things belong to Him by original and mediatorial efficiency. He is the first and the last and the efficiency of everything. All the value there is in any human being is from Christ, and all belongs to Him. All that we have was entrusted to us in order to fulfill His mediatorial plan.

In the divine plan, evil was foreseen and provided for. A remedy was provided sufficient for complete restoration. But in this plan man himself must act a part as the created agency through whom God would work. Humanity is the instrument through which God works for humanity. As Christ labored for sinners, so man must labor, that humanity may be brought into connection with divinity.

God's vast design in the mediatorial economy shows that He has embraced all humanity in His plan. He calls for men and women to fill their appointment as agents chosen to carry out His purposes.

"Ye are laborers together with God." [1 Corinthians 3:9.] Christ enlists in His service all who will consent to stand under His authority, all who will wear His yoke and accept the conditions which unite the human with the divine. Those who do this are molded by the influence that through the grace of Christ unites heart to heart, mind to mind, in one complete whole.

We were brought into existence because we were needed. And it is a sad thought that if we stand on the wrong side in the ranks of the enemy, we are lost to the design of our creation. We are disappointing our Redeemer. The powers He designs for His service are used to oppose His grace and matchless love. This thought should be sufficient to keep us ever humble.

God gave His only begotten Son that man might be restored to oneness with Christ. And however indifferent the human agent may think it his privilege to be, he will be judged according to the provisions of grace which cost heaven so much. Man may ignore his responsibility. He may choose to be inspired and controlled by Satan, to withdraw himself from all righteous principles, as though he lived by his own invention. Nevertheless he will be judged as one who might have used all his capabilities in the service of God, but who refused to do this, and took his position under the black banner of the powers of darkness. His failure to do the good he might have done, had he been a partaker of the divine nature, will be recorded against him as a sign that he despised and neglected the great mercy and loving-kindness of God, refusing to recognize God's claim to his service.

Those who love God will not live as though they were under little or no obligation to Him. All who have an understanding of the truth should act constantly as if the duty of living a life consecrated to God were the only obligation they were under. They should show that they have a sense of the work to be done, and that they are willing to heed the words of Christ, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

All who follow Christ will work as He worked. They will not live to please themselves. Instead of living to show their love for themselves by absorbing means to flatter their own vanity, they will show that they have on the wedding garment, the robe of Christ's righteousness, and that they are conveying to others the invitation to the marriage supper of the Lamb. The knowledge of the rich repast of truth, the redemption Christ offers to the world, will be proclaimed in the message they bear and in the wedding

garment which they wear, testifying to the atoning death of Christ, which has prepare for them the marriage feast.

Devoted service is to be shown in saving the souls for whom Christ died. We are to be unsparing in our efforts for those who are perishing out of Christ. He, the Redeemer of the world, can and will save the souls of all who will come unto Him. We can never imitate Christ in this work, but we can cooperate with Him in His great plan.

The work left us to do is to endeavor to draw men unto Christ. We are to present Christ crucified among us, just as if we felt the reality of the scene we picture. We are to tell others of Christ's compassion, laboring with untiring earnestness to uplift the Saviour, pointing to Him as did John the Baptist, saying, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

The Claim of Redemption

Tithes and offerings for God are an acknowledgement of His claim on us by creation, and they are also an acknowledgement of His claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is to be ever fresh in our minds, and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us.

"Know ye not that ... ye are not your own? for ye are bought with a price." [1 Corinthians 6:19, 20.] What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption. The word of command was given, "Deliver them from going down to perish eternally. I have found a ransom."

The wonderful love of God, manifest in Christ, is the science and the song of all the heavenly universe. Should it not call forth from us gratitude and praise?

Know you not that He loved us, and gave Himself for us, that we in return should give ourselves to Him? O that all the impenitent might see and understand that the Spirit of God is leading them with inexpressible solicitude and gracious importunity to the feet of Jesus. And He who was delivered for your offenses was raised for our justification, and is waiting to receive your homage.

Why should not love to Christ be expressed to the world by all who receive Him by faith, as verily as His love has been expressed to those for whom He died?

Christ is represented as hunting, searching for the sheep that was lost. It is His love that encircles us, bringing us back to the fold, giving us the privilege of sitting together with Him in heavenly places. When the blessed light of the Sun of Righteousness shines into our hearts, and we rest in peace and joy in the Lord, then let us praise the Lord; praise Him who is the health of our countenance, and our God. Let us praise Him not in words only, but by the consecration to Him of all that we are and all that we have.

“How much owest thou unto my Lord?” [Luke 16:5.] Compute this you cannot. Is there any part of your being that He has not redeemed? or anything in your possession that is not already His? When He calls for it, will you selfishly grasp it as your own? Will you keep it back, and apply it to some other purpose than the salvation of souls? It is in this way that thousands of souls are lost. How can we better show that we appreciate God’s sacrifice, His great donation to our world, than by sending forth gifts and offerings, with praise and thanksgiving from our lips, because of the great love wherewith He has loved us, and drawn us to Himself?

Looking up to heaven in supplication, present yourself to God as His servant, and all that you have as His, saying, “Lord, of thine own we freely give thee.” [See 1 Chronicles 29:14.] Standing in view of the cross of Calvary, and the Son of the infinite God crucified for you, realizing that matchless love, that wonderful display of grace, let your earnest inquiry be, “Lord, what wilt thou have me to do?” [Acts 9:6.] He has told you, “Go ye into all the world, and preach the gospel to every creature.” [Mark 16:15.]

When you see souls in the kingdom of God saved through your gifts and your service, you will rejoice that you had the privilege of doing this work.

Of the apostles of Christ it is written, “They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.” [Verse 20.] Still the heavenly universe is waiting for channels through which the heavenly universe may flow throughout the world. The same power that the apostles had is now for those who will do God’s service.

Ms 140, 1898

Christ’s Teaching

October 22, 1898

The manner of Christ’s teaching was full of simplicity, His words were full of power, precious and important. They were spoken with such simplicity that a child could understand them, yet their depth was so great that the wisest and most educated scholar could not fathom it. Jesus was the embodiment of truth, the Author of truth. But He did not try to use high sounding words to reveal truth. He ever used the simplest form of expression to convey to human minds the grandest truths.

The life which Christ lived was distinct from the age in which He lived. He was in the world, but not of the world. He copied no human model. He brought from heaven the principles which guided Him. He was just what He claimed to be—the brightness of His Father’s glory, and the express image of His person.

Satan, the accuser, tried to find something that he could use against Christ, but he could find nothing in Him. Pilate delivered Him to be scourged and crucified, but he declared, “I find no fault in him.” [John 19:4.] He was pure, holy, undefiled, but for this very reason the world knew Him not. But his subtlety Satan had clouded minds, and misinterpreted and misapplied the Scriptures. Jesus was the original of all truth, and He pressed home the truth in the most simple language. For this reason the common people heard Him gladly, and learned men were charmed with His teaching. He presented truth with a clear,

convincing power, that awakened the conscience, and sent His hearers to their homes humbled and impressed.

Ms 141, 1898

Education

October 24, 1898

During the night I have been in an educational council. I will write as nearly as I can concerning the matter. A number were assembled, and we seemed to be waiting for some one. Prayer was offered, and this season of prayer seemed to be a time of special earnestness in seeking the Lord. After rising from our knees, we sat for a little time in silent thought. Then One arose whom I knew in a moment to be no earthly teacher. He spoke solemnly and earnestly. All listened, the greater number with intense interest, and a few with a kind of curiosity. These did not seem to realize the situation, but looked about them with careless indifference.

The heavenly universe has a decided care that the Avondale school shall be conducted upon correct principles. It is essential to a proper education that we realize our responsibility to God. The teachers as well as the youth must constantly be learning, else they are not qualified to be instructors. The fear of the Lord is the beginning of wisdom.

Some will attend this school who are nominally Christians, but whose standard is not elevated. They will need earnest labor and watchcare, because they have not been educated to use brain, bone, and muscle, or to be subordinate and law-abiding. Mental and physical idleness and disorderly habits are a dishonor to students, and more especially to those whose work it is to educate students.

The teacher is to present the claims of the gospel as the highest, purest, and most elevated standard to be reached. Could the veil be drawn aside, we would see all heaven drawn out in co-operation with human agencies for the greatest development of every capability, and the highest mental and physical culture, that man may best serve God. Those who do not feel the necessity of the guidance of heavenly agencies are not willing to learn from the great Teacher the true philosophy of education. They should never be entrusted with the work of teaching the youth.

“This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3.] “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.” [Jeremiah 9:23, 24.] “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of men. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” [Ecclesiastes 12:13, 14.]

If we would only realize this, what a conviction of accountability would pervade our lives. Those who have a sense of their moral and religious obligation are the only ones who will make trustworthy

teachers, for they are the only ones who will carry a burden for souls, in them every act and enterprise is subordinated to the universal law—obedience. Lord, what wilt thou have me to do, is the inquiry of the soul. They keep their eyes directed heavenward, that they may be approved by God, workmen that need not to be ashamed. They maintain a watching, praying attitude. They 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.] Thus Enoch walked with God, constantly realizing his accountability.

The Lord's claims extend to our words and actions. Even the thoughts must be brought into captivity to Christ. Then the whole life is a witness for the right.

Those who are fitting themselves for ministers or teachers need to combine physical and mental labor. The intellect must not be allowed to become inactive. The mind must be made to work, else it will become enfeebled, and will lose the power to think. It is not the length of time spent in acquiring an education that fits a man for a position of influence and responsibility. It is working with most earnest efforts to cultivate the talents, to wrestle with new problems. We are not merely to catch at a new idea, and without thinking assert it as though it were truth. It may be a poisonous seed that Satan has sown.

There are men who trust to their own wisdom, notwithstanding the advice of older brethren, who have been over the ground. These men may have incurred great expense to obtain an education, yet they are decidedly ignorant of what it is for their eternal interest to know.

The mind must do something, and the physical powers must be taxed equally with the mental. Education is one-sided unless the whole of the human machinery is used. Those who teach in the schools must have solidity of character. Every teacher needs to seek the Lord most earnestly, that he may become vivified by the Holy Spirit. He needs to cry out after God, that his intellect may be thoroughly awakened by new, fresh life and power. Unless teachers experience a daily conversion, they cannot properly educate students.

Ms 142, 1898

"Ye Are The Salt of the Earth."

October 17, 1898

The Lord Jesus likened His disciples to the things most familiar to them. He compared them to the salt and the light. "Ye are the salt of the earth," He said. "Ye are the light of the world." [Matthew 5:13, 14.] These words were addressed to a few poor, humble fishermen. Priests and rabbis were in that congregation of hearers, but these were not the ones addressed. With all their science of learning, with all their supposed instruction in the mysteries of the law, with all their claims of knowing God, they revealed that they knew Him not. To these leading men had been committed the oracles of God, but Christ turned from them to the humble fishermen and said, "Ye are the light of the world." These great men whom the world called wise Christ declared to be unsafe teachers. He said to them, "Ye teach for doctrine the commandments of men." And again, "Ye are both ignorant of the Scriptures and the power of God." [Matthew 15:9; 22:29.]

God declared through His prophet Jeremiah, “My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” Then He asks the question, “Is Israel a servant? Is he a home born, slave? Why is he spoiled? ... 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 the God, and that my fear is not in thee, saith the Lord of hosts.” [Jeremiah 2:13, 14, 17-19.] This people reveal that notwithstanding their advantages as His chosen people they are not the light of the world.

Christ presents before us true religion. He reverses the decisions of ages, and shows that true knowledge is in direct opposition to the opinions of men. His disciples had been regarded as the hewers of wood, and the drawers of water, and not, as he had declared them, the salt of the earth, the light of the world. From them was to go forth a message, illuminating in its influence and saving in its power. They were fully represented by the salt and the light.

In these words of Christ we have some idea of what constitutes the value of human influence. It is to work with the influence of Christ, to stay the progress of the world’s corruption, to lift where Christ lifts, to impart correct principles, to check the abounding iniquity. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the life and character of others by the power of a pure example united with earnest faith and love.

The bright beams of the Sun of Righteousness is the light of the world. Then be careful that “I” does not exalt itself and interpose between Christ and the people. Prepare ye the way of the Lord. How? Uplift by words, by pen, by voice, a risen Saviour, One who came to seek and to save that which was lost. God’s people are to exercise a reforming, preserving power in the world. They are to counterwork the destroying, corrupting influence of evil.

The Jews were well acquainted with the figure of the salt, and there was in the words of Christ that which commended His principles to His hearers. Christ’s own character was to be represented in His disciples. They were to bear the gospel to the world. They were to be doers of the Word which they presented, and which was to be to them and to others a savor of life unto life.

Christ spoke of the salt losing its savor. This was what the Jewish nation were doing. The salt was there, but it was useless. It could do no good to any one or anything. This represents those who have once accepted Bible truth, who have once understood what it means to be as the salt with its saving properties, but who have lost their connection with Christ. They no longer wear His yoke, and their [salt] has no saving qualities. They are criticizers, accusers of the brethren, as were the first apostates. They can quote Scripture, and this they use to throw at others, to cause discomfort and confusion. They do not seek to enlighten and save their fellow men. These people are useless as far as truth and righteousness are concerned, and are only fit to be treated as is the salt that has lost its savor.

The work of the people of God in the world is to restrain evil, to purify, elevate, and ennoble mankind. The principles of kindness and love and benevolence are to uproot every fiber of the selfishness which is permeating all society and which has corrupted the church. Then the Lord God Omnipotent can reign. The spirit of Christ will be an abiding influence in the home life. If men and women will open their hearts to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, refreshing all, and causing freshness to appear where now is barrenness and dearth. To those who obey the law of God, the promise is given that they shall receive that for which they ask. They keep the way of the Lord, and their influence will be as far reaching as eternity. They will carry with them the cheerfulness of heavenly peace as an abiding, refreshing, enlightening influence.

Says the apostle, “Be ye thankful.” [Colossians 3:15.] If you have the savor of grace and godliness, you will express your gratitude to God. We know the source from which it flows, and we know how it is to be retained. By praise and thanksgiving we may maintain our connection with God. While every soul who has the savor of the salt is doing his work, unseen influences will be felt. His saving qualities will be a savor of life.

Then again there is to be an open influence. Christ says, “Let your light so shine before men that they may see your good works, and (in seeing) may glorify your Father which is in heaven.” [Matthew 5:16.] Christ exercised mercy and tenderness and compassion, that He might bless suffering humanity. He worked to restore the physical and moral image of God in man. In this work man is to be a laborer together with God. Moral and physical health and spiritual light will be communicated from the mighty Healer.

The light which dispels the moral darkness is all from the Light and Life of the world. This is of more value than all the pomposity, the self-righteousness, the supposed intellectual advancement of which the world boasts. Men did have intellectual light before Christ came to our world, but they did not understand from whence that light came. In many different ways this knowledge was acting as the salt of the earth; for whithersoever this salt finds its way, to homes or communities, it proves a preserving power to ave all that is good and to destroy all that is evil.

The light that shines from those who receive Jesus Christ is not self-originated. It is all from Christ. He kindles this light, even as He kindles the fire that all must use in doing His service. Christ is the light and life, the holiness, the sanctification of all who believe, and His light is to be received and imparted in all good works.

Christian parents, will you consider that the salt is to possess saving virtues in your family? There are to be no loud-voiced commands in the home. There is to be no lording it over God’s heritage in the church. Let nothing come forth from you that is unkind, repulsive, or exasperating to your children. These children receive their first lessons from their father and mother, and no harsh, severe, gloomy representation should be given them. The love of Christ is to fashion their characters. Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Always bear in mind that they have received their perversity as an inheritance from the father or mother. Then bear with the children who have inherited your own trait of character.

Be firm, be decided in carrying out Bible instruction, but be free from all passion. Bear in mind that when you become harsh and unreasonable before your little ones, you teach them to be the same. God requires you to educate your children, bringing into your discipline all the generalship of a wise teacher who is under the control of God. If the converting power of God is exercised in your home, you yourselves will be constant learners. You will represent the character of Christ, and your efforts in this direction will please God.

Never neglect the work that should be done for the younger members of the Lord's family. You are, parents, the light of your home. Then let your light shine forth in pleasant words, in soothing tones of the voice. Take all the sting out of them by prayer to God for self-control. And angels will be in your home, for they will observe your light. The discipline you give your children will go forth in strong, clear currents from your correctly managed home to the world. True religion is the light of the world, the salt of the earth. Your children will carry forth from the home the precious influence of the home education. Then work in the home circle, in the first years of the children's lives, and they will carry your influence into the school room; that influence will be felt by many others. Thus the Lord will be glorified.

"Watch and pray, lest you enter into temptation." [Mark 14:38.] By this is meant that we are not to entertain the thoughts that Satan presents to the mind. We are to resist the sophistry of Satan. It is of these things that Christ has warned us, "Believe them not." [Jeremiah 12:6.] "Think evil of no man." [See Titus 3:2; 1 Corinthians 13:5.] Think your very best of men. You can resist the devil, and he will flee from you. We are not [to] accept evil, and call it good. We are not to make the worst appear in any of those with whom we are associated. We are not to believe the "they say" of others. Our words are to be as salt, to preserve the good qualities and to destroy the evil.

Ms 143, 1898

The Parable of the Wedding Feast

October 17, 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, and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, 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, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them.

"But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their cities. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye can find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

“And when the king came in to see the guests, he saw there a man which had not on the wedding garment.” [Matthew 22:1-11.] This garment was a gift from the king, and in using it the guests showed respect to him who had made every provision for the feast. “And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 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 12-14.]

The Lord God has provided a banquet for the whole human race. It is represented in the parable as a great supper where there is provided a festival for every soul. All connected with this supper may enjoy the heavenly feast, which is the gospel. This feast is open to all who will receive it; all are invited and urged to come. But some have refused the invitation, and presented their trifling excuses as reasons why they will not comply with the gracious invitation. They desire earthly goods, worldly advantages, and refuse the heavenly.

Those who refused the message prided themselves that they would buy and sell and get gain. They could not afford, they thought, to lose any worldly advantage for the sake of enjoying the heavenly feast. They knew that they must put off their common citizen’s dress and wear the robe of Christ’s righteousness, thus showing that they were His church, married to Christ, His bride.

There are others who accept the invitation, but they do so thinking to benefit themselves thereby. They think that they will partake of the provisions, but will not clothe themselves in the dress, the wedding garment.

All who are partakers of the wedding feast, the gospel feast, by this act say that they have accepted Christ as their personal Saviour. They wear His distinguishing dress. They have accepted the truth as it is in Jesus, which is the robe of Christ’s righteousness. Only those can do honor to Christ who accept the invitation, Come, for all things are now ready; come to the marriage supper of the Lamb.

These put on the white linen, the clean, pure character, showing that they no longer live their old citizen life which they lived in their ignorance. Their speech is changed. Their conversation is in altogether another line. “That your faith should not stand in the wisdom of men, but in the power of God.” [1 Corinthians 2:5.]

“Howbeit,” the apostle Paul says, “We speak wisdom among them that are perfect; yet not the wisdom of the world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory.” [Verses 6-8.]

“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 mighty; and the base things of the world, the things which are not, to bring to naught the things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and

sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:26-31.]

All who have the light of the Word presented to them are highly favored. That Word is the bread of life to those who eat of it. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." [Luke 10:21.]

The priests and scribes and rulers were so self-sufficient that they would not heed the words of Christ. They were convicted, their understanding was convinced, but they would not receive the Sent of God. They had been privileged with every temporal and spiritual advantage, but Christ looked upon them as rejecters of all the mercy and compassion and tenderness and love that He had come to the world to bring them. They turned away from the light and evidence that Christ had given them, and scorned His mercy. He looked upon them with yearning desire, and said, "Even so, Father; for so it seemeth good in thy sight." [Verse 21.] He was grieved that the people most favored upon the face of the earth should be the very ones to deny Him and refuse His offer of everlasting life.

There is to be a constant advancement on our part. The revelation of the Father to the human agent will be such a revelation that the mind can take hold of and comprehend. All who follow on steadfastly to know the truth as it is in Jesus will know that there is still more to be learned. Expansion, development, an increase of faith and holiness, will give us an experience in the religious life, and this is the law of the Christian life. Our experience will lose its freshness and power unless it is constantly growing. A child in its childhood is beautiful, but if as the years pass there is a lack of growth, if the faculties of the mind do not unfold, that child becomes a deformity. Experience will increase, unfold, intensify our powers. Such is God's plan in the natural and in the spiritual world. Says the apostle, "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men." [1 Corinthians 14:20.]

Those who make God their counsellor, those who look for grace and power to the Source of all light, all fullness, and all knowledge, will have it in the same sense as Daniel had it. Of Daniel and his companions the inspired record states, "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.]

The history of these children is recorded for our benefit, and reveals that which God will do for us if we will do the work assigned us. He will increase our capabilities to acquire. All who will be faithful He will teach His ways. All who will cheerfully do His will He will mold and fashion and give to them increased power and knowledge and growth. John declares, "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.]

We cannot afford to indulge a false hope. That man who came into the wedding could talk the truth; he understood the Scriptures sufficiently to know that his only dependence was Jesus Christ but he would not put on Christ in character. He would not receive the righteousness of Christ, the wedding garment,

which all must receive if they would become the guests of Christ. We know of no other thing that that man neglected to put on save the garment provided for him. This man represents a class of people who profess to be the children of God but who refuse to represent Christ to the world. What is the signification of this robe? It represents the righteousness of the character of Christ. The robe is a gift, and those who refuse to wear it dishonor their Lord.

Christ declares, “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; ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [John 14:15, 16, 21.] To the church in Sardis He says, “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.” [Revelation 3:4.]

John, writing of the things which he saw in vision, says, “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. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb has come and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.” [Revelation 19:5-9.] Again he declares, “Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.” [Revelation 14:12.] “Blessed are they that do his commandments, that they may have right to the tree of life and many enter in through the gates into the city.” [Revelation 22:14.]

How is it with us individually? Christ came to our world and clothed His divinity with humanity, that His humanity might touch and uplift humanity, while with His divine arm He might grasp the throne of the Infinite. Thus He linked finite man with the infinite God. “He that believeth on me,” He says, “hath everlasting life.” [John 6:47.] To believe on Christ means to put on Christ, to be united to Christ as the branch is united to the vine, and as the limb is united to the body.

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the Creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or not. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” [Revelation 3:14-16.] Here is represented a class of people who have not purified their soul by obedience to the truth. To these Christ says, “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see.” [Verses 17, 18.]

This is our time to take hold of Christ by faith. The message of truth must go forth in the highways and hedges to gather up the halt, the poor, the maimed, and bring them to the gospel feast. This is the work

all who believe in Jesus Christ will do. They are first to receive of Christ for themselves, and then give to others the blessings they have received. They are to give the gracious invitation, Come, for all things are now ready; come to the gospel feast. And those who come will receive the white garment, they will be clothed and adorned with the righteousness of Christ. God's wardrobe is supplied with the appropriate dress. They will be feasted without money and without price. All who come in humility are thrice welcome. Christ declared to His disciples and the Pharisees, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] He declares that His work in coming to our world was to seek and to save that which was lost.

How many who have professedly received the truth are just the same in spirit as they were before the light came to them, who are very little changed in heart or in character! These have never been converted. Many names are enrolled on the church books that are not to be found registered in the book of life. They have not come out of themselves and into Christ. To all who believe, the cross of Christ is the power of God for the saving of the soul; but many come to the gospel banquet in a raiment woven in their own loom, a garment from their own wardrobe. The man who was so presumptuous as to come to the supper without a wedding garment represents many who know the truth but who are not doers of the Word. They do not put on the robe of the righteousness of Christ. These have lived a careless, Christless life, misrepresenting their Redeemer.

God is merciful, but He is also just. Christ has given His own life to pay the ransom for fallen man. And if man will comply with the conditions plainly revealed in the Word of God, if he will accept the terms of salvation, God's covenant will stand fast forever. But there is a negligence on the part of many. They neglect to secure that salvation freely offered them. In their venturesome spirit they go to the very bounds of human presumption. The Lord bears long with the wickedness of men, but His forbearance will reach its limit, and then He will punish the transgressors of His law.

If human beings would consider that they are on test and trial, on a probation granted only through the suffering and death of the Son of God, they would put a restraint upon themselves. If men would consider that the Lord sees every act of their lives, that an unseen Watcher is taking cognizance of every evidence for good, every action of evil, that they cannot escape from the record borne of every development, right or wrong, they would put a restraint upon their evildoings. If all would consider this, how much iniquity would be banished from the world. If the mind were clear to take in the words, "Thou God seest me" [Genesis 16:13]; if each as he went to his business, as he returned to his home, would realize that all his actions are under the scrutinizing eye of Jehovah, and that it is at the peril of his soul that he violates the precepts of God's law, he would be afraid to sin.

The Omnipresent God sees every criminal act done, and He will judge those who have dared to dishonor Him. Every wrong act will meet its penalty unless the sinner consents to wear the robe of Christ's righteousness. Will God punish the transgressor of His law according to His justice, or will He soften His justice and refuse to punish? Will mercy triumph over justice? Will His love and unbounded compassion for the creatures He has formed come in and excuse the sinner, the man who has dishonored Him through his life, and who, by his example, has led others to be as regardless of God as himself? These are questions that need to be considered.

God's principles of righteousness must be maintained. Love, compassion, and tenderness are proffered to all who will be obedient. But God says, "If ye love me, keep my commandments." This is the test, the proof, of our love. "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 I will manifest myself unto him." [John 14:15, 21.] "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

"He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." [Verses 23, 24.] "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 word of God perfected: Hereby know we that we are in him. He that saith he abideth in him ought himself also to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." [1 John 2:4-7.]

The sin of Adam and Eve lost for them Eden. In the transgression of the father of our race is revealed the justice of God. The Son of God stepped in and pledged His own life as a penalty for transgression, that man might have another trial. But the provision made in his behalf was not to abolish God's law, that man might have an unconditional pardon. The Father did not set forth benevolence at the expense of justice, for such an act would have set aside the principles of righteousness. Such an act would exalt the sinner in his impenitence and sin, and would encourage transgression in the place of abating it.

Ms 144, 1898

The Ten Virgins

October 19, 1898

The parable of the ten virgins is given to represent the church, those who are watching for their Lord's appearing, those who are seeking most earnestly to be among that number who will be acknowledged as the Lamb's wife.

All the ten virgins are apparently happy, full of joyous hope and anticipation. Apparently there is no difference between the five who are wise and the five who are foolish. To outward appearance all are prepared, robed in white, and carrying their lighted lamps, which represent the oil of truth. But the virgins did not expect to have to wait so long, and while the bridegroom tarried, they all slumbered and slept. They all made efforts to keep awake, but they ceased to speak often to each other, and when the call came, "Behold the bridegroom cometh; go ye out to meet him," it was unexpected. [Matthew 25:6.]

At the call, all the virgins arose, and looked to their lamps. Five of the number commenced to set their lamps in order. These lamps were small, and held but a small quantity of oil, and the wise virgins had provided themselves vessels containing oil. Thus five lamps were burning brightly to relieve the darkness of midnight.

But five of them were standing surprised and alarmed. They had become aware of the fact that they had no oil in their vessels with which to replenish their lamps. They had no light, and stood in the darkness desolate and despairing. Then they sent forth the cry, “Give us of your oil; for our lamps are gone out.” [Verse 8.] This terrible situation they now see to be the consequence of their own carelessness, and they plead with the five wise virgins for a supply of oil. But the waiting five with their freshly trimmed lamps have emptied their vessels. They have none to spare. “And the wise answered saying, Not so, lest there be not enough for us and for you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage and the door was shut.” [Verses 9, 10.]

This is not a representation of open sinners, but of those who profess Christ, of the members of the church. They have no oil in their vessels with which to replenish their lamps. They have not been faithful but indifferent. They have made a pretense of waiting for their Lord. They have not watched and prayed, seeking for and securing that faith that works by love and purifies the soul. They have lived a life of carelessness. They have heard the truth, assented to the truth, but they have never brought it into their daily life. God has not one word of encouragement for those who, while favored with every opportunity and privilege for obtaining light and knowledge, are not doers of the Word, who do not keep the commandments of God.

When the truth is enthroned in the heart, it will awaken in the believer a train of thought that will arouse the conscience to decided action. It will adorn the character. The whole nature will be renewed because the oil of grace is there. Great harm can be done by the open sinner who makes no profession of loving God and keeping His commandments.

But this is not the class the parable represents. It represents those who claim to be children of God, but who do not practice it. These have not a burden for souls. They do not deny self. They do not lift the cross of Christ. They are seeking to have an enjoyable time with the world while claiming to be Christians. These souls wear a mask and do great harm to others. They refuse to yield to any authority, and by their worldly principles, while claiming to be church members and children of God, they seduce many. Christians who are such in deed and in truth will live and work to restore the moral image of God in man. They will labor on Christ’s side to convince men of every class that a consecrated life is a power for good, while sin results only in weakness and eternal ruin.

The men of the world do not want the light of truth, and the class of religionists represented by the foolish virgins suit them. They are one in spirit with those who never let their light shine in words of truth and deeds of holiness. Men who are truly serving God will reveal their progression heavenward. Those who are serving God they will help to serve Him with the whole mind, heart, soul, and strength. Their vessels will be well filled with oil.

The unconverted members of the church remain in character the same as before they claimed to believe the truth. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they cannot keep their lamps replenished. To these Christ says, I know you not. You have not taken Me as your Counsellor. You have not walked in the light of My Word; you

have worked your own way. You have not come under My yoke. Your light has been darkness, for you have walked in the light of the sparks of your own kindling. You have not used the sacred fire which comes from God.

Those who have oil in their vessels with their lamps will let their light so shine before men that they may see their good works and glorify their Father which is in heaven. Unconverted men who profess to be Christians and do not shine in good works, only encourage the sinner to continue in his sin; and Christ says to them, "I know you not, depart from me ye that work iniquity." [Matthew 25:12; 7:23.] The only safety for any soul is in living in constant communion with God. This is represented by Zechariah in the symbol of the two anointed ones that stand by the Lord of the whole earth. That which is good in our world should be stronger for our words and our presence, and the evil should be made to appear as it is. There is no virtue in calling good evil, and evil good. Every one should feel that there should flow forth from him an influence for life, courage, hopefulness, and true healing.

Ms 145, 1898

Notes of the Queensland Camp Meeting

Campground, Logan Road, South Brisbane, Queensland, Australia

October 18, 1898

Last evening Brother Daniells spoke to a full tent and many who were standing on the outside. All listened with the deepest interest. This morning we had all of one hundred out to the early morning meeting. There seems to be an earnest desire on the part of the people to be benefitted by the privileges that are their's here. These souls have come in from places where they have had very little ministerial help, and they are so thankful that they have the privilege of meeting Sister White, whose books have done them so much good. In the congregation on Sunday and Monday there were members of parliament who listened with interest.

On Monday Brother and Sister Haskell went into one of the largest drapery stores in Brisbane, and one man, the shop walker, spoke to Elder Haskell saying, "I think I recollect seeing you on the platform under the large tent. Yesterday my little daughter came from the campground and said that a gentleman had told them that it was wrong to use cigarettes, that they would injure those who used them. 'You must not use them papa,' she said, 'for they will do you harm'." He continued, "I will go tonight if possible." And he was there with the members of his family.

The interest is increasing, and all who visit the encampment are favorably impressed. When the tents were first pitched, the children thought it was to be a circus; but later they were told by some one that this was not so, but that these people were Mormons who had come to convert all the women and take them to Utah. The father of the children said he would go and see for himself. He visited the encampment, and returned with the word that he had conversed with this people and had found them good Christians who were here as missionaries to do good. Thus impressions that are favorable are

being made upon many minds—impressions more favorable than have been made at any camp meeting that has been held. I am so thankful that this is the case.

Elder Haskell has become acquainted with the head of the Electric Light Company. He found that this man was from America, and in conversation with him learned that he was from New England, and that his mother was a Seventh Day Baptist. Both were acquainted with the businessman Cotrell and other businessmen. Finally the manager proposed to light up the camp free of cost if our people would furnish men to put in fixtures. After a little more talk, he said, "I will make a donation of the time of the men and it shall be all ready for you to commence your meeting Friday evening." These are the favors we are obtaining, and they show that the good hand of the Lord is in this matter.

We ought to be very thankful for all these favors. The Lord moved upon the heart of this man, and caused him to have a lively sense of Christian obligation. He was not asked to do this work, yet he performed it with satisfaction. We felt that the work done by this man was done to please God. This is the kind of help we appreciate. Testimony was borne in our favor. This man showed that he was not disloyal to the seventh-day Sabbath although he does not observe it.

We feel that Brisbane will be benefitted by this meeting. There are many who would gladly co-operate in a work of temperance in this place. If we walk humbly with God, I believe we shall see of His salvation. The Lord will help us. He has helped us in every way beyond our expectations. Our lessons are given us by the great apostle: "Who then is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. ... Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:5, 6, 8, 9.]

Man is to walk humbly with God, putting his entire trust in Him as his strength and efficiency. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:30, 31.] The Lord will not sustain any self-gratification. He does not design that man shall put his trust in man or make flesh his arm.

Ms 147, 1898

An Appeal

Campground, Brisbane, Queensland, Australia

October 24, 1898

I must make an appeal to our brethren, in our great necessity, for means to carry forward the work in these new fields. We have held our first camp meeting in Queensland, and the healthful influence of this meeting on the community exceeds that of any camp meeting that has been held. The Lord has given Elder Haskell and Elder Daniells great liberty, and the power of the Holy Spirit has attended the word spoken. This meeting has been in session one week. Every evening there has been a full tent, often

many standing as a wall outside. Some of the best people of the place attend these meetings, many of them coming from localities miles away.

Brethren and sisters, we must take into consideration the fact that we are on missionary soil as laborers together with God. Just as soon as the standard is lifted in one locality, and it is safe to leave the converts new to the faith, we must plan to enter another new field. And we find that it is as has been represented to me in visions of the night. The words of Christ to His disciples were, “My meat is to do the will of him that sent me, and finish his work. Say not ye, There are 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 eternal life: that he that soweth and he that reapeth may rejoice together.” [John 4:34-36.]

There is no release in this warfare. The work is to be done, and while the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay. We must give evidence to the universe of heaven and to men in this degenerate age that our religion is a faith and a power of which Christ is the Author and His Word the divine oracle. Human souls are hanging in the balance. They will be subjects for the kingdom of God or slaves to the despotism of Satan. All are to have the privilege of laying hold of the hope set before them in the gospel, and how can they hear without a preacher? The human family is in need of a moral renovation and a preparation of character. These are souls ready to perish because of the theoretical errors which are prevailing, and which are calculated to counterwork the gospel message. Who will now fully consecrate themselves to become laborers together with God?

There is to be no stain left on our work by independent atoms. Each worker is to be linked with the other. Brotherly love, tenderheartedness, is to be cherished because of their faith in Jesus Christ, and this will lead to fellowship one with the other.

There is a practical test prescribed for us by One who knows. “By their fruits,” He says, “ye shall know them.” [Matthew 7:20.] The whole course of the providence of God is traced in the Book of books for our study. “The eyes of all wait upon Thee: thou givest them their meat in due season. Thou openest their hand, and satisfieth the desire of every living thing.” [Psalm 145:15, 16.] The Lord has entrusted His talents in the hands of His church, that through its multiplied blessings, the grace of God may be communicated to those who know Him not. God’s people are to work in winning souls to Christ. A belief of the truth is not enough. There must be no burying of even the one talent. That talent is to be used in winning souls to Christ. One soul labored for and converted will bring the talents he possesses to be used to advance the work of God in our world.

The revelation of life and the knowledge of immortality is not inherited. It is obtained only through Him who alone hath immortality. We must receive light and truth, that we may give to others. There is a life which measures with the life of God. This Christ proclaimed over the rent sepulcher of Joseph after His resurrection, “I am the resurrection and the life.” [John 11:25.] This proclamation illumines with heaven-born splendors the track of our present travel as pilgrims and strangers. The bright beams of the Sun of

Righteousness demonstrate the goodness and mercy and grace of God, and the true principles and purposes of the divine ministration.

Let all awake to their God-given responsibilities. Let none suppose that they can live a life of selfishness, and then, having served their own selfish interests, enter into the joy of their Lord, "who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." [Hebrews 12:2, 3.] "For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, for he that suffered in the flesh hath ceased from sin that he should no longer live the rest of his time in the flesh to the lusts of men; but to the will of God." [1 Peter 4:1, 2.]

New territories are to be worked by the Holy Spirit. Churches are to be established in different localities. The angels of God will go before us and prepare the way. God wants channels through whom the influence of His Holy Spirit can be poured out upon our world and the light of truth shine amid its moral darkness. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The Lord will work if man by faith and works will clear the King's highway. Self-sacrifice will testify of the reality of truth. Believers themselves must be reconverted if through their influence sinners are to be brought to God, and employed in telling the story of the Lamb of God which taketh away the sin of the world. The words and actions will testify of the value placed upon souls. Brotherly kindness will lead to brotherly love.

What gifts God has given to His people! How abundant are the gifts given to us in Christ! In Him God poured upon the world a profusion of gifts and graces; therefore it is not because Christ has not bestowed His gifts that His church is so destitute of the treasures of heaven that would make her rich in resources. Why is it that the light of truth does not rapidly extend to all the morally destitute places of the world? It is because God's stewards are not faithful in giving their tithes and offerings. Christ has given to us abundantly. He has given Himself, the highest, richest Gift, that could be given. As our helper and benefactor, He holds for us the richest gifts that the Holy Spirit can impart. Had man chosen what this gift should be, he would have selected something inferior; but the Lord takes the matter into His own hands and pours out upon the world the Holy Spirit, that all who receive Him may be holy as He is holy.

How much owest thou unto our Lord? God exhorts us to "honor the Lord with thy substance, and with the first fruits of all thy increase." [Proverbs 3:9.] God gives to us regularly and freely. His bestowments for the support of His work are systematic, and annual contributions must be made by us to advance the kingdom of God in our world. These are God's claims upon men, and these claims are to be met willingly. Say, as you give your contributions for the support of the work, "Of thine own we freely give thee." [See 1 Chronicles 29:14.]

These claims of God are upon the whole world, but those who have made the world, and the love of money their god, the Lord will cause to perish with their gains. All things belong to God. Men may ignore His claims, while He bountifully bestows His blessings upon them, they resolve to use His gifts for their

own selfish gratifications, but they will be called to give an account of their stewardship. God's vineyard is not to be left to the caprice and chance of men. It is to be worked. It must have regular and specified reserves. The tithes and offerings are to be given, that God's treasure house may be full. Means must be invested, that the message of mercy and warning may be borne to our world. None are to live unto themselves, but for Him who has made us His purchased possession, who died, and rose again.

God's claims underlie every other claim, and there can be no robbery practiced toward God without a strict inquiry being made of those who have done this. The fields are all ripe for the harvest, but the work is hindered for the want of means to invest in facilities and to sustain the workers in various lines. Our school interest in Cooranbong should be the interest of every church. God lays His hand on a part of His own entrusted capital, and says, "This is mine, to be reserved for my special benefit, to sustain the gospel messengers who shall labor in all parts of the world."

He who provides all the necessities to our bodies is the bountiful Giver. According to the multitude of His tender mercies, He provides for all people; and those who are abundantly supplied are to help to supply the necessities of those who are needy. The portion God reserves is His own. He has laid His hand upon it. He says, I require your gifts an offerings to sustain My work. Thus He gives opportunity to develop Christlike attributes of character in those whom He proposes shall compose His family in the heavenly courts. He tests the men and women, the youth and children. He sees that justice and righteousness is maintained by all in rendering to Him that which is His own. If He demands the first fruits, the choicest of our possessions, has He not a right to do what He will with His own? And should not gratitude and love move us to a hearty acknowledgement of His righteous requirements?

How much owest thou unto my Lord? If we inquire, we shall not find this a hard problem to solve. Every specification is given in every dispensation. God lays His hand upon all our possessions saying, I am the rightful owner of the whole universe; these are My goods. Consecrate to Me the tithes and offerings. Bring in these specified goods as a token of your loyalty, as an acknowledgement of my entrusted goods and your submission to My sovereignty, and you will be free to retain your portion. My blessing shall increase your substance, and you will have abundance.

In Eden, the fruit of the tree of knowledge which stood in the midst of the garden was reserved as God's. It was not to be used. It was one of the most attractive of trees, but God said, "Ye shall not eat of it lest ye die." [Genesis 3:3.] God here made a declaration of His rights, and He desired that man should demonstrate His true integrity and obedience to His commandments. The tenth of all our increase is the Lord's. It is a sacred portion, and is to be regarded as God's special fund for the sustenance of His cause and the upbuilding and extension of His kingdom in the world.

The seventh day is the Lord's memorial. One seventh part of our time is wholly unto the Lord. To devote God's money to any worldly enterprise is to rob God. But the tithe is not to be the compass of our liberality toward God. The work of God is to advance, and we must have means to establish the work in every new field we enter. There is a great work to be done.

Ever increasing opportunities for usefulness are presented before us in connection with our school. There must be, as there has been, princely offerings for the advancement of the work of God in this

locality. God says, “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 the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” [Malachi 3:10.]

In Isaiah our work is set before us. The poor are in need of light and knowledge and special help. Hospitals and sanitariums must be established to relieve the necessities of the suffering, to bring to them physical relief, to present to them the bread of heaven, the Word of the living God. The Lord in His goodness and tender compassion is to be revealed as a covenant keeping God. His mercy, His love, His benevolence are to be reflected in His representatives. The Lord calls for your means. The covetous man may write upon his hoarded treasures, “These are good for nothing, for I have held them to the destruction of my soul.” The value of the world’s treasures is estimated in the heavenly courts by the good we do <with them> here. It is like the breaking of the box of precious ointment the fragrance of which will fill the whole house for the refreshment of Jesus.

Ms 148, 1898

The Book Committee

October 26, 1898

I have just been reading the article in the Bible Echo, July 27, 1896, “Gladstone and the Papacy.” Please look at this paper; read the statements of Gladstone in 1875: “No one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.” Again, “The Vatican decrees do, in the strictest sense, establish for the Pope a supreme command over loyalty and civil duty.” “The infallible, that is virtually the divine title to command, and the absolute, that is the unconditional duty to obey, were promulgated (in 1870) to an astonished world.” “To secure rights has been, and is, the aim of the Christian civilization; to destroy them, and to establish the restless, domineering action of a purely central power, is the aim of the Roman policy.” “To assail the system is the Alpha and Omega of my desire.”

Read this whole article. The Pope has condemned liberty of speech and liberty of the press to make his ideas and views a criterion, a measurement to which all must come. What folly is this! This power is not to be a controlling power.

The Book Committee has been following in the tread of the paths of Rome. When Professor Prescott’s matter was condemned, and refused publication, I said to myself, This committee needs the converting power of God upon their own hearts, that they may comprehend their duty. They do not know themselves. Their ideas are not to control the ideas of another. From the light which the Lord has given for the managers of the Book Committee they do not know what they should condemn or what approve. They know not the workings of God. It is not such men as these who are to work the minds of God’s heritage. The Holy Spirit must do this work. It is because of their separation from God that men have misunderstood and failed to comprehend the fact that they are not to rule their fellow men.

It is not for these men to condemn or control the productions of those whom God is using as His lightbearers to the world. By their course of action they have so narrowed their range of vision that they are far from being proper judges. They must fall on the Rock of Christ Jesus and be broken. Under the workings of the Holy Spirit, they must have an entirely different experience and mold of character. They should not occupy the position which they now have, whoever they may be, or whatever they may have been. A train of circumstances has placed them where their actions are not reliable, and the cause of God would advance far better if its important matters were not brought before them. In their hands the work has lost its sacredness and is treated as a common thing. The work would go forward more perfectly if their counsel were omitted.

Their judgment and skill are equally impaired. In the place of carrying forward the business of God in right lines, their time is wasted in making feeble, fruitless plans. It is high time they called a halt, and that the work of God be handled by men who will work on right principles, men who can discern between the sacred and the common.

Ms 149, 1898

He Spoke to Them by Parables

October 26, 1898

“Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I 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. So that servant came, and showed his Lord these things. Then the master of the house being angry, said to his servant, God 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. And the servant said, Lord it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.” [Luke 14:16-23.]

The invitation to the supper was given, and for their refusal to come the guests were excluded from the feast. “I say unto you,” He said, “That none of these men which were bidden shall taste of my supper.” [Verse 24.]

In the second parable of the invitation (Matthew 22:1-22), a deeper insult is brought to view and the punishment is more dreadful. It is a king’s invitation, it comes from one who is vested with power to command. This feast involved much, but the king’s command met with no more favorable response than had the householder's; and a deeper guilt lay at the door of those who refused this invitation. They made light of it, pleading circumstances and supposed duties for their failure to comply with his request. They treated his messengers with scorn, despitefully using them and slaying them. This brought upon them the wrath of the king. More than exclusion from his presence and his table was their punishment. He sent forth his armies and destroyed those murderers, and burned up their cities.

Again Christ spoke a parable: “A certain man planted a vineyard, and let it forth to husbandmen, and went on to a far country for a long time. And at the season he sent his husbandmen to the servant, that they should give him of the fruit of his vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, this is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him.” [Luke 20:9-15.]

In the closing part of the parable the husbandmen are so plainly presented that the whole audience is carried away; and when Christ asked, “What therefore shall the lord of the vineyard do unto them?” They say with one voice, “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season. Jesus said unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes?” [Luke 20:15; Matthew 21:41, 42.] Then he applies the lesson: “The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

“When the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude because they took him for a prophet.” [Verses 43-46.] The wily Pharisees and Herodians agreed together to bring a question before Christ, which, whatever position He should take, would surely entangle Him. “And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it. And they brought it. And he said unto them, Whose is this image and superscription? And they said unto him, Caesar’s. And Jesus answering said unto them, Render to Caesar the things that are Caesar’s, and to God the things that are God’s. And they marvelled at him.” [Mark 12:14-17.]

In the parable Christ speaks of the invitation being given in the highways and hedges. “As many as ye shall find,” He says, “bid to the marriage.” [Matthew 22:9.] The Lord required just as implicit obedience and high-principled service from the newly invited guests as from those first called. There must be no mistake made in regard to those called to the heavenly banquet. But “when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having the wedding garment? And he was speechless. 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 11-14.]

This parable has more especial application to the Christian world today who claim to believe in Christ. The Jewish nation was deciding its own destiny. As a nation it had already divorced itself from God.

Christ's prophetic eye saw in them the man without the wedding garment, those who had all the privileges and opportunities of enjoying the richest banquet every presented to man. They had consented to come, and had accepted the invitation, but they had refused the garments of Christ's righteousness. In rejecting the only begotten Son of God, they had forever separated themselves from God.

The Jewish nation had been tested and proved. For two thousand years the covenant with Jacob had been preserved. For more than a thousand years the nation had been granted every favor from the Lord that would call forth their gratitude and cause them to sense their obligation to Him. But they had sought their own selfish interests, their own glory. Their religion was peculiar. The moral law was kept ever before them. The Sabbath was to be observed by them as the memorial of creation. The moral principles of government were in every respect superior to the principles which controlled other nations. The vineyard was hedged in by sea and mountains. "I, saith the Lord, will be a wall of fire round about." [Zechariah 2:5.] "As the mountains are round about Jerusalem, so is the Lord round about his people." [Psalm 125:2.] Every facility in richest abundance was furnished them, that they might become all that the Lord designed they should be.

As a nation, Israel was exalted above every people upon the face of the earth. At Mount Sinai, they were fully organized, the ordinance of public worship was established, and God's law, engraven with his own finger upon tables of stone, was placed in the ark. In Canaan they were indeed as a vineyard enclosed. To this people was committed the oracles of God. If obeyed, these would preserve them pure and uncorrupted, a nation godly among ungodly nations.

But they were unfaithful, disobedient, unthankful, unholy. The Jewish nation rejected the Son of God and the moral government of Jehovah. They taught for doctrine the commandments of men. They were favored with the instruction from the highest Teacher the world had ever known. In Christ, the light of heaven shone upon them and they were instructed as to what constituted true holiness, love for God, and for their neighbor as themselves. But they refused to obey God. They rejected their Ruler and Governor. They were constantly longing to adopt the customs of other nations, and they rejected the ambassadors represented by Christ in the parables.

These messengers were sent by God. The Lord made known to His people that He must receive from them in their tithes and offerings acknowledgments of their obligations to Him for their spiritual and temporal blessings. They were taught to avoid every species of idolatry, for by this they would misapply their Lord's goods to their own advantage; they would glorify themselves and gather to themselves riches by dealing unjustly, and by every kind of deceitful practice withhold from God His own. But they committed robbery with their fellowmen and with God. God marked this, and He reproved them through His servants.

Before the flood the truth was presented by righteous men. Seth, Enoch, Noah, Methuselah, and others kept the knowledge of God continually before the world. But the people despised the truth as they despise the truth today. The imaginations of their hearts was evil, and only evil continually. Secret

societies were formed to work in the darkness to do violence. And the Lord destroyed that long-lived race by a flood.

The Jewish nation was entering into the same corrupting practices. The Lord had let His vineyard to them to be cultivated. Their invisible Leader had gone before them, teaching them correct principles by the mouth of Moses; and after they were established in Canaan He committed His church to their care. In the parable the owner of the heritage is represented as going away to test their fidelity, and the commission was given to His agents to work the Lord's farm. But when messengers were sent to receive the Lord's share, in the place of showing respect to them, His professed people refused to return to Him His own. They appropriated the Lord's goods for selfish indulgence, to enrich and glorify themselves. Those in positions of trust were exacting of others, and took advantage of their entrusted talents to make good their own deficiencies. They laid upon their fellowmen burdens which they would not touch with one of their fingers, and worked in every way to supply by unfair and dishonest means the deficiencies of the treasury.

These wretched, selfish practices dishonored God. When the Lord sent His messengers to ask for that which was His own, they were insulted, abused, and murdered. Then the Lord sent more responsible men, but they were despitefully used. Then the only one God had in reserve was sent to call them to their duty—even One equal with Himself, His only begotten Son. He said, "Surely they will reverence my Son." But when they saw the Son they said among themselves, "This is the heir: Come, let us kill him, and the inheritance will be ours. And they caught him, and cast him out of the vineyard, and slew him." [Matthew 21:37-39; Mark 12:7.]

All this was fulfilled in the Jew's treatment of Christ. Here we may see to what a pass men will go to carry out their own wicked purposes. The Jewish people were determined to have their own way, and they instituted scheme after scheme to secure their ends. When Joshua and the elders and rulers who were steadfast sentinels for right and for the honor of God, died, God raised up righteous kings. The history of this nation is given from Joshua to David, from Rehoboam to the captivity, and from age after age until the Son of God came to our world to call Israel to their allegiance.

The mournful lamentation of Christ over Jerusalem shows the determination of Israel to be stubborn and disloyal to the bitter end. Overlooking Jerusalem, in mournful tones He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee together, even as a hen gathered her chickens under her wings, but ye would not"—Ye could not? No, ye would not. [Matthew 23:37.]

The sacred trust was taken from them and transferred to other peoples and to other nations. The Jews had been told that this would be unless they should repent and be converted, but they did not believe it. They held exalted views of themselves. They thought themselves the favorites of heaven. They claimed to be the only people of God. They had the truth, the law of God, but Christ told them that they did not keep the law. They believed themselves the children of Abraham, but Abraham was called the friend of God because he bore the trying test. Had he hesitated to obey the command of God until he

could reason the matter out, he would not have started on that long, painful journey to offer up his only son who God had promised him should become a great nation.

The forbearance of God with the Jewish nation is marvelous. In Bible history this nation stands out as a wonderful revelation of His condescension and love. But this people, borne with so long and patiently, were uplifted in selfish pride. The long forbearance of God has a limit, and signal punish will come upon men when they pass the boundary line. The longer the forbearance, the greater the favors bestowed, the heavier will be the sentence from an offended God.

The Lord would have bestowed upon this people His perpetual favor. He would have manifested Himself more and more largely unto them; but they provoked Him to anger by their dishonesty and intrigue. They turned aside from their God-given rights, and committed thefts and robberies. They brought God into contempt by mingling His precepts with their prayers and teachings. God was calling them to repentance. He manifested His mercy to them, that He might not be dishonored by the heathen. God had a father's heart, and He bore with them in mercies given and mercies withdrawn. Patiently He set their sins before them, and in patience and forbearance waited for their acknowledgements. But they served themselves, they put the knowledge of God from them. Listen to the sentence God pronounced upon this nation:

"Did ye never read in the Scriptures,

The stone which the builders rejected,

The same is become the head of the corner:

This is the work of God, And wonderful in our eyes?

Therefore I say unto you,

The kingdom of God shall be taken from you,

And given to another nation bringing forth the fruits thereof.

And whosoever shall fall against this stone shall be bruised:

And on whomsoever it shall fall, it shall grind him to powder."

[Matthew 21:42-44.]

Ms 150, 1898

How Shall We Use Our Lord's Goods?

October 27, 1898

From the pillar of cloud that enshrouded Him, the Lord gave directions to Moses to be given to the children of Israel. He commanded that the statutes and commandments of God and the promise of

special blessings for obedience be composed into songs of praise and thanksgiving. These songs were to be taught their children and sung, accompanied with musical instruments as they traveled through the wilderness. All the commandments of God were to be treated as special blessings, and they would be safeguards for the people.

“Now therefore,” He said, “write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and brake my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination which they go about, even now, before I have brought them into the land which I sware. Moses therefore wrote this song the same day, and taught it the children of Israel.” [Deuteronomy 31:19-22.]

These songs were learned by the children of Israel, and as they marched in the wilderness, they were educated to sing, and keep step with their songs.

“And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended. Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? Hath he not made thee, and established thee?

“Remember the days of old, consider the years of many generations: ask thy father and he will show thee: thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her next, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.” [Deuteronomy 31:30; 32:1-13.]

The Lord was pleased to see His people cheerful, and cheering their journey with songs of praise and rejoicing rather than murmuring and repining. This singing and music relieved the monotony of the lives of the pilgrim travellers; and the lessons were not only entertaining, but profitable and instructive. They were not only encouraging to the youth, but to the entire families of Israel. Read Deuteronomy 33. This chapter also was put into verse, to be sung by the children of Israel.

“There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee: and shall say, destroy them. Israel then shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!” [Verses 26-29.]

How does the Lord look upon the men of the world who are perverting their powers to selfish pleasures, corrupting their entire being, and losing eternity out of their reckoning? How much money is expended for selfish indulgences, on education which God’s Word does not sanction. Men are plucking and eating of the fruit of the forbidden tree. Intoxicating liquors are used by priests and people. In the coming holidays, Christmas and New years, money will flow freely from the hands of the men who have not the fear of God before them. Liquor drinking and tobacco using will be indulged in. These are twin sisters and they join hands in a fast covenant. Profanity, the foulest words, will come forth from the defiled temple. The evil man out of the evil treasures of his heart will bring forth that which is evil. The lower estimate men place upon their body, the less they desire to keep it pure and holy, the more reckless will they be in the indulgence of perverted appetite.

How are we to testify of our love and gratitude to Christ? By thorough consecration of ourselves to Him. When we were bankrupt and without hope, and helpless to supply our great need, Christ came to our relief and revealed himself to us as a sin pardoning Saviour. And now His voice is heard saying, “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.] Has he called you to be his children? “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [John 1:12.]

The Lord had Moses in training, that the dangers which threatened him of becoming self-sufficient in spirit, and proud as general of the Egyptian armies, and his education in the Egyptian school, might not pervert his sense of the evil of transgression. Through association of evil, there was danger of his standard being after the standard of the world. This would pervert the true moral standard. Egotism and pride must not come into his heart and life, for these things would be difficult to conquer.

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.” [Hebrews 11:24-27.] “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better

country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." [Verses 13-16.]

All who love God and fear Him will be blessed indeed. Christ gave His life for the fallen race, that all who should come to Him might receive power to become the sons of God. All who become members of the royal family are of heavenly birth. They are the children of the King of kings, and Lord of lords. These will unite in demonstrating their love for God by cheerfully bringing their Lord's money into the treasury.

Beneficence is the sure fruit borne on the Christian tree. There are many kinds of fruit to be borne, that not only the family of which we are a part, but also our neighbors and acquaintances may be blessed by our labors and prayers. We are to follow the example of Him who went about doing good. Selfishness, and self-indulgence are to be cut away from our religious experience. We are to cleanse from our words all that is offensive. The apostle says, "Let your speech be always with grace seasoned with salt." [Colossians 4:6.] Whatever is cheap and common and unholy in us we are charged by the Word that it is not to be so much as named among us.

The Lord has specified most distinctly that which He would have us do: "Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him which created him: ... put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

"And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which 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 3:8-10, 12-16.] It is the privilege of all who believe in Christ to cultivate home and church religion.

The work to which Christ calls us is a progressive conquest over evils that are in ourselves. Not one soul passes through the heavenly gates but goes within to be welcomed as a conqueror. Natural and cultivated tendencies, if not overcome, will strengthen until they become habit. Wrong influences are at work to obtain the ascendancy. A truly converted soul will understand clearly the evil nature that strives for the supremacy. The body is to be kept in subjection. The higher powers of the body are to rule; the lower passions are to be brought into subjection. This is self-denial, this is lifting the cross against every passion which strives for the victory. "I keep my body under," said Paul. [1 Corinthians 9:27.] The evils in the spirit are to be guarded and conquered. We are to be careful not to imitate the world. The friendship of the world is enmity with God. We are commanded, "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." [1 John 2:15.]

A line is to be drawn between believers and unbelievers. There is little faith manifested in the Word of God. But few are conversant with the Scriptures. How few there are who have fervent love for God. The church is not converting the world, but the world the church. Christ and Satan have two rival kingdoms in this world. Satan was an exalted angel in the heavenly courts. He is acquainted with the refinement

and courtesy and beauty of the character of those who do the requirements of God, and he is not content to accept the coarse and vulgar men. He is searching for masters.

By transgression man severed himself from his God. That separation was wide and deep. But the wonderful provision God has made for men has bridged the gulf, and re-established that union, that His tabernacle may be with men, and that man may be one with God. In man's holy innocence, the sacred temple was the human heart in which burned the sacred fire of holy love; and the incense of praise flowed forth from his lips and ascended to heaven, there to unite with the songs of the holy angels. The Father and Son communicated with Adam and Eve.

God is testing every soul that claims to believe in Him. All are entrusted with talents. The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses and lands. All this is to be treated as the Lord's goods, and used to advance His work, to build up His kingdom in the world. In trading with our Lord's goods, we are to seek Him in prayer for wisdom that we may not use His sacred trust to glorify ourselves, to indulge our impulse. The amount entrusted varies from one pound to five pounds, but those who have the smallest gifts must not feel that because they are small, they can do nothing with them.

How many, during the coming holidays, will seek to understand their obligations to God. He that is faithful in that which is least will be faithful also in much. Those who have accumulated debts, and make this an excuse why they invest all their profits and earnings, including their tithe, to help cancel these debts, before they give back to God His own, are making a breach in the contract God has made with them. They have taken God's portion, the tithes and offerings which the Lord has specified should come into His treasury. And put it to a selfish use. In this they have committed a breach of trust. He that is unjust in that which is least will be unjust also in much.

The man who has been unfortunate, and finds himself in debt, should not take the Lord's reserved portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use he is robbing the Giver of all. He is debtor to God for all that he has, but he makes himself a double debtor when he takes the Lord's reserved fund to settle his debt. "Unfaithfulness to God" is written against his name in the books of heaven. He has an account to settle with God for appropriating the Lord's means to his own convenience, thus tying up God's money. The man who does this proves unfaithful to God, and the want of principle shown in his misappropriation of God's means will be revealed in his management of other matters. He will reveal a want of principle in all matters connected with his business. The man who will rob God reveals traits of character that will cut him off from admittance into the family of God in the mansions of heaven.

We shall not be inactive in heaven. There will be sacred business conducted in the world above. "If therefore ye have [not] been faithful in the unrighteous mammon," if you cannot use my entrusted goods as my stewards to carry out My specified will, "who will commit to you the true riches? And if you have not been faithful in that which is another man's, who shall give you that which is your own?" [Luke 16:11, 12.] Who will give you opportunities and blessings in your own? Who will give you opportunities

and blessings in your transactions in business lines. When you rob the Lord of His portion, who will commit to your trust true riches?

Riches are only entrusted to man that they may be appropriated for the Lord's service. They are not to be used for our own special gratification, for needless display in the invention of palaces, pictures, grounds, and extravagance of any kind. If he does this while he knows the suffering and wants of human beings, he makes himself an unfaithful steward. While their fellow men are in the darkness and they know not God, those who have God's money lent them in trust, place that money in things that are not necessary. Through the lust of riches, the lust of extravagance and indulgence, the work and cause of God is hindered.

Souls are perishing in their sins, and men are unconcerned. They buy and sell and get gain, and the work of God cannot be established in new fields. The kingdom of God is not strengthened and established because they divert to wrong channels the means God has entrusted to them. These will be charged with being unfaithful stewards. When the Owner of all shall come, He will make faithful investigation of His goods which He has placed in their possession for a little while to test their fidelity. All who stand the test and trial will receive the reward, the riches, the honor and the glory which God has for them.

When riches become master of the man, he serves mammon, and Satan gains the supremacy. This probationary time is the time when every character will be tested. If the Owner sees that His goods are becoming the means of deceiving the souls of those to whom He has entrusted them, He calls it the deceitfulness of riches, and if this is allowed to conquer, it is to the loss of the soul. The entrusted goods of God are a constant test to the character. It behooves us all to watch and to pray, and to keep the heart with all diligence.

The man who loves God supremely and his neighbor as himself will work righteousness. He will know the value of money. When the temptation comes to him to use this means to further his own purposes, to indulge self, and leave God out of his council, and he refuses to take the Lord as his counsellor, his front guard and rearward, he will not bear the test. The love of money becomes to him the root of all evil.

The Lord is soon to come to judge all men, and to give to every man according as his works have been. How careful, then, should every man who claims to be a Christian be that he shall not bring into his life work principles that will misrepresent Christ. If he is not a doer of the Work, he establishes false theories and these taint and corrupt the soul. Those who practice the principles of Satan cause the enemy to triumph, and confuse minds concerning truth and righteousness. The Lord calls upon every soul to reach a higher, holier standard than that of the world. The Lord is soon to come, and every man should make his calling and election sure.

We have a message to bear to the world, "Fear God, and give glory to him, for the hour of his judgment is come." [Revelation 14:7.] We are very near the close of this earth's history, and the work of every true Christian is to prepare himself, heart, soul, and life to meet his record with joy and not with grief. I entreat every soul, Be not deceived; God is not mocked. He sees beneath the surface, and sees the

secret purposes of the soul. Let not the lamp of your path be extinguished. Let not the Word of God be set aside even in the smallest transaction of life.

Our only safety lies in obeying the Word of God. The Bible is our Guidebook. It is to be laid up in the heart and studied with earnest prayer. This Word will make men right, and keep them right. The truth of God must control the heart of man, that his character and influence may not be contaminated by prevailing theories and unsanctified influences, that he may not misconstrue the plain Word, which is the voice of God.

It is a rare thing to see systematic benevolence practiced by professed Christians. Self and its demands interpose between the soul and God. But God lives, God reigns. He is our Ruler. He has His law, and He sees as He looks upon the lawless character of the beings He has created, that they are unworthy of becoming members of [the] royal family, children of the heavenly King. The law of God does not change to meet man in his disloyalty, but by many the Word of God is wrested from its true meaning. It is misapplied to meet the ideas of the perverted minds of those who talk the Word but do not practice it. Thus the truth of God is adulterated and made to sustain error and falsehood. “Shall I not judge for these things saith the Lord?” [Jeremiah 5:9.]

The Lord God of heaven will judge every man by His Word. He will demonstrate before the universe of heaven, before every human being who has lived upon the earth, that there is one thing fixed and that is the Word of God. Like Himself, it is the same yesterday, and today, and forever. It will vindicate the righteous, and the evil will be detected, unmasked.

The Lord has entrusted His goods to men that they may advance the truth as it is in Jesus. But many turn aside the purposes of God by withholding that entrusted capital. Those who will not use their means to elevate the standard of holiness and make known the laws of the kingdom of God in all parts of the world, the Lord will call to account as disloyal subjects.

The only power that keeps the heart with all diligence is Bible truth enthroned in the heart. Satan is working with all deceivableness of unrighteousness to turn lawyers, judges and juries to unrighteous action. Because of wine and strong drink, they do not distinguish between the sacred and the common. Their minds are blinded by appetite and passion. In parliament and legislative councils there are men of whom we should be afraid—men who sustain disloyalty because they do not know the great thing they should know. God is our lawyer, God is our Judge, and He will deal righteously.

There are many ministers who are blind leaders of the blind. They are clouds without water, carried out of winds. They are trees whose fruit withereth, twice dead, plucked up by the roots. We need to be alarmed. The time has come when the words of Isaiah should be considered, “Lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.” [Isaiah 58:1.] Read the entire chapter. Here is enjoined upon every soul the necessity of receiving truth in the heart. Your own individual souls are at stake. The times in which we now live ask, What is truth? Eternal realities ask it. Pure and undefiled religion asks it.

In every period of this earth's history, God has had His faithful witnesses. Men who have feared God and wrought righteousness have been in our world, and God has said to them, Ye are my witnesses to bear aloft the banner of truth and establish it in this moral desert. Truth must be borne everywhere now. While the angels are holding the four winds, while open disregard of truth and righteousness is seen everywhere, while the Lord's goods are being turned aside from the heavenly treasury to serve self and gratify appetite, God's testimony of truth is to go forth as a lamp that burneth. The world is wrapped in oblivion to God's claims, and men in high places wield the scepter of power and control the minds of human beings to carry out their own purposes in defiance of God and His law. All this is written in the books of heaven, and the blood of souls will have to be accounted for by men in high office.

There are men in every age who have proved loyal to God. In every age God has had His men of opportunity. There are devout men who have gathered up the rays of light as fast as they have flashed upon their pathway, and they have adorned the principles set forth in the living oracles of God. It will be demonstrated that among the learned and accomplished there are those who have not forgotten God. All have not become disloyal in the investigation of those laws which God governs the worlds which reveal His majesty and the might of His power.

Cornelius advanced as fast as the light shone upon his pathway. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." This history is a bright light shining amid the moral darkness of the world. And Cornelius "saw in a vision evidently about the ninth hour of the day an angel of the Lord coming to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [Acts 10:2-6.]

If we will read this chapter carefully, we will learn that God lives and reigns, and that He understand all the transactions of the children of men, both of the good and of the evil. He was a man whom God recognized; his prayers and his alms were well known in the heavenly courts. Communication is established between heaven and earth, and in every place God has His faithful witnesses to testify to His power and His grace. They may appear among men in humble garb, but in the sight of the heavenly universe they stand in the sunshine of God's favor. Not one soul, high or low, who knows God and recognizes His claims, will be overlooked. Each is of value with God. God communicates with them. Christ Himself is their Alpha and Omega. The Lord knoweth them that bear His name.

We find millions upon millions who cling to false theories and false gods. We must carry the illuminating truth to those who are in darkness. What are we doing individually? What will you do for the Master in the coming holidays? Will you celebrate Christ's birth by presenting unto Him gifts of gold and silver, and thus make manifest the gifts of heaven in the provisions made to supply your temporal necessities?

Ms 151, 1898

Notes of the Queensland Camp Meeting, Part 2

Camp Meeting, Brisbane, Queensland, Australia

November 2, 1898

On Wednesday evening, October 12, we left home for Queensland. W. C. White accompanied Sara McEnterfer, Minnie Hawkins, and his mother to Newcastle to see us safely off. Sister McEnterfer and myself secured a sleeper, Minnie travelled with about twelve young ladies from the school, who will take up the work after the camp meeting, canvassing, giving Bible readings, and selling papers. At Newcastle Brother Herbert Lacey and wife, met the party en route for Queensland. We had only thirty minutes in which to change cars. We were shown into the palace sleeping car, where were two single berths all ready for us.

It was eleven o'clock before we were prepared to retire after parting with W. C. White and our friends at the station. We had sufficient air in our sleeping compartment. I felt very peaceful and quiet in the Lord. I prayed that the Lord would impress hearts with the fact that it was not what they would do that would make the meeting a success, but that their success would lie in their entire surrender to God. If each would place himself where he could be worked, he must not stand to criticize others, to make apparent their defects. This is Satan's special work. We are not to seek to humble others. The Word of God exhorts us to "humble yourselves under the hand of God, and he will lift you up." [1 Peter 5:6; James 4:10.]

This meeting which we are traveling from Cooranbong to Queensland to attend is to be a holy convocation, where we shall assemble to worship God. At this meeting there will be many precious souls who are seeking for light and who know not the reasons of our faith. Nothing could be more unjust than that these souls, who are precious in the sight of the Lord, and who have been walking in all the light they have had, should be condemned for not believing the truth. God has not failed them, although they do not walk in the way of His commandments. They have supposed that they were obedient, and in this they have testified that they have accepted Christ as their personal Saviour.

The Bible is so precious to me. The more I read it, the more light in Christian experience I gain. God's Word seems to be written purposely for me, for a balm is provided for all my cares and worries. I love my Saviour because I believe His Word.

The next morning Sara and I did not rise from our berths until eight o'clock. We then refreshed ourselves by taking a sponge bath in the lavatory opening from our sleeping compartment. Then we ate a small portion of our lunch.

At twelve o'clock we changed cars. A lady, quite young, with two children came into our car. One of these children was eighteen months old, the other about 3 1/2 years. They had had an all day journey, but their behavior was excellent. How many times I wished that all mothers would manage their children as well as did this woman. She was kind, and thoroughly attentive to the wants of her little ones. In the afternoon the car become exceedingly hot. Sara and I lay down, thinking that we might get a little sleep, but there was too much noise for this. The children could not sleep, and they became very

weary. At Toowoomba they left us, being met by their father and husband. Then Sara and I were alone, and we both had a good sleep.

At Brisbane we were met by Elder Daniells, Brother and Sister Wilson, Brother and Sister Haskell, and Brother Palmer. There we were provided with a hack, and rode three miles, loaded down with our parcels and bundles of bedding. I feared we should capsize, but we landed safely at the house where our luggage was carried up a steep rise. We were so glad that the journey was ended. This house furnishes sleeping rooms for Brother and Sister Haskell, and Brother and Sister Wilson. Sara and Minnie have one good sized room. I have a good room, and have my own bedding.

We did not get to rest before midnight, and then I could not close my mind. It would think, think. I felt that at this meeting we must look to the Lord, and not to one another, saying, What shall this man do? Each must seek the Lord most earnestly to know what he himself must do in service for God. Says the apostle, “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. ... 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 growth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit.” [Ephesians 2:8-10, 19-22.]

It takes all kinds of timber to fitly frame this building, and Jesus Christ Himself is to be the chief cornerstone, “in whom all the building fitly framed together groweth unto an holy building in the Lord.” [Verse 21.] This is the work to be done in this meeting. We are to build together, not separately, but unitedly. Every stick of timber is to find its place, that a united framework may be made, an habitation of God through the Spirit.

Then let none of us strive to be first, for if we do this, the spirit of self will work until there is no room for others. Our brethren and sisters are to have an equal share in the work. Their work is just as essential in the building for God as that of any other of the workmen. We must give to every man his place, for God has given to every man his work; and if that work is neglected, a complete habitation for God will not be built. This matter was so urged upon my mind that I felt I must bring it before my brethren at the earliest opportunity.

Friday, October 14

Today there has been a great deal to do in settling the encampment. I am pleased with the room I occupy.

I pray that all will labor to put away everything like evil speaking. Let none climb upon the judgment seat, for God has not placed any of us there. The Lord would have us draw nigh unto Him. “Learn of me,” He says, “for I am meek and lowly of heart.” [Matthew 11:29.] He invites us to take His yoke, to lift His burdens, if we would learn of Him that great lesson of meekness and lowliness of mind. We are to be

long-suffering, to bear with one another in love, “endeavoring to keep the unity of the spirit in the bonds of peace.” [Ephesians 4:3.]

Sabbath, October 15

On Friday evening the tent was well filled, nine hundred being present. This showing surprised Brother Daniells very much. He spoke well, and the people listened with deepest interest.

At the Sabbath School, and morning meeting, a goodly number was present. At the morning meeting, Elder Haskell spoke from the words “We would see Jesus.” [John 12:21.] These were Greeks who were deeply in earnest. His discourse was excellent, and the best of attention was paid.

At three o’clock in the afternoon I spoke from (Matthew 22), the call to the Supper, making especial reference to the man who came in without the wedding garment. When the king came in to examine the guests, this man was asked, “Friend, how camest thou in hither, not having on a wedding garment?” [Verse 12.] The Lord gave me earnest things to say to the people. I felt very much in earnest as I sought to arouse the attention of all to understand what would be the result if any present should be found without the wedding garment. This garment is the white linen, representing the righteousness of the saints. At infinite cost to heaven this provision has been made to all, that they may receive grace and sanctification of the Spirit, and be among the blood-washed throng. We must put on this garment in this life. We must be clothed with the righteousness of Christ.

“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.” [Matthew 25:31, 32.] “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark: and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” [Matthew 24:36-39.]

As in the days that were before the flood, the impenitent see no cause for alarm. They eat, they drink, they marry and are given in marriage. The event has been long foretold, but time has passed on, and many distinctly say, “My lord delayeth his coming.” [Verse 48.] It is because the work has not been done for the wicked that time delays. God’s long forbearance is wonderful. The Master is treated with disrespect, He receives but little thanksgiving for His bestowment of blessings. The world is mad, they do not consider that His long forbearance toward the wicked is a part of His great plan, that judgments will surely come. But the long suffering God will do His work. He will discriminate with justice and accuracy.

Sunday, October 16

Last evening Elder Haskell spoke to a large number. Elder Daniells was quite hoarse, and at his request, Elder Haskell took his place. The meeting was excellent, the tent being crowded inside and out. We thank the Lord for this. O, that hearts may be open to receive the truth.

I did not rest well last night, but attended the early morning meeting. There were about one hundred present. The Lord blessed us. I realized that the Spirit of the Lord was upon me as I made intercession for His blessing to rest upon the ministers and the people. Especially was I drawn out in pleading for Brother Wilson, who has carried heavy burdens in the preparation for the meeting. A testimony meeting followed, and the softening, subduing influence of the Lord was in our midst. Nearly all were weeping. I spoke a short time on the necessity of each one seeking the Lord for himself.

When our hearts are sanctified by the truth, they will be in unity with the heart of Christ. Says the apostle, "Let this mind be in you, which was also in Christ Jesus." [Philippians 2:5.] Is self-seeking, self-exaltation, pressing its way into your soul? Contemplate Jesus your Saviour. Think how He humbled Himself. He was Commander in the heavenly courts, but He laid aside His crown, His kingly robe, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. For the sake of fallen man He humbled Himself.

There are some here who have been standing in their own light. Some have been ready to discover the evil, and talk of the evil, but the good they have seen in their brethren they have not commended. Those who are ready to speak and think evil of their brethren are hurting Christ in the person of His saints. They grieve the heart of Christ, and place their own souls in jeopardy. Let us consider that this meeting is a holy convocation.

God is here to behold your order, and He sees everything in words and actions that is not in harmony with the Spirit of God. He designs that this series of meetings, from the very beginning shall lead us to humble ourselves. Let us consider Him who humbled Himself to the lowest depths to make it possible that we should be uplifted. Shall we not reveal that we appreciate the sacrifice made and, in the place of encouraging selfishness, resist the devil. The Word exhorts us, "Draw nigh to God, and he will draw nigh to you." [James 4:8.] Then when the enemy comes in like a flood, the Spirit of the Lord shall lift up for us a standard against the enemy.

We cannot see the working of the human mind, but there is One who sees it. The True Witness understands the sentiments of the heart better than we do. Who of us have emptied ourselves of pride and self-esteem? Who of us are really in earnest as was Jacob, who wrestled with the angel with all the energy of his being? Jacob put forth all his strength, supposing that he was wrestling with the lawless opponent; but the Lord put His finger with a divine touch upon him, and the wrestling ceased. Jacob knew that it was the Lord. Then, all broken, he fell upon the neck of the angel, and help him, pleading, "Bless me, even me." [See Genesis 27:34.] The angel said, "Let me go, for the day breaketh." [Genesis 32:26.]

It was now Jacob's turn to make the terms, and he said, "I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God ... and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." [Verses 26-30.]

I counselled the people to seek the Lord most earnestly, to have faith in God, and to humble their souls before Him, to pray as they came to the tent, to remember these words while they were associated together. Nothing harsh should be spoken. Cultivate a prayerful frame of mind, and educate the tongue to speak right words that will bless in the place of discouraging. Then the angel of the Lord will be with us as we come and go from the tent. We will all be laborers together with God, seeking to carry a saving influence. Talk of the goodness, the mercy, and the love of God. Put away all unbelieving words [and] all that is cheap and common. Let the words be sound words, that cannot be condemned, and the peace of God will surely come to the soul. Many excellent testimonies were borne. All were broken in spirit, and the melting love of God was upon the brothers and sisters.

In the forenoon Elder Daniells spoke to a good audience. In the afternoon I addressed hundreds in the tent and out of the tent. The people seem more interested than even those of Stanmore, and the congregation was fully as large, both on Sabbath and Sunday.

I spoke on the subject of temperance for one hour and a half, and their attention was held until the close. I was lifted above my infirmity; the Lord helped me and strengthened me. We had talked about this little camp meeting as being inferior, but there are as noble looking people here as I have seen anywhere. It is the Lord's doing and wonderful in our eyes. I begin to question whether we shall be able to finish up in one week.

Today, Sister Haskell was speaking with some young ladies on the ground. They said they were Wesleyans. Some of the children were a little noisy after the meeting, and one of the young ladies spoke to them, and told them they must be quiet. Sister Haskell said, "Are they your boys?" She said that two of them were her Sunday school scholars, and she wished them to behave properly. She said they were strong on the subject of temperance and had been anxious to see the tents and come on to the ground. The minister told them he would pitch a tent in the yard of their church and hold meetings every day this week. But this did not seem to satisfy them entirely. We can understand this. The minister wished to hold them, that they might not stray away to hear that which was preached at the tent.

During the meeting nearly all our brethren took their position outside the tent, that they might give room to the strangers. There was a wall of people around the tent. All were orderly and quiet. I thank the Lord for this opportunity of speaking to the Queensland people.

Monday, October 17

Last evening there were fully as many out to hear the truth as in the afternoon. There is no rioting, no disturbance, but most earnest attention is given. It is evident that the people have never heard of these truths before. Elder Haskell spoke from Daniel, making it so simple that all could understand the meaning of the Scriptures. The chart was hung up and the Scriptures explained. The people seem to be starving for food. They want to hear. They are interested. One man who had been a member of Parliament was out with his family both in the afternoon and evening.

In the afternoon I felt that an angel of God was by my side. In my weakness I was made strong. I spoke one hour and a half, and after the meeting closed, the people told those who came on the ground later

that they never heard anything like the talk Mrs. White had given them. One man, who wore the blue ribbon, said he never saw the temperance question more clearly presented than by a woman of seventy. “What a voice she has,” he said, “and she is seventy years old, and uses neither tea nor coffee nor meat.” The collection taken up that afternoon amounted to £4/11s.

This morning I attended the early meeting, and there were more than one hundred present. It was an excellent meeting. Several prayers were offered, and the Spirit of the Lord was in our midst. Some of the Rockhampton brethren were desirous of conversing with me, but I felt that I could not spend my strength in that way. I must not exhaust my strength for one or two, but keep it for the hundreds and thousands. I have not had a good night’s sleep since coming to this place last night was warm and oppressive.

Tuesday, October 18

Last evening, Monday, the evening on which we usually have but a few come to the tent, a large company was out! We thank God for this evidence of the interest that is awakened.

This morning we attended the meeting at six o’clock. The invitation was given for a number of prayers to be offered. There was but little breeze, and the tent curtains were down, and I thought I must leave the tent. But I remained while several prayers were offered, all of which I heard not a word. I felt quite weak, and my pulse was feeble. I ought not to have remained. After prayer Elder Haskell bore his testimony, relating incidents that had occurred on Monday. Brother Palmer also related some interesting experiences.

Although so weak, that three times I came near falling, I had something to say. I presented before them the necessity of having an increase of faith, a more decided trust in God. If the mind is educated to contemplate heavenly things, the appetite will not be satisfied with that which is cheap and common. We must bear in mind that the Lord is prepared to do great things for us, but we must be prepared to receive these things by emptying from the heart all self-sufficiency and self-confidence. The Lord alone is to be exalted. “Them that honor me,” He says, “I will honor.” [1 Samuel 2:30.] We need not be on the strain for recognition, for the Lord knoweth them that are His. Those who do not put confidence in themselves, but look with distrust upon their own work, are the ones to whom the Lord will reveal His glory. They will make the best use of the blessings received. All who drink of the pure streams of Lebanon will have the water of life springing up in them, and this cannot be repressed.

“When thou criest, let thy companies deliver thee; but the wind shall carry them all away: vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. 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 heart of the contrite ones.” [Isaiah 57:13-15.]

The Lord knows that if we look to man, and trust to man, we are leaning on an arm of flesh. He invites our confidence. There is no limit to His power. Think of the Lord Jesus, and His merits and His love, but

do not seek to find the defects and dwell upon the mistakes that others have made. Call to your mind the things worthy of your recognition and your praise; and if you are sharp to discern errors in others, be more sharp to recognize the good and praise the good. You may, if you criticize yourselves, find things just as objectionable as that which you see in others. Then let us work constantly to strengthen one another in the most holy faith.

In Paul's epistle to the Philippians he says, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Jesus Christ which are in Philippi, with the bishops and deacons, Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God in every remembrance of you. Always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Christ Jesus." [Philippians 1:1-6.]

Let us all make this spirit ours. The apostle feels grateful that the Philippians have become converts to the faith, and after giving them his benediction, he expresses his interest, "I thank my God upon every remembrance of you, always in every prayer of mine making request with joy." [Verses 3, 4.] This should be the attitude of the ministers to the churches newly come to the faith; and this should be the attitude of the churches in good works and Christlike character, that the ministers who have labored for them may be able to make request to God for them with joy.

The apostle sees reason, because of the sincerity of their faith, to have confidence that He which has begun a good work in them will perform it until the day of Jesus Christ. They were keeping the day of Christ constantly in view. This is to be our work. By pen and voice we are to encourage the churches newly come to the faith. There was harmony, a Christian fellowship, a tender union between Paul and Timotheus for those newly converted Christians. To them the prospect was cheering that they would continue on the good work begun for them. "Even as it is meet for me to think this of you all, because I have you in my heart: inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." [Verse 7.] He binds up his newly converted with his own heart's affections.

The Lord would have us here this morning learn our lesson of tenderness and compassion. "For God is my record," said Paul, "how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment." [Verses 8, 9.]

We are to consider this statement. We are to make increase in an intelligent and better understanding of that which God requires of us. We are to be earnest, interested learners, not keeping on a low level, but rising to a high and holy atmosphere. Although these brethren are commended by Paul, they are urged to make still further progress, and not be satisfied with their present attainments. They must perseveringly increase in love, and abound in knowledge and in all judgment.

Then let praise and thanksgiving come forth from your hearts, that your influence may be blessed, that your own hearts may be strengthened and made to rejoice in God. Your words are freighted with good or with evil. God help us to be colaborers with Him, and when you humbly and prayerfully seek to

enlighten others, you will be hid in Christ. And the angels of God will make blessed impressions on the hearts you try to save.

Wednesday, October 19

Last evening Elder Haskell spoke to a large audience on the subject of the Return of the Jews. We are all surprised at the deep interest manifested in that so many come out to the meetings.

This afternoon I spoke from (Matthew 6:19-34): “Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also.” [Verses 19-21.]

The remarks made were for the enlightenment of parents. It is not for them to scold and fret at their children, or to be harsh and punish them in anger. Parents are teachers in the place of God, to act the mind and will of God in every particular. They are to bring up their children in habits of strict temperance.

The Lord sent His angel to the wife of Manoah with the word that she was to have a son, and with instruction as to how the mother was to treat herself before the birth of her child. “And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou art barren, and barest not: but thou shalt conceive and bear a son. Now therefore beware I pray thee, and drink not wine nor strong drink, and eat not any unclean thing. For lo, thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.” [Judges 13:3-5.]

In answer to her prayer the angel again came to her, and repeated to Manoah that which he had told his wife. “And Manoah said, Now let thy words come to pass, How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware, She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.” [Verses 12-14.]

Thursday, October 20

This afternoon I spoke to a goodly number, dwelling particularly upon the mother’s duty to her children. The Lord gave me much freedom.

Friday, October 21

In a morning meeting today we listened to the wants of the cause as they were presented, and the necessities of the work of God in all the places round. We feel the need of raising the standard in new fields. We have had presented before us the great need of the work that must be done in new fields. The fields are all white unto the harvest, and we must have means with which to work. The Lord will open the way for His message to go forth.

One hundred pounds were pledged for our school and the sanitarium. We thank the Lord for these liberal donations.

The evening meeting was well attended. The same class of hearers continue to come and listen with deep interest.

Sabbath, October 22

This afternoon I spoke to a goodly number of outsiders beside our own people tenting on the ground. I spoke in all about one hour and a half, and then called forward those who wished to give themselves to the Lord in solemn covenant. Fourteen came forward, and we had a season of prayer for them. We feel that the truth is finding its way to the hearts of the people. O, that the Lord would give us sheaves for the Master.

In the early morning meeting the Lord gave me a testimony for His people. We are to cultivate cheerfulness, and thus represent the Lord Jesus Christ. He does not want His people to be mourning and complaining. He would have them reveal His own joy in their lives. They are to talk of His love. Their words are to be full of hope and courage and joy and gladness.

Sunday, October 23

I feel grateful to my heavenly Father for His goodness and mercy and love to me. I must have the blessing of the Lord. I cannot do His will unless I have His power, His grace, and His strength. I attended the morning meeting and read a paper on our tithes and gifts and offerings. Then all who had not pledged were called upon to do something for our school in Cooranbong. The good Spirit of the Lord was with us, and one after another added to the pledges they had already made. They had already pledged £100, and forty more was added to this sum. We thank the Lord for this.

In the forenoon Brother Pallant spoke to a good audience on the Sabbath question. He spoke with great freedom and clearness and the Lord blessed Him. He will make an able speaker to carry the message to the world.

In the afternoon at three o'clock I stood before a crowded tent. God gave me a voice to reach the people, and all listened with interested attention. It was estimated that there were about one thousand people in and around the tent.

At the evening meeting we had the largest meeting we have yet had. The number was estimated at 1,500. The interest is intense.

Monday, October 24

Light has come to me, and I am deeply moved. It has been represented to me that the cloud remains over the tabernacle. It has not yet been lifted, and the tents will not be taken down. This is our time to seek the Lord, and work in giving the warning message to the people. This camp meeting remains a necessity. The people are under conviction.

We had a meeting this morning to complete our arrangements for visiting Rockhampton, and we counselled together in reference to the matter. The fear was expressed that if I did not visit them now, I would never visit them. Some wished to visit me, but concluded to talk with me right there. The Lord gave me words for them, and they went home perfectly satisfied. While we were having this talk, W. C. White baptized eleven persons.

Most of the party left on the evening train. This meeting has been a great blessing to them, and the Lord has come very near to them. They go home happy. I talked with these people one hour, supposing that we would not go to Rockhampton. But W. C. White decided to go and see if some arrangements could not be made with the families there to send their children to school.

Tuesday, October 24

I arise at 2 a.m. The camp is breaking up, and the people from Rockhampton go today. The Toowoomba people have gone. There are very few people left. But it has deemed best to carry the meetings over Sabbath and Sunday. During the night season I decided to visit Rockhampton, trusting to the Lord to help me. The heat at Rockhampton is greater than at Brisbane, but it may be that I shall never visit this place again; therefore I will go. The people leave in the evening. They will carry the word that I accompany W. C. White.

Today the members of the mission move from their tents to the house that was hired for us during our stay, and the sooner we leave the better it will be for their arrangements.

I had a long talk with Brother Pallant in regard to his health; also with Brother Chapman who has had hemorrhage of the lungs in consequence of lifting a large box of books. Brother Chapman is canvassing agent for Queensland. It is a sorry business to have to give up, but he feels that his life is at stake, that if he keeps on the work in this line, he will not have strength to do the work satisfactory. Poor man, I sympathize with him deeply. I could not but advise him to follow his convictions. We must not imperil the health of our brethren and sisters by allowing them to remain in positions where they are liable to lose their lives. Sister Higgins also came in and wished to converse with me. She is in delicate health. All these afflicted ones have been residing in one house, Brother and Sister Wilson having the charge.

There is a great amount of noise going on in the moving and settling, and it is anything but pleasant. Sister Wilson took me out for a short distance in their trap. This is the first drive I have had since coming to Queensland. Brother Wilson has a hard cough. Oh that the Lord would raise his servants to health. We need all these men in the work.

Wednesday, October 26

The morning is very hot, and I dare not attend the meeting. At nine o'clock we meet in the large tent with a few of the brethren to talk over the matter which is constantly urged upon us—that of the aged people who have no homes. What will be done with them? The light that the Lord has given me was repeated: Let every family take care of its own relatives, making suitable provision for them. If this is not possible, then the church should bear the burden. The Lord will bless His church in exercising

benevolence. They are God's poor, and are not to be left unhappy and destitute. If the church cannot do this, then the conference must take it up and make provision for the Lord's needy ones. Provision should also be made for the orphans. If these cannot be taken care of by their relatives, then the church or the conference must take the care of them, and place them in suitable homes.

The school should have buildings to provide for such cases, and sufficient funds should be raised to put up suitable buildings on the grounds purchased for the school. If it is decided that this would not be wise, let the home be put up in another district. We must take hold of these things as soon as possible. While in our meeting, the American mail was brought in, and I read a very interesting letter from Edson White to those assembled.

In the afternoon I spoke to about sixty people, and tried to encourage them to give their hearts to the Lord.

Thursday, October 27

I arise at two o'clock, a.m. and commence writing.

We have had a most important meeting, and the best class of people have been in attendance. Now the work must be bound off. O, that the Spirit of the Lord might rest upon all the workers here that they may act an important part in this work. Personal labor must now be done, and the Lord will certainly help them if they will seek him with the whole heart. We need to seek the Lord earnestly for His grace and His power to combine with human effort in order that this work shall be a complete success. How many will take their stand for the truth? One whole family, father and children, want to go forward in baptism; but they are not yet in a position to be baptized. They must first understand the principles of our faith.

Friday, October 28

I arise this morning at 2:30, and as soon as I can, commence writing by lamplight. I feel an intense earnestness to be where I can have much grace, clearness of mind, and spiritual discernment. And this is for me and for every one who will seek for light and knowledge.

Today we are experiencing a hot wind; the dust and sand are blowing like a cloud.

Sabbath, October 29

The past night has been very windy. I was obliged to close the door of my room, for the wind was blowing the dust in clouds. At 11 o'clock I looked from my window and saw a large fire. Some building was in flames. I could not sleep much. The night seemed long. There were quite a number out to the meeting last night, but this morning the tent is down. The wind blew so strong during the night, that it was not safe to let it remain. Meetings this morning will have to [be] held in the reception tent.

This afternoon the tent could not be raised for meeting. Some had come a long distance to hear me speak. Others had brought their dinner and sent word that if I was not going to speak they would go

home. The [wind] continued to blow, but they arranged the dining tent and I spoke to about 60 who assembled there. Some were outside, who could not find room.

Brother Haskell opened the meeting, and I followed him in prayer. Then I spoke to those assembled. I read from Isaiah [51]: “Hearken unto me ye that know righteousness, the people in whose heart is my law.” [Verse 7.] In this chapter there is much to encourage the commandment-keeping people of God. We are not left alone. The Lord is helping us, strengthening us, and giving us of His Holy Spirit.

My heart is yearning after God. I want to see the sick healed, and we must ask the Lord for this great favor. I believe He will hear prayer and work in our behalf.

Letters have been received from Elder Daniells, enclosing one from Brother Tenney. W. C. White and myself are considering what shall be done. We believe the time has come when something should be done in Newcastle. In eight weeks the work there will be developed, and we must see who can be brought to stand with us in obedience to the Sabbath. Soon the tents must be removed to Melbourne for the Ballarat camp meeting which is appointed to be held in January. We can utilize these tents before they are taken to Ballarat, by having a camp meeting in Newcastle and also in a favorable suburb of Sydney. Thus the work can be advanced.

Sunday, October 30

I have had more sleep during the past night than I have had for several nights. I am so thankful to my heavenly Father that I am doing well healthwise.

On Monday or Tuesday we start on our journey to Rockhampton, which is about five hundred miles from this place. The Lord can give me strength to speak to the people there. We then return and visit Toowoomba, spending Sabbath and Sunday there, and then return to Cooranbong.

Ms 152, 1898

Notes of Travel

November 20, 1898

On Wednesday evening, October 12, we left home for Queensland. W. C. White accompanied Sara McEnterfer, Minnie Hawkins, and his mother to Newcastle, to see us off safely. Sister McEnterfer and myself secured a sleeper; Minnie traveled with about twelve young ladies from the school who will take up the work after the camp meeting canvassing, giving Bible readings, and selling papers. At Newcastle Brother Herbert Lacey and his wife met our party. We had only thirty minutes in which to change cars. Sara and myself were shown into the sleeping car, where there were two single berths all ready for us.

It was eleven o’clock before we were prepared to retire, after parting with W. C. White and our friends at the station. We had plenty of air in our sleeping compartment. I felt very peaceful and quiet in the Lord. I prayed most earnestly that the Lord would impress those who attended the camp meeting with the fact that it would not be what they could do that would make the meeting a success, but that their

success depends on their entire surrender to God. If men desire to place themselves where they can be used by God, they must not criticize others to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work. The Lord cannot bless hearts that are not meek and lowly. We are not to seek to humble others. The Word of God exhorts us, "Humble yourselves under the hand of God, and he will lift you up." [1 Peter 5:6.]

The meeting which we are traveling from Cooranbong to Queensland to attend is to be a holy convocation, where we shall assemble to worship God. At this meeting there will be many precious souls who are seeking for light, but who know not the reasons of our faith. Nothing could be more unjust than that these souls, who are precious in the sight of the Lord, and who have been walking in all the light they have had, should be condemned for not believing the truth. God has not forsaken them, although they do not walk in the way of His commandments. They have supposed that they were obedient, and have testified that they have accepted Christ as their personal Saviour.

The Bible is so precious to me. The more I read it, the more light in Christian experience I gain. God's Word seems to be written purposely for me, for in it a balm is provided for all my cares and worries. I love my Saviour because I believe His Word. And many others have this same experience.

The next morning Sara and I did not rise from our berths until eight o'clock. I was awake quite early, some time before daylight. I had a spirit of earnest prayer that the Lord would be with us in our meeting.

During the night season I was hungering and thirsting for righteousness. In my dreams I was standing before many people, urging them with deep earnestness to trust in God, to have increasing faith and confidence in Jesus. He is the chiefest among ten thousand, and altogether lovely. In Him all hope of eternal life is centered. In all our ways we are to acknowledge Him, thanking Him for the benefits He gives us.

We do not recount God's mercies often enough. Scarcely any thanksgiving flows back from us to God. By our failure to express gratitude we are dishonoring our Maker. His angels, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against temporal evil, and press back the powers of darkness, else we should be destroyed. Why do we not value God's watchcare? If Satan had his way and carried out his designs, destruction would be seen on every hand. Why do we not remember that we are mercifully shielded from peril? Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway? Cannot we trust our heavenly Father?

After I had spoken many words to the people, I awoke. I looked from the window of the sleeper, and saw two white clouds. I fell asleep again, and in my dreams the words were spoken to me, look at those clouds. Just such clouds enshrouded the heavenly angels who came to herald the birth of Christ to the watching shepherds. "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Luke 2:9-11.

I looked from the window of my car, and again saw the two clouds. They were pure white, and occasionally touched each other, and then separated. And until twelve o'clock, when we changed cars, they were in full view. I enjoyed the most precious peace and comfort. My thought was, The angels of the Lord are enshrouded in those pure, beautiful clouds. We have the guardianship of the angels. I felt an assurance that we were to see the salvation of God in the meeting to be held in Brisbane.

At twelve o'clock we changed cars. A lady, quite young, with two children came into our compartment. One of these children was eighteen months old, the other about three and a half years. They had had an all-day journey, but their behavior was excellent. How many times I wished that all mothers would manage their children as well as did this woman. She was kind and thoroughly attentive to the wants of her little ones. In the afternoon the car became exceedingly hot. Sara and I lay down, thinking that we might get a little sleep, but there was too much noise for this. The children could not sleep, and they became very weary. At Toowoomba they left us, being met by their father and husband. Then Sara and I were alone, and we both had a good sleep.

At Brisbane, as we drew up to the station, we were met by Elder Daniells, Brother and Sister Wilson, Brother and Sister Haskell, and Brother Palmer. There we were provided with a hack, and rode four miles, loaded down with our parcels and bundles of bedding. I feared that we should be capsized, but we landed safely at the house, where our bedding was carried up a steep incline. We were so glad that the journey was ended. This house furnishes sleeping rooms for Brother and Sister Haskell, and Brother and Sister Wilson. Sara and Minnie have one good sized room. I also have a good room.

We did not get to rest before midnight, and then I could not close the door of my mind. It would think, think. I have been instructed that at this meeting we must look to the Lord, and not to one another, saying, What shall this man do? Each must seek the Lord most earnestly to know what he himself must do in service for God. Says the apostle, "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 workmen, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ... 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; 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." [Ephesians 2:8-10, 19-22.]

It takes all kinds of timber to fitly frame this building, and Jesus Christ Himself is to be the chief cornerstone; "in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." [Verse 21.] This is the work that is to be done in this meeting. We are to build together, not separately, but unitedly. Every stick of timber is to find its place, that a united framework may be made, an habitation of God through the Spirit.

This matter was so urged upon my mind that I felt that I must bring it before my brethren at the earliest opportunity. Let none of us strive to be first, for if we do this the spirit of self will work until there is no room for the Spirit of God. Our brethren and sisters are to understand that they have a part in the work.

Their work is essential, according to their ability. “We are laborers together with God.” [1 Corinthians 3:9.] We must give to every man his place, for God has given to every man his work; and if this work is neglected, a complete habitation for God will not be built.

Ms 153, 1898

Notes of Travel

Brisbane, Queensland, Australia

October 28, 1898

We all feel very grateful to our heavenly Father for the blessings He has given us in our labors at this place. We arrived here at twelve p.m. October 13. During the time of this meeting I have spoken before large congregations eight times, and six times before a much smaller number. The very first evening of our meeting the large tent was full; about the same number were out Sabbath afternoon, and every evening with the exception of two, the tent has been packed. On the first Sunday afternoon there was supposed to be 1,000 people present, and on the second Sunday the number was estimated at fifteen hundred. Both Sunday afternoons members of Parliament were present, who listened with the deepest interest.

The Brisbane papers had given notice that Mrs. White, a lady of seventy years of age, would speak Sabbath and Sunday afternoons. The people wondered greatly that Mrs. White’s voice could be heard distinctly by all in the large tent, and by the wall of people who stood in solid columns on the outside.

On the last Sunday of the meetings the Lord gave me a great victory. I was much exhausted. The air in the tent at the morning meeting had not been fresh, and the curtains had not been raised to give ventilation. After uniting with the people in prayer I stood up to speak, and staggered three times while talking. It was noticed by all, but I would not sit down, neither did I fall. The tent was then raised, but I left the tent after talking thirty minutes. This was at the early morning meeting, at six o’clock. I seemed to have no strength at all, but at three p.m. I went on the platform. I had a portion of Scripture to speak upon, but I could not remember what I meant to bring before the people.

I stood up, and another portion of Scripture came into my mind. I had been a little hoarse, but I felt that the angel of the Lord was by my side, for my voice was clear and full and distinct. Some who had given up their seats to strangers, and had gone into their tents, said that they heard every word from the beginning to the close. I spoke for one hour and a half upon the subject of temperance. After I returned to my home I had no fears that I had not done as well as I ought. I felt that it was not Ellen G. White who had spoken, but that the Lord had spoken through the frail instrument. I felt my soul softened and subdued by the power of God. My heart was full of peace and joy in the Lord. I felt that I had indeed been worked that day by the Holy Spirit.

The contributions that afternoon amounted to three pounds eleven shillings. The people acted as if a spell was upon them, as though they could not leave the tent or the grounds. At the close of my address, Brother Semmens came in with his talk upon health, and he had a large audience.

I am glad that I came to this place. I was hardly willing to come, and decided not to do so, but in the visions of the night I was addressing a large audience, whose hands were reached out as if they were saying, We are in darkness. We need light. Will you help us? I was shown several companies, reaching out their hands to me and asking for help. I looked at these companies varying in size, but all painfully in earnest, and the words came as distinctly to me as though spoken by Christ Himself, “Say not ye, there are 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 4:35, 36.]

I tried to make myself believe that this meant the places within thirty miles of Cooranbong, Newcastle and Maitland, and several other places nearer than this. The standard of truth has not yet been lifted in these places. I told brother Herbert Lacey that I would help him to make an effort in Newcastle, that I would speak to the people as often as possible. He is established there with his wife and a number of workers. But again the scene of the people calling for help was presented before me. The same voice said, They are as sheep that have no shepherd. Then I decided to attend the camp meeting, and the Lord, I am sure, has been teaching me.

We travelled in a sleeper, Sara having a berth on one side of the room and I on the other. We did not get to our berth before eleven o’clock,. In the morning, a long while before day, I was looking out of the window, viewing the landscape, which was dreary enough. I was seeking the Lord most earnestly for physical strength and mental clearness and spiritual power. I was awake one or two hours, then I fell asleep.

After a time I was awakened by a voice saying, Look at those two clouds; it was just such clouds as these that enshrouded the heavenly host who proclaimed to the shepherds the birth of the world’s Redeemer. I looked out of the car window, and there were two large-sized white clouds, as white as snow. They were distinct, separate clouds. They did not disappear. One would approach and touch the other, and for a moment they would blend together. Then they would separate, and remain as distinct as before. This continued through the entire forenoon. At twelve o’clock we changed cars, and I did not see the clouds any more.

I was deeply impressed with the thoughts that the angels of God were enshrouded in these clouds, and were going before us. The peace of God came into my heart, and I was brought very near to my Saviour. Since we have seen the wonderful interest here, I am more than ever sure that those clouds enshrouded heavenly angels, and that they were sent from the courts above to move upon the hearts of the people. In this effort we have made, thousands have heard truths which they never heard before. We have faith to believe that angels of God have been commissioned to press back the powers of darkness, that unbelief should not have the supremacy. The Holy Spirit can work with the efforts of God’s servants, that the sword of the Spirit may flash right and left, and cut through the fleshy tables of the heart, bringing conviction to human consciences and piercing the recesses of the soul. The light given me is that if we will not carry about with us the rubbish of self, if we will purify our souls by obeying the truth, individual experiences will be obtained.

October 29

In the visions of the night I was in a meeting where Bible lessons were being given. Ministers and workers were present. We said, We have the great Teacher with us today. All sat listening with deepest interest. He said: There is a work before you in this place. You will need to present truth in its simplicity. Speak to the people of the things which most concern their present and eternal good. Bring them to the waters of life. Do not present before them subjects that will arouse controversy, and which will need someone of experience close by your side to defend the things you may present. Meet the people where they are. Your study of the Scriptures must not be of any cheap or casual order. It must not be of a character to perplex the mind.

Do not cause them to worry over things you may have seen, but which they have not yet seen, unless it is of vital consequence to the saving of the souls of the ignorant. In all that you say, know that you have something that is essential and worthy of the time you take to say it, and of the time of the hearers to hear it. Speak of things that will instruct, bringing light into every word.

Do not encourage the presentation of Scripture in any way to encourage vainglory in the one who shall open the Word to others. The work for this time is to bring students and workers to the place where they will deal with subjects in a serious, solemn, plain manner, that there may be no time uselessly employed in this great work. Do not miss the mark. Time is too short to reveal all that might be opened up to view; eternity will be required to know the length and breadth, the depth and height, of the Scriptures. There are truths of more importance to some souls than others. Skill is needed in educating in Scriptural line.

“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.] “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 1:14.] God was “manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [1 Timothy 3:16.]

“Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross: ... that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [Philippians 2:5-8, 10, 11.]

“In whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him, and he is before all things, and by him all things consist.” [Colossians 1:14-17.]

“And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb which was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. ... And the four and twenty elders fell down and worshiped him that liveth forever and ever.” [Revelation 5:11-14.]

In the Isle of Patmos John saw the things which God desired him to give to the people. Here is a theme worthy of our contemplation. Here are large and comprehensive lessons, which all the angelic hosts are now seeking to communicate. Infinite wisdom, infinite love, infinite justice, infinite mercy—depths, heights, lengths, breadths! Numberless pens have been employed to represent the life and character and mediatorial work of Christ, and yet to every mind through whom the Holy Spirit works, these themes are presented fresh and new, just in accordance with the mind and spirit of the human agent. The Lord Jesus promised that the Spirit He would send would recall His words to the minds of those prepared to receive them. After His resurrection He opened their understanding, that they might understand the Scriptures. Up to that time the disciples had not comprehended them, for the rubbish of rabbinical lore had hidden the truth from their view.

The truth if received is capable of constant expansion and new developments. It will increase in brightness as we behold it, and grow in height and depth as we aspire to grasp it. Thus it will elevate us to the standard of perfection, and give us faith and trust in God our strength for the work before us. We need the truth as it is in Jesus. We desire to make the people understand what Christ is to them, and what are the responsibilities they are called upon to accept in Him. As His representatives and witnesses, we need to come to a full understanding of the saving truth which we must know by an experimental knowledge.

“In whom we have redemption through His blood, even the forgiveness of our sins.” [Colossians 1:14.] This is the great practical truth which must be stamped upon the soul. It is of the greatest importance that all should comprehend the greatness and power of the truth to those who receive it. “In him dwelleth all the fullness of the Godhead bodily.” [Colossians 2:9.]

Men need to understand that Deity suffered and sank under the agonies of Calvary. Yet Jesus Christ whom God gave for the ransom of the world purchased the church with His own blood. The Majesty of heaven was made to suffer at the hands of religious zealots, who claimed to be the most enlightened people upon the face of the earth.

Men whom God had created, and who were dependent upon Him for every moment of their lives, who claimed to be the children of Abraham, worked out the wrath of Satan upon the innocent Son of the infinite God. While Christ was bearing the heavy guilt incurred by transgression of the law, while in the very act of bearing our sins, of carrying our sorrows, He was mocked. By whom? By the chief priests and rulers. “And they that passed by him, reviled him, wagging their heads, and saying, Thou that destroyest

the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests and elders, mocking Him with the scribes and elders said, He saved others; himself he cannot save. If he be the King of Israel, let him come down from the cross; and we will believe him. He trusted in God; let him deliver him now, if he will have him. For he said, I am the Son of God. The thieves also, which were crucified with him cast the same in his teeth." [Matthew 27:39-44.]

It was there that mercy and truth met together, righteousness and peace embraced each other. Here is a theme which all need to understand. Here are lengths and breadths, depths and heights, that pass any computation. Set this before all students and workers again and again, that they, "setting forth the Lord crucified among us," may make it a fresh subject. [See Galatians 3:1.]

The character of Christ is an infinitely perfect character. The Word declares Him. He is lifted up, and proclaimed as the One who gave His life for the life of the world. You have not the least right to trust in any man, or to make flesh your arm. Christ gave His own life, that all the disloyal and disobedient might realize the truth of the promise given in the first chapter of John, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Verse 12.] Tell it over and over again. We may become the sons of God, members of the royal family, children of the heavenly King. All who accept Jesus Christ and hold the beginning of their confidence firm unto the end will be heirs of God, and joint heirs with Christ to "an inheritance incorruptible and undefiled, and that fadeth not away, reserve in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." [1 Peter 1:4, 5.]

Among which class will those who are now present be found, the class who keep the commandments of God, or those who disregard and transgress His holy law? How many will hear the words spoken to them, "Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, your garments are moth-eaten, your gold and your silver is cankered, and the rust of them shall be a swift witness against you. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and have been wanton. Ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just, and he doth not resist you." [James 5:1-6.]

This is the condition of our world today. We have reason to expect oppression because of our religious faith, because we see and understand that our obligations to God are to obey His commandments, notwithstanding that in so doing we have to disregard the sentiments of the religious world. The situation of the world is expressed in this chapter. Those who do not obey the principles of the law of God, "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]; those who will not comply with the conditions of the Word of God, will place themselves in opposition to those who do obey. And these will not be satisfied with transgressing the law of God themselves. They will demand that those who are conscientiously keeping the commandments of God shall follow in their steps.

Men will venture to take into their own finite hands the work of compelling their fellow men to violate the law of God. From the people of God the prayer will go up as it did from the lips of David as he saw that in the times in which he lived men were becoming bold in their transgression, not only refusing to receive God's law as the rule of their life, but putting upon that law marked contempt. When men reach the point of insolence and disobedience, David expected that God would interpose, and that there would be an end to His forbearance, that He would allow His righteous indignation to be manifested in retribution.

The Lord will not long bear with the bold and violent men who assume the prerogatives that belong alone to Him. Each century of bold apostasy has only treasured up wrath against the day of wrath. Christ bids the abandoned of His day fill up the measure of his fathers, that it might at last be time for God to work. In that day it will be seen that it is a terrible thing to have worn out the patience of God.

Ms 154, 1898

The Pearl of Great Price

November 22, 1898

"Again the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he hath found one pearl of great price, went and sold all that he had, and bought it." [Matthew 13:45, 46.]

Truth is represented as a pearl of great price. On one occasion our Lord warned His disciples to beware how they cast their pearls before those who had not discernment to appreciate their value. They were to be careful how they applied their time and taxed their strength. "Give not that which is holy unto the dogs," He said, "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rend you." [Matthew 7:6.]

There are souls who will be rescued from the very depths of pollution. Isaiah speaks of this class. "Wash you, make you clean," he says; "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. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [Isaiah 1:16-18.]

The evils are to be cut away from the life. The sins are to be repented of. Though they be as scarlet, they are to be as white as snow. Just as great a transformation as possible is to take place in the character.

But if, after test and trial, after being brought into connection with those who work in their behalf, men and women do not give evidence that they have been purified from wrong habits and practices, they show that they do not appreciate the pearl of great price. If in any transaction, temporal or spiritual, they show dishonesty, if they are not straightforward, they show that they regard the rich mercies of God as a common thing. They cannot see the value of the pearl of great price. "If ye be willing and obedient, ye shall eat the good of the land," God declares. "But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. How is the faithful city become an harlot!" [Verses 19-21.] How have those who have had every opportunity to know the truth become

defiled with the corruptions of the ungodly? “It was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross; thy wine mixed with water.” [Verses 21, 22.]

Those represented in these words have mingled the sacred with the common. They profess to believe the truth; but they cannot carry dishonest practices in the narrow road and through the strait gate. By their actions they show that they have chosen the road in which the world travels. “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 which go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be which find it.” [Matthew 7:13, 14.] “Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

“But he shall say, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing to teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west and from the north and from the south and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.” [Luke 13:24-30.]

When men show that the fruit they bear is the fruit of the forbidden tree, beware lest by connecting with them you lose your connection with God. The knowledge gained by a connection with them is misleading and confusing. You cannot be a savor of life unto life to them, for they will not appreciate the Word of God. Beware of men who give evidence that God is not working with them. Because of the fruit they bear, those who are working in accordance with correct principles are dishonored. “Give not that which is holy unto the dogs, neither cast ye your pearls before swine.” [Matthew 7:6.]

We shall in the future, as we have in the past, see all kinds of characters developed. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed, were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, “Who can we trust?” This is the temptation Satan brings to destroy the confidence of those who are striving to walk in the narrow way. Those who fall have evidently corrupted their way before the Lord, and they are beacons of warning, teaching those who profess to believe the truth that the Word of God alone can keep men steadfast in the way of holiness, or reclaim them from guilt.

The Word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right and keeps them so. But when men show themselves to be unimpressible, unable to appreciate the pearl of great price, when they deal dishonestly with God and unrighteously with their fellow men, it is not best to link up with them. We shall meet those who have so perverted their conscience that they are unable to discern the precious truths of God’s Word. Then let all be careful with whom they connect. The truth is no truth to those who do not obey it.

Those who are doers of the Word have found the pearl of great price. The truth is as an anchor to the soul, both sure and steadfast. When men drift away from the principles of truth, they always betray

sacred trusts. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God. Unless this is made certain, those who preach the Word will betray holy trusts. Physicians will <be tempted and> make shipwreck of the faith. Lawyers, judges, senators, will become corrupted, and, yielding to bribery, will allow themselves to be bought and sold. Those who do not walk in the light as Christ is in the light are blind leaders of the blind. “Clouds they are without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots.” [Jude 12.]

Truth is to be enthroned in the heart; for it only can convince of sin and reclaim men from sin. And while God warns us to beware how we waste truths of the highest value upon those who do not appreciate them, He also presents to us such cases as that of Cornelius the centurion, “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.” An angel came to this man, saying to him, “Cornelius.” When he saw the angel, “he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.” [Acts 10:2-6.]

There are many today who are in the same position as Cornelius. They are living up to light they have received, and God speaks to them as He spoke to Cornelius, and brings them by His appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals Himself to those who form characters that He can approve. The prayers of those who fear Him, who recognize their obligations to Him, are heard and answered. The Lord takes special notice of those who walk in the light that He has given them, who testify by their deeds that they honor God. He will present through Peter the pearl of great price, and through Cornelius and his family many souls will be brought to the light. The Lord also has a knowledge of those who say and do not, whose lives are a denial of the truth. If these men knew what they were losing by failing to secure the pearl of great price, how sorry they would be.

In every place God has His witnesses, who testify to the power of His rich grace. In the eyes of men they may appear inferior, but in all their ways they acknowledge God, and He directs their path. They testify to the transforming power of the grace of Christ, for they stand under the bloodstained banner of Prince Emmanuel. It is only by Christ’s power that we can conquer. If men knew with what delight the Lord looks upon obedience, they would praise Him more, and rejoice more in the light.

Christ is ready to receive all who come to Him in sincerity. But He will not tolerate one particle of pretense or hypocrisy. He is our only hope. He is our Alpha and Omega. He is our sun and our shield, our wisdom, our sanctification, our righteousness. Only by His power can our hearts be kept daily in the love of God.

When Christ compared the kingdom of heaven to a pearl of great price, He desired to lead every soul to appreciate that pearl above all else. The possession of the pearl, which means the possession of Christ as a personal Saviour, is a symbol of the highest riches. It is a treasure above every earthly treasure.

God declares, “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.” “Behold, I come quickly. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” [Revelation 3:4, 11; 16:15.]

In the parable the merchantman is represented as selling all that he had to gain possession of one pearl of great price. This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for man at the sacrifice of the only begotten Son of God. The righteousness of Christ, as a pure, white pearl, has no defect, no guilt, no stain. No work of man can improve the great and precious truths of God’s Word. They are not a mixture of truth and error. They are without a flaw.

Christ has revealed the value of the Word. He declares that it is His flesh and blood, which we must eat and drink if we would be partakers of the divine nature. “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. ... 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. ... Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.

“For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. ... It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [John 6:35, 50, 51, 54-57, 63.]

“For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [John 3:16.] He is the same yesterday, today, and forever. Salvation, with its blood-bought, inestimable treasures, is the pearl of great price. It may be searched for and found. But all who really find it will sell all they have to buy it. They give evidence that they are one with Christ as He is one with the Father.

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross and follow Christ in the path of self-denial and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire self-surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved means to be not almost but wholly lost.

God desires us to realize the value He sets on His believing people. “For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations.” [Isaiah 61:7-11.]

“Then they that feared the Lord spake often one to another; and the Lord hearkened, and heart 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 3:16-18.] “The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.” [Psalm 34:15-18.]

A daily consecration to God brings peace and rest. The merchant sold all that he had to possess the pearl. When those who are seeking for salvation refuse to fail or be discouraged, they will find peace and rest in the Lord. Christ will clothe them with His righteousness. He will provide them with a clean heart and a renewed mind. These blessings cost the life of the Son of God, and are freely offered to us, those for whom the sacrifice was made. But how do many treat the offered gifts? They turn away, choosing rather the pleasures of this life. Christ says of them, “Ye would not come unto me that ye might have life.” [John 5:40.]

Sinners are under a fearful deception. They despise and reject the Saviour. They do not realize the value of the pearl offered to them, and cast it away, rendering to their Redeemer only insult and mockery. Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure to her sanctification, honor, and eternal riches. What an infatuation is upon the minds of many! They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God’s gift for loyalty. “Can a maid forget her ornaments,” He asks, “or a bride her attire? Yet my people have forgotten me days

Ms 155, 1898

The Brazen Serpent

December 20, 1898

“Let not your heart be troubled; ye believe on God, believe also on me.” [John 14:1.] We are individually of value with God. He wants to restore the afflicted. Look at the Old Testament history. Here we shall find a clear, beautiful illustration of the way of salvation through faith. The church in the wilderness displeased God by their continual distrust of Him, and their unbelief and murmuring, until for their good the Lord said, I can instruct them only through punishment. He no longer kept the fiery serpents under control. He let them do their will, and their fiery sting was certain death. No cure could be found.

Multitudes were terrified at the awful judgment. Then Israel came in fear and trembling and repentance to Moses, and humbly confessed their guilt, asking him to pray to God in their behalf. Moses did pray and the Lord heard his prayer, and gave relief. Not in the way they expected. Moses was commanded to make a serpent of brass and raise it on a pole in the midst of the camp, so that all the congregation might see it. The promise was given that every one who had been bitten, on looking to the brazen serpent, would be healed, and should live.

Here Israel learned the lesson that God requires obedience from His people. They must learn to obey the directions given if they would be saved. Then let us look to the divine Physician, and live. The raising of the brazen serpent put the way of salvation in such a clear light that they understood that they were to be obedient to God's Word, and trust in Him, without worrying or murmuring. This would bring the reward of faith.

It was not chance that preserved the children of Israel, but a living power from God. God in His wisdom planned this matter. There was no virtue in the serpent. All the virtue was in the divine wisdom that appointed the remedy. There was no need of a natural connection between the disease and the remedy. It was a supernatural remedy, something beyond their reasoning and comprehensive powers. Learned doctors or the greatest reasoners could not understand the philosophy of it, nor is it God's plan that those who talk of higher education shall approve of the plan of His work. It was necessary that the people should believe that the presence of God was with them in their wilderness journey, and that all who obeyed His will would be under His divine protection. Every one who felt the sting of the fiery serpent must look at that brazen serpent, and be healed.

This figure was used by Christ in the third chapter of John. The great Teacher said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. 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." [Verses 14-16.]

Ms 156, 1898

The Need of Self-Sacrificing Effort

December 5, 1898

Christ gave His disciples the commission, "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 28:19, 20.]

"This is the will of him that sent me," Christ said again, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. ... It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of

the Father cometh unto me. Not that any man hath seen the Father, save he which is of God: he hath seen the Father.

“Verily, verily, I say unto you, He that believeth on me hath everlasting life. ... I am 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. ... Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me ... It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [John 6:40, 45-47, 51, 54-57, 63.]

When church members are imbued with Christ’s Spirit, they will be able to fulfill His commission. But unless they strive with all their capabilities to answer the prayer, “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” [John 17:20, 21], they are not bound up with Him. The spirit developed by the natural character will not lead us to work as Christ worked. There can be no unity while this spirit is cherished. The pure principles of God’s Word, which are essential to our moral health and purity, cannot be followed while self is upheld. Individual consecration means that the whole being, mind, soul, heart, and strength, is placed on the side of Christ. This is genuine sanctification, and is brought about through obedience to the truth. This sanctification every individual must have who would overcome as Christ overcame. Each must possess that faith that works by love and purifies the soul. This will produce true unity.

The unity that God requires cannot be secured or maintained by any human methods. But all who are united to the parent stock, as the branch is united to the vine, will be one in Christ. The Christian who lives in love and unity with his brethren shows to the world the credentials that God sent His Son to die for the fallen race.

Christ declared, “The glory which thou gavest me I have given them, that they may be one, even as we are one.” [Verse 22.] How many are seeking with determination to answer this prayer? How many are striving for complete unity? How many desire to be one with Christ, even as the Father and the Son are one? Unless this unity had been essential and possible, Christ would never have made this prayer. But Satan strives to set men at variance. He would induce even Christ’s professed disciples to seek for the supremacy. Those who count themselves as disciples of Jesus should learn and practice the lessons given by the Master. “Take my yoke upon you,” He says, “and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:29.] Every ambitious thought and plan is to be cut away. Self is to be regarded as a secondary matter, as far as selfish purposes are concerned.

Will young men and young women accept the holy trust from the Master’s hands? Will they offer themselves for service, and put all the fervor of the soul into the work of reforming themselves, that they may labor acceptably for the youth who are wholly given to pleasure and self-gratification?

Because of our artificial civilization people are sick; they need a physician who can cure them. Each human being is entrusted with talents. These talents are to be appreciated; they are to be used, not abused. The love of Christ alone can enable us to properly appreciate our talents. In every school established, the most simple theory of theology should be taught. In this theory, the atonement of Christ should be the great substance, the central truth. The wonderful theme of redemption should be presented to the students.

"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 17:22, 23.] If received aright, the message we bear will do this work. The love of Christ is to be revealed, not only as the motive of action, but as the pattern for all plans, all sacrifices. If the truth is received into good and honest hearts, it will lead the receiver to see that day by day he is to make an entire, unreserved surrender of every faculty, every capability. The powers of soul, body, and spirit are to be given in willing, wholehearted service to Him who bought the human family with His own blood. "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.]

Those who claim to believe the truth do not possess that power that God would bestow upon them if they really believed, and were striving for conformity to His image. The church is in the Laodicean state. The presence of God is not in her midst. If Christ were formed within, the hope of glory, conformity to His image would be seen, and the church trials which separate the members from Christ would disappear.

"Without me," Christ said, "ye can do nothing." [John 15:5.] The worldliness of the church accumulates worldliness. Pleasure-loving, selfish love of ease and display, decreases the fund of gifts and offerings which should be brought to the church treasury. Church members withhold the tithe, God's own reserved portion, with which He would sustain the gospel ministry in its various lines. God cannot bless them while this neglect is revealed.

Church members should be given missionary work to do. They should be taught to bring others to a knowledge of the truth. Women can and should be brought in, to work intelligently on right lines. But the members of the church are not likely to be aroused to make special efforts to supply the church with funds when they see no advancement being made, no desire manifested, to obey the command, "Go forward." [Exodus 14:15.]

"And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:20.] The doing of the Lord's work cannot but require an increased expenditure of means. Success in any mission necessarily means support, and brings increased responsibilities and liabilities, in order to increase and widen the work. But souls are converted to the truth, and these return the means invested. Mission work must not cease because of limited means. Let every church member practice self-denial. The Word of God gives the commission, "Go ye into all the world, and preach the gospel to every creature." [Verse 15.] There is no restriction, no limit, to the work. And the promise is, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

Abridge the work, limit your labors, and you remove your Helper. The sickly, unhealthy state of the church reveals a church afraid to work, fearing that self-denial will be required.

The presence of the Lord is ever seen where every energy of the church is aroused to meet the spiritual responsibilities. But many of the churches who have had the light of present truth are dwarfed and crippled by the evils existing in their mist, but the selfishness cherished, by spending on self that which should be given to the Lord. Because of self-indulgence, they have nothing to give toward the work of saving souls.

Angels of God are sent to measure the temple and the worshipers therein. The Lord looks with sadness upon those who are serving their idols, with no care for the souls perishing in darkness and error. He cannot bless the church who feels it no part of their duty to be laborers together with God. What a terrible thing it is to exclude Christ from His own temple! What a loss to the church!

Our Redeemer sends His messengers to bear a testimony to His people. He says, “Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:20.] But many refuse to receive Him, because they fear that He will be an expensive guest. The Holy Spirit waits to soften and subdue hearts, but they are not willing to open the door and let the Saviour in, for they fear that He will require something from them. And so Jesus of Nazareth passes by. He longs to bestow on them His rich blessings and gifts of grace, but they refuse to accept them.

The Lord requests His church to have a higher grade of piety, a more just sense of duty, a clear realization of their obligation to their Creator. All who will read the third chapter of Malachi will see that God calls for systematic contributions from His people. The funds so given will be abundantly blessed. If all whose names are on the church books would give to the Lord a tenth of their increase, as He has prospered them, abundant resources would swell the revenues of the church. God desires even the poorest to give their gifts, small though they may be. By giving as we have been prospered, we acknowledge God’s mercy and liberality in supplying our necessities.

Ms 157, 1898

Be Ye Therefore Perfect

December 5, 1898

It is the Lord’s will that we should cherish a solemn sense of our individual accountability to him, as the owner of the talents He has lent us. He desires us to appreciate our entrusted gifts. In the varied lines of Christ’s work, each part depends on the other part. God has made provision for reciprocal action and the mutual relation of all animated beings. He has made arrangements that all shall be connected together, and the whole to God. No one can be dropped out of the Lord’s plan without affecting the whole. Nothing is independent of the rest.

In creating Adam and Eve as our parents, God designed that each human being should stand related to the rest, to be a part of the web of humanity. He pledged himself to make every provision for the

happiness of the human race, training them to become an imitation of His goodness. He would make them consecrated channels through which blessings from His abundant resources should flow to make others happy. In His divine benevolence God designed that nothing should be wanting to man's happiness if he remained true and loyal to the commandments of his Creator. Every provision was made that men and women should be children of God, the objects of His special love and care.

The work of consecration must go forward and upward, elevating the mind, elevating the speech. Thus we become more and more heavenly minded, better prepared for translation. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Man is to be perfect in his sphere, as God is perfect in His sphere. How can we attain so lofty a standard? The required perfection is based on the perfection of Christ. In Him is our righteousness. He spoke these words, and He was by birth a human being, though allied to divinity. Every provision has been made that man shall be a partaker of the divine nature. God never issues a command without furnishing the grace essential to carry it out. He says, "Without me ye can do nothing." [John 15:5.]

When such possibilities are presented before us, when we see that it is our privilege to attain perfection of Christian character, should we not strive to reach the standard set before us? Christ shows us how the heavenly universe values the human beings for whom God made so great a sacrifice. Great privileges have been conferred upon the human race. We are God's by creation and redemption, and He invests those who receive Christ with His strength. They are bound up with Him, and are fully capable of reaching the highest elevation of character.

The main purpose of life should be to understand and appreciate the high honor conferred upon us. Christian conformity means entire conformity of man's will to the will of God. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] This is the standard God designs all His followers to reach. The standard is that of Christlikeness. "Ye are complete in him." [Colossians 2:10.] This is the only way that a perfect character can be obtained.

Speaking of Christ, 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, 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.]

Here we are shown what man may become by looking unto Jesus, the Author and Finisher of our faith. He who made so great a sacrifice in behalf of the human race will complete that which He has begun, if the human agent will co-operate with the divine. Of himself man cannot obtain that completeness, but through Christ every gift of heaven is granted to those who will co-operate with Him, every day striving for the mastery over the deceptive allurements of the devil. By searching, we cannot find out God, but Christ has declared Him. When Philip said, "Show us the Father," Jesus said, "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." [John 14:8, 9.]

The more we study the life of Christ, the more we shall endeavor to improve every talent. "In this thy day." The day is nearing its close. We are living in the last scenes of this earth's history. Can it be that we shall be among the number which Christ mentioned with so much sorrow as He was halting on the crest of Olivet? Bitter tears accompanied expressions of intense anguish, as with pale and quivering lips and broken utterance, He exclaimed, "O that thou hadst known, even thou in this thy day." Then came a pause. How reluctant Christ was to pronounce the irrevocable sentence, "But now they are hid from thine eyes." [Luke 19:42.] It was with a burst of agony that was wrenching Him away from the people of His care that Christ spoke these words. He was bearing a heavy burden for the people He longed to save; but they knew not the time of their visitation.

This is the great sin of which the world is guilty today. They appreciate not the blessings and privileges within their reach. While the superhuman agony of the Son of God was keenly felt in the heavenly courts, those for whom He shed these bitter tears knew not the time of their visitation. The Lord would have each of us, through His holy Oracles, know that Jesus is in our midst. On every Sabbath that God's people assemble to worship Him, Christ is among them in a special manner.

Every Sabbath should be hailed with joy and gladness. Every preparation should be made during the six working days, that we may hail with reverential joy the hour that brings the Sabbath. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever, ... that ye may know that I am the Lord that doth sanctify you." [Exodus 31:16, 17, 13.] Those who recognize the Sabbath as the holy of the Lord and honorable, honor Him who gave the Sabbath, and who meets, by His Spirit, with every one, large or [small,] who worships Him in spirit and truth and in the beauty of holiness. How sacred and precious are these hours which God has sanctified and blessed. We may feel that the Sabbath is the best opportunity to hold sweet communion with each other and precious intercourse with God.

God cannot give sanctification to those who have the light of truth, but yet dishonor His holy day. It is the Sabbath, and we are to expect on it a refreshing from the Lord. When the spirit of true worship is cherished by those who meet together to worship God, a valuable experience is obtained each Sabbath.

By cheerful, appreciative obedience we realize the blessing that comes to the soul through true service, not a form, but genuine service. But the manner in which many keep the Sabbath is an offense to God. They bring the spirit of the world into the family and the house of God, when they should realize that they have met together to see the gleams of spiritual life.

O that all would know in this their day the things that belong to their peace. Shall Christ say to any one of us, "But now they are hid from thine eyes"? [Luke 19:42.] A lax manner of observing the Sabbath brings men and women into bondage. They know not that on this day Christ, the wellspring of life, walks among them, for the purpose of sanctifying the worshipers. There is great need of purity as well as of knowledge. When Christ said, "Be ye therefore perfect, even as your Father in heaven is perfect," He

had in view purity of heart in purpose and action. [Matthew 5:48.] It is essential for every soul who desires to possess increased knowledge to have this purity. Christ will be the efficiency of every soul who strives for clear, far-seeing moral faculties.

Perfection can only be attained through the grace given by Christ. Jesus requires the co-operation of the human agent. Temperance must be practiced in all things, in eating, in drinking, in all the habits of life. Christ said to His disciples, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] The Lord gave this lesson because it is truth, and He desires us to know the truth. He would have all who follow Him wholly in earnest. He would have us cultivate a whole-souled heartiness. Some may call this enthusiasm, but if there is any subject in the world worthy of enthusiasm, it is the subject which concerns our eternal interests. We must be heartily enthusiastic over the wonderful work of redemption of the human soul.

Each one may be so inspired by the life-work of Christ, that he will become full of an earnest desire to be a whole-souled Christian. Those who think, "It will be just as well to be half for Christ, and half for the world," are under a great deception. They are neither cold nor hot. They are not successful worldlings, neither are they successful followers of Christ, and He says of them, "I would that thou wert cold or not. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ... 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 3:15, 16, 18.]

The Lord calls for sincere and earnest work. Half-heartedness spoils the human agent for both worlds. When weighed in the balance of the sanctuary, those who have done a surface work will be found wanting. Without life in Christ there can be no spiritual growth, no real development. Each one of us needs to grow in grace and in the knowledge of the truth. We turn our blessings into a curse, to our own souls and to the souls of others, unless we do this.

Ms 158, 1898

The Gift of the Holy Spirit

December 7, 1898

"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.] There is a multitude of errors in our world, but the truth is a unit always. Those who cherish the truth in the heart will manifest its sanctifying power; for true faith works by love and purifies the soul. "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." [John 16:7.]

This was the arrangement of the divine government. Christ's ascension was the event which in heaven's order was to mark the descent of the Holy Spirit. A vital work was to be carried on. The world's Redeemer designed to show His followers on earth His union with the Father and with man.

“If ye love me, keep my commandments,” Christ continued. “He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.” [John 14:15, 21.]

When God’s people search the Scriptures with a desire to know what is truth, Jesus is present in the person of His representative, the Holy Spirit, reviving the heart of the humble and contrite ones. “If a man love me, he will keep my words,” Christ said, “and my Father will love him, and we will come unto him, and make our abode with him.” [Verse 23.] “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 right remain in you, and that your joy might be full.” [John 15:10, 11.]

The Study of the Word

No earthly blessing can be obtained without earnest, patient, persevering effort. In business transactions, if men attain success, they must have a will to do, and a faith to look for results. And we cannot expect to gain spiritual knowledge without earnest toil. Those who would find the treasures of truth must dig for them as the miner digs for the treasures hidden in the earth. No half-hearted, indifferent work must be done. It is essential for old and young to read God’s Word, and further than this, to study it with wholehearted earnestness, praying, toiling, doing, searching for truth as for hidden treasure. Those who do this will be rewarded, for Jesus will quicken the understanding.

Our salvation depends on knowing the truth contained in the Scriptures. It is God’s will that we should know this. Search, O search, the precious Bible with hungry hearts. Explore God’s Word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declared, “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 14:13, 14.]

Never cease asking and searching. You need to discover what is truth. You need to realize your duties and responsibilities. Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the Word to suit your belief, but accept the light given. Open mind and heart, that you may behold wondrous things out of God’s Word.

What is truth? This is to be the earnest inquiry of every soul. Whatever you may have practiced and taught in the past, if it is condemned by God’s Word, it must not be allowed to control your understanding. Do not read the Bible in the light of your creed. Do not drive down a stake as the limit of your advancement. Find out what is written, plant your feet on the foundation stone, and you are safe.

In our schools the work of opening the Scriptures to the students is not to be left to only one teacher. This would not be wisdom. Other minds should be brought in. One man may seem well able to present the truth, and yet this is not evidence that he should teach the students from the Word of God through

term after term. Others should aid in this work, for it is a great work. The Lord has given to our school the labors of Brother and Sister Haskell, and great light has been received through their work. But others must be brought in to cooperate with them.

The Lord does not design that one man's mind is the only one that shall be used, that one man's ideas are all that shall be presented, that one man shall continually present the truth in our schools, even though the others [who are] brought in to help may not have so full an understanding of the Scriptures. He would have the students taught by different ones. Minds of different molds should have an opportunity of giving others the impressions God has given them. One mind may view matters in a much more decided light than would others. Different minds should be blended in the work of teaching the Scriptures, that the students may have the benefit of all their talents.

This is the Lord's plan. And Brother Haskell should have as a helper a young man who can act as his amanuensis. As far as possible, he should lay the burden upon others. The Lord has a work for Elder Haskell to do in our large meetings. He is not to carry the whole burden, but is to stand in his lot and place in connection with his ministering brethren, for a diversity of gifts is to be brought into the work. All minds are not cast in the same mold, neither do they present the same truth in the same way. The methods of one man are not to be looked upon as the methods to be followed by all. There are all classes of minds among those who compose the body of believers. All have not the same talents, but all are needed to strengthen the work.

The Need of Unity

The instruction given in the fourth chapter of Ephesians shows us that one man is not to be looked upon as a whole. We need to understand the lessons contained in this chapter. Paul writes, "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 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. There is one body, and one Spirit, even as ye are 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 you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended, first into the lower parts of the earth? He that descended is the same also that ascended far above all heavens, that he might fill all things.

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

compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Verses 1-16.]

This is the arrangement that the Lord has made for those who unite in church membership. The Lord gives light through His apostles, prophets, evangelists, and teachers. These are to work together in fellowship, counselling one another. They are chosen men, to whom the Lord has committed sacred trusts, according to their several ability. He imparts His Spirit to them, that they may work under the great head, standing in their lot and place as laborers together with God.

The Lord has given us light and knowledge and understanding, but we do not appreciate our blessings. It is God's design to bestow gifts on His workers, to open to those who are laborers together with Him the mysteries of His Word, that they may confer these gifts on others. They are to perform earnest, willing service, uniting in their work, fitting together as the different parts of God's temple, each part connecting perfectly, each timber finding its place.

The Lord endows His workers with power. By the influence of this power they are fitted to be wise directors and teachers, each doing his appointed work. Then the truth goes forth as a lamp that burneth. But God does not design that the teachers of truth shall each be strong on one point. There is to be unity in diversity. Every one is to be earnest in endeavoring to keep the unity of the Spirit in the bonds of peace. One man's thought is not to control, but minds are to be united under the great Head, as the branches are united to the vine. Believers in the Saviour who gave His life for them, they are to work together in harmony. There will be no friction, for they will realize that they are called to the belief and knowledge of the truth as it is in Jesus. Those who are partakers of the divine nature will be one in spirit with Christ. "For he that is joined unto the Lord is one spirit." [1 Corinthians 6:17.]

"A new commandment I give unto you," Christ says, "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.] Those who cherish this love carry with them the credentials that God sent His Son to save sinners. Christ's Spirit, pervading the hearts of those who believe in Him, develops Christ like traits of character. Christ gives them His own attributes. This is what God requires, and Jesus gives the promise of the Holy Spirit, that this result may be produced.

The positions and offices of those in God's work are appointed by Christ. All our talents are His gifts. Let us not disappoint the Lord by an improper use of the talents entrusted to us. Let us not fail to recognize the position and capabilities God gives to another. Be not envious or suspicious as your brother uses his gifts to do something for the honor of God. In no case should we demerit the gift and work God has given another.

"For their sakes I sanctify myself," Christ prayed, "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.] With this instruction before us, let us strive against all variance. Let every man esteem and improve the gifts given him by God. Let God's workers be careful not to hinder another worker because he does not place his feet in the exact track they are making.

Man is not to use God's gifts as his own, but as given him for God's glory. Neither is he to shape his course by the course of any man that lives. He is to look to God and trust in God, keeping his eyes fixed upon his Leader, and walking in His footsteps. The servants of Christ will represent Him by drawing together in constant love and unity. The word of the Lord is pledged, that if they will be one with each other in the bonds of Christian fellowship, the Holy Spirit shall work with them, and they will be a strength and power, for the inspiration of the Spirit will be upon them, and the Lord will work through them. Thus the world will be convinced that God sent His Son to die for fallen humanity.

Yielding to a desire for diversity has placed the church where God cannot glorify His name through His people. The question is asked, Why are not the sick among us healed? It is because of the lack of unity and love that exists in the church. Perfection of character means perfection in unity. "That they [all] may be one," Christ said, "as thou, Father, art in me, and I in thee." [Verse 21.] What possibilities are before us! Shall not our faith grasp them? It is this fitful, careless, indifferent spirit, expressed more loudly by words than by actions, that wounds the heart of Christ. "O righteous Father," Christ prayed, "the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [Verses 25, 26.]

Each worker is to stand in his appointed station, speaking the truth in love. The apostle presents before us the symbol of the human body, formed by the union of all its members, which work under the head as a well-regulated machine. Each part is to be respected, encouraged, sustained. There are to be no fitful, spasmodic movements. Each member has its own office and place in the body. And as the usefulness [of the] body is to be increased by harmonious energy and action on the part of every member, by the sympathy of every part with the whole, so the church of Christ is to be strengthened by the well-regulated action of every part, by the exercise of every gift of God. Each individual is to work for the benefit of the whole. By comparing the church to the human body, Christ would teach us that there is to be no envy, no evil-thinking, evil-speaking, or evil-acting. Under the supervision of God every worker is to render due respect and recognition to his fellow worker. This they owe to God, who has given to every man his work.

"Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, he shall speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall give it unto you. All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shall show it unto you." [John 16:13-15.] By employing our entrusted gifts aright, by accepting the grace which Christ would give us, we may glorify God. He desires us to seek to extend the knowledge and influence which Christ desires the church to possess.

Please study the twelfth chapter of First Corinthians. “Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts.” [Verses 27-31.] The Lord would have his church a power of consistency, each part adapted to the other part, growing unto an holy temple in the Lord.

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given me of God.” [Romans 15:13-15.]

Ms 159, 1898

“Speak Evil of No Man.”

December 8, 1898

Human nature is so frail, so ignorant, so liable to misconception, that each one should be careful of the estimate he places upon another. His ways may not be the ways of his fellow man. It is well that all are not alike; that the Lord has placed a variety of gifts in His church.

Obstinacy is a bad trait of character, and if not overcome, is the means of doing a great deal of harm. He who is obstinate will not yield, whatever sentiments he may entertain. Narrowness of mind is the cause of obstinacy. There are men of intellectual capacity who have allowed obstinacy to develop in their character, and they refuse to believe things that are right, because they themselves did not originate them.

Obstinacy is a barrier to all improvement. An obstinate man will not be readily convinced of anything which his sight cannot take in. He does not know what it means to walk by faith. He adheres to his own plans and opinions, be they right or wrong, because he has already adopted this line of thought. He may have abundant reason to see that he is wrong; his brethren may raise their voices against his opinions and his methods for making a success of the work, but he cherishes an almost immovable bar against conviction.

Such a man unless converted to God should not be placed on boards or committees. He is constitutionally unfitted to make important decisions. He is determined not to be convinced. He will not yield to men of experience, and therefore he will be a hindrance, instead of a help. He will suggest sentiments that are unsanctioned by the experience or judgment of men who are fully as intelligent and as wise as he is. He will make assertions as though he had all the aftersight, and will uphold his ideas as all-sufficient. Self has for so long been the ruling element that the unfortunate man considers it a virtue to have, as he thinks, a mind of his own. If his way is not followed, he will raise objections on every

occasion, in small matters and in large. He will hold to his words, whether they are true, or entirely false. This practice, often repeated, grows into confirmed habit, and becomes character.

What discouragement this brings to others! How it weakens the hands of those God has appointed to carry forward His work! When they are linked up with men of this temperament, the burden is made tenfold heavier, for if these men have a voice in any matters, they consume time and weary their brethren by their propensity to hold back. They are not willing to walk by faith, and because the aftersight, the result of the proposition, is not spread out before them, they refuse to go forward. It makes no difference to them that they have the benefit of the experience of those who have been working on these lines for years. They have planted themselves in a certain place, and there they mean to stay. All that may be said, all that others may suggest, hope for, and endeavor to gain, meets with criticism. The objections that lie in the pathway, and the difficulties that are to follow, are enumerated.

At times the one who has a measure of responsibility laid upon him takes such a hold-back position that the work that needs to be done without delay is blocked. If those whom he regards as subordinates make propositions that do not please him, he abruptly brings forward the difficulties that exist, and hedges up the way, although the thing suggested is the very work that needs to be done, and which must be done. The other workers know that if they decide to go ahead on their own judgment, their work will be dealt with in a spirit of ingenious faultfinding. They see that they cannot yoke up with the head man, for whatever efforts are made, whatever lines of action presented, he will utter unpleasant criticisms and bring forward objections, using his talent of speech to invent difficulties.

Obstinacy is the most discouraging feature of a man's character. By two or three who have made criticism their science, who take a position in opposition to nearly everything, the very best business may be dragged down to a low level. They can plant more seeds of doubt than they would wish to see ripen into harvest. Every idea which they do not present has to them some objectionable features. In the place of seeing the good in the propositions which the Lord impresses others to present, they see the disadvantages, and thus, in a most ingenious, roundabout way the fresh, new idea is made to appear objectionable.

Upon the improvements or ideas which [do] not originate with them, they heap such a mass of their own suppositions that the board or committee assent, although they cannot understand. They think it is beyond them, wisdom too deep for their comprehension. The objectors present their suppositions in such a light that that which is perfectly right appears distorted. They hold up crooked glasses, through which things right and just looked crooked.

Often those in a Board meeting might have come to a unanimous decision for the right had not men yielded to the temptation which Satan presented to Adam to throw discredit and accusation upon God. This is the way in which many council meetings have been held. Plans good and right have been picked to pieces and distrusted. But this kind of work has had its day. The Lord is not pleased to have this spirit hindering and marring His work. He calls for men who will carry out His will, men who will be controlled by His Holy Spirit.

We have set forth the advantages of the school land in Cooranbong. We have shown that the Bible was our guide and teacher in establishing the school here. The latest design is to have a health food manufacturing business here. This means grave responsibilities. It calls for men who fear God, who recognize Him as present in all their transactions, men who are true, who are respectful [and] are courteous in every position, who are amiable, who are fitted to guide and direct others. They are to be polite Christian gentlemen. Christ is to be their strength and their righteousness. The youth who connect with them are to see in them characters that are fragrant with good works. They are to hear from their lips peaceable words, which do not stir up strife. They are to see in them men who look upon all human beings as the purchase of the blood of the Son of God, who will speak to them with affection, tenderness, and love.

To those who occupy a position as director, I would say, As stewards of Christ, you are to act as shepherds of those whom you direct. Speak gently. Let not one authoritative word escape your lips. Lord it not over God's heritage. Make the work of those you direct pleasant and cheerful. Set them an example of how to teach others to respect their pupils. As you do this, God will abundantly bless.

If the youth feel that they have the companionship of those who direct them, they will give them their confidence and love. There should be no harsh dictation. It is a part of the education given in the school to teach good manners. All young men and young women have their temptations and trials. Unadvised dictatorship, words that show that he who ought to be a servant of Christ cherishes an accusing spirit, causes the leaven of evil to begin its work. The spirit of strife, harshness, and contention comes in, and Christ is dishonored. His name is not magnified.

Nothing can avail to keep the soul steadfast under the strife of sharp, stinging, faultfinding words, but cherishing a continual reverence for the Word of God. Search the Bible earnestly, and when you think your brethren have not treated you as Christians should treat a fellow man, sing to the Lord, instead of answering back. Let us not be ashamed to invent means to stop the flow of angry words. "See then, that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves to one another in the fear of God." [Ephesians 5:15-21.]

Men who are placed as overseers must learn that they are not masters. I beg of you who have been long on this ground to be circumspect. Remember that the angels of God are continually recording your words. Bring your keenest thoughts to your aid to fence your mind about with, "It is written." Bring no railing accusation against anyone.

You will all be tried. Satan is working with every conceivable temptation to win you to his side. Will you resist at the devil? Will you look to Jesus in faith, trusting in Him to preserve your spirit untarnished? Search your own hearts as with a lighted candle. Become intelligent in regard to the principles that are

plainly revealed in God's Word. Do not be ever learning and never able to come to a knowledge of the truth. Life is altogether too short to be reckless and disobedient, not a whit better than the ungodly.

Those who fear God will watch for souls as they that must give an account. Let all see how precious an influence they can exert over those with whom they are connected. If you see one who you think is not faithful, kindly admonish him. Pray with him and for him, and souls may be given you as your reward. Those who are faithful stewards will make it their rule to strive to win souls under all circumstances. I ask you, in the name of Jesus Christ of Nazareth, to live the Word of God. When you are doers of this Word, the power of God will flow in rich currents of grace into your hearts, enabling you to sing to the glory of God.

Ms 160, 1898

Conformity to the Will of God

December 8, 1898

See Ms 160a, 1898.

The ways of man are before the Lord, and He pondereth all his goings. The eyes of the Lord are in every place; He looketh to the ends of the earth, and seeth under the whole heaven. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. He knoweth the things that come into our mind, every one of them. There is not a creature that is not manifest in His sight; "but all things are naked and open unto the eyes of Him with whom we have to do." [Hebrews 4:13.] He hath established the world by His wisdom, and stretched out the heavens by His discretion. He is "wonderful in counsel and excellent in working." [Isaiah 28:29.]

What does God require from His creatures? Conformity to His will. We are to strive constantly for perfection of thought in the expression of our words. As the power of God is infinite, there is to be no opposition to His will and precepts. The will and ways of God are perfect. We must remember that it is our first work, as we accept Christ as our Saviour to understand that imperfection of character is sin, and that sin is the transgression of the law. There can be no single perfection. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as his personal Saviour is privileged to possess these attributes.

"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." [Psalm 89:30-33.] What are the two great principles of God's law? "Thou shalt love the Lord thy God with all thy mind, and with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself." [Luke 10:27.] Upon these two great principles hang all the law and the prophets. It is not the knowledge that we have that there is a living God, but that His moral government extends throughout the universe, reaching even to the fallen world, that should call us to fear and obedience.

None need think that as our Creator and Governor, the Lord is inattentive to the behavior of His subjects. He teaches us to look upon Him as the One who searches the reins and trieth the hearts of the children of men. He reads all our thoughts, and knows the imaginations of our hearts. He sees our inward motives, and knows the influence that our imagination and will exert upon our outward deportment. He has His standard of character in His law, and He has made known His unchangeable purpose of dealing with every human being according to his works.

"His eyes behold; his eyelids try the children of men." [Psalm 11:4.] The Lord is a God of knowledge; by Him actions are weighed. "I the Lord search the heart, I try the reins, to give to every man according to his ways, and according to the fruit of his doings." [Jeremiah 17:10.]

Let those who are supposed to be men act like men, not like children, but like men who have grown out of the petty, querulous habits of children, who no longer think and speak as children, but, having become men, have put away childish things, and think as men and women in the sight of God. They read His Word; they regard that Word as their counsellor, and if they are doers of that Word, they are building up characters after the divine similitude. They are obeying God's law, the transcript of His character.

Let us not think that God is not particular in regard to the behavior of every soul toward Himself and His law, that He does not go into particulars in regard to the words spoken in the family circle and the spirit manifested toward believers and unbelievers. If read carefully, the Word of God dispels this illusion. We ask, Are you doers of the Word in your home life, in your business life, man with man, neighbor with neighbor? God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. "He hath appointed a day in the which he will judge the world in righteousness, that every man shall receive the things done in the body, whether they be good or evil." [See Acts 17:31; 2 Corinthians 5:10.]

Thus God deals with men and angels. "Wherefore," He says, "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 winds blew, and the floods came, 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, I will liken him unto a foolish man, that 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." [Matthew 7:24-27.]

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." [Jude 5, 6.]

The Lord is longsuffering, even to them that do evil. He permits even apostates and rebels to live. His tender compassion supplies their necessities, and He gives of His benefits to them all. "The Lord is good to all, and his tender mercies are over all his works. ... He openeth his hand, and satisfieth every living thing." [Psalm 145:9, 16.] He is the Father of mercies, and the God of all comfort. The earth is full of the

goodness of the Lord. We are to be strong in His goodness. He endures with much longsuffering the vessels of wrath, fitted for destruction. He calls upon them, “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 55:7.]

But the Lord makes a difference between those who serve Him and those who serve Him not. He is continually revealing peculiar and inextinguishable love in behalf of His faithful and obedient children, while of those who are self-sufficient and obstinate, who care not to reveal Christ in character, He says, “Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” [Jude 12.]

God declares that He 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 to 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 2:6-11.]

“They that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” “For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall grow up and go forth as calves of the stall.” [Malachi 3:16-18; 4:1, 2.]

Consider, before you advance another step. Weigh well the import of the words God has spoken, which show His special favor toward all who love Him. “The eyes of the Lord are upon the righteous, and his ear is open to their cry.” [Psalm 34:15.] “The steps of a good man are ordered by the Lord, and he delighteth in his ways. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him in his hand ... for the Lord loveth judgment, and forsaketh not his saints. They are preserved forever.” [Psalm 37:23, 24, 28.] “The Lord is a light and a defense.” [See Psalm 84:11.]

The Lord Jesus commands perfect love, because this is the joy of heaven, which we are striving to obtain. God observes the conduct of every one who claims to believe the truth. The disobedience of Adam in believing the falsehood of Satan, and preferring his statement to that of God, cost the life of the Son of God; but notwithstanding this great and immeasurable cost, the [love] and goodness of God shines forth brighter than even at the first creation. “Where sin abounded, grace did much more abound.” [Romans 5:20.]

The promise of the Saviour was a star of hope to our first parents. An invincible deliverer was given them, on the Eden ground. “Herein is love, not that we loved God, but that he loved us.” [1 John 4:10.]

The Lord delivered up His Son, the perfect image of Himself, to save us from death. Herein God commandeth His love toward us, placing it in the most attractive light, that it might be seen by the heavenly universe, by the worlds unfallen and by the fallen world, that the Just suffered for the unjust. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." [Romans 8:32.]

There is no excuse for any of us to be spiritually weak, lukewarm, unbelieving, and full of wrath. There is no excuse for us to draw apart from one another, breaking the links of the golden chain that connect us with each other and with God. We have read over and over again the Scripture in (John 15): "Without me ye can do nothing." "If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them up, and cast them into the fire, and they are burned." [Verses 5, 6.] We need to see that we must be practical Christians. The question to be answered is, "Who is on the Lord's side? Who is co-operating with God in character-building in their own individual experience?"

What do we see? A selfish competition among brethren of the same faith, who claim to be commandment-keepers. Had we not better keep the commandments of God? How do our spirit, words, and actions toward each other appear to the heavenly universe?

What position must we occupy as repentant sinners? Christ gave His precious life for us, that we might have life in Him. He came to take away our sins, that there should be nothing in our hearts antagonistic to God. Therefore the sanctification of the whole man is essential. If the carnal mind is allowed to work, it will overcome the man; therefore thorough, daily conversion is essential. "The pure in heart shall see God." [Matthew 5:8.] A faithful sentinel must guard the actions of heart, mind, and soul. Without faith it is impossible to please God. Without faith, the selfish propensities of human nature will absorb the powers of the whole man. He will work the works of Satan, and please him by allowing the root of bitterness to spring up, whereby many are defiled.

If admitted into the heart, the grace of Christ will purify every thought, regulate every desire, and sweeten the disposition. But if the natural passions are allowed to control, whoever it is, whether man, woman, or youth, he that being is a savor of death unto death. God would not have the character marred by unholy speech and unsanctified actions. "Christ also loved the church, and gave himself for it, that he might sanctify it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blame." [Ephesians 5:25-27.]

This striving for the mastery, this desire to be first, is not the fruit borne by a good tree. Is Christ indeed our good Shepherd? Then with such a shepherd guarding us, what quiet, loving confidence should we reveal, what cheerful constancy of spirit should we possess. This world is not the Christian's heaven, but with the love of God in the heart, we can see our difficulties, and meet [them] with faith and humble trust, and move onward.

"Fear not, little flock," Christ said; "for it is my Father's good pleasure to give you the kingdom." [Luke 12:32.] "Follow me." The true Shepherd leads the way. Then utterly refuse to murmur; utterly refuse to act like peevish children.

I call your attention to the message Christ left with His disciples. A “new commandment I give unto you,” He said, “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.] Why should this commandment be new to the disciples? The words, “As I have loved you” were yet to be fulfilled by the offering He was about to make for the sins of the world. As Christ had loved them, the disciples were to love one another. They were to show forth the love abiding in their hearts for men, women, and children by doing all in their power for their salvation. But they were to reveal a specially tender love for all of the same faith.

“Verily, verily, I say unto you,” Christ continued, “the works that I do shall ye do also; and greater works than these shall ye do, because I go to my Father.” [John 14:12.] After His resurrection and ascension, the disciples were privileged to bear a firm, bold testimony that could not be controverted, that He who had been with them in this world was the Son of the Infinite God.

Peter declared, “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.” “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” [Acts 3:13-15; 4:11, 12.] Thus the apostles gave assurance of their faith.

“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: neither said any of them that aught of the things which he possessed were his own, and they had all things in common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.” [Verses 31-33.] Thus the disciples kept the new commandment, “As I have loved you, that ye also love one another.” [John 13:34.]

“And 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. ... He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” [John 14:13-15, 21.] “The pure in heart shall see God.” [Matthew 5:8.] Yes, they will endure the seeing of Him who is invisible. “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 abide in you, and that your joy might be full.” [John 15:10, 11.]

“This is my commandment, That ye love one another; as I have loved you, that ye also love one another.” [John 15:12; 13:34.] If our hearts are not purified from our hereditary and cultivated tendencies to wrong, if they are not cleansed from inherent sin, Christ cannot enter. The work of grace cannot be carried on in the heart that is not rooted and grounded in the love of Christ Jesus. Paul writes,

“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 fullness of God.” [Ephesians 3:17-19.] Entire sanctification is essential. Stretch every spiritual nerve and muscle, that you may attain to perfect conformity to the will of God. Talk this, pray this. Keep in view what must be done to build one another up in the most holy faith. Without holiness no man can see God. This unduly estimating self and demeriting others is a stream that flows from Satan into the heart to flow forth to others.

There are many who have a circumstantial religion, which is in accordance with what they meet in the family and in their business relations with each other. This affects their religion. Their words are not right. They are not kindly, courteous, [and] respectful to one another. When you have a full salvation, it will be when you have dug out by the roots the root of selfishness, that bitter root which divides hearts. God expects altogether a different spirit than has been reveals on this ground. God calls for you to make an entire surrender, not a few outward changes. He calls for every soul to seek the Lord for his own present and eternal good. It is pitiful to see what little faith and love is manifested for God and for one another. The apostle represents this as biting and devouring one another. What a representation! We should love one another as Christ has loved us.

Let us remember that the Lord knows us by name. “There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.” [Acts 10:1-6.]

This is evidence that the Lord knows just where we live. We see also that He designs man to be placed in connection with his fellow men. The Lord could have instructed Cornelius, but this was not His plan. Man must be brought in connection with man. One must communicate with and instruct the other. God sent His angel to Cornelius, bearing the message that He had not been unmindful of him or his family. He recognized his gifts and his offerings, which had come up before Him in connection with his prayers.

The reading of this Scripture shows that the time had come for an entirely new phase of the Christian church. The door which many of the Jewish converts had closed against the Gentiles was now to be manifestly thrown open. The gentiles who had accepted the gospel of Jesus Christ were to be looked upon as on a perfect equality with the Jewish disciples, without the necessity of circumcision.

The Lord has His own way of carrying forward His work. Every true believer is to stand ready to be taught by God. Whatever prejudices he has had are to be broken down by the planning of the heavenly messengers to cooperate with men upon the earth, setting one man of decidedly prejudiced sentiments to do a work that will break down these prejudices.

In the instances of Peter being sent to Cornelius we see how God works to enlighten all who love and fear Him, even though they know not all the truth. A heavenly messenger is sent to bring about a certain work that must be done in order to bring many Gentiles to the truth. And if men hold to their own ideas in this our day, if they are unwilling to yield, the Lord cannot use them. He will pass them by, and take those who are willing to walk in the ways of the Lord.

Each one connected with the school is on trial. The Lord is proving him to see if he is willing to be controlled by the Holy Spirit. If he manifests the spirit of an unconverted man, and is not willing to be taught by God, the Lord has no use for him in this place. Those who desire to teach in any line must be workers together with God. Those who stir up strife, those who desire to be first, those who refuse to become humble, meek, lowly Christians, who will not unite in love and confidence with their fellow workers, are not the ones whose example will help the youth in this school.

In this lies the threatened difficulty—that there will be a striving for the supremacy. Here are youth whom parents and guardians have sent to the school, hoping and praying that by the sacrifice they have made their children will be placed under good influences, and will receive a mold of character that will fit them to see the love of God and to be benefitted by the instruction received. But if these youth have constantly before them the example of men who occupy important positions, but who have allowed wrong habits to grow with their growth, and strengthen with their strength, what influence will this have upon them? These men, by their influence, their speech, their hasty tempers, their harshness, their masterly dictation, their authoritative spirit, their disunion one with another in their work, show that all the labor that has been put forth has not changed their hearts, for their habits are still objectionable.

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Conformity to the Will of God

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“The ways of man are before the eyes of the Lord, and he pondereth all his goings.” [Proverbs 5:21.] The eyes of the Lord are in every place; He looketh to the ends of the earth, and seeth under the whole heaven. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. He knows the things that come into our minds, every one of them. There is not a creature that is not manifest in His sight; but all things are naked and open unto the eyes of Him with whom we have to do. “He hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” [Jeremiah 10:12.] He is “wonderful in counsel and excellent in working.” [Isaiah 28:29.]

What does God require from His creatures? Conformity to His will. We are to strive constantly for perfection of thought in the expression of our words. As the power of God is infinite, there is to be no opposition to His will and precepts. The will and ways of God are perfect. We must remember that is our first work, as we accept Christ as our Saviour, to understand that imperfection of character is sin, that

sin is the transgression of the law of God. There can be no sinless imperfection, for we have a perfect example in the life of Christ. All righteous attributes of character dwell in God as a perfect, harmonious whole; and every one who receives Christ as his personal Saviour is privileged to possess those attributes.

“If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.” [Psalm 89:30-33.]

What are the two great principles of God’s law? “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself.” [Luke 10:27.] Upon these two great principles hang all the law and the prophets. It is not the knowledge we have that there is a living God, but that His moral government extends throughout the universe, reaching even to the fallen world, that should call us to fear and obedience.

None need think that as our Creator and Governor, the Lord is inattentive to the conduct of His subjects. We are to Him as His little children. He teaches us to look upon Him as the One who searches the reins and tries the hearts of the children of men. He reads our thoughts and knows the imaginations of our hearts. He reads from cause to effect, and knows the influence that our imagination and will exert upon our outward deportment and upon other minds. He has His standard of character in His law, and He has made known His unchangeable purpose of dealing with every human being according to his works.

The Lord is a God of knowledge; by Him actions are weighed. “His eyes behold, his eyelids try the children of men.” [Psalm 11:4.] “I the Lord search the heart,” He says, “I try the reins, to give to every man according to his ways, and according to the fruit of his doings.” [Jeremiah 17:10.]

Let those who suppose themselves to be men act, not like fractious children, but like men who have grown out of the petty, querulous habits of children, who no longer think and speak like children, but, having become men, have put away childish things, and think as men in the sight of God. Those who read God’s Word, taking it as their counsellor, and becoming doers of the Word, are building up characters after the divine similitude. They are obeying God’s law which is the transcript of His character.

Let us never think that God is not particular in regard to the conduct of His children toward Himself and His law, “God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” [Ecclesiastes 12:14.] “He hath appointed a day in which he will judge the world in righteousness, that every man shall receive according to the things done in the body, whether it be good or evil.” [See Acts 17:31; 2 Corinthians 5:10.] God is particular in regard to the words we speak in the family circle, and the spirit we manifest toward believers and unbelievers. We ask, Are you doers of the Word in your home life, in your business life, man with man, neighbor with neighbor? His promises to the believer are conditional. “Whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.” [1 John 3:22.]

It is thus that God deals with men and with angels. “Wherefore 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 winds blew, the floods came, 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, that 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.” [Matthew 7:24-27.]

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” [Jude 5, 6.]

The Lord is longsuffering, even to them that do evil. He permits even apostates and rebels to live. His tender compassion supplies their necessities, and He gives of His benefits to them all. “The Lord is good to all, and his tender mercies are over all his works. ... He openeth his hand, and satisfieth every living thing.” [Psalm 145:9, 16.] He is the Father of mercies, and the God of all comfort; the earth is full of the goodness of the Lord. We are to be strong in His goodness. He endures with much longsuffering the vessels of wrath, fitted for destruction. He calls upon them, “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 unto our God, for He will abundantly pardon.” [Isaiah 55:7.] What greater encouragement that this could be given the sinner, to lead him to surrender his will, and profit by the Word of God.

But the Lord makes a difference between those who serve Him and those who serve Him not. He is continually revealing peculiar and unquenchable love in behalf of His faithful and obedient children, while of those who are self-sufficient and obstinate, who care not to reveal Christ in their character, He says, “Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” [Jude 12.]

God declares that He 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 2:6-11.]

“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 for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.” “For, behold, the day cometh that shall burn as an oven; and all the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you

that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall grow up and go forth as calves of the stall." [Malachi 3:16-18; 4:1, 2.]

Consider, before you advance another step. Weigh well the import of the words God has spoken, which show His special favor toward those that love Him. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." [Psalm 34:15.] "The steps of a good man are ordered by the Lord, and he delighteth in his ways. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him in his hand ... for the Lord loveth judgment, and forsaketh not his saints. They are preserved forever." [Psalm 37:23, 24, 28.] "The Lord is a light and a defense." [Psalm 84:11.]

The Lord Jesus commands a perfect love of us, because this is the joy of heaven, which we are striving to obtain. God observes the conduct of those two claim to believe the truth. The disobedience of Adam in believing the falsehood of Satan, and preferring his statement to that of God cost the life of the Son of God; but notwithstanding this great and immeasurable cost, the goodness of God shines forth brighter now than at the creation. Where sin abounded, grace did much more abound, that man might have no excuse for continuing in sin.

The promise of a Saviour was a star of hope to our first parents. On the Eden ground an invincible deliverer was promised them. "Herein is love, not that we loved him, but that he loved us." [1 John 4:10.] The Lord delivered up His Son, the perfect image of Himself, that He might save us from death. In this God commended His love toward us, placing it in the most attractive light, that it might be seen by the heavenly universe, by the worlds unfallen and the fallen world, that the Just suffered for the unjust. "He that spared not his own Son, but delivered him for us all, how shall he not with him freely give us all things." [Romans 8:32.]

There is no excuse for any of us to be spiritually weak, lukewarm, unbelieving, and full of wrath. There is no excuse for our drawing apart from one another, breaking the links of the golden chain that should connect us with one another and with God. We have read over and over again the Scriptures in (John 15): "Without me ye can do nothing." "If a man abide not in me, he is cast forth, as a branch, and is withered, and men gather them up and cast them into the fire, and they are burned." [Verses 5, 6.] We need to see that we must be practical Christians. The question to be answered is, "Who is on the Lord's side? Who is co-operating with God in character building, in their own individual experience?"

What do we see? A selfish competition among brethren of the same faith, those who claim to be commandment-keepers. Had we not better keep the commandments of God? How do our spirit, words and actions toward each other appear to the heavenly universe? Should not the fact that we are saved by the measureless sacrifice of the Son of God be enough to cause us to draw together in the bonds of unity and love?

What position must we occupy as repentant sinners? Christ gave His precious life for us, that we might have life in Him. He came to take away our sins, that there might be nothing in our hearts antagonistic to God. Therefore the sanctification of the whole man is essential. If the carnal mind is allowed to work, it will overcome the man; therefore, thorough, daily conversion is essential.

“The pure in heart shall see God.” [Matthew 5:8.] A faithful sentinel must guard the actions of heart, mind, and soul. Without faith it is impossible to please God. Without faith the selfish propensities of the human nature will absorb the powers of the whole man, and he will work the works of Satan. Allowing the root of bitterness to spring up in the heart, many souls will be defiled.

If the grace of Christ is admitted into the heart, it will purify every thought, regulate every desire, and sweeten the disposition. But if the natural passions are allowed to control, who ever it is, whether man, woman or child, that being is a savor of death unto death. God would not have the character marred by unholy speech and unsanctified action. “Christ also loved the church, and gave himself for it, that he might sanctify it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blame.” [Ephesians 5:25-27.]

A spirit of strife for the mastery, a desire to be first is not the fruit that will be borne by a good tree. Is Christ indeed our good Shepherd? Then with such a shepherd guarding us, what quiet, loving confidence should we manifest, what a cheerful constancy of spirit should we possess. This world is not the Christian’s heaven, but with the love of God in the heart we can learn to meet our difficulties in faith and humble trust, and move forward, as we seek the Lord in earnest faith, the grace of Christ will be imparted to us.

“Fear not, little flock,” Christ said, “it is your Father’s good pleasure to give you the kingdom.” [Luke 12:32.] “Follow me.” The true Shepherd leads the way. Then utterly refuse to murmur and act like peevish children.

I call your attention to the message that Christ left with His disciples: “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 13:34, 35.] Why should this commandment have been new to the disciples? The words “As I have loved you” were yet to be demonstrated in the offering Christ would make for the sins of the world. As Christ had loved the disciples, so they were charged to love one another. They were to show forth the love abiding in their hearts for men, women, and children by doing all in their power for their salvation. They were to see in them the purchase of the blood of the Son of God. But they were to reveal a specially tender love for all their brethren.

“Verily, verily, I say unto you,” Christ continued, “the works that I do shall ye do also, because I go to my Father.” [John 14:12.] After Christ’s resurrection and ascension to the Father, the disciples were privileged to bear a bold firm testimony that could not be controverted, that He who had been with them in the world was the Son of the Infinite God.

Peter declared, “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, where of we are witnesses.” “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is

there salvation in any other; for there is none other name given under heaven among men, whereby we must be saved." [Acts 3:13-15; 4:11, 12.] Thus the apostles gave assurance of their faith.

"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; neither said any of them that ought of the things which he possessed were his own, and they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." [Verses 31-33.] Thus the disciples understood and kept the commandment, "As I have loved you, That ye also love one another." [John 13:34.]

"And 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. ... He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself unto him." [John 14:13-15, 21.] "The pure in heart shall see God." [Matthew 5:8.] They shall endure the seeing of Him who is invisible. "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 abide in you, and that your joy might be full." [John 15:10, 11.]

"This is my commandment, That ye love one another; as I have loved you, that ye love one another." [John 15:12; 13:34.] If our hearts are not purified from our hereditary and cultivated tendencies to wrong, if they are not cleansed from inherent sin, Christ cannot enter. A work of grace cannot be carried on in the heart that is not rooted and grounded in the love of Christ Jesus. Paul writes, "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 fullness of God." [Ephesians 3:17-19.]

Entire sanctification is essential. Stretch every spiritual nerve and muscle, that you may attain to perfect conformity to the will of God. Talk this, pray this, act this. Keep in mind what must be done in order to build up one another in the most holy faith. Without holiness no man can see God. This undue estimating of self and demeriting of others is a stream that flows from Satan into the heart to flow forth again to others. Those who allow themselves to be controlled by this spirit not only spoil their own lives, but by their perversion of truth, make it more difficult for others to do right.

There are many who have a circumstantial religion, a religion which is in accordance with what they meet in their family or their business relations with one another. The daily circumstances of life affects their religion, making them often speak words that are not right, causing them to be unkindly, uncourteous, and disrespectful to each other. Such will only find a full salvation when they have dug out from their hearts every portion of the root of selfishness, that bitter root which divides hearts.

God expects to see the manifestation of an altogether different spirit than that revealed by those who claim to keep the commandments of God. He calls for not simply a few outward changes, for this means failure, but for an entire surrender to Him. He bids every soul seek the Lord for his own present and

eternal good. It is pitiful to see how little faith and love is manifested for God and for one another. The apostle represents this as spiritual biting and devouring of one another. What a representation this is! We are bidden to love one another as Christ has loved us.

Let us remember that the Lord knows us by name. “There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God, with all his house, which gave much alms to the people and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.” [Acts 10:1-6.]

This is evidence that the Lord knows just where we live. We see also that He designs man to be place in connection with his fellow men. The Lord could have instructed, Cornelius, but this was not His plan. Man must be brought in connection with man. One must communicate with and instruct the other. God sent His angel to Cornelius, bearing the message that He had not been unmindful of him and his family. He recognized his gifts and offerings that had come up before God in connection with his prayers.

The time had come for an entirely new phase of the work of the Christian church. The door which many of the Jewish converts had closed against the Gentiles was now to be thrown open. The Gentiles who had accepted the gospel of Jesus Christ were to be regarded as on a perfect equality with the Jewish disciples, without the necessity of circumcision.

The Lord has His own way of carrying forward His work. Every true believer is to stand ready to be taught by Him. Whatever prejudices he has had are to be broken down by the planning of the heavenly messengers.

In the instance of Peter’s mission to Cornelius we see how God works to enlighten all who love and fear Him, even though they do not know all the truth. A heavenly messenger is sent to bring about a certain work that must be done in order to bring many Gentiles to the truth. And if men hold to their own ideas in this our day, if they are unwilling to yield, the Lord cannot use them. He will pass them by, and take those who are willing to walk in the ways of the Lord.

The Lord is proving each worker to see if he is willing to be controlled by the Holy Spirit. If he manifests the spirit of an unconverted man, and is not willing to be taught by God, the Lord has no use for him in this place. Those who desire to teach in any line must be workers together with God. Those who stir up strife, those who desire to be first, those who refuse to become humble, meek, lowly Christians, who will not unite in love and confidence with their fellow workers, are not the ones whose example will lead unbelievers to see the truth as it is in Jesus. If the truth is in the heart, it will manifest itself in good works.

In this lies the threatened difficulty—that there will be a striving for the supremacy. Here are the youth whom parents and guardians have sent to the school, hoping and praying that by the sacrifice they have

made their children will be placed under good influences, and will receive a mold of character that will fit them to understand the love of God and to benefit by the instruction received.

But if these youth have constantly before them the example of men occupying important positions who have allowed wrong habits to grow with their growth and strengthen with their strength, what influence will this have upon them? These men, by their influence, their speech, their hasty tempers, their harshness, their masterly dictation, their authoritative spirit, their disunion one with another in their work, show that all the labor that has been put forth has not changed their hearts, for their habits are still objectionable. Will not the men who have in the past allowed these elements to come into their lives experience a true conversion? Will they not now seek the Lord with heart and soul? God grant that this may be.

Ms 161, 1898

Words to Students

December 10, 1898

I speak to the students who come to our schools to receive knowledge. They must be impressed that the fear of the Lord is the beginning of wisdom. The Bible is our lessonbook. All have capacities that they must be taught to regard as sacred endowments, and to appreciate as the Lord's gifts, which must be rightly employed.

It is by overcoming the world, the flesh, and the devil that any student comes into possession of that knowledge that gives him access to the tree of life. We must all learn that we must overcome as Christ overcame in our behalf. All pride is sin, and must be expelled from the soul. Christ came to cut us loose from the originator of sin. He came to give us a mastery over the power of the destroyer, and to save us from the sting of the serpent. Through His imparted righteousness He would place all human beings where they will be on vantage ground.

He came to this earth and lived the law of God that man might stand in his God-given manhood, having complete mastery over his natural inclination to self-indulgence and to the selfish ideas and principles which tarnish the soul. The Physician of soul and body, He will give wisdom and complete victory over warring lusts. He will provide every facility, that man may perfect a completeness of character in every respect. "Them that honor me, I will honor," God declares. [1 Samuel 2:30.] Daniel and his fellows honored the Lord by standing firm as a rock to principle; and God honored these faithful witnesses.

Those who walk in the light of God's living Word may discern the errors and false theories that Satan presents before human beings. In obedience to God's Word, in resistance to Satan's sophistries, there is freedom, there is happiness, there is saving grace. Jesus desires to prevent a waste of the powers He gave His life to redeem from Satan's control. He would have His endowments accepted, appreciated, and trained to aid in the work of saving the beings He not only created, but gave His life to redeem from the slavery of sin.

Looking unto Jesus, the Author and Finisher of our faith, we need not make the mistakes that cause to be written opposite our names the words, “Weighed in the balances of the sanctuary and found wanting.” [Daniel 5:27.] Those who follow the divine Leader in this world will be with Him in the city of God. They will dwell with Him upon God’s great farm, the earth renewed and beautified. Eden will be restored.

The Lord would not have us content with an allegiance to any earthly power. The Infinite would bind us to Himself in the bonds of divine love. We owe allegiance only to God, and we should be content to seek for no other inheritance save that which is as boundless as the universe and as enduring as eternity. As Christ’s purchased possession, we are exalted to the highest ranks. We are redeemed by the blood of the Lamb, and are adopted into the royal family as heirs of God, joint heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away.

Ms 162, 1898

“Be Ye Kind One to Another.”

December 10, 1898

In this age of the world God’s people need to learn that He does not require them to be suspicious, faultfinding, criticizing. Many feel that the line of work they are doing belongs solely to them, and that no one should suggest anything concerning it, at the risk of being looked upon as an interferer. This was the condition of things that existed when we first went to Melbourne. Satan is pleased when this is so.

But there must be a different order of things. There must be less secretiveness, less anxiety to keep every thread of the web hidden, for fear that others may gain a knowledge known by the workers. When this state of things exists, there will be constant suspicion and restraint. Evil thinking and evil-surmising will be indulged, and brotherly love will die out of the soul.

Every line of God’s work has a connection with every other line. Originally cannot maintain an existence in the institutions where God presides, for He is the Lord of all tact, all ingenuity. The foundation of all correct methods, God Himself is original, and He imparts a knowledge of ways and methods to human minds. But man is not to look upon this knowledge as exclusively his own. It is the Lord’s design that one thread shall follow another.

By His representative, Christ is present in every place. Those who enter our institutions as learners are to master one lesson after another, as fast as their intellect will enable them. The Lord presides, and the human agent is to seek Him for wisdom, putting all his powers and capabilities to the very best use.

Those in responsible positions should help the one who is trying to learn. If he is a Bible student, his education should not be confined to one teacher, however apt and thorough that teacher may be. The learner must be brought into contact with different minds, who will present the truth of God’s Word from different standpoints.

The youth in your publishing houses need to be instructed by men of different training, different habits. Their minds must be molded by men whom the Lord is teaching. Thus it should be in all education.

The Lord does not impress all minds in the same line. One mind may be impressed with some phases of the truth that others, although worked by the Holy Spirit, do not see in the same light. Under special circumstances some minds see special light upon points of truth, which others do not grasp, because they are not so situated that they can take in the subject. In His providence, by pleasant or adverse circumstances, God seeks to arouse minds to learn the lessons He wishes to teach them. The most learned teacher may teach what may be called good things, and yet he may fall far short of teaching all that ought to be taught. But God knows just what each mind needs in educational lines.

A Knowledge of Physiology Necessary in Education

Those who teach in our schools need to realize that perfect obedience to God's commandments calls for perfect conformity to the laws of health. The science of education includes as full a knowledge as can be obtained in regard to physiology. No one can understand his obligations to God unless he understands most distinctly his obligation to himself as God's property. We cannot treat the God of heaven as we should unless we treat ourselves aright as creatures of His by creation and by redemption.

A transgression of a physical law is a transgression of the moral law; for God is as truly the Author of physical laws as He is the Author of the moral law. He who remains in sinful ignorance of the laws of His being, who violate the laws of life and health, sins against God; for by failing to maintain healthful principles, He is counterworking the work of God. He who knowingly violates the laws of health will find that he has established in his system a condition of things that is the sure result of this violation.

"We are laborers together with God; ye are God's husbandry, ye are God's building." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [1 Corinthians 3:9, 16, 17.]

The need of carefulness in habits of diet is to be impressed on the students. The instruction given is to be laid on the true foundation. What right have human beings to neglect and abuse the body God formed to love and serve Him, with all its entrusted capabilities? He who recklessly disregards the laws of his being disorders the human machinery and brings disease and suffering upon himself. This is communicated to his children, to be transmitted to their children. Thus he brings misery and death to many besides himself. For this reckless inattention to Nature's laws he must give an account to his Creator.

Much of the so-called scientific education is a fraud. Our probation here cost the life of the Son of God. This price was paid, that men, women, and children might understand that the fear of the Lord is the beginning of wisdom. I point you to Calvary, where Christ gave His precious life to make it possible for you to cooperate with Him in the work of saving your own soul and the souls of others.

We have a most earnest desire to acquire money, not that we may hoard it, but that we may use it in the work of establishing schools, giving to all we can possibly reach the keys of health and true knowledge. We desire that the youth shall be taught how to treat the wonderful machinery God has placed in the human body. All parts of the machinery should be used harmoniously. Physical and mental taxation combined are essential to happiness, essential to the salvation of the soul.

Ms 163, 1898

Talk/Address to Echo Employees

April 14, 1898

The Lord would have every soul connect with Him and it is their privilege to do so. There can be with those who are connected with this institution a feeling of non-concern, just as though they were at work in a harvest field or at some business that has not any special relation to the work and cause of God. Now, this is not the way that this institution should be regarded. It is an institution that should stand in its elevated position before the people, and all that are connected with it should correspond with its elevation with an entire sense that this is God's institution.

I have ever tried to keep before our people at our institutions—the Battle Creek, the Pacific Press, and in Europe—that these institutions were placed where the young are to be educated how to do the best the work that is essential to be done in such an institution. Now they can come in here with their irreligion and their want of spirituality and with loose principles. They can come in here with their ideas and carry them right through the time of their discipline here. All the time they are being educated they can carry through that spirit. "No one is going to drive me to be religious; I am not religiously inclined," they will say. Well, it is no honor to you. It is a shame to everyone who takes that position. Who gives you breath? Who keeps the human machinery in motion? Who is it that you are dependent on for every breath you draw? You may feel you are going to be independent but you cannot one of you be independent and live! No one.

The trouble is that every soul, every individual, is dependent upon God not only for the breath that you draw and the food which you eat; you are dependent upon God for everything. You are His; the body with its living machinery is His. Now, be careful how you take care of it. It is God's property and is bought with a price. You want your body and your spirit and your mind to serve the Lord God of Heaven. You can do as some of the students thought they were going to do at the school last term. They thought they were going to do just as they pleased. They made it very hard for the teachers and managers. But they came nearer and closer to God and they began to understand what course they should take.

There is nothing there like the rod of cane as there is in some schools. The brain power of the students is trained to make them understand what is reasonable for them to do in becoming educated. They can help to educate themselves, but they must co-operate with the teachers. So it is possible for God to keep your bodies in the proper condition if you will co-operate with Him.

Now, there is not a soul here that has the reasoning faculties that God would have him have. I have thought about everything else, but Lord preserve to me my reason and give me my eyesight; but rather than lose my mind, I would lose my eyesight. When He gives us reason He expects us to use it and not be like the dumb beasts.

You know how quickly He deprived Nebuchadnezzar of his reason because he did not acknowledge God. And the Lord would teach even that king. He gave him a dream but he could not remember it; there had to be someone come in that was connected with God to help that man. There he was in trouble and perplexity, and there he had to call in those that were serving God; and they were brought in by the providence of God, and then he remembered all about it. Now, that was to show him how the kingdoms were to indicate the appearance of the end, that every kingdom would be of less and less value.

"Thou art this head of gold," said Daniel. [Daniel 2:38.] How did the king treat that? Now in the place of letting that dream teach him what was to be the end of the kingdoms, he studied on the dream and the devil took possession of his mind, leading him to build that great image of gold and to set it up. All the time he was thinking, "Thou art this head of gold." There you see [that his] reason did not work under the control of God, and therefore he set up his image to be worshipped. Everybody was to fall down and bow to this image, which was a representation of his kingdom. There were young men there that would not bow down, for they had been educated that "the fear of the Lord was the beginning of wisdom." [Psalm 111:10.] They had been educated to worship God and serve Him only.

That is just what you are to learn here. There will be trials. Satan is coming down in great power. He is now in the world and is to exercise his power above anything you know of. He goes about like a roaring lion seeking whom he may devour. You can disconnect [from] God and can please yourself as a bond-servant under Satan's rule where he will rule you as a rod of iron. But, you see, these men would not bow down; and as they would not bow down, another opportunity was given, and yet they said they would not bow down. They said they did not fear to answer in this matter, for their minds were made up as to what they would do.

The king was furious and commanded that they should be bound, and such haste was made to get them into the furnace that the fire burst forth and burnt those that put them in; but the king and all his courtiers around him looked, and lo, in the place of three men there are four, and one is like unto the Son of Man. How do you suppose he knew anything about the Son of Man? You see, he had been brought into connection with Daniel and these men, and they talked of God and of Christ the representative of God. This was the work they were doing; and just as soon as he saw them, he said the fourth was like unto the Son of God.

Well, what do you want at this time? You want that surety that you are on your honor, whenever anyone comes into the office, to represent the character of the work which will be in this office, which will hold its position here, which will be so that there will be very little for anything else beside.

After the king saw this, what did he do? He took the men that had informed him and complained about these men, and cast them into the fiery furnace, and called out to those that were in, "Come forth."

[Daniel 3:26.] Now God was magnified, but the enemy came in, and when the enemy gets the advantage of anyone, he always tries to get a second advantage.

Now, everyone here wants to be just what God wants him to be. It is the very humble that God wants to honor. It is not what you think of yourself that will bring you into favor with God. He is exalted with him that is of a humble and contrite spirit. You see that it is the humble and contrite spirit that He honors because He can work through them, He can do something through them, and they will not take the credit to themselves. That is the very work of God. You have got capability, and He wants that you should use that capability to become perfect in His work. You may be called for missionaries, or for places of responsibility in other countries, and the educating process is going on in the work of fitting you up. It is stated that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." [2 Timothy 3:16, 17.]

You need not, anyone, expect to get in a place that is connected with God and not need counsel nor correction. You may think you can get in such a place, but you cannot.

There has been a class of work that has been handled, the publishing of some work here, that has not been for the very best influence about the institution or to give improvement to those that handle it, because God wants us, everyone of us, to be His husbandmen. "Ye are laborers together with God." [1 Corinthians 3:9.] Now consider that. Ye can do no more than the beast of the field without God. You can do no more in spiritual lines, anyone. It is to have God with you. "Ye are laborers together with God." That is just why He gave us Jesus, He gave His only begotten Son to come down to this world, [to] lay aside His glory. He clothed His divinity with humanity and came here to bear all the trials that every human soul will bear, and far ahead, because according to His glorious character were His temptations such as the human soul can understand but little about.

He took humanity upon Him, but He did not leave His divinity; He clothed His divinity with humanity. He took humanity upon Himself in order to carry humanity through that commandment-keeping people to give the testimony to the whole universe of heaven. He stood in humanity to bear all the battles and conflicts as our head, thus elevating with God every human being on the face of the earth. Now, Christ took humanity that humanity might take His divinity. He took our nature that He might give to human nature His nature. He has passed over the place where Adam fell, and redeemed Adam's fall. Every reasoning power, every particle of discernment, discrimination, every action of the mind that God has given man, exercise it and not be like a leaf that can be blown by every wind, hither and thither.

We read in (2 Peter 1), that you are to be divine partakers of Jesus Christ, and there is not one of the very simplest in the institution but that [he] can take hold of the divine nature through the knowledge of Jesus Christ who gave His life to buy us. Then we must consider we are bought with a price—even the precious blood of the Son of God. God is not going to let us drift this way and that way with Satan's temptations, but if you will stand in Christ and if you will be determined that you will make of yourself all that God intended you should make, you can become as precious in the sight of God as Daniel was—beloved of God.

Now, God does not do anything without co-operation. He will not come and take you by force and make you to drink of the water of life. You should be complete in Christ, and if only you are complete in Him, why, then it is that God will look upon you as what? Heirs of God and joint heirs with Jesus Christ to the immortal inheritance.

Now, don't look upon yourself as very large and be very much puffed up because you have a little knowledge. How did you get it? We read that the Lord gave Daniel knowledge. You know many of you would do it but you should not, for we are told to avoid it.

You will say you must have your holidays just the same as other people do. You can say these holidays are appointed to you; men have a right to spend their time as they please. Light was given to me when they were hunting for the school. At first I thought it must be by the cities, but again the cloud was rolled back and it was shown how our cities were and what they will be, and the whole was presented to me that we should get a proper distance from the city, that we should have nature around us and establish our school there so that the students would not be bound about with holidays, for they might feel disloyal if they did not have their holidays.

Then with regard to the Sunday question. I read in the paper of one man who was one hour late closing his store and he had to pay a fine for it. Now, how does God look upon it? Why, we have got to act as men and women that have minds and souls and that are under obedience to God. Now, if they should come here and say you must close up your work and your presses on Sunday, I would not say to you to keep your presses going, because the conflict does not come between you and your God. When they go a little farther and say you must keep Sunday and you shall not observe Saturday, then everyone that took the position would have the mark of the beast.

If the authorities should say, "Don't you carry on work here on Sunday"—and we know what they will do—there is plenty you can do. You can go on missionary work and make that a day in which you will see what you can accomplish in the work of drawing souls to Jesus Christ, for God does not want us to gratify the devil by defying the powers. You know, when Peter asked Christ about paying tribute, He said, "Are not all the children free?" but said He, lest He should offend them, "Do you go down to the sea and the first fish that you take up, open its mouth and do you take that piece of money and do you pay for yourself, Peter, and for me." [Matthew 17:26, 27.]

Then there are other things that they may draw the line on, but we are not ready for the line to be drawn here in regard to the Sunday law. You just go to work, everyone of you, to disappoint the devil and see how much you can do, how many souls you can bring into the truth.

Then there is health reform. God wants you to come up on that point. He wants you to show the world that you believe your bodies to be His dwelling place. Look after your human machinery. Do not do anything that will harm you mentally or physically, and if you love the Lord God with all your heart every appetite will be brought into harmony with God, for how can two walk together unless they be agreed, and he that will be My disciple, let him deny himself and follow Me. Now, Christ did not mix Himself up with the world as the Pharisees would have Him do. Why? Because He had a special work to do. Now, let those who come into this institution see that you have a special work and a mind of your own.

Our churches are far behind on the subject of health reform. This does not please God because He sent a special message on this point. He gives you life but you can cut short that life by your own course of action. You must co-operate with God.

If after apprentices have been here for a time, if they have no spirit of respect for God in the institution, no spirit of respect for the truth, and just as soon become skeptics as anything else, why, just remove them from the office. You may miss their labor, but should a new class come in, these are the very ones that would sneer and laugh at their being so precise. Now, these very things have taken place here. There has been carelessness. The sooner such are disconnected with the work the better. Everyone here, let me tell you, either God or Satan has power over your mind. Now, when it comes to holidays, if a man has a penny or a shilling he must get on the cars and go and spend it somewhere. Now, we must understand we can make our own holidays, but we must not have a holiday because somebody is dead or somebody is alive or it is somebody's birthday.

Some say we have more holidays in America, but I know better. We have a few, New Year's and Christmas and a few other holidays, but very few. I would give you a word of caution concerning the work which comes into this institution. Don't become scavengers. The pig is a scavenger. God made them so. They pick up everything—every dirty thing. God does not want you to be that way. He does not want you to pick up every bit.

Now, some say to me, Just tell us what work we should do, just what line we should carry. Now, I do not know that. God has given each of you your capabilities to judge. There are those that will want you to define every movement. Now, God does not want you to do any such thing. He does not wind us up and then wind us up again like a clock. No, He does not do that. Now, if we have our work fixed line upon line to say everyone must work in that way, the devil will know just where to find us.

You do not need every point marked out just so. But to labor to be one is the great thing. Labor to stand heart to heart and soul to soul and mind to mind through Jesus Christ. Don't lift up the man. Don't exalt him. If you do, Satan will step in and make mischief. Don't scold. Don't fret. You are not to have favorites, because that is not in accordance with God's will. Treat one another kindly and help one another, not in the way to hell but in the way to heaven, and you may be obtaining victories that you did not dream of; and we want everyone to have this blessed experience.

Now this might be the last chance I will have to speak to you, so I want to tell you something else. ... Dress yourselves in modest apparel as Christians, and walk modestly before God. God help us to understand what it means to be a Christian. It is to be God-like. What is it? How can two walk together except they be agreed? You want to walk with God, and then Christ will hold out to you a crown of immortality.

Ms 163a, 1898

The Two Great Principles of the Law

December 10, 1898

“And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?” Christ knew the heart and the designs of His questioner, and He threw upon Him the burden of the answer. “What is written in the law? how readest thou?” He asked. “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.” “Thou hast answered right,” Christ said, “this do, and thou shalt live.” [Luke 10:25-28.]

Let those who profess to be Christians remember that profession will not save them. The life which Christ alone can give is given only upon condition of obedience. This obedience takes in the whole man—mind, heart, soul, and strength. God calls for a full and entire surrender of the whole being. This is true sanctification. “This do, and thou shalt live,” is the only genuine definition of sanctification. [Verse 28.]

To love God supremely and our neighbor as ourselves are the two great principles of the law. “Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

“And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates.” [Deuteronomy 6:3-9.] Upon these two commandments hang all the law and the prophets. Those who keep the first four commandments will not transgress the other six, for supreme love to God involves all other requirements.

Man is not to dishonor his Maker by having any other gods. “Thou shalt have no other gods before me,” is the command. [Exodus 20:3.] Self is to be brought into entire obedience to God. This is the first great command, and upon this hang all the rest, because this is the substance of all obedience.

Love to God depends on a conception of His goodness, His excellence, and a knowledge of His will. It requires an appreciation of His character. It is essential to our eternal well-being to know more of God. His law is the transcript of His character, and to disregard this law is to connect with those of whom Paul declares, “They did not like to retain God in their knowledge,” because they wished to use their God-given powers in self-service. [Romans 1:28.]

Those who claim to be children of God, and yet do not obey His commands, although they know them and advocate them, are regarded by God as fraudulent bank notes. They are not genuine. They claim the name of Christians, but in reality they are heathen. God’s ministers preach the Word with power sent down from heaven, but no permanent impression is made upon the hearts and minds of many. The messages given by God in His Word are not received and practiced. What does this mean? It means that it is not thought necessary to bring the controlling power of God into the daily and hourly transactions

of life. God is not known by experience, and He is not a power to lukewarm Laodiceans. He cannot encircle them with the realities of the unseen world. The eternal reward of the faithful does not impress their minds. The great day of God, which is right upon us, awakens neither alarm nor rejoicing in the heart. There is a form of godliness, but not the power of the truth. Wrapped in self, nothing can help them until they realize their true condition.

Without faith, a working faith, it is impossible to please God. Truth may be made ever so clear, it may be urged home ever so strongly, yet if not received in faith, it cannot work in the heart. The themes presented may be ever so glorious, yet if not mixed with faith in them that hear, the work of presenting them will be labor spent in vain. The message may be one of hope, which if received would be a savor of life unto life; but if not received and acted upon, it is a savor of death unto death. Until the faith that works by love and purifies the soul opens the door for the heaven-sent blessing, [the] blessing lies at the door.

To those who do not practice it, the Word of God is a dead letter. Christ says of such, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [Revelation 3:15, 16.] He cannot present their case to the Father. If they realized that they were sinners, He could plead in their behalf, and the Lord would arouse them by His Holy Spirit. But they are worse than dead in trespasses and sins. They hear the Word, but make no application of it to themselves; instead, they apply the Word spoken to their neighbors.

Our eternal interest depends upon our obedience to the law, and therefore we are to make it our first business to seek the Lord most earnestly, that we may have a knowledge of Him. This is to be our first consideration. All else is to be made secondary to this object. The Word which is our guide, declares, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Matthew 6:33.]

Seeing that all the powers of the mind, soul, and strength are to be given to God in order that we may use our capabilities to His glory, and in this way increase them and form characters that are perfect, we need to search the Word of God most earnestly and diligently, using every faculty we possess to learn our duty to our Creator. We may understand that no requirements made without ample provision for the fulfillment of the requirement. Through the redeeming grace of Christ, men may accomplish everything that God requires of them.

It is our duty to use all our powers in an effort to study God, to know more of God. All our qualifications are to be used in the work of becoming acquainted with Him. Let us contemplate the holiness of God. Let us think of His attributes. Let us study His character in the light of His Word, working as those who realize that they are judgment bound, that they will be called upon to give an account for the words they speak, and the attributes of character they possess. Everything depends on whether we are prepared to do the will of God, or to discard His will.

We love God with an intensity proportionate to the knowledge we have of His attributes and the value we place upon the object of which we are in pursuit. Love for God can never be hid. It has a reflex action

upon all hearts. Supreme love to God is shown by doing His commandments. To love God with all the heart is to obey His law with pleasure, to meditate upon the eternal excellency of His character.

Ms 164, 1898

“Be Ye Therefore Perfect, Even as Your Father which is in Heaven is Perfect.”

December 14, 1898

The Lord Jesus took upon Him the form of sinful man, clothing His divinity with humanity. But He was holy, even as God is holy. If He had not been without spot or stain of sin, He could not have been the Saviour of mankind. He was a Sin-bearer, needing no atonement. One with God in purity and holiness of character, He could make a propitiation for the sins of the whole world.

Christ is the light of the world. Through Him light is shining amid the moral darkness. If He were not light, the darkness would not be apparent, because light reveals darkness. The clearer the light, the more manifest the contrast between light and darkness. Let the light be removed, and there is naught but darkness.

Christ has declared our position. “He that abideth in me,” He says, “shall not walk in darkness; but shall have the light of life.” [John 15:5; 8:12.] He is Himself the Bright and morning star. He is the Sun of Righteousness, the brightness of His Father’s glory. He is the “true Light, which lighteth every man that cometh into the world.” [John 1:9.] A Physician, a Healer, He came to restore the moral image of God that was lost by transgression.

When Christ abides in the soul by faith, He makes the one who loves Him all light in the Lord. It is true that many who say they believe the truth have only a nominal faith. They are not doers of the Word. They profess to believe, but their profession will not convert them. Their hearts have not been surrendered to Christ. They have not opened the door of the heart and welcomed Christ as a heavenly guest. They love themselves and their own ways, and have not realized that their ways, their words, and their characters are virtually opposed to God. When Christ dwells in the heart, His presence is apparent. Good and pleasant words and actions reveal the Spirit of Christ. Sweetness of temper is manifested. There is not angry passion, no obstinacy, no evil-surmising. There is no hatred in the heart because the ideas and methods called Truth are not accepted and appreciated by others.

The Cain-spirit must not be allowed to enter the heart, for the hatred it cherishes is next of kin to murder. The Lord has provided a remedy. He gave His only begotten Son, “that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.]

Faith is genuine if it works by love and purifies the soul. Self must be crucified, else sin will remain, to defile the whole being. Man cannot have God’s favor if he does not show love to God and to his neighbor. He has lost God’s favor by sin, and cannot be saved unless Christ takes away his sin, which he loathes. The moral image of God cannot be restored in him while he fosters his own image and retains his own scent, which means uncleanness and defilement. He must be a diligent worker with God if he desires to have the divine image restored in his individual case.

Jesus gave His life for the world. This is the covenant, the pledge, that if man will come to the Saviour, renouncing his own ways and his own works, he will receive the imputed righteousness of Christ. As man works out his own salvation, God works with him, to will and to do of his good pleasure. Christ works in co-operation with man. He is a complete Saviour, for it was a complete sacrifice that He offered on Calvary's cross, that man might have a full and complete sanctification.

Wonderful is the provision that has been made! And I bear testimony to the truth that if those who claim to know the truth do not reveal an altogether different character, an altogether different temper, if the old disposition is not changed, if it remains as it was before they knew the truth, they are lukewarm, and neither cold nor hot. Christ says of them, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [Revelation 3:15, 16.] I cannot plead is your behalf, for you have no desire for My glory.

But when the truth controls the life, there is purity and freedom from sin. The glory, the fulness, the completeness of the gospel plan is fulfilled in the life. The light of truth irradiates the soul temple. The understanding takes hold of Christ. Christ declared, "I, if I be lifted up, will draw all men unto me." [John 12:32.] If man's will is submitted to the will of God, the man, although he is a sinner, will be drawn to Christ. He will realize something of the love manifested by God when He gave His Son to die on Calvary's cross to bring life and immortality within the reach of men. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance.

The beauty and fragrance of the character of Christ, revealed in the life, testifies that God has indeed sent His Son into the world. No other power could bring about such a marked change in a man's words, his spirit, his actions. His whole soul is in harmony with the mind and will of Christ. He does not hate the light because it reproves and warns him, revealing his darkness, but accepts it and rejoices in it.

Shall we choose darkness rather than light, because the light discerns our sins and reproves us? Shall we refuse to come to the light, lest our deeds shall be made manifest?

Without Christ, the heart of man is cold, but when the human agent feels his need of the Sun of Righteousness, when he comes to Jesus, saying, "Lord, I am sinful, unworthy, hopeless; save me, or I perish," he is accepted in the Beloved, and his heart is warmed by the rays of divine love. In this sincere coming to Christ he opens the door to Him who has long been saying, "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3:20.] He is accepted by faith, and he knows what it means to sit together in heavenly places in Christ Jesus.

God says, "Let there be light," and there is light. [Genesis 1:3.] The soul possesses an abiding Christ, who is the light of life. Christ humbles the proud heart by giving it a view of Himself, His generosity, His great love. He would save us, soul, body, and spirit, by uniting us to Himself. He would have us behold His glory as the glory of the only begotten of the Father, full of grace and truth. Then we can say, "And of his fulness have all we received, and grace for grace." [John 1:16.]

He who shows that he appreciates the grace he receives by imparting it to others receives increased grace, in proportion to the grace he imparts. He is so full of joy that he receives by imparting it to others receives increased grace, in proportion to the grace He imparts. He is so full of joy that he exclaims, “Thy gentleness hath made me great.” [Psalm 18:35.] The one great lesson that all must learn—the poor sinner dead in trespasses and sins, and the professed Christian who has known the truth, but has clung to his unsanctified elements of character—is that Christ will save to the uttermost all who will come to Him. “Him that cometh to me,” He says, “I will in no wise cast out.” [John 6:37.] The poor, the suffering, the sinful, may in Christ find all they need. As soon as they receive Jesus as their personal Saviour, the cries of distress and woe are changed to songs of praise and thanksgiving.

All may share Christ’s grace if they will confess their sins to the great Sin-bearer, whose work it is to take away the sins of all who believe. You have the assurance that as you renounce your own righteousness, you will be clothed with His righteousness. Christ invites you, saying, Let him take hold of My strength, and make peace with Me, and he shall make peace with Me. [Isaiah 27:5.] The door is open to receive all. No one who comes is turned away. Christ proffers to all a priceless treasure—His peace, a peace that the world can neither give nor take away, peace that like a river ever increases if kept flowing.

But many professed Christians have never seen the Way, the Truth, and the Life. This is the reason why there is so little freedom and sanctification. One safeguard after another is removed from the sanctuary of the conscience. The failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man. Slipshod religion is a dangerous thing is the home, in the church, or in any place. And to educate the mind to look for defects in others unfits the soul for communion with God. It is a leaven of evil. The very act of looking for evil in others develops defects in those who look. These would be alarmed could they see the facts that are registered against them in the books of heaven.

The man with the beam in his own eye thinks he has discovered a mote in his brother’s eye. But the very discovery of the mote is the sign of the beam. “Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother’s eye.” [Matthew 7:1-5.]

Jesus has given His lessons. The everlasting gates of pearl will not open to those who come with the symbols of power, but they will open wide to the trembling touch of the meek and lowly. To be great in the kingdom of God is to be as a little child in simplicity and love. Cannot the Lord work in our behalf? He will, if we come to him as children to an earthly father. He will lead us by the hand, upholding us, that our feet may not slip.

Ms 165, 1898

Unity a Test of Discipleship

December 13, 1898

“And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.” [Mark 9:30, 31.]

After saying this, Christ gave His disciples an opportunity to ask Him more particularly in regard to the meaning of His words. But they were thinking and talking of a very different subject. When they reached Capernaum, Christ asked them, “What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and a servant of all.” [Verses 33-35.] “And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” [Matthew 20:27, 28.]

Christ gave His disciples a most important lesson in regard to who should be His disciples. “In the kingdom that I am about to set up,” He said, “strife for the supremacy shall have no place. All ye are brethren. All my servants there shall be equal. The only greatest recognized there will be the greatness of humility and devotion to the service of others. He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. He who seeks to serve others by self-denial and self-sacrifice will be given the attributes of character that commend themselves to God, and develop wisdom, true patience, forbearance, kindness, compassion. This gives him the chiefest place in the kingdom of God.”

The Son of man humbled Himself to become the servant of God. He submitted to abasement and self-sacrifice, even to death, to give freedom and life and a place in His kingdom to those who believe on Him. He gave His life as a ransom for many. This should be enough to make those who are continually seeking to be first and striving for the supremacy, ashamed of their course.

“He that will come after me,” Christ said, “let him deny himself, and take up his cross daily, and follow me.” [Luke 9:23.] This is the proof of discipleship. If church members would be doers of the Word, as they solemnly pledged themselves to be when they received baptism, they would love their brethren, and would be constantly seeking for unity and harmony. “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 18:2, 3.] The world’s Redeemer spoke these words, and no one need misunderstand them.

The true mark of Christian character is plainly set before us. In spirit the Christian is to be gentleness itself. He is not to strive for the highest place. “Whosoever therefore shall humble himself as this little child,” Christ declared, “the same is greatest in the kingdom of heaven.” [Verse 4.] Man is to humble himself. No other soul can do this work for him. It is the work of his own heart to cultivate the submission of a little child. The lack of this heart-work is the reason why there is so much dissension and strife among Christians.

Those who believe in Christ and walk humbly with Him, not striving for the supremacy, who watch to see what they can do to help and bless and strengthen the souls of others, co-operate with the angels who minister to those who shall be heirs of salvation. Jesus gives them grace and wisdom and righteousness, making them a blessing to all with whom they are brought in contact. The more humble they are in their own estimation, the more blessings they receive from God, because receiving does not exalt them. They make a right use of their blessings, for they receive to impart.

The ministering angels receive instruction from the throne of God to co-operate with human instrumentalities. They receive the grace of Christ, to give it to human beings. They are commanded to impart to Christ's disciples the spirit and power essential for the success of the work.

A desire to be first is the greatest hindrance to the advancement of the work. Christ cannot cooperate with the one who feels and thinks, I am superior to these men who have not the capabilities that I possess. But when man feels that he cannot do anything of himself, Christ lifts him up and strengthen him.

"Whoso shall receive one such little child, 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 unto that man by whom the offense cometh!" [Verses 5-7.]

If a woe is pronounced on the world because of offenses, how much greater is the sin when the offense comes from those who profess to love Christ. To depreciate or hurt one who loves Me, Christ said, is to treat Me, his Saviour, in the same way. Christ has identified Himself with suffering humanity, and those who wound and bruise their brethren wound and bruise Christ Jesus in the person of His saints, and they will one day realize the sad result of their course of action to themselves.

"The Son of man is come to seek and to save that which was lost." [Luke 19:10.] This statement is repeated again and again in Christ's teaching, worded differently, but meaning the same. I am condemned by the scribes and Pharisees, Christ said, for eating with publicans and sinners. But I came not to call the righteous, who suppose they have a legal claim to God's favor, but sinners to repentance.

Since this is the work Christ came to do, take heed lest by any jealousy, by accusation and evil-surmising, you cause those Christ came to save to be driven away and lost. Of those who do this Christ declares, "It were better for him that a millstone were hanged about his neck, and that he be drowned in the depths of the sea." [Matthew 18:6.]

We need to bring into our practical life all the pleasantness that comes from our Lord and Saviour Jesus Christ. If we are co-laborers with Him, we shall do the work that He did when He was in this world. It is essential that we know how to pray more, how to press our petitions effectually to the throne of grace, that the rich current of the love of God may flow into the heart, to be diffused in kind words and deeds of tender compassion.

“Take heed that ye despise not one of these little ones,” Christ declares; “for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.” [Verse 10.]

“And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing, and when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found the sheep which was lost.” [Luke 15:3-6.] See what the Good Shepherd will do when one of His sheep is lost. He goes out into the desert, and searches until He finds it. When it is found, He takes it upon His shoulders, or to His breast of infinite love, and His song of rejoicing reaches the heavenly courts, “I have found my sheep which was lost.” “In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hand be slack. The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” [Zephaniah 3:16, 17.]

Seek the Lord most earnestly. Amid the reproaches of the world, amid all the trials that come, work on. Let not thine hand be slack. Do not fail nor be discouraged. “The Lord thy God in the midst of thee is mighty; he will save thee.” Remember that He is a present help in every time of trouble. Rest in His love. He will save. “He will joy over thee with singing.” [Verse 17.]

This is the work God expects every one to do who claims to believe in Him as his personal Saviour. He desires all who come unto Him to be strong because they take hold of His strength. Let them learn to produce their cause, to press to the throne of grace, taking God at His word. The Holy Spirit will come to the believing, praying soul who is meek and lowly. This Spirit must come to every child of God. The spirit of accusing, of envy and evil-surmising, is inspired by Satan. Those who take part in the work here should not stand as independent atoms, but as a solid wall, which the Lord makes firm and immovable.

Satan is playing the game of life for the souls of men. Will those who claim to be Christians work with him to weaken the forces of [the] army and to strengthen the forces of the enemy? Every worker is now to be wide awake, but he is not to train his imaginations to see defects in others and designs and mischief against [himself]. [He is] not to use [his] capability to tear down the influences of those whom God has chosen to do His work. Keep quiet. Let the precious talent of speech be used to win minds to God. Silence is eloquence unless in patience, kindness, and tenderness you can speak to win souls to Christ’s side. Separate from the tempter, and cling to the Lord.

“Verily I say unto you,” Christ declared, “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.” [Matthew 18:19, 20.] I ask all who claim to be Christians, who profess to believe the truth for this time, to take God at His word. Let us believe this promise, so full of encouragement and assurance to every believing Christian. Talk a great deal less unbelief and more faith. Agree as touching what you desire, and then approach the throne of grace. Look not upon outward discouragements, but take the Word of God just as it reads. Ask Him for help in your perplexities, and light will come, blessing will come.

The Lord has declared that if two agree as touching anything, and meet to present their petition, they are not alone, for He meets with them. It is the prayer offered for some definite purpose that is heard and will be answered. Unity in prayer is honored by God. In unity there is strength, in division weakness. Unity is the element so much needed in the work of God. This drawing apart, this scolding and fretting, this pettish spirit of faultfinding, might better be cut away; for it is a root of bitterness springing up, whereby many are defiled. He who is imbued with the love of God will be at unity with his fellow workers.

Unity of thought, unity of prayer, unity of action, is essential. When this unity is manifested, the heavenly intelligences will observe the earnestness of our prayers and our love for one another in the Holy Spirit. It is necessary at times to hold church meetings, when the obstinate persistence of a brother must be brought before the church for decision. But of what value is the decision of men who are full of suspicion, jealousy, and evil-surmising. Who can put reliance upon the decisions arrived at in board meetings where such a spirit controls the members?

Who are at this time true soldiers of Christ? “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” [Ephesians 6:10, 11.] Do not act as though Christ were not a risen, ascended Saviour. “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.” [Verses 12-16.]

We are now to yoke up with Christ. Let a bridle be put upon the tongue. Pray for the Holy Spirit. Gird up the loins of your mind. Humble yourselves. Do not exalt self. Put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof. God’s true servant stands ready to go wherever Providence leads the way, neither does he call anything which he possesses his own, whether it be talents, learning, position, wealth, or influence. It is the Lord lent treasure, and is to be employed to strengthen His flock. We are all to be messengers of his mercy, ministers of His grace.

God calls upon His people to be converted, to become humble as a little child, that they may have childlike faith. Those who have grown hard and cold and unimpressible may have the form of godliness but they have lost the virtue that keeps the mind humble. “Blessed are the poor in spirit; for theirs is the kingdom of heaven.” [Matthew 5:3.] Remove from the heart that criticizing spirit. God hates it. Those who yield to this spirit have given themselves up to do Satan’s work, and he stands by exulting.

“Take heed that ye despise not one of these little ones.” [Matthew 18:10.] They may be ignorant. They may not have had the opportunities that you have had. They have a fierce enemy to content against, and in their feeble strength they may err. They need your tender sympathy and compassion. Even though they make mistakes in the work given them, they may be doing their best. As a servant of Christ, you are to watch for souls as one that must given an account. Are you yoked up with the Redeemer? Are

you cooperating with Him? Are you obeying the words, “Go work today in my vineyard?” [Matthew 21:28.] Are you doing the best to represent the Lord by manifesting tender sympathy and love for those Jesus has bought with his own blood? Or is your conscience so blinded that it does not lead you to work as Christ worked.

Christ says to us, “Take heed that ye despise not one of these little ones, who need your tenderest watchcare, who believe on me, but who need to learn each day how to serve me, how to pray, how to obey the Word of God. Any offense given them is regarded as though given to me.” “Take heed.”

Shall we heed the charge? “For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.” “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” [Matthew 18:10, 11, 14.]

Will those who claim to be children of God “take heed”? [Verse 10.] Will they reveal the tender love and compassion revealed by Christ? Or will they be heedless and unkind, careless of the example they set before the youth and those newly come to the Father? If we are laborers with Christ, we shall work just as Christ worked. Our say and our dispositions are not to be grafted into the work. If we have not the spirit of Christ, we are none of His. Profession is nothing. “By their fruits ye shall know them.” [Matthew 7:20.]

More intense interest is to be manifested for the souls perishing out of Christ. All who work for these souls must put on Christ. He says, “Without me, ye can do nothing.” [John 15:5.] Christ tells all who claim to believe in him that the work they are to do is represented by the shepherd searching for the lost sheep. All our interest, love, and compassion is to be exercised in seeking for the lost sheep. There is to be no neglect in this work. Of the shepherd Christ says, “Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more over that sheep, than over the ninety and nine which went not astray.” [Matthew 18:12, 13.]

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The Lord’s Vineyard

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“Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.” [Matthew 21:33.] What was the hedge? The law of Ten Commandments. This was what distinguished the Israel of God from all other nations upon the face of the earth.

Christ spoke this parable to set before His hearers the wonderful history of His church. The householder made every provision that his vineyard should receive the most careful attention, that nothing should be left undone. The church is represented as God’s peculiar treasure, precious in His sight, and dear to His heart of infinite love.

A description of the vineyard is given in the fifth chapter of Isaiah. “Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vines, and built a tower in the midst of it, and also made a wine-press therein.” [Verses 1, 2.] Everything was done that could be done to make the vineyard an honor to the one who owned it.

The figure of the vineyard and the winepress represents the advantages and opportunity given to Israel. To them as His church God committed His oracles. Through Moses they received precepts and commandments. Guides and ministers were appointed them. God gave them riches and prosperity. They had every temporal and spiritual advantage.

“Moreover, brethren,” Paul writes, “I would not have you ignorant that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.” [1 Corinthians 10:1-4.]

When the children of Israel were in bondage to the Egyptians, God revealed Himself as a God above all human authority, all human greatness. The signs and miracles wrought in behalf of His people revealed His power over nature and over the greatest intellects among those who made a god of nature, ignoring the supreme power that made nature.

God went through the proud land of Egypt just as He will reveal Himself in the last days. With fire and tempest and death the Great I AM redeemed His people, to make them glorious as His special representatives. He took them out of the land of bondage. He bore them as upon eagle’s wings, and brought them unto Himself, that they might dwell under the shadow of the Most High.

In their wilderness wanderings Christ was the invisible leader of the children of Israel. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led and guided them. In their behalf He constantly manifested the riches of His divine love and patience. Moses, appointed by God as the visible leader of the children of Israel, was called by Him the meekest man on the face of the earth. He had little confidence in himself, but he had implicit confidence in God. But the people he was leading often lost faith in God.

At one time when Moses was in the Mount communing with God, they went to Aaron, saying, “Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him.” [Exodus 32:1.] Aaron had been left as the guardian of the church, and had he been faithful to his duty, had he held the people to their allegiance, this terrible record of idolatry need never have been written. But he yielded to the clamors of the people, thus revealing his weakness in time of trial. He betrayed sacred trust, and had not Moses interceded in his behalf, death would have been his penalty.

“And Moses said to Aaron, what did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of the Lord wax hot; thou knowest the people, that they are set on mischief. For they said unto me, make us gods, which shall go before us; for as for this Moses, the

man that brought us up out of the land of Egypt, we wot not what has become of him. And I said unto them, whosoever hath any gold, let them break it off. So they gave it me: and I cast it into the fire, and there came out this calf." [Verses 21-24.]

Again the Lord's forbearance was manifested. Opportunity was given for the people to save themselves from the punishment God Himself had offered. "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 together unto him. And he said 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." [Verses 26, 27.] Those who stubbornly refused to obey His command must suffer the result. A division was called for, and Moses exposed himself to the wrath of those who would not relent, the boldest and most obstinate. They might have fallen upon Moses in an attempt to take his life. But God was there to sustain his servant, and he built around him a bulwark of unseen agencies.

"And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." [Verse 28.]

It may seem to us that this punishment was severe. But God pronounced it an act of consecration to put to death all who justify their idolatrous action. It was not by the people's choice that they were made executioners; God had said that the unrelenting should be slain.

After the command of God was obeyed, Moses said to the people, "Ye have sinned a great sin: and now I will go up unto the Lord; per-adventure I shall make an atonement for your sin. 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"—Here Moses paused, as if not knowing what to say. He knew that the request he had presented was a great one. "But if not," he said, "blot me, I pray thee out of thy book which thou hast written." [Verses 30-32.] Moses was speaking to the Lord Jesus Christ, who had pledged himself for the propitiation for the sins of the world. As he stood there before the Lord, the depth of his love for his people was unveiled. God knew it all, and was honored by his spirit of love and compassion.

"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 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." [Verses 33, 34.] Please read and study verses twelve to twenty-three of the thirty-third chapter of Exodus.

Christ was the invisible leader of the Israelites. They had great privileges. All witnessed the wonderful working of the hand of God when they passed through the Red Sea. All were under the cloud, the symbol of the divine presence. Why did not a nation so favored value and improve the privilege of being educated by no less a teacher than the living God? Christ was their instructor. He was their guardian, their shield, and their defense. They were instructed to render perfect obedience to the commands of God. This would be a hedge about them, keeping them from destroying themselves by sinful practices. With wonderful patience God strove to educate them in the art of believing in Him as the Author and Finisher of their faith. He gave to them the everlasting principles of truth, justice, and purity.

God desired His people to render obedience to Him, not as a forced, arbitrary exaction, but because they realized that obedience to His law, the transcript of His character, would make them men and women of understanding. God was drawing and willing and obedient with the cords of love. He desired His people to go forth conquering and to conquer. It was their privilege to reveal the character of their great Leader. With such a Leader, with such exhibitions of his greatness and power in their deliverance from the degradation and death, they should have been inspired with faith and courage to go forward. The souls of men and women are of infinite value in God's sight, not because, as many declare, they have natural immortality, but because it is possible for them through Christ to gain immortality. He only hath immortality, dwelling in light. To the believing soul, this is the germ of a new life.

But the children of Israel failed to carry out God's purposes for them. "With many of them God was not well pleased: for they were overthrown in the wilderness." [1 Corinthians 10:5.] Only two of the men who crossed the Red Sea, lived to go over into the promised land.

"Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted. Neither be ye idolaters, as was some of them; as it is written, the people sat down to eat and drink, and rose up to play." [Verses 6, 7.] In the place of giving praise and thanksgiving to God, speaking words in acknowledgement of His bounties and blessings, calling the attention of those associated with them to Him, they drew minds away from Him by their trifling words and amusements.

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted him, and were destroyed of the destroyer. Neither murmur ye, as some of them also murmured, and were destroyed. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." [Verses 8-12.]

We need to beware lest we suffer the same fate as did ancient Israel. The disobedience and destruction of the Israelites is recorded for our instruction, that we may avoid doing as they did. These things are written "for our admonition, upon whom the ends of the world are come." [Verse 11.] If we pass by these inspired cautions and warnings, and develop the wrong traits of character developed by the children of Israel, what excuse can we plead?

During the whole Jewish economy at God's appointed time, prophets and messengers were sent to receive the Lord's portion from His husbandmen. But they saw that everything was being appropriated to a wrong use, and the Spirit of the Lord inspired them to warn the people of their unfaithfulness and their misappropriation of the Lord's portion. But though the people were convicted of their unrighteous course, they would not yield, but became the more stubborn. Entreaties and arguments were of no avail. They hated reproof.

"When the time of the fruit drew near," Christ said in the parable, "he sent his servants to the husbandman, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise." [Matthew 21:34-36.]

Paul records the treatment received by God's messengers, "Women received their dead raised to life again," he declares, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and in caves of the earth." [Hebrews 11:35-38.]

For centuries God looked with patience and forbearance at the cruel treatment given His ambassadors, at His holy law prostrate, despised, trampled under foot. He swept away the Noachic world by a flood. By fire from heaven Sodom was consumed. But when the earth was again peopled, men drew themselves away from God, and renewed their hostility to Him, manifesting bold defiance. The people God rescued from Egyptian bondage, followed in the footsteps of those who had proceeded them. Cause was followed by effect, and the earth was being corrupted.

A crisis had arrived in the government of God. The earth was filled with sin and transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared to move at the word of God to the help of His elect. One word from Him, and the bolts of heaven would have fallen upon the earth filling it with fire and flame. The Son of God had but to speak, and there would have been thunderings and lightning and earthquakes and destruction.

The heavenly intelligences were prepared for a fearful manifestation of almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But God said, I will send My Son. Perhaps they will reverence Him. "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.] Amazing grace! Christ came not to condemn the world, but to save the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." [1 John 4:10.]

The heavenly universe were amazed at such patience, such inexpressible love. To save fallen humanity, the Son of God took humanity upon Him, laying aside His kingly crown and royal robe. He became poor, that we through His poverty might be made rich. One with God, He alone was capable of accomplishing this work, and He consented to an actual union with man. In His sinlessness, He could bear every transgression.

This love was manifested, but it cannot be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension, He would be enabled to pour out His blood in behalf of the fallen race. Thus He made it possible for man to eat His flesh and drink His blood. By making Himself an offering for sin, He provided a way whereby human beings might be made one with God. He placed Himself in man's position, taking human nature, becoming capable of suffering. His whole life on earth was a preparation for the altar.

Jesus points us to the key of all this suffering and humiliation—the love of God. We read in the parable, "last of all he sent unto them his Son, saying, They will reverence my Son." [Matthew 21:37.] Again and again the Jewish nation had apostatized. Christ came to see what more could be done for his vineyard that he had not done. With His divinity clothed with humanity, He stood before the people, presenting before them their true condition.

How was the Son received? When the husbandmen saw Him, they said among themselves, "This is the heir; come, let us kill him, and seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." [Verses 38, 39.] Christ came to His own, but His own received Him not. They rewarded Him evil for good, and hatred for love. His soul was filled with grief as He saw the backsliding of Israel. As He looked at the devoted city, and thought of the punishment to come upon it, He exclaimed with weeping and agony, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto them, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." [Matthew 23:37, 38.]

Christ was despised and rejected of men, a man of sorrows and acquainted with grief. By wicked hands, He was taken and crucified. Speaking of His death the Psalmist writes, "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about, the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

"There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him was dark waters, and thick clouds of the skies." [Psalm 18:4-11.]

"When therefore the lord of the vineyard cometh, what will he do unto the wicked husbandmen?" Christ asked. [Matthew 21:40.] Among Christ's hearers were the very men who were then plotting to take His life. But so engrossed had they become in the narrative, that they answered, "He will utterly destroy those wicked men, and let out his vineyard unto other husbandmen, which shall render him the fruits in their season." [Verse 41.] They did not realize that by their denunciation of the husbandmen that they had pronounced their own sentence. But Jesus now fastened the guilt where it belonged.

"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" He asked. "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." [Verses 42, 43.]

As Christ made this application to Himself, the Pharisees saw the meaning of the parable. His words struck home to their hearts, and they cried out in dismay, "God forbid." [Luke 20:16.] It was the very picture of their condition. The Lord permitted them to see and realize their own peril. They were given a vivid, momentary view of their course of action. But they closed their eyes and hardened their hearts against conviction. They determined to carry out their satanic purposes.

“And whosoever shall fall on this stone,” Christ continued, “shall be broken; but on whomsoever it shall fall, it will grind him to powder.” [Matthew 21:44.] Those who remain impenitent will understand the meaning of the wrath of the Lamb. The punishment that was to fall upon the Jewish people would be all the more terrible because of the return they had made for God’s great mercy and love. Not long after this parable was given, the Son of God stood in Pilate’s judgment hall, before a human tribunal, and there He was condemned by false witnesses. Though declared innocent by a heathen judge, yet He was delivered into the hands of the cruelest power that earth can produce—a mob inspired by Satan.

With all its minutest details, Calvary will stand to condemn every being who has received God-given opportunities and privileges, and yet have given no returns. “What could have been done to my vineyard that I have not done in it?” God asks. “Wherefore when I looked that it should bring forth grapes, it brought forth wild grapes.” [Isaiah 5:4.]

When the Lord called for fruit in its season, the Jewish people were surprised that He expected anything of the kind. They professed to be the most pious people upon the earth. They had been employed as guardians and almoners of truth. They were to be faithful stewards of God’s goods, using them to bless and benefit the world. But they abused the messengers sent to them, and when God sent His Son, the heir to the inheritance, they lifted Him upon the cross of Calvary. One day they will see the result of their impenitence. No longer will be heard the pleadings of infinite love, but the wrath of the Lamb, the power they defiled, will fall upon them as a rock, grinding them to powder.

Shall we profit by the teaching of this parable? “God, who at sundry times and in diverse manner spake in time past unto the fathers, by the prophets, hath in these last times 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.]

“I had planted thee a noble vine,” God declares, “wholly a right seed; how then art thou turned into the degenerate plant of strange vine unto me?” [Jeremiah 2:21.]

The lesson is for us. Paul declares, “And if some of the branches be broken off, and thou, being a wild olive tree, wert graft in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou barest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be graft in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.” [Romans 11:17-20.] This message comes to all who share the privileges once given to ancient Israel.

“He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart will fall into mischief.” [Proverbs 28:13, 14.] “Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou shalt be cut off.” [Romans 11:22.]

If we comply with the conditions the Lord has made, we shall secure our election to salvation. Perfect obedience to His commandments is the evidence that we love God, and are not hardened in sin.

Christ has a church in every age. There are in the church those who are not made any better by their connection with it. They themselves break the terms of their election. Obedience to the commandments of God gives us a right to the privileges of His church.

The history of the children of Israel shows us the many blessings they enjoyed. Their teacher was no less a personage than Jesus Christ. He instructed them definitely as to what they should do. The richest blessings were in store for them if they kept His commandments. “Know therefore,” God declared, “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 them 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 7:9-11.]

“Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what is in thy heart, whether thou wouldest keep his commandments or no. ... Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.” “What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, the heaven and the heaven of heavens is the Lord’s thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people as it is this day.” [Deuteronomy 8:2, 6; 10:12-15.] The Lord’s word to His people is not Yea and Nay, but Yea and Amen always.

“What advantage then hath the Jews? Or what profit is there of the circumcision? ... Chiefly because that unto them were committed the oracles of God.” [Romans 3:1, 2.] But that which would have been their greatest blessing became their condemnation because they were disobedient, unthankful, unholy.

The Lord has declared that He requires His husbandmen to give Him the returns of His vineyard. It is His own property. Men are not to use it as their own, but only as entrusted to them. The Lord’s portion is to be faithfully returned to Him. “All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord’s; it is holy unto the Lord. And if a man will at all redeem aught of his tithe, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, a tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed.” [Leviticus 27:30-33.]

We have only a limited conception of the lessons the Lord designed to teach His people with reference to their duty. Everything was to be done by the husbandmen that could be done to bring the fruits of righteousness to the Lord. We may read the instruction given in the Old Testament as the words of God, given to Moses to give to the children of Israel.

The statutes regarding the Lord’s portion were often repeated, that they might not forget them. They were to render to God His rental money, which He claimed as His portion. All that they had was only lent

them on trust. The physical and mental powers, as well as the capital of means, were to be used for him. His vineyard was to be cultivated that a large income would be returned to him in tithes and offerings. A portion was to be set apart for the sustaining of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessities of the church. Means were to be appropriated for the relief of the poor and suffering.

Our work is presented before us in the fifty-eighth chapter of Isaiah. This chapter marks out a right and a wrong course, and gives assurance that if we follow the right, we shall receive the blessings specified. If we take up the very duties around us, we shall avoid the faults condemned in ancient Israel. God would teach us to exercise calm, unwavering trust in Him who is "the Way, the Truth, and the Life." [John 14:6.]

"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." This is the work the people of God are appointed to do in these last days. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, ... 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.]

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

Ms 167, 1898

The Good Samaritan

December 16, 1898

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth who the Son is, but the Father, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things that ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." [Luke 10:21-24.]

"And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life." [Verse 25.] The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in His words, and the lawyer repeated the question as though it were one of serious import to him. Priests and rulers listened with bated breath for Christ's answer. Christ read the heart of the lawyer, and He turned the question over to him for answer.

“What is written in the law?” He asked. “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.” Said Christ, “Thou hast answered right: this do, and thou shalt live.” [Verses 26-28.]

Christ knew that no one present could do this in his own strength. He desired to lead the lawyer to clearer and more critical research, that he might find the truth. Only by accepting the virtue and grace of Christ can the law be kept. Belief in the propitiation for sin enables fallen man to love God with his whole heart and his neighbor as himself. The lawyer knew that he had kept neither the first four commandments, nor the last six. Especially had he failed to love his neighbor as himself. But in the hope of justifying himself, he asked, “And who is my neighbor?” [Verse 29.]

Christ then, in the form of a parable, narrated an incident that had lately taken place, which was fresh in the minds of all. “A certain man,” He said, “went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and departed, leaving him half dead. And by chance there came down a certain priest that way.” [Verses 30, 31.] He saw the man lying wounded and bruised, weltering in his own blood, but he left him without rendering any assistance. He passed by on the other side.

“Likewise a Levite, when he was at the place, came and looked on him.” He saw his great need, but he too “passed by on the other side.” [Verse 32.]

“But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he departed, he took two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.” [Verses 33-35.]

The lawyer had asked, “Who is my neighbor?” [Verse 29.] In answer Christ presented a circumstance which had really taken place, of which His hearers knew. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. But in this case a Samaritan had showed himself to be far more righteous than those by whom he was denounced. He had fulfilled the command, Thou shalt love thy neighbor as thyself.

The man who had been robbed was a Jew, one who in every sense should have awakened the sympathy and regard of those of his own nation. The priest and the Levite, professedly acknowledging the law of God as their guide, should have been the first to minister with tender compassion to their suffering brother. But they “passed by on the other side.” [Verses 31, 32.]

In giving this lesson Christ showed great tact and far-seeing judgment. He presented the principles of the law of God in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no chance to cavil or raise objections. The lawyer found nothing in the lesson that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his dislike sufficiently to give credit to the Samaritan by

name. When Christ asked, “Which then of these three, thinkest thou, was neighbor unto him that fell among thieves?” He answered, “He that showed mercy on him.” “Then said Jesus unto him, Go thou and do likewise.” [Verses 36, 37.] Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

Those who study this lesson aright will see that in order to keep the law, it is necessary to have a knowledge of God, for the law is a transcript of His character.

Moses prayed, “I beseech thee, show me thy glory.” And God said, “I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.” “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.” [Exodus 33:18, 19; 34:6.]

It is not those who profess to have the greatest lovingkindness who love God supremely and their neighbor as themselves. Christ lived the law, and in His life He has left us an example. He denied Himself for the good of others. He laid aside His royal robe and kingly crown to assume the garb of humanity. He stooped from the position of the highest commanded in the heavenly courts to become a servant. He clothed His divinity with humanity, that humanity might touch humanity.

Jesus was the foundation of all the Jewish economy, the Author of all the laws, statutes, and requirements. How His soul was pained and His heart filled with grief as He saw those who claimed to be the repositories of the truth, mercy, and compassion so destitute of the love of God.

In the providence of God, the priest and Levite were brought in contact with the man who had been so unfortunate, that they might minister to him. Christ is constantly weaving the great web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Saviour is guiding. He has hold upon man and upon the throne of Divinity. He was the Majesty of heaven, the King of glory, yet He humbled Himself. His whole life was one of poverty and self-denial. For our sakes He became poor, that we through His poverty might be made rich. He did not live to please Himself. His life is the mystery of godliness.

If we follow Christ, we shall imitate His life of service. “Come unto me,” He says, “all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] We need far more disinterested benevolence. Often we shall be called upon to sacrifice to help those who are in need of help, and we should do this cheerfully, gladly, for the privilege of following the Master.

The precious Word of God obeyed is the beauty of holiness. That Word, whether in the New Testament or in the Old, cannot be changed to meet man in his fallen condition. It maintains its high and holy standard, “This do, and thou shalt live.” [Luke 10:28.] All human beings need the law of God as the standard. And this standard is plainly revealed in God’s Word. This Word is the expression of the will of God, revealing to man his defects of character and the hopelessness of his condition unless he returns to

his loyalty. But through faith in Christ all excellency may be reached. The Word enforces the law by presenting the character in contrast with the character of man.

Christ comes to us in visitations of mercy and truth, holding before us the mirror of God's law and revealing its claims. "Walk with me," He says, "and I will fill thy path with light." Christ humbled Himself that He might encircle the race with His long human arm, while with His divine arm He lays hold upon the throne of God. He came to show how man should treat his fellow man. He came to uplift the suffering and comfort the oppressed. To Moses He proclaimed Himself, "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." [Exodus 34:6, 7.] But God cannot let sin go unpunished. He could not welcome any sinner into the courts of heaven. This would introduce woe and misery there. He will by no means clear the guilty. He visits the iniquity of the fathers upon the children unto the third and fourth generation.

Sin perpetuates itself. How cruel it is for those who claim to have a knowledge of the truth to show that they are not doers of the Word. They indulge in evil thinking, criticism, and accusing, and in this way they misrepresent Christ's character. They are false witnesses, just as were the Jews.

The Lord would have everyone holy, even as He is holy. Those who love Him will be merciful, true, kind, and forgiving. Christ is seeking to lift all who will be lifted to companionship with Himself, that they may be one with Him as He is one with the Father. If you are not thus, you are in companionship with the devil. God is waiting to impart to us His richest blessings, that we may reveal Christ's spirit by helping those who are suffering for the necessities of life. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken is us the attributes of His character—compassion, tenderness, and love.

In cases where there is bitterness of feeling because of the difference in religious belief, much may be done by personal service. As we reveal the attributes of true goodness by loving ministry, we break down prejudice and win souls to Christ. By doing good to those who are at enmity with us, we manifest the virtues of Christ. We are to regard every human being, of whatever cast or nationality, whether he be white or black, high or low, rich or poor, as our neighbor. The arm of compassion must reach to any depth to save perishing souls. Thus we give evidence to the world that we have the mind of Christ. Without this evidence we show that we know Him not.

The great difference between the Jews and the Samaritans was a difference of religious faith, a question as to what constituted worship. But whatever difference of religion, a call from suffering humanity must be heard and recognized. There are men professing to serve God who act the part of the priests and Levites. All around them they see suffering and need, but with heartless indifference they pass by on the other side.

The Jewish ceremonial is gone. Its temple is in ruins. Jerusalem was given up to be destroyed. Yet the law of the Ten Commandments lives and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In Him the shadow reached the substance. The Lamb of God was the complete and perfect offering.

The law of God will maintain its exalted character as long as the throne of Jehovah endures. This law is the expression of God's character. Christ came to live this law, and He declared, "I have kept my Father's commandments." [John 15:10.] Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with Christ. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts. He fell, taking with him the angels he had deceived. And today he is deceiving human beings in regard to the law of God.

This parable of the good Samaritan was placed on record as an example for future generations. So strong was the antipathy of the Jews to the Samaritans that it seemed a strange thing for the Samaritan woman that Christ should ask her for a drink. "How is it," she said, "that thou, being a Jew, asketh drink of me, which as a woman of Samaria?" "For," adds the evangelist, "the Jews have no dealings with the Samaritans." [John 4:9.] And when the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone him, they could find no better words to express their hatred than by saying, "Say we not well that thou art a Samaritan, and hast a devil?" [John 8:48.] Yet they neglected the very work the Lord had enjoined on them, leaving a hated Samaritan to minister to one of their countrymen who had been robbed and wounded.

Many bitter sneers had been hurled at the Samaritan. The one whose example Christ brought before His hearers took his revenge by acting as Jesus would have acted. Risking his own life, he treated the wounded man as his brother. This Samaritan represented Christ. Christians who are Christians in truth and not in name only, who are meek and lowly followers of the Master, will act as did the good Samaritan. Christ has made all one. In Him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touching appeal to our hearts when it calls upon us to manifest the same tender compassion that Christ manifested. He was a man of sorrows and acquainted with grief. In all our affliction He was afflicted. He created man, and died to save man. He loves human beings as the purchase of His own blood, and He says to us, "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.]

Our churches need a reconversion. The Holy Spirit of God must come into our hearts. We must give ourselves to its molding, or we shall loose our title to the immortal inheritance. The Lord will not tolerate the actions displayed by many. There are hard, stony, unsympathetic hearts that must be softened and subdued by grace.

Time is a precious gift. The probation granted us by God is to be appreciated as an opportunity to work out our own salvation with fear and trembling. The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not we shall hear the terrible words, "I know you not." [Luke 13:27.]

I pray that the vision of the soul may be sanctified, that the sin of accusing and criticizing one another may be seen as the sin which crucifies afresh the Son of God, and puts Him to an open shame. The Holy

Spirit must work in our heart. Let no false pride, no pharisaism, be cherished. Rather let us seek for the spirit of a little child. If we knew, if we only knew, how the Lord regards those who indulge so freely in evil surmising, we would fear to manifest such a spirit. These surmisings are a repast from the enemy, a banquet of his own preparing. Those who give place to them have an experience in accordance with them, for our minds are composed of the food we give them.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not." [Psalm 15:1-4.]

The Lord can do very little for us while we live in transgression, breaking the first four, and the last six commandments. All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. The one thing that will give God's people the supremacy is obedience to Christ's word, "These things I command you that you love one another." [John 15:17.] "Neither pray I for these alone," He said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:20-23.]

Christ's words should be appreciated, and they will be when His professed followers have that repentance that needeth not to be repented of. "As the Father hath loved me," He declared, "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 than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. ... These things I command you, that ye love one another." [John 15:9-14, 17.]

The greatest cause of weakness among those who are looking for the Lord's second coming is the lack of love and confidence. This causes suspicion. There is such a lack of frankness that they way is hedged up with supposition. Someone discovers some supposed defects in a brother or a sister, and he acts on this supposition as though it were true. Criticism and faultfinding and a desire for the highest place are the greatest faults that can enter the church. The serpent, disguised, enters with them, leaving a train of evil wherever he goes. The leaven works, and the men God hath appointed to do a certain work are regarded with suspicion and distrust, although there may not be the slightest cause for this. Unless this evil is uprooted, unless the Holy Spirit works to cast out the enemy, the life God designs to be a success with prove a failure. Satan will make the minds a depository for his insinuations, and the man will lose the battle, when he might have gone forward to victory.

Please read the twelfth and thirteenth chapters of First Corinthians. “And now abideth faith, hope, and charity, these three; but the greatest of these is charity.” [1 Corinthians 13:13.] Let us wash our robes of character. Let us no longer bite and devour one another. Let those who claim to be Christians practice the words of Christ. “Watch ye therefore, stand fast in the faith, quit ye like men, be strong.” “Let all things be done with charity.” [1 Corinthians 16:13, 14.]

Ms 168, 1898

Fragments (From other letters and manuscripts.)

From Lt 109a, 1898:

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 any influence to cheapen their minds or characters. Daniel was placed in a most critical, trying position in Babylon, but while he did the work assigned him as statesman, he refused plainly to handle any work that would militate against God. This provoked discussion, and the Lord in His providence, which is incessantly at work over human affairs, brought the king of Babylon into reasoning relation with Daniel concerning prophecies against Babylon and other kingdoms. The wise providence of God had light for Nebuchadnezzar. Jehovah was exalted as more powerful than any other kingdom by the interpretation of Nebuchadnezzar’s dream. The Lord thus coming in close contact with human minds, even the minds of idolaters, was for a purpose. But Nebuchadnezzar read the interpretation of the dream in accordance with his own idolatrous mind. This led to the setting up of a golden image, which represented the kingdom of Babylon, and more particularly, the king of Babylon.

Christ Himself walked in the fiery furnace with His three faithful servants, who would not bow the knee to that idolatrous image set up in the plain of Dura. Nebuchadnezzar’s heart was so wrought upon by this wonderful miracle that he believed in God, and in His superior power. He was instructed by Daniel that all, whether king or subjects, were to read the Scriptures and Providence, not in the light of their dreams, but were to read their dreams in the light of the living Oracles. The dream given to the king was interpreted by Daniel in the light of the Scriptures, but Nebuchadnezzar had so brought his dream into harmony with his own human understanding, that he made a most wonderful display of idolatry, which he supposed was of sufficient authority to convert all nations to the worship of that image, representing the excellence of Babylon. But the fall of Babylon came at an hour of feasting and reveling.

So will it be in the end of the world. The period in which we are now living is one of peculiar momentous importance. The students of God’s Word will, in these last days, work away from the customs and appointments of the world’s great counselors. They will not take the position, My Lord delayeth His coming; for since the ... fathers fell asleep, all things remain as they were from the beginning of creation. Only the wise virgins will be prepared, with oil in their vessels with their lamps, to go forth to meet the Bridegroom.

The Lord communicates to His people if they are walking in the light.

Commence the work with the light God has given you, and as you shall set your own inquisitive minds at work to examine yourselves whether you [have] the love of God [in your hearts, you will find knowledge regarding His will.]

There is no possibility of defining every specification of the work that shall be accepted as a work that will not displease and dishonor God. But there is no danger if the heart is susceptible to the influence of the Spirit of God. The first work essential is to give the message of mercy and warning to the world, to ears that will hear. A wall of seclusion is not to be built up between believers and unbelievers, for those who know not the truth are to be warned and enlightened. “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. 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, that will recommend their doctrines to those who know not the truth.

Let an atmosphere of faith and love and unity circulate through every department of the office. Angels will be commissioned to lead divine influences to impress the minds brought in contact with the working forces. 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 the just and to the unjust is a lesson to all classes, and in a special sense to those who advocate truth. Our light is to be set on a candlestick, that it may give light to all who are within the house.

God’s blessings, sunshine and showers, heat and cold, and every natural blessing, are given to the world. Exclusiveness is not to be maintained by any people. “I am the light of the world,” Christ said. [John 8:12.] Light is a blessing, a universal blessing, which pours forth its treasures on a world unthankful, unholy, demoralized. The Lord Jesus came to demolish every wall of exclusion, to throw open every wall in the temple where God presides, that every ear may hear, that every eye may see, that every thirsty souls may drink of the water of life freely.

The character of God must be represented by those who believe. Just as soon as believers honor God, God will honor them by His presence. As they advance, the Holy Spirit will communicate the knowledge that it is essential for them to have. The human mind needs to be sanctified and made pure from all greed and selfishness. Then God can use individual believers as living channels of light. God will breathe on sincere, contrite, penitent, believing disciples; but the self-sufficient receive not the inspiration of the Holy Spirit.

Christ is the efficiency of every soul. If a ray of hope or light shines into the soul, it comes from God. A melting, subduing spirit of unity needs to be created by love to God and for one another. Christ would have all who are connected with the work give evidence that they are a pure, peculiar people, zealous of good works.

You ask questions that no human mind can intelligently answer. Times are constantly changing. The providence of God is constantly advancing.

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From Lt 71, 1895:

Many, many, many are professing to keep the commandments of God, and yet they are breaking them every day by their manifest want of love.

Self mush be laid aside, or God will lay the human instrument aside. In those who have stood in responsible places in the Review and Herald Office self has been prominent. It was Satan who introduced self-seeking into the heavenly courts; but it did not remain there. Selfishness was cast out, and will never again find its way into heaven.

Every one has undiscovered traits of character that must come to light through trial and test. God allows those who are full of self-sufficiency, self-righteousness, self-importance, who flatter themselves that they know a great deal, to be sorely tempted, so that they may understand their helplessness. Wherever self-confidence exists, where men have a high estimate of self, it will be made known in some way. The roots of covetousness may be deeply buried, but self-esteem will bring the roots to the surface. The evil that has been cherished will be made known in many ways. It is because human agents are so devoid of the love of Christ that they are so deficient. Those who cherish unholy principles, who bring them into their life-practice, will deteriorate in character. Like the inhabitants of the old world they will find that every imagination and thought of the heart will be evil, and evil continually.

The sermon that is preached in the pulpit is counteracted by the sermon that is preached in the lives of those who claim to be advocates of truth.

A noble life is the most powerful sermon in favor of Christianity. If we would live such a life, our consciences must be quickened by continual contact with the Word of God. Our souls must be familiar with the heavenly standard, and we must avoid every course that diverges from the right.

Bible religion means far more than many have demonstrated it to mean in their life-practice. Many are now busy and active in the work connected with the cause of God who are taking the course of the foolish virgins, and are not supplying their vessels with the oil of grace. They are registered as those who have a false religion, for they do not practice the lessons of Christ in their daily life. They do not manifest the meekness and lowliness, the gentleness, tenderness, sympathy, and love of Christ. They do not make manifest that they are working out the divine purpose.

When the majesty and glory of God is revealed, self will sink into insignificance. Those who view the glory of God will not wrap the garments of their own self-righteousness around them. They will not exercise a proud, lofty, overbearing, iron will that will lead them to rule, or ruin; but their words will be words of contrition and meekness, and they will realize that they are men of unclean lips, and dwelling in the midst of a people of unclean lips. Men who are now regarded as reliable businessmen in connection with the work of God must be converted. They do not bring the spirit of truth into their work. The fragrance of Christ is not with them, and they are not a savor of life unto life, and yet the end is near.

This is the great day of atonement, and our Advocate is standing before the Father, pleading as our Intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and co-operating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting.

The Lord gave lessons, opportunities, and privileges to Judas, but he did not improve them. He persisted in acting out his own temper, in manifesting his own spirit, until at last he developed the attributes of Satan, and went forth to betray his Lord. He refused to be united with Christ in spirit and word and action, and chose to be a partner with him who was an accuser of his brethren, and a murderer from the beginning. If we continue to despise our privileges, like Judas we shall finally pass the lines and place ourselves irretrievably with the hosts of rebellion.

Wearing the yoke with Christ means to work in His lines, to be a co-partner with Him in His sufferings and toils for lost humanity. It means to be a wise instructor of souls. We shall be the sort of a vessel that we allow ourselves to be molded into. We must unite with God in the molding and fashioning work, having our wills submitted to the divine will. Christ has promised an inheritance to those who are thus submissive. He says, “Blessed are the meek; for they shall inherit the earth.” “Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God.” [Matthew 5:5, 7-9.]

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From Ms 24, 1894:

Some canvassers have conducted their business in such a slack, loose way as to be constantly sapping the funds needed for carrying on the work. They have sold books, and given the impression that they were working for the cause; but instead of bringing in the means so much needed to advance the work, they have taken many dollars from the treasury. The means which came into their hands, which was not their own, they appropriated to defray their own expenses, the expenses of their families, or to favor their family connections.

By appropriating to their own use that which belongs to the cause of God, canvassers involve themselves in difficulties, separate their souls from God, and create a feeling of uncertainty, a want of confidence, in those who are laboring with them in the field. At the same time they do injustice to their fellow laborers. Men who do their very best are liable to be regarded with suspicion, and thus are made to suffer because of the course of untrustworthy persons.

The result is that the cause of God is involved in perplexity and brought into embarrassment, and a heavy burden is cast upon those who are appointed to bear weighty responsibilities. If this loose way of doing business is permitted to continue, it will not only drain the treasury of means, but will cut off the

supplies that flow from the people. It will destroy their confidence in those at the head of the work who have the management of funds, and will lead many to discontinue their gifts and offerings.

The course of these careless workmen has brought upon men in leading positions a burden that grieves them to the heart. They are perplexed to know how they can guard the cause of God from every species of robbery, and yet save the souls of those who have such perverted ideas as to what is true honesty.

The practice of borrowing money to relieve some pressing necessity, and making no calculation for canceling the indebtedness, however common, is demoralizing. The Lord would have all who believe the truth converted from these self-deceiving practices. They should choose rather to suffer want than to commit a dishonest act. No soul can resort to prevarication or dishonesty in handling the Lord's goods, and stand guiltless before God.

All who do this deny Christ in action, while they profess to keep and teach the commandments of God. They do not maintain the principles of God's law. If those who see the truth do not change in character corresponding to the sanctifying influence of the truth, they will be a savor of death unto death. They will misrepresent the truth, bring a reproach upon it, and dishonor Christ, who is truth.

The question to be considered is by what means the work can be carried forward, and canvassers be prevented from embarrassing the cause and casting a burden upon the publishing houses by a careless, selfish way of doing business. This question is of consequence. How can order be brought out of confusion, and how can work be carried on according to principles which God can approve?

Ms 172, 1898

The Character and Work of Avondale School

Cooranbong, New South Wales, Australia

December 20, 1898

To the friends of the school:

The light which has been given me regarding the work of the Avondale school is that we must not pattern after the similitude of any school that has already been established. We must study the Word of God critically as our great Lessonbook, in order to know what the school may become under the guidance of the Word of God if we receive and do the Word. Unless we are watchful and guarded, we shall experience the same hindrance to the spiritual education that has retarded the work of our older schools. This we shall do by a misconception of what is the most essential work to be done by the students, and by the teachers for them.

When Christ was in our world, he had but few followers, and His disciples were continually kept back by the customs and the maxims of the scribes and Pharisees from making the advancement they might have made, from supplying their great lack of knowledge, and from becoming efficient workers. The customs and traditions, which had come down from generation to generation through the rabbis, had

been made all-essential, and were regarded as of more [value] even than the Ten Commandments. Thus the precepts and teachings of men were dwelt upon as of more value than the words of the living God.

I have been warned that the teachers in our younger schools should not travel over the same ground that many of the teachers in the Battle Creek College have traveled over. Popular amusements for the students were brought into Battle Creek school under a deceptive garb. Satan approached as an angel of light and worked most assiduously. If he could secure the sanction of the teachers at the great heart of the work, there was prospect that every school established would follow its example. The leaven of evil introduced and sanctioned at the Battle Creek College would spread it properties to all with whom it had connection, and thus affect all the schools.

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many points regarding the management of schools among Seventh-day Adventists. All the light that has thus been given must be carefully heeded. No one should be connected with our schools as a teacher who has not had an experience in obeying the Word of God. The instruction which the Lord has given our schools should be strictly regarded, and if the education given is not of a different character from that which has been given at the Battle Creek College, we need not go to the expense of purchasing land and erecting buildings.

In every school Satan will seek to make himself the guide of the teachers who are instructing the students. It is he who would introduce the idea that selfish amusements are a necessity. It is he who would lead the students, sent to our schools to receive an education and training for the work of evangelists, ministers, and missionaries, to believe that amusements are necessary to keep them in physical health, when the Lord has presented to them that the better way is to embrace manual labor in their education, and thus let useful employment take the place of selfish amusement. These amusements, if followed, soon develop a dislike for useful, healthful exercise of body and mind, such as would make students efficient to help themselves and others.

The education to be gained in the felling of trees, the tilling of the soil, and the erection of buildings, as well as the studies of the classroom, is what our youth should seek to obtain. Tent-making also should be taught. Buildings should be erected, and masonry should be learned. Farther on, a printing press should be connected with the school, that an education may be given to students in this line of work.

There are many things which lady students may also engage in, such as cooking, dressmaking, and gardening. Plants and flowers should be cultivated, strawberries should be planted. Thus the lady students may be called out-of-doors to gain healthful exercise, and to be educated in useful labor. Book-binding also and a variety of trades should be taken up. These will not only give exercise to brain, bone, and muscle, but they will also give knowledge of great value. The greatest course of our world today is idleness. The students coming to our schools have had an abundance of amusement, which serves merely to please and gratify self. They are now to be given a different kind of education, that they may go forth from the school prepared for any service.

The proper cooking of food is a most important accomplishment. Especially where meat is not made the principal article of diet, is good cooking an essential requirement. Something must be prepared to take

the place of meat, and these substitutes for meat must be well prepared, so that meat will not be desired.

Education and culture on all points of practical experience will fit our youth for usefulness when they shall leave school to engage in mission work at home or in foreign countries. They will not then be dependent upon the people to whom they go to cook for them, to sew for them, or to build their habitations; but they will be prepared to educate the ignorant, to show others how to do all manner of labor by plans and methods that will produce the best results; and they will thus become more influential and helpful. Their abilities will be especially appreciated where money is hard to obtain, for a smaller fund will be required to sustain such missionaries. Those who have put to the very best use their physical powers in useful, practical labor, while obtaining an education, will show that missionaries can become successful teachers and educators in various lines of labor. And wherever they go, all that they have gained in these lines will give them favor, influence, and power.

It is also very essential that students understand the principles of medical missionary work, for wherever students may be called, they need a knowledge of the science of how to treat the sick. This will give them a welcome anywhere, because there is suffering of every kind in every part of the world.

It is an important matter that students be given an education that will fit them for successful business life. In many schools, the education given is one-sided. In our schools the common branches should be fully and thoroughly taught. Bookkeeping is one of the most important lines of study to fit students for practical business life. Bookkeeping should be looked upon as of equal importance with grammar. And yet there are very few who leave our schools with a correct knowledge of how to keep accounts. Those who have a living interest in the cause and work of God should never allow themselves to settle down with the idea that they are not required to know how to keep accounts.

The reason for many of the mistakes made in accounts and the failure in business matters is because men have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful record of all transactions and keeping a daily account of their expenditures. And many are charged with being dishonest when, designedly, they are not dishonest. Their failure has come through a lack of knowledge of accounts. Many a youth, because of ignorance in the matter of keeping accounts, has been led into errors that have caused him serious trouble.

True education means much. We have no time now to spend in speculative ideas or in haphazard movements. The evidences that the coming of Christ is near are many, and are very plain, and yet many who profess to be looking for Him are asleep. We are not half as earnest as we ought to be to gather up the important truths that are for our admonition upon whom the ends of the world are come. Unless we understand the importance of passing events, and make ready to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of night. Everything is now clothed with a solemnity that all who believe the truth should feel and understand. They should act in reference to the great day of God.

Our time is precious. We have but few days of probation left, in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to cheap, common, or superficial things. We

shall have to guard against the holding of ideas and maxims which may be presented as essential from a human standpoint, for it is not the words of worldly wisdom, it is not the maxims of men or human theories, that will qualify us for acceptable service; it is the Word of the living God. In all our schools this Word is to be made the essence of education.

It is in feeding upon the Word of God that we obtain the divine element that the soul needs in order to secure a healthy development of all its spiritual powers. Those who dig deep for the hidden treasure will find their reward in the precious veins of ore, and these hidden truths will make them wise unto salvation. They are following the example of their Saviour, and all the wiles and subtleties of satanic agencies cannot beguile them from a position of steadfast self-denial.

Ms 173, 1898

Diary, “Go Forward.”

Newcastle, New South Wales, Australia

December 20, 1898

The Lord has said, “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.]

Unbelief has kept the work centered in a few places, and the message has not advanced as it should. Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and the supremacy. Contention and strife as to who shall be the greatest has taken the strength and grace and power from the working forces. God calls for a decided change in every church, that all may become one in Christ Jesus. It is not time now for us selfishly to draw apart from our brethren. There is to be unity and love among God’s people.

I address the Seventh-day Adventist church. The Lord is coming. I am bidden to call upon the churches to awake out of sleep. We must contend with invisible, supernatural foes. We are to put on the whole armor of God, that we may be prepared for the battles we have daily to fight.

I call upon those who have received light and knowledge to pray most earnestly, and to come up to “the help of the Lord, to the help of the Lord against the mighty.” [Judges 5:23.] Who are these mighty foes? They are the powers who, in the days of Daniel, hindered the heavenly messenger from convincing the king of Persia of the work he was to do.

Our work of heralding the second coming of Christ is similar to that of John the Baptist, the forerunner of Christ at His first advent. We are to proclaim to the world the message, “The great day of the Lord is near. Prepare to meet thy God.” [Zephaniah 1:14; Amos 4:12.] We are to do much more than we have yet done.

Among us, as among the children of Israel when they were being led to the promised land, are many who, unless they can see clearly ever step in advance, will not move at the command of God to “go

forward." [Exodus 14:15.] They have but little faith, and but little of the spirit of self-denial and self-sacrifice.

Here in this field we are bound about. We must make centers for the work in this country just as fast as possible—not like the center that has been made in Battle Creek, but many centers on a smaller scale. We are not to over-build in some places, while many sections are left unworked.

We must build humble houses for worship. Wherever our camp meetings are held, some of our workers are to remain and carry on the work as the interest demands; and this work should not be left before a meetinghouse is erected for the use of those who shall accept the truth as the result of the personal labor that has been put forth. In Brisbane, this plan has been followed, and about forty have been converted. A small meetinghouse is now being erected. (April 1899: This work has advanced, and I now understand that the church is completed.) Many are earnestly laboring for the conversion of souls in Brisbane; but in that large city, Elder Haskell is the only minister.

Brother Wilson and his wife, precious and successful laborers, have accomplished a good work wherever they have gone. But our beloved Brother Wilson now sleeps in Jesus. We bury our faithful standard-bearers, but we have no time to stop for mourning; we are to "go forward." The inhabitants of the world are perishing, many without having heard the call to repentance. The work must be advanced in every place.

As yet there are but few of our people in Newcastle. This great city must be worked.

Shall we stop where we are? No; to us who have the truth is given the command: "Go forward; enter new fields; lift up the standard in new territory." In Australia we are entering new fields continually. Yet we have not done one hundredth part of what we might have done if we had received the help we needed.

An Appeal for Help

To those who are looking for a place where they may work in the Lord's vineyard, we say, Come over and help us. Come prepared to practice self-denial, determined that you will not fail nor be discouraged. We cannot pay your passage to this country, nor can we give you large wages. We cannot carry you financially or spiritually; but if you will come to do a work for the Master, if you are willing to visit and labor for souls where they are, come, and we will co-operate with you as long as you will co-operate with God.

There is room in the work of God for all who are filled with the spirit of self-sacrifice. We have a solemn work before us. God is calling for men and women who are willing to experience travail of soul, men and women who are consecrated to His work. We need, in this country, men who have a solid experience in the things of God, who, when they encounter difficulties, will hold firmly to the work, saying, We will not fail nor be discouraged. We want men who will strengthen and build up the work, not tear down and seek to destroy that which others are trying to do. We need men and women whom God can work, the fallow ground of whose heart has been broken up.

We do not need workers who must be supported and carried by those who have long been in the faith, who regard themselves as a perfect whole. To such we would say, “Stay where you are.” We have had enough to do with this class of workers. We want workers who are not steeped in selfishness, those who are not self-sufficient.

I am instructed to address those in America who have property. Brethren, you are the Lord’s stewards to whom He has entrusted of His means. From the light given me, I know that the Lord will make the hearts of many of those who have an abundance of means, willing to return to Him His own, which He has permitted them to hold in trust until He shall call for it. I ask those who would receive a special blessing from God to help us in our need. We ask you for ten thousand dollars at this time. And this is but a small sum in proportion to what has been spent in large buildings in Battle Creek. We will sacrifice with you, as we have done ever since we have been in Australia. We are economizing every way possible. I have borrowed money to meet the needs of the work, until I am thousands of dollars in debt. But it is not this debt that troubles me now; it is the knowledge that the work is hindered because of the lack of means.

Satan will always co-operate with those who are willing to betray sacred trusts. There are traitors here, as there have been and still are traitors in America, men who claim to be Sabbathkeepers, but who, instead of building up the work, hinder it by criticizing and falsely accusing their brethren.

O how many might do a noble work in self-denial and self-sacrifice, who are absorbed in the little things of life! They are blind and can not see afar off. They make a world of an atom and an atom of a world. They have become shallow streams, because they do not impart to others the water of life.

Ms 174, 1898

Diary

Gladstone, Australia

November 2-4, 1898

November 2, 1898

Gladstone

We, Sara, W. C. White, Brother Chapman, and I are on our way from Brisbane to Rockhampton. I am feeling a little better, though still quite weak. I could not eat yesterday, and so far have not been able to eat today. We arrived at Gladstone at twelve o’clock today, and drove a mile and a half to a house which had a very unfavorable appearance. But Willie said there was a room on it in which we could be made comfortable, and we were glad to be anywhere where we could lie down.

Sara is quite sure that I made a wrong move in coming to Rockhampton. She is sure that I have taken too much upon me.

We shall soon be on the boat again. The boat is a small, flat one. The stream is narrow. The land is not out of sight any of the time.

I almost wish that I had not started on this trip. I fear that it will prove too long and too trying a journey. Rockhampton is one hundred and sixty miles from Brisbane. But it will soon all be in the past. Tonight we shall travel on the boat. We may have to sleep on the floor, but I am well provided with comfortable mattresses, even if I have no spring bed. We shall manage in some way. The Lord sees us, and He sends His peace into our hearts. I am so thankful for this. One soul saved would be worth more than all the gold in this world.

November 3

Rockhampton. We passed through another night on our journey to this place. All the bed we had was the seat around the cabin. We thought we were to be the only lady passengers, but just as the boat was about to start, two women hurried on board. One of them had five children, all boys, one a baby in arms. There was a little nursemaid to care for the younger children and the baby. I admired this girl's patience and her faithful interest in the children. I could not see that she manifested one particle of selfishness. All through the night she watched every movement of the baby. Mother, nursemaid and the children all sat on the floor together, for it was not safe for the children to sit on the seat.

In the morning a brother met us at the wharf in his wagonette, and drove us to Brother Zeibig's, a distance of four miles. We found the road a very interesting one. In this place nearly all the houses are built ten feet from the ground, on piles. They look strange enough. The people say that this is the most healthful way to build, for a blue fog, which is poisonous rises from the ground, and the houses must be built so as to be above it.

I am very much afflicted, and if I can get rested before I have to speak, I shall be very thankful. I was sorry to learn that notices had been circulated everywhere that I would speak this evening. I have been too sick to think of such a thing. But if I do not fill this appointment, the cause of God will be reproached, and I shall try to do my best.

November 4

I have had a restless night. Yesterday my mind was troubled for fear that I would not be able to speak to the people, but I held fast by faith to Him who has said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] The meeting passed off very well. I had freedom in speaking. May the Lord bless the seed sown. I know that many were touched by the words spoken. Tears were shed as I presented the evils of intemperance. God grant that the people may be led to consider seriously the curse of the wine cup and the evil of tobacco-using.

The use of strong drink enervates the brain and weakens the nerve power, making it impossible to distinguish between right and wrong. This is plainly shown in the case of Nadab and Abihu. These men had been honored by God. We read, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." [Exodus 24:9, 10.]

Thus were the sons of Aaron honored. But by drinking wine they benumbed the brain and confused the intellect, so that when they went up to minister before God, they took common fire, instead of taking the sacred fire which by divine power was kept burning day and night. The record says, “Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people will I be glorified. And Aaron held his peace.” [Leviticus 10:1-3.]

“And the Lord spake unto Aaron, saying, Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy; and between clean and unclean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.” [Verses 8-11.]

Those who have ought to do with sacred things should do nothing that will mar the perfection of their work. Let them remember that a heavenly Watcher constantly beholds their work and the spirit which they bring into it. He will not work a miracle to keep men from the consequence of a deliberate departure from light. Those who disregard His directions in order to indulge appetite must bear the result of their course of action.

Fathers and mothers, are determining the future of your children. Your habits will be theirs. A well-disciplined family is a power on the side of right.

Remember that God has given you the talent of speech to be used for His glory. Use not this talent as Satan used it, to deceive our first parents and work against God.

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In the night season some things have been presented to me which pain my heart. I was speaking to our people in Battle Creek, and the power and spirit of God was upon me. I had a message for the people, and I was led to speak decidedly. I showed the people that the enemy was seeking to make of little account the ministry of the Word. A message is to be borne, even the third angel’s message. The churches are not awake to their responsibilities. Every church member is to do service for God.

God gave John a message to be borne to the churches at this stage of the earth’s history. Upon the Isle of Patmos, to which he had been banished to silence his testimony, the Lord found his faithful servant. That which he gave him is called, “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John, who bare record of the word of God and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” [Revelation 1:1-3.]

These words are to be studied and acted upon. To give this message is the work of every minister of the gospel. The power of the Holy Spirit must rest upon the human messenger, that with great boldness he may declare the words given to him. God's workers are to go into all the world and preach the gospel to every creature.

Ms 175, 1898

Diary, Medical Missionary Work and the Minister

January 1898

The question has been asked, Did you not give Dr. Kellogg encouragement after he had entered into this work? I answer, I did, for I had been instructed that a work of this character should be done in all our churches; that a deep interest should be taken in this very line of work; that according to the light which the Lord had been pleased to give me, this line of work should have been taken hold of with resolution by our ministers, not to create a large center in one place, but to establish the work in many cities, and to arouse the people to give of the Lord's money for the work in behalf of suffering humanity.

The Lord gave me light that in every place where a church was established, medical missionary work was to be done. But there was in the Battle Creek church a great deal of selfishness. Those at the very heart of the work indulged their own wishes in a way that dishonored God. Dr. Kellogg was not sustained in the health reform work, the importance of which had been kept before the church for thirty years. This work was hindered because of the feelings and prejudices cherished by some in Battle Creek who were not disposed to conform their course of action to the Word of God regarding health reform principles.

The history of Daniel is recorded for the special benefit of those who desire to place themselves in the best condition of physical soundness, that they may reach as high a standard of usefulness as Daniel reached. The first chapter of Daniel is one of the most forcible discourses on temperance that could be given. Read it, read it, and as you read, become wise, not in your own conceit, but wise like Daniel and his fellows, whose physical, mental, and spiritual understanding increased with their sanctified resolution to adhere strictly to the principles of temperance in eating and drinking.

These youth were greatly blessed in their effort to honor and please God by preserving their physical powers so that they would have mental strength, and so that God could mold and fashion them after the divine similitude. We read: "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. ... And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Verses 17, 20.]

Had those who claim to believe the truth for these last days done as Daniel did, had they been determined to walk in all the light God caused to shine upon them, the great difficulties which have existed in Battle Creek would not have been. The great dearth of means would not have been. Had those who crowded into Battle Creek gone out and taken up evangelistic work, first for themselves, as did Daniel and his fellows, and then for others, the Lord would have given them wisdom and skill and

understanding. But the light given was not lived out. The testimonies sent by the Lord in regard to health reform were made the subject of criticism. They were misused and abused by those who were determined to vindicate their own ideas and carry out their own plans.

Had the church followed in the light God gave, refusing to lay another brick in the erection of buildings which were not in the order of God, a great burden of debt would have been avoided. When the time came to move, the people could have established themselves in places where they would have given character to the work of God for this time.

The work God pointed out for those in Battle Creek was for them to leave Battle Creek and work in places where there was nothing to represent the truth. Thus plants would have been made in many places. The students would not have been gathered in one large company. The Lord would have worked.

God has not forsaken His people, but His people have forsaken Him. Those in Battle Creek should have worked for the ones who needed their help. Dr. Kellogg took up the work they did not do. The spirit of criticism shown to his work from the first has been very unjust, and has made his work hard. The lack of sympathy his brethren have shown him has prepared the way for the work he has been doing in criticizing them. The Lord has no justification for any such work.

Had the church done in different localities the work given them by God, had they followed the example left them by Christ, there would now be centers all through America. Plants would be established in many places. There would not be a great showing in Chicago alone. The work would be multiplied in many places, with the full co-operation of the institutions established in Battle Creek.

The past should be a subject for keen regret. The Lord would now have the medical missionary work recognized as the helping hand of God. But this work has been carried too heavily in one place, when plants should have been made in many places.

The Lord has given Dr. Kellogg his work. It is a fact that our ministers are very slow to become health reformers, notwithstanding all the light which the Lord has given upon this subject. This has caused Dr. Kellogg to lose confidence in them. Their tardy work in health reform has created in him a spirit of criticism, and he has borne down on them in an unsparing manner, which the Lord does not sanction. He has belittled the gospel ministry, and in his regard and ideas has placed the medical missionary work above the ministry. I have seen that in the censuring of ministers remarks have been made which have not been to the honor and glory of God.

Ms 176, 1898

Testimony to the Members of the Prahran Church

Ballarat, Victoria, Australia

April 4, 1898

I am troubled in spirit. The word of the Lord has come to me to ask the leaders of the Prahran church, "Who has entrusted you with the responsibilities of the church? Say unto these men, 'When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.'" [Hebrews 5:12-14.]

If the churches in Melbourne and Prahran should continue to act out the principles which have come into their hearts and which have been cherished, it would be perilous to hold camp meetings in Melbourne, for the members of these churches have revealed the impossibility of two walking together, unless they be agreed. In a limited degree, this whole matter was laid open before me, and the representation has nearly broken my heart.

"Ye know not what manner of spirit ye are of." "A little leaven leaveneth the whole lump." [Luke 9:55; 1 Corinthians 5:6.] The leaven of malice, which should not be admitted to the soul, has taken possession of the members of the church, and is permeating their minds and hearts. The men who have been set as watchmen over little churches in the suburbs of Melbourne are unfaithful to their trusts. God does not acknowledge these men as teachers, because they will not be instructed, but follow their own perverse way, by reason of which the truth is evil spoken of. They have led the people into false paths. There has not been a close investigation of the spirit cherished by those who have been appointed to instruct.

When Jesus walked on earth as a man among men, the people excited His compassion, because He saw that they were as sheep without a shepherd. Although the scribes and Pharisees sat in Moses' seat, yet they well merited censure as thieves and robbers, who exercised their power in an authoritative manner, but left the sheep unfed. This view of the matter may startle some into a consideration of what kind of guidance the flock of God is receiving today. There needs to be much more well organized effort, and far less preaching. The instruction given in the church is to be given modestly. If the teacher be a doer of the Word he seeks to hold forth to others, he will in all meekness and humbleness of mind open the door of his mind and heart to the instruction of this Word; for "the entrance of thy words giveth light; it giveth understanding unto the simple." [Psalm 119:130.]

"Hear the word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up out of the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities. Shall two walk together, except they be agreed?" [Amos 3:1-3.] This testimony was given to the children of Israel.

The Lord has declared that the work of advancing the truth shall go forth in His strength. Human wisdom is the gift of God; but often that wisdom is not expressed in word, in spirit, in character, as the wisdom of God. God is misrepresented in 1898 by those who have been as graciously enlightened as were the Israelites when Christ, enshrouded in the pillar of cloud, directed the movements of His people. He was their shadow from the heat, and their light amid the darkness of the night.

How true are the words, “Darkness shall cover the earth, and gross darkness the people.” [Isaiah 60:2.] Darkness covers the world like a funeral pall. This darkness is not an accident, or an attribute of our moral condition, but a principle, an element, which, like evil leaven, gathers to itself all the properties it can assimilate. It is a constant darkness, pervading and overshadowing the whole world.

Christ is the light of the world. He says, “He that followeth me shall not walk in darkness.” [John 8:12.] “He that walketh in darkness knoweth not whither he goeth.” [John 12:35.] “The god of this world hath blinded the minds of them which believe not.” [2 Corinthians 4:4.] Those who follow Christ shall not walk in darkness; but all who follow their own ideas, walking contrary to the Word of God, are of the class concerning whom the Lord spoke to the prophet, “Can two walk together, except they be agreed?” [Amos 3:3.]

The humility of Christ, His example of self-denial, are expressed in His words to His disciples, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [Matthew 16:24.] Christ, the Majesty of heaven, gave Himself up to do His Father’s will. His own will was in perfect harmony with the will of His Father.

Among all who walk in harmony with God, there must be perfect freedom from all the natural passions of the human heart. All who give themselves to the service of Christ will follow the example of Christ, and will be perfect overcomers. When self ceases to wrestle for the supremacy, and the heart is worked by the Holy Spirit, the soul lies perfectly passive; and then the image of God is mirrored upon the heart, the soul is in accord with the mind of God, and human identity is lost in Jesus Christ. Then all temporal and spiritual transactions which need to be done will be done under the guidance of the Holy Spirit, without worry, perplexity, murmuring, faultfinding, accusation, or wrathful speeches, which, among those who have not surrendered self to God, are often not restrained, but pour forth from the lips in any place and under any circumstance when selfish ideas are interfered with.

Who presides over and controls the selfish heart? Could the curtain be withdrawn, that passionate, professed believer would see a legion of satanic angels controlling him with their own spirit. He is standing in the presence of holy angels and in the presence of Satan’s hellish army, and his conduct shows that he has no right to the name of “Christian.” He professes much, but brings forth thorn berries. Self is the mainspring of action. One such exhibition before the people is sufficient to testify: How can two walk together, except they be agreed?

May the Lord impress upon the minds and hearts of all connected with the sacred work of God the importance of ascertaining whether those who are to minister as deacons and elders are suitable men to be entrusted with the flock of God. Jesus calls Himself the “Good Shepherd.” [John 10:11.] He does this in contrast with those who occupy positions of trust in connection with the church, but who have no right to these places, because they put a wrong mold upon the work. What is natural will appear.

Compare the Good Shepherd, who gave His life for His sheep, with those who are filled with self-esteem, puffed up, dictatorial, loving to rule in the church. The prophets have specified Christ’s attributes. They foretold Him as a gentle Shepherd, who would carry the lambs in His bosom. There are others pointed out by prophecy, who have accepted the position of leaders and religious instructors,

whom the Word of God rebukes for their neglect, in their ignorance, to do the work which they should have been doing in their places of responsibility.

“Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not.” [Zechariah 11:5.] What does this mean? It describes the counterworking influence of those who pursue their own course, not heeding the light God has been giving them.

Here is a people who have had the privilege of listening to the Word of the Lord; and if they had listened to a purpose, they would have known that they had heard the truth, and they would have practiced it. But they have not done this. Departing from the plain, direct messages God has sent them, which were essential for them to receive and act upon, they have enjoyed their own selfish indulgences. They have chosen to do as the scribes and Pharisees did—according to their own impulses. The scribes and Pharisees opposed the mission of our Lord. These churches have entered upon the same evil course, and do not walk with the Lord Jesus Christ, for how can two walk together, except they be agreed?

The three sects which in Christ’s day exercised a controlling influence over the religious beliefs of the Jews, were the Sadducees, Pharisees, and Essenes. These sects are mentioned as representatives of those who have not been converted. They had not been sanctified through the truth, therefore their ideas were perverse. Self was interwoven in all in which they engaged. They did not feel it to be a special part of their religious program to be one with Christ. Christian fellowship with one another was not an active principle in their lives. Against all whom they supposed did not keep the letter of the law, they cherished the evil of jealousy.

They taught tradition as more essential than the precepts of Jehovah, and killed the world’s Redeemer for difference of opinion with them in regard to senseless, unreasonable forms and minute particulars as to just what ceremonies were to be observed in washing the hands before eating, although they had no commandment from God for the carrying out of their multitudinous traditions which they observed. They supplemented the commandments of God with a mass of oral traditions wholly human and conceived by narrow minds. They exalted their human inventions above the commandments of God.

Ms 177, 1898

Testimony to Metcalfe Hare

1898

It would be an impossibility for you to give an intelligent explanation of your course of action. Were you worked by the Holy Spirit, you would never, never pursue the course you have. The Lord does not endorse any such a course of action.

Your overbearing words and independent, masterly spirit reveal that you are not the man to be commander, but your spirit leads you to treat your own brethren as though you were over them to command. You cannot do this, and we would not place you where you will be tempted to exalt yourself over others as a steward. Your manners and spirit are educating your children. We do not dare to have

this kind of ordering and dictating on the ground. You counterwork that which we are trying to instill into the youth.

You cherish very little respect and confidence in your brethren. You are developing the same spirit as your brother Joseph, and that spirit must not find expression on this ground. If you cannot, as a Christian, do the very things Christ has told you to do, then you will reveal yourself as not under control to God. You are educating yourself as a criticizer. You are an accuser of your brethren; and in the place of controlling this spirit, which is satanic in its origin, you are giving it free rein to hurt and to destroy. One or of two things must be.

The light given me of the Lord is that the root of bitterness springing up in your heart is having a deleterious influence upon those you are associated with. You are injuring Brother Hughes, so that both of you are gaining an experience which disqualifies you for superintending men or youth. Your words, your orders, your spirit, provoke and stir up the worst feelings in the human mind. This is a place where you can do great harm or you can do, if thoroughly converted, a good work is having a good influence.

There are those on this school ground whom God loves and who serve Him and do Him honor. You are not appointed to measure your brethren or to dwell upon their mistakes. They have the infirmities of humanity, but are beloved of God. Your constantly dwelling on their defects is a root of bitterness springing up in you, whereby many are defiled. You are spoiling your experience and the Lord is displeased with you because you will not be a safe counselor. Because of your great power as a criticizer and an accuser, you will not be a man that can cooperate with your fellow man.

I tell you in the name of the Lord, you have not the Spirit of Christ and you are not a doer of His Word. You are not to dishonor God, speaking evil of any one. You are controlled by another spirit, and I cannot for a moment call evil good and good evil. You are doing harm to Brother Hughes. He is catching your spirit, to order and to dictate in his position. You both do not understand that “All ye are brethren.” [Matthew 23:8.] The Lord God of heaven will not bless any such a spirit. Those who cannot treat those who are in mind and intellect fully equal with themselves as brethren and laborers together had better step down and out of any place of stewardship, for they will do great harm to the students and also to themselves.

There is little to be gained in your board meetings because the spirit brought into them is an offense to God. Those who are not in the truth will be disgusted with your Christianity. And if there is no change, I tell you how it will be: criticism will become a science with you. You ruin souls and spoil your own prospects for heaven by your own unconsecrated life.

The Lord has connected with this school as laborers men who understand managing in a Christlike manner, and who are qualified by experience to do the labor required, possessing tact and keen, sharp perception to know what to do without being ordered. Have you brethren who are serving as stewards considered that you are under God’s jurisdiction, to give an account of your speech, your words, your actions? You are to cultivate no feelings of superiority. You are to feel that you are coworkers, and those who possess talent of intellect are in God’s providence brought in connection with the school to change the order of your board meetings and committee meetings by having mind and judgment to give a

certain voice to the measures to be pursued. They are to act a part, to be in councils, in board meetings, in committee meetings, and no longer are these meetings to be what they have been, for the Lord has been dishonored. What is needed most are meetings for seeking God and opening hearts to the love of Jesus Christ.

If Brother Hughes does not break the spell that is upon him, he had better change his work for his own soul's good. He does not have the tact of linking up with his brethren. He has not openness, but reticence, and then when he has a favorable chance he thinks he is called of God to express his ideas and to hold to them. But one thing is certain, the managing elements need to be refined, purified, sanctified. They need to spend more time upon their knees.

You look, Brethren Hare and Hughes, upon your brethren without contempt and distrust. You cannot remain where you are unless the principles underlying your course of action are of an entirely different order, for men who have so little confidence and respect in their fellow men will never gain respect and confidence from those with whom they connect. When parents learn to obtain the confidence of their children, then the children love them. Even so, those who are to oversee the working of the students must win their confidence. They cannot do this [by] criticizing and judging and blaming them for their ignorance. God has nothing to do with such exhibition of unrenewed hearts.

In all the great conflicts and competition of human society, the Bible is always on the side of the feeble, the ignorant, the injured, the friendless. The heart of God is touched with human weakness and to those who may have anything to do with this class—the poorest, the lowest of His earthly children—He gives the deepest sympathy. He will be quick to resent any harsh words or any harsh spirit in dealing with them.

All who have come to this summer school have come because they desire to learn. If the men who bear responsibilities on the school grounds are not qualified to deal with the most unpromising subjects for Christ's sake, they are not in the right position as educators. Let them step out.

All who act a part in the sawmill, who profess to be Christians, are to be kind and courteous, to be patient, as Christ has been longsuffering with them. Just now, without delay, let them come under Christ's yoke and learn of Christ to be meek and lowly of heart. The minds of the youth must be uncontaminated. There must be no spirit to censure or to accuse and to think the very worst of people because they do not meet the idea of Brother Hare or Brother Hughes. The Lord is displeased with you both. You are spoiling your own experience. The Lord will not tolerate any such spirit as that which has been existing and strengthening.

The Lord has placed us on this ground where we shall have much to do with the ignorant who need to be instructed patiently and kindly. They are the Lord Jesus' representatives on earth. Any kindness done to them He writes in His record book as kindness done unto Himself, for He identifies His interest with that of suffering humanity. When the poor are turned away with cold looks and a harsh spirit and cruel thrust of words that add to their affliction, the Lord Jesus Christ charges the same as done unto Himself. The Lord Jesus Christ left His riches and His splendor in the heavenly courts and took humanity upon Himself that He might cooperate with humanity in the work of uplifting them. He stooped to the very

depths of human woe and misery, took the life of poverty for His life, and all the affliction of the world upon Himself, wrapping them up in His own heart, and binding them up with His own experience. Look to Jesus, all that are bitten with the fiery serpent of envy, of jealousy, of evil surmising, of accusing of the brethren.

And now bear in mind that, according to Christ's own words, the favor and confidence and encouragement which multitudes would be glad to bestow on Him in person may be bestowed by giving these things to the poor and relieving the unfortunate. The poor ye have always with you. He will accept the favor done to these poor as if done to Himself. Pour forth your compassion upon sinful, fallen humanity, not feeling in your heart [that] you could kick them away out of your sight, but consider they are the purchase of the blood of the Son of God. That which you do for suffering humanity in His name He will receive as if done for Himself. These are the ministers that Christ honors.

But when men are brought in connection with men who are in every sense their equals, they are not, because they have a position of some responsibility, to treat their brethren as servants. They are to be taken as your coworkers, and they can educate you to do many things better, more successfully than you are now doing them. We must humble our hearts before God and not help the devil in his work to make the lot of the poor hard and trying. It is hard enough for the poor to feel that they are poor and bound about with poverty. Their life is one of getting barely enough to just live, and no prospect of anything better, receiving little pay and no praise and no encouragement. God help the poor. Give them all the help possible. Relieve them; bring gladness and some comfort and love into their life. The Lord will not bless His people on this ground until a different spirit is in them. We all need more love, more tender pity, more compassion, and to cultivate confidence in one another.

Ms 179, 1898

Testimony Regarding Metcalfe Hare and C. B. Hughes

1898

This proposition, I knew, was not in the order of God. I understood that when the motion was made for Sister Haskell there was no second, even from Brother Hughes himself. This was not in the order of God. If I had been in the meeting I should have stated some things that would have changed the order of the meeting.

I understood the matter, that the Lord was not working Brother Hare. Neither was Brother Hughes a full, all-sided man, that could be depended upon in a crisis. He did not place his influence on the right side. He had, in connection with Brother Hare, blocked the wheel, when he and Brother Hare should have stood and worked the load forward with all their energies. Neither of these men has faith in God. From the light the Lord has given me, these men, if they are not converted, will be better in some other place. They have not discerned to know and understand the result of their course of action, and when to speak and approve at the right time and in the right place. If they have reasons for their course of action, then let them speak plainly and let all their words have due weight. But when they are not moving and

working from correct principles, in accordance with the light God has given, they place me in a position where I must speak when I do not wish to speak.

I have knowledge that neither Brother Hughes nor Brother Hare is moved by the Spirit of God. Light has been given, but they are not walking in the light. Should we move as endorsing the way in which these two men would carry the school matters, then I should bring my soul under condemnation. I know the elements we had to deal with on both sides of the question, and yet these brethren supposed they understood the matters under consideration. Had Brother Hare walked in the light, had Brother Hughes not been influenced by Brother Hare, then the Lord would have worked for the school; but the Lord is not in their movements.

I do not now advise Brother and Sister Haskell to come into the school. Your wrong position has forced me to vindicate the course pursued in the first term of school by Brother and Sister Haskell. The position of Brother Hughes and Brother Hare is making it essential for me to say plain things, which means I must speak, and the speaking seldom has a good influence upon the ones whom the Lord shall vindicate. The human nature is so apt to view things in a wrong light that will become a temptation. Nevertheless, words must be spoken, and the test and trial will come on both parties.

I had special light in regard to Brother Hare's peculiar traits of character when I visited Kaeo. I urged him to leave. There was little hope of Brother Metcalfe Hare ever being an overcomer in connection with the brother, Joseph Hare. If he would understand himself he would know that his heart must be changed. I was to bear a message from the Lord to him, that he was not to consider that one man or two men, whatever their position may be, were competent to bear the responsibilities of the situation. God will not authorize them to do this. There is too little openness, two little frankness and brotherly love and confidence.

Brother Hare's position is such that he feels that the responsibility of running things rests largely on him. He must therefore have things run as he thinks they should run, and mistakes will be made for he has not the experience of carrying such burdens. The mind and plans of one man are to be considered with other plans and ideas that others of larger experience in this kind of work may have. It is a small faith that will not advance in the work of God.

Neither Brother Hare nor Brother Hughes has a large experience in the devising and planning of the work connected with the cause of God. They have not genuine faith, and the work would be blocked continually if these men had the management. If they cannot see the end from the beginning then they are sure [to hesitate] at the very time things ought to advance, as on the occasion of the building of the church chapel. The Lord gave abundance of light, but if that light had been left for them to manage, the word of the Lord would have fallen to the ground. Brother Hughes should have had moral backbone, but just when it would have been for his own benefit, and brought him where he would sustain correct principles, he was nowhere. His influence was discouraging.

Brother Hare was a hindrance. He had the matter laid out in his mind, that when it was convenient for him then it would be time enough to build the meetinghouse. But the Lord does not wait for the convenience of men. His wisdom is to be followed without any hesitancy. Brother Hare's spirit was not

right with God. Satan's temptations overcame him and he had no part nor lot in the matter. We had to leave him behind and press forward to the mark, considering we had a high calling. He had the matter laid out distinctly before him by letters. Nothing was done in a corner. But he desired to interpret the requirement, "Arise and build without delay," to mean we could take our time for it. But we followed the Lord's directions and His blessing attended the work. When he had every reason to have confidence he did not believe.

The Lord was much dishonored by the course Brother Hare pursued. He was doing injury to himself, and he needed the converting power of God upon his own heart before he could be one to be trusted. There are too many lions in the way. Unbelief holds him from good. Then what can Brother Hare do? The word was spoken, "Make you a new heart, and a new spirit." [Ezekiel 18:31.] He will say, "This is impossible. I cannot do it." It is well if you see your own helplessness in this matter, and then if you will hang your helpless soul upon Jesus Christ, you have obtained a victory.

The question is asked, "Can the Ethiopian change his skin, or the leopard his spots?" "Who can bring a clean thing out of an unclean?" [Jeremiah 13:23; Job 14:4.] Your only help is in humbling your soul before God. There is no help for you until you give up your will and your way to God's will and God's way. You cannot run in your way on this school ground, because you are not in harmony with God's will and God's way. You will see something to oppose, something wherein you can press in objections and hinder greatly and bring discouragement, making your unbelief produce needless difficulties.

All whom God has used in His cause and in His work have had tenfold difficulties, yes, twentyfold of what we have had on this ground. Unexpected difficulties did come because of unbelief. Two years were lost. Discouragement spread all through the Australian field, and was carried in letters to America and to Africa, and things were made very hard. Money was extorted by unprincipled lawyers. This was brought about by the delay and uncertainty. Falsehoods were spread in every direction. We meet indifference of opposition, or contempt and ridicule, where we hoped for encouragement and glorious triumph and success because we knew the Lord was guiding. But the grace of God worked on our human calculations, putting down human wisdom and exalting the divine authority. There was need of enduring patience and prayer and the invincible power of God, to give us courage and faith and hope and charity in this test and trial of all the Christian graces.

When Brother Hare united with us he was determined to do his duty, but there were many things arising and a heavy current to stem. Just as long as he was willing to heed the voice of counsel he was looked upon tenderly, although he made mistakes in being overbearing and masterly in his spirit. We all need help from one another. Neither Brother Hare nor Brother Hughes can carry things without the counsel of workmen whose judgment in some things is more correct than his own. Brother Hare's temperament is to find something to question and oppose, but he has not al the judgment. The Lord would have the judgment of men who have capabilities and talents to bring in and to use in planning and in establishing the work on this ground.

There was a time when Brother Hare and myself stood almost alone. He helped me, and I helped him in giving the light God had given me. But the work was moving in lines where he had not an experience.

Then the Lord signified He had provided means whereby the school work should advance. Elder Haskell and Hettie Hurd Haskell would come in, in our emergency, and these would, under God, carry the work successfully. The talent of discipline is to be combined with tenderness and the love of God. Toil and painstaking effort are required for all who united with the school to work with virtue, wisdom, unity, and love, which are indispensable to every soul who will be a co-worker with Jesus Christ.

There can be no falling apart, no envy, no jealousy, no evil surmising, but every one united with his brethren, professors and teachers all working in meekness, humility, and faith, making the best use of their powers to be aggressively and personally useful. They are not to block their own way by setting prescribed limits to their improvement of their individual talents, that they may become more and better qualified to give, by precept and example, the correct mold to the school. Their own spiritual helpfulness would increase as they worked on right lines. But the Lord will not have those connected with the work at this stage, if they know not how to advance in unity with all workers who have knowledge and experience in the work.

There is not one or two or three or four that are to be considered a perfect whole. The Lord would have all who have wisdom and skill and understanding in different lines of the work to counsel together, to have perfect freedom to express their judgment and opinion. He would have them pray together, and not depend on their own supposed wisdom, but ask wisdom of God. Each can, if worked by the Holy Spirit, give his individual judgment; and those who have held responsible places should give others standing room and respect their judgment, knowing that the Lord uses a variety of minds and gifts that He Himself has entrusted to be worked by His Holy Spirit. The work of the gospel of Christ individualizes; it passes into the minds and moves the heart, and in their oneness and unity there is strength.

All who are learning of Jesus Christ, eating His flesh and drinking His blood, have in them the elements of eternal life. They are able, through grace, to discern the elements of true greatness and goodness and hopefulness in each individual worker. Each one, if he is a laborer together with God, is yoked up with Jesus Christ and is a part of Christ, to contribute to His glory, to honor Him, to bring in his talent and become part of the firm. Not one is justified in becoming narrow-minded and thinking that he and one or two others are all-sufficient to contemplate great plans and possibilities, and can selfishly shut themselves within their narrow compass and say, We need no others to unite with us. The work is enlarging and broadening and needs men of faith, men who will venture something. God's people are elected unto eternal life through obedience by eating the flesh and drinking the blood of the Son of God. They are to be in union with God in this life and in the life which is to come.

I have words to say that God has given me. All ye are brethren, and all this secretiveness in those engaged to advance any branch of the work is not after the order of God. When dealing with unbelievers, that is another matter, but in all plans connected with the work of God workers should be respectful to one another, showing confidence and unselfishness, and confederating together to lay open the very best light they have. God hates concealment among brethren.

Christ declares of His work, I have done nothing in secret. All My work has been open before you. I speak the words I have heard of My Father. I have nothing that I do of Myself. The things that I have seen the

Father do those things I do and I do nothing of Myself. Then for Christ's sake let us get out of the reign that human invention has made. There are men who are to compose every council who are to be learners, and there are those who can instruct as well as learn. The Lord is not exclusive. He takes into union with Himself a man who has been sunk into depths from which the divine interposition must raise him, entrusts him with His stewardship, to fit him to be a co-worker with Jesus Christ and prepare him for a higher position.

The Lord Jesus estimates the value of the fishermen employed with their nets. He says, "Follow me, and I will make you fishers of men." [Matthew 4:19.] All who follow Christ possess a dignity of intelligence because they are learning of Christ and being formed in the image of God. In every place God has His chosen ones who are very much interested in the things which concern the work of the kingdom of God, while these things of eternal interest set very lightly upon others, making but little impression on heart and character.

Matthew, sitting at the receipt of custom, was seen by many as only a businessman following his ordinary occupation. Jesus looked upon Matthew. He saw more than other men discerned—a heart that was not at all satisfied, a heart longing for rest and peace. The Lord Jesus had just what Matthew needed. He could guide this soul to the haven of rest. Jesus knew his soul hunger. He called Matthew by name, and "saith unto him, Follow me." [Matthew 9:9.] Without one word of explanation Matthew arose and followed Him. Some, at such a call, would have lost their chance. They would have wanted to know where they were going and what business they would engage in. But Matthew wanted soul rest, and he asked no question; he just obeyed the divine call.

The Lord has given men talents to aid in the advancement of His work. A word spoken in season, how good it is. The Lord has His chosen ones, adapted to do a certain work. But when a feeling of self-importance comes in—that no one can do that work but me; I must do that for no one else is as well fitted—then exists a spirit to be first, and the life becomes wrapped up in self-sufficiency. This acts as a nonconductor. The Spirit of God does not, cannot, flow through it to that soul. It is those who have a living connection with God who make God their trust, who have faith that the Lord will guide, whom God will work that they may work others. Then words will be spoken that savor not of self, but are a savor of life unto life.

In the councils that have been held there is so much of self and so little of the Spirit of God, so much uncertainty and so much speaking, and again so much reticence, that the Lord is displeased. There is so much to be done that there is to be a coming right to the point. With our Lord there was no loss of time, no waste of words or of strength. He means that there shall be a continuous carrying out of the will of God, and the human agent shall be God's channel, conveying the light and grace to others. Matthew came to Christ to be a learner, to do His work. He left all and rose and followed Him.

When the Lord has a work to be done, it may be He indicates to someone, "Arise and build." [See Nehemiah 2:20.] That one does not wait to see and counsel with any board to be advised, but he may call together whom he will to say, We must arise and build. He does not ask if he may, but he just works right to the point till the work is done. His business is to put his whole soul on that building until it is

prepared for that which it is intended. There is a God, and He is to be consulted and sought unto. The devil is all ready to work any minds that are prepared for him to use, to hinder the work. His power has been felt in many council meetings to hinder and discourage, and the Lord hath said, You must call in the workmen. There are chosen ones whom I can impress. Their influence is needed to press matters through to a conclusion.

All who know themselves as redeemed sinners in need of help will be helped by the Lord. The ideas and customs and practices become stereotyped. God wants fresh elements that shall give healthful vigor to the board meetings, that are not what He would have them, because minds are not fitted to be worked. The long hours spent to convince minds of certain things are a weariness and waste. God calls for the men engaged in His work to be sanctified, soul, body, and spirit, that God can work with them. It is from the lowly ones who commune with God that He can communicate light, that can help others—not from the highest places but from the lowest.

The matter with some is that they feel it is very wise to differ from every suggestion made. It is very easy to refuse to believe what they have pondered in their mind not to believe. In the interest of our school we need more men of breadth of mind. We need new, fresh elements—not a stagnant pool. We need, and God will have, minds that will blend with minds, and hearts touched and tendered by the Holy Spirit of God. The Lord can do more in your committee and board meetings that all the talking that can be done. After you have had a meeting of prayer—not just one petition, but earnestly seeking God and confessing sin before Him—then the yoking up with Christ commences, and self is subjected to the higher will.

We have a great work to be done. We have unity and love, just as soon as the love of Christ flows from heart to heart, then we are of one mind and one judgment. We want simply religion, Bible religion, conversion to God every day. More joy would make every soul more self-denying, more self-sacrificing. Heaven would seem to have come down to earth. The tabernacle of God would be with men. The blessing of God looses the reticent tongue. The church today is composed of half-converted men and women. Romans 8:32.

Ms 180, 1898

Diary, January 1898

January 1-21, 1898

Sabbath, January 1, 1898

Sunnyside, Cooranbong, New South Wales

I have not strength to attend meeting. This is our quarterly meeting, the services of the ordinance—feet washing and sacramental service. The meeting was excellent.

Sunday, January 2, 1898

Stanmore, Sydney, New South Wales

Brother and Sister Hughes, W. C. White, Sara McEnterfer, and I took the train at Dora Creek for Sydney. There was a very long train of cars, and another, the excursion train, followed, crowded. It was evening, for we needed every moment of time in our home.

[Pages for January 3, 4, and 5, headed Stanmore, Sydney, but there are no entries.]

[Page for January 6, headed Cooranbong. No entry.]

Friday, January 7, 1898

Cooranbong, New South Wales

In the early morning we decided to see if we could find peaches. Professor Hughes and his wife accompanied W. C. White and his mother to Martinsville. We called at several places, but were unsuccessful in obtaining fruit. We returned quite weary but we went again, W. C. White and his wife May and their twin boys, to Brother Parcels to see if they had any fruit. The road was very rough.

Sabbath, January 8, 1898

Cooranbong, New South Wales

We attended Sabbath meeting. Willie opened the meeting, giving out a hymn, then we had a season of prayer and I spoke to the people from Revelation 3.

January 9, 1898

Cooranbong, New South Wales

This day has been quite warm and debilitating. I have written several pages. Had an interview with Professor Hughes, W. C. White being present. After the interview they went over to the school to meet the board.

Monday, January 10, 1898

Sunnyside, Cooranbong

Went with my horses and surrey to meet Elder Haskell, coming on the train to attend board meeting. Riding home he gave me the information that ten more had been baptized, and another baptism would take place soon. There are more than forty who are keeping the Sabbath.

I attended board meeting with W. C. White and Brother and Sister Haskell. I feel strongly. I fear there will be brought in many branches of work without proper ability to carry these things. We cannot perform our work on the books we desire to prepare if our minds are diverted to so many things. I wish to get into some retired spot, where I shall not see and hear, and my mind be exercised on, school work.

I want rest in spirit. I am too old to be stirred up so much on various things. I long to commune with God, and my aspirations rise above earthly, temporal things, not occasionally but habitually.

Oh, for sweet quietude of mind. I try to stimulate my soul, saying, Believe; believe in Christ Jesus. He is the Way, the Truth, and the Life. Through Him and Him alone is our salvation. He will guide us amid difficulties. He will help us. I will endeavor to follow Him in humble, practical obedience, through glens of trial, but walking where Christ leads the way. "I am," He says, "at your right hand." [See Psalm 110:5.] I will trust in Thee, my Saviour.

Tuesday, January 11, 1898

Sunnyside, Cooranbong

Brother and Sister Haskell are still here; will not leave until the evening train. I had some conversation with them, and I learn they are desirous to be left free and not engage in the school this coming term. There are circumstances that make this coming term a dread to them, and I cannot take the responsibility of urging their serving under the present circumstances. Brother Haskell should be relieved from such a monotonous life. The labor in the school is not light, and the care and burdens will be taxing for Brother and Sister Haskell. It can be made very hard for them, and I will not use my influence to have them engage in the responsibilities that will come upon them if they consent to serve. The Lord understands all this, and if He would have them fasten themselves in this school term that commences next April, then He will teach them. I leave the matter wholly with the Lord.

Some way I am much depressed, and I feel as I imagine a person must feel who is lost in the woods. And now I shall stop right where I am and release myself from every responsibility possible, connected with the school. May the Lord clear my pathway.

I am rejoiced in heart that forty have taken their stand upon the platform of eternal truth in Stanmore. This is indeed a matter of rejoicing. I call to mind the promise, "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.

I certainly carry a very heavy heart. I dare scarcely speak. I dare not determine now what I will do. There are given to us exceeding great and precious promises, not simply that we may obtain divine gifts, but that we may have the mind of Christ and be partakers of the divine nature, firm in principle, steadfast in faith, unswerving in truth and virtue, unshaken in truth and loyalty to God. Oh, help me to see my way clear! I now am feeling it is my duty to go to America. My spirit cannot rest here.

Wednesday, January 12, 1898

Sunnyside, Cooranbong

I arose with a pain in my heart. Nature's forces seem ready to stand still. I am troubled, perplexed, distressed. I see I must unload from the responsibilities I have borne. I am willing, gladly willing, to do

this. But an unnatural something is upon me. I feel cut away from everything in connection with the school, and as I look over the matter, from the very first of the selection of the land, it has been one continual wrestling and struggle. Now I carry the burden no longer. I shake myself free from controversies of persons and things.

I accompanied W. C. White and Brother Sister Haskell to the station. My heart was full of pain that it is impossible for me to describe. I seem to be like one cut away from all things here in connection with the school, and that means that I shall not take the responsibility in any of their devising.

I take up my work which the Lord has given me to do to bring before the people all things that He has given. Gather up the fragments, let nothing be lost.

I feel no harmony with the course Brother Hare has pursued toward Brother and Sister Haskell. He has walked toward them in the light of the sparks of his own kindling, fanned by Brother Skinner and his wife. The Lord has not been leading him in his spirit and in his attitude toward the plan and execution of the designs in building the meetinghouse. He has followed his impulses and lost a rich blessing and experience which he might have gained, but did not obtain. He might have listened to the counsel of God but chose to follow his own wisdom and revealed the determination of a mind that God was not working. This has been to me a great and sad trial, because he has been losing ground at every step. But all I could do was to move after the counsel given me of God. If he chooses to follow his own mind and stand aloof, he can and must suffer the results.

Thursday, January 13, 1898

Sunnyside, Cooranbong

This morning I was awakened at half past one o'clock. I could not sleep, and, after trying some little time arose and dressed, and took hold of my writing. My heart is very sick and sore. I see nothing that I can do. I take my load and lay it at the feet of Jesus, and for my own peace of mind and rest of soul I hope never to have to take this burden of the school again. It is not consistent I should do this.

I now go to my writing. When the Lord opens the way for me to go elsewhere, I am all ready to say, Here am I, send me. I must, if possible, be where these perplexities shall not rest upon my soul, where it is not the first thought in my waking hours. May the Lord give me peace and rest and freedom from the burdens I have borne is my prayer. My mind is free in writing, and henceforth this shall be the burden of my work.

I know too well every step I have traveled since I have been in Cooranbong. I have been willing to shoulder any responsibilities, but now I will not have these things in my mind. The wrestling part that has been forced upon me since I have been here God has helped me to bear, and now I know that I have moved in connection with Brother and Sister Haskell in the counsel of God. There have been elements to deal with that have cost me a great deal of burden, and yet I have steadfastly walked in the way the Lord has pointed out, and it has not been to harmonize with the elements of mind and characters which were connected with the school, for the light given me of God was opposed to their course of action and

brought me in collision with them. They feel they are the ones to be aggrieved because not treated wisely. They offend God, and I want not to connect with them in any way.

Friday, January 14, 1898

Sunnyside, Cooranbong

I arose at half past three. I thank the Lord for the peace and rest I had in sleep last night, but my heart is sore. It pains me and yet I will not murmur or complain. I am sure the Lord would not have me wrestling and pressing and urging my way through so many minds that seem not to have the same working as my mind has had. As I reason from cause to effect, I know that the way of the Lord has been followed in the management of the school. I expected there would be elements that would not harmonize, for it was contrary to all their previous experience their whole life long. Therefore, I am sure that these elements have had need of converting, but as long as they cannot understand this, they will develop their traits of character and will criticize and find mistakes in the management of the school. They will talk and will make it appear that there are mistakes, when the Lord has been guiding in the management. The Korah, Dathan, and Abiram experience will be developed by those who have need themselves to change their thoughts, their attitude in every way, in order to work successfully in Christ's lines. Philippians 2:1-5.

Sabbath, January 15, 1898

Sunnyside, Cooranbong

I did not attend meeting. W. C. White spoke to the people. There was a good attendance. I wrote some on Sabbath.

Sunday, January 16, 1898

It has rained on Sunday.

Monday, January 17, 1898

I have had a very hard night. I wrote much through the day and when night came was weary. The American mail goes tomorrow morning.

I had a severe chill and could not get free from the chilling sensation until about midnight. Then perspiration came and I was relieved. I wrote seven pages this morning. Willie White, his wife May, the twin boys, and I accompanied Willie to Dora Creek to take the train from Dora Station to Sydney.

My heart is very much depressed. I am in great perplexity in regard to my duty. I have a perfect dread to be so near the school that I shall be compelled to see and hear every disadvantageous thing concerning it. I have involved myself thousands of dollars in debt, but this will not trouble me if there is a proper appreciation of what the school should be, and the management it should have. When I know the Lord has wrought by His miracle-working power, and has given counsel at every step as to how the work should advance on the grounds at Cooranbong. There have been some in the school who aid some not in the school who have opened their mouths to speak against the very ones the Lord has specified

should carry the burden of management. They themselves were not in lining connection with God, but they were not prepared for just that kind of management that was carried on in the school.

It is altogether easier to find fault and point out what they call mistakes than to stand shoulder to shoulder with those who carry the burdens. This always has been and always will be. But there are those who listen and are impressed with the words of disparagement spoken. The Lord has pointed out their errors and their defects which needed to be corrected. If there had not have been a necessity to guard against mistakes they were making, then there would not have been constant watchfulness and devising and planning that the wrong influence should not be given to the school by the teachers in the school.

Tuesday, January 18, 1898

Sunnyside, Cooranbong

Tuesday morning. Brother Goodheart went on morning train to Sydney. I rode down to the Dora Creek station. He was only just in time. I see the wrong of waiting till the last moment of time and driving the horse as fast as he can go up hill and down. Here, I see, must be a reform. Only twenty minutes to go three miles with three passengers and the luggage. Why should we not, as the Lord's human agents, consider these things? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. We must plan so as to reveal wise management. This failure was not the error of Brother Goodheart.

Wednesday, January 19, 1898

Sunnyside, Cooranbong

Wednesday has been a very busy day, canning fruit. All our fruit is now canned, and apparently put up with excellent skill. I have been writing all day, very busily. But I am glad I can write, for if I could not do this, and should think, think, think, I should soon become confused in regard to the light and the experience the Lord has given me in the past year.

I now seem to feel that I shall have to go to America and bear my testimony once more to the people there. I have representations of speaking to large crowds. But I am now fully convinced I must not link myself up with any of my relatives, however near and close is the relationship. I can see that I must stand alone from brethren or relatives. If the Lord gives me a message to His people, it may not be best for it to come before any human eyes that are related to me. The Word of the Lord must be kept pure and unobstructed.

I see that there are many who are unconverted, and yet others do not see it thus. Unless God's will be our law, unless at all costs we are ready to obey His counsel in His strength, then we are not converted. All who are converted will walk in newness of life.

I look at Paul, the great apostle, who wrote the biography of Timothy. That tribute keeps the memory of the young man chosen of God very precious. "Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." Philippians 2:22.

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3. This knowledge I must have, and I am more than ever convinced I must separate from every relationship, else I shall be in danger of coming to take the judgment and opinions of men and those who are very dear to me. This is the impression that came to me that has confused my senses and brought me into controversy with myself and has been the most acute trial of my life.

Thursday, January 20, 1898

Sunnyside, Cooranbong

It was an oppressive night, but I slept quite well, for which I am thankful. Awoke at three a.m. Looking to the Lord and thanking His holy name for His goodness to me, I commenced my writing. But I am passing through an experience that is intensely trying to me, to feel that I must stand alone, that for some reasons I cannot do otherwise. I should lose the courage and clearness of the light God has given me to give to others. I should, if I accept the ideas of things presented before me, have to question all the leadings of God in the past year.

I must avoid controversy and contention. There is only one way to place myself, if possible, where I shall not be under the painful necessity of moving counter to the opinions and ideas of those connected with me by relationship. There must be a standing alone, depending on no man’s judgment or woman’s opinions. Those who have always been in harmony with correct ideas are not so now. I must have nothing come between me and the voice of God.

In conversion there are always advanced steps to take. The truth is to come in clear, distinct forms, and the words to which we must listen and respond are, Lord, what wilt Thou have me to do? I see that there are those who have claimed and are claiming to believe the truth who are not converted and sanctified through the truth. Truly converted souls will prove the reality of their convictions by prompt and perfect obedience. They will see and understand that they must put no obstacles in their own way, through hereditary or cultivated tendencies, that they shall not receive the blessings the Lord has for them. They will not allow a child, or wife, or friend, or dearest relative to stand between them and the blessings they have coveted. All will be pushed aside that will retard their spiritual progress in Christ Jesus.

Friday, January 21, 1898

Sunnyside, Cooranbong

I slept well during the night, but there is a strong, dull pain in my heart which makes me feel miserable. But I thank the Lord because I can trust in Him and I see I can trust and rely upon no human being. I must seek the Lord for myself, and trust in Him and hide myself in God. I feel cut away from every human support. When there is human judgment in deciding matters, and I know these decisions are largely molded by other persons’ opinions whom I know take a superficial view of Christian experience, and their opinions and ideas have not depth and correctness; and yet these are considered to be safe teachers of our youth, I have a duty to do at my age—withdraw myself. The greater distance that I can

be from the school, the more safe will it be for me in every way. I cannot be where there is a constant burden upon my soul. I must be where I will not have to press through a mass of rubbish of opinion and ideas and sentiments received in education that are not sound.

Ms 181, 1898

Diary, February to March 1898

February 23 - March 12, 1898

Wednesday, February 23, 1898 [?]

Stanmore

Left Cooranbong for Stanmore. We tarried at the mission house. We felt at home here. But I am very sorry to leave Sunnyside at this time, because I have a very large amount of writing to do and am perplexed to know how to find time to do it. I am very much perplexed in regard to my duty.

Wednesday, March 9, 1898 [?]

Orange Grove, Balaclava, Melbourne, Victoria

I was awake at one o'clock and expecting W. C. White would leave at six o'clock for Sydney. I wished to do some writing for him to take with him. My head was weary and would not work. At three o'clock I lay down and had a rest of two hours. In the morning learned he would not take the morning train but go on the evening train.

We had, W. C. White and myself, profitable conversation with Brother and Sister Robinson in regard to students attending our school. There are several favorable subjects we are considering. These souls must have some help to get through the next term of school, which we are sure will be profitable to all who shall attend. There will be those who have a good experience who will appreciate their advantages but who cannot go without financial help, and this they must have. May the Lord give us wisdom to understand whom to favor who will make the most of this chance now offered them.

The brother of Currow, who has been a worthy young man, has recently embraced the truth. He was a captain in the Salvation Army. He is searching the Scriptures most earnestly to make a laborer. He is studying for the ministry. He is desirous of attending the school this term at Cooranbong but he had not the finances. We decided to help him and he will go at once. He has been united with this tent effort and has accomplished good, doing all he was able to do, but he wants a further knowledge of the Scriptures, and we feel an intense desire that he should have a chance. That case is settled.

Sister Neil's case is settled, and the oldest daughter of Brother Prismall was considered and a way opened for her to attend school. W. C. White visited the family yesterday and laid the case before the father. The result we do not know, but in these two cases Sister Neil and Sister Prismall will act as teachers as well as learners and will be connected with the school hereafter if they continue to advance.

I have offered to carry through the school a fatherless lad of thirteen years. The mother has embraced the truth. She is a widow and the Wesleyan church have helped her but now refuse to do anything for her because she has embraced the Sabbath. She has a little daughter who is unable to walk—a sweet little girl of nine years, who is helping her mother by making lamp mats. She has learned this, and when people understand her delicate situation—that she is confined to her couch and that she is a sincere little Christian—they buy her pretty little mats. She has consumption of the bones and spine, and will never recover unless the Lord will heal her. The mother's eyesight is threatened. She has an ulcer on her eye. They are pitifully poor. This case must have help. The poor must not be neglected. They are blessed of the Lord and we must bless them with our means to relieve their poverty.

March 10, 1898

Orange Grove, Balaclava, Melbourne, Victoria

I thank my heavenly Father I have slept well through the night. Went to my couch at half past eight o'clock and awakened at half past four o'clock. It is a beautiful morning; very quiet. Yesterday there was a strong wind all day. The dust was very disagreeable, and such winds are very trying to the tent.

We did not expect much of a congregation. There were thirty persons and the Lord gave me a message for them. I talked to them; did not give a discourse. We had no disagreeable accidents with the tent notwithstanding the wind.

One after another of the workers is leaving the mission house for Cooranbong. Brother and Sister Lacey left Tuesday in company with two young ladies, Sister Stearns and Sister Hubbard, for Cooranbong—Sister Stearns as member of my family to do my housework and Sister Hubbard as a student of our school. W. C. White and Brother Piper left on evening train. Brother Piper has been connected with the tent labor, caring for the tent. Thus the workers are scattering. Brother Currow left for his home with expectation of attending the school if possible. We have made it possible, so he will attend the school and will give God the glory that He has heard his prayer and opened the way.

We have just had a most precious season of prayer. The spirit of intercession was upon us that the Lord would water the seed that has been sown in this place. Brother and Sister Robinson need encouragement. The Lord blessed us in our season of prayer. The workers here need wisdom and strength and grace to make the work perfect so it shall not ravel out. Much must be done to advance the work. But it is our close connection with God that will make us in mind and spirit and will like Him. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:16-18.

March 12, 1898 [?]

This morning I am very thankful to the Lord that He does give me strength to speak to the people.

During the night some things were opened before me which I must write.

Ms 182, 1898

Diary, May 1898

Cooranbong, N. S. W., Australia

May 9-31, 1898

Monday, May 9, 1898

[Sunnyside, Cooranbong]

Last night was a critical period for me. I was quite weak and yet thought I would not call anyone at three o'clock a.m. I was not suffering except with my heart; strange sensations were experienced. My pulse was feeble and I could not breathe unless my mouth was open. I asked the Lord to take me in His care and I believe that He would, but I was growing weaker. I must do all possible for myself. I must call Sara while I had strength. With difficulty I found my way to the door and opened it and called Sara three times, and I thought she responded. She heard me and was at my side. She did all she could do. The weakness continued and I kept looking to the Lord, for I felt certain that my work was not done.

About daylight relief came. I could breathe better. The oppressive sensation left me, but there was greater pain for a time as though my heart was wrestling under difficulty. I could not sit up. Great exhaustion was upon me.

Three o'clock p.m. I was very thankful that I could eat my dinner, for I was so very weak. I needed nourishment and I enjoyed my dinner—fresh green peas from our vines, very tender and palatable, with crackers. I can say, "What a Friend we have in Jesus, all my griefs and woes to bear, What a privilege to carry everything to God in prayer."

Tuesday, May 10, 1898

[Sunnyside, Cooranbong]

Slept until half past three and then I felt so very thankful to my heavenly Father that I can leave my bed, although very weak. I can be on my feet and walk about some and help myself. I dread to have to be waited upon.

Sara and I rode out about two miles to a lemon orchard. Although it consisted of only a few trees, they were abundantly loaded. We obtained the native lemons for two pence a dozen—four cents in American money. While they were gathering the lemons the twins, James Henry and Herbert, now twenty-five months old, were very much pleased gathering the lemons and piling them up in heaps, and with their unintelligible language showing them to Grandma.

I was not strong enough to leave my phaeton. I became very weary—so much so I feared I could not retain my sitting position. But I looked to the Lord for strength and kept my seat until by our own doors.

Sara helped me into the house and my simple meal of refreshments did strengthen me. But I was glad to lie down.

Monday at three o'clock I feared greatly that I had been presumptuous in writing so much. I had worked Sunday fourteen hours. I acknowledged my imprudence—but it is always a trying day, the closing up of communications. The burden was for the American people who are passing through strait places. I formed resolutions, in my peril of heart difficulty, never to be so presumptuous again.

I could scarcely talk, yet I dictated a few sentences to W. C. White to send Brother Evans, who carries a heavy burden as president of the Michigan Conference. While I wish to feel that in His hands who gave His life for me are the issues of life and death, I do not want to violate the laws of my being by overworking. I have asked the Lord to forgive me and I believe I shall not have a long period of sickness. I believe the great Restorer will bring me again to strength.

Wednesday, May 11, 1898

[Sunnyside, Cooranbong]

I praise the Lord with sincere gratitude that He is restoring me. My strength has increased and I unite again with the family in prayer. I must render thanksgiving and praise for the love of God and His goodness to me. I then wrote a few pages of letter paper to our beloved Brother and Sister Wilson in Queensland. They were both earnest workers in Sydney, from house to house, opening the Scriptures to those who would give a hearing ear. Their labors were greatly blessed as an instrumentality in the hands of God of saving souls ready to perish. They are both in feeble health. They have accomplished a work which will be abiding since going to Queensland, where the atmosphere is more mild at this season, and it would be favorable for them. Both have been afflicted with a mild type of fever. I wrote some things cautioning them to be faithful sentinels of their strength and not take burdens which in no case should fall upon them, such as entertaining our brethren who are traveling to and fro. Let this burden come upon those who are more able physically to endure the taxation.

W. C. White brought me writings that I had written for the benefit of the school, but my head was not in a condition to be taxed with any matters which require thought. I am reminded as I take my pen in hand that I am not strong to think.

After dinner Sara and I decided to go to Morisset. We took the twins and Father Tucker, who boards with us, and we had a very pleasant ride. I enjoyed it very much. We called at the school to leave typewriter, then we called at post office and found our mail from America had arrived on Vancouver steamer. We found some very interesting letters. One written by Sister Henry and one from Dr. Kellogg were greatly appreciated by me. These were unexpected.

Thursday, May 12, 1898

[Sunnyside, Cooranbong]

This morning I am thankful to our heavenly Father I have slept until three o'clock, and I feel stronger. I want to live by faith in Jesus Christ, my Restorer.

Friday, May 13, 1898

[Sunnyside, Cooranbong]

This morning I have been able to sleep until half past two o'clock. This is preparation day for the Sabbath. All our work must be done up in season to welcome the Sabbath.

Saturday, May 14, 1898

[Sunnyside, Cooranbong]

The holy Sabbath is past. I did not attend meeting today. Devoted my time to making an earnest appeal to our people to make earnest efforts in behalf of precious souls ready to perish.

Elder Haskell took dinner with us. We had some important conversation after dinner in regard to the work at Stanmore. He said Sabbath and Sunday there was a good congregation. Sunday evening there were three hundred people in the chapel and he had great liberty in speaking to them. He has brought a good report, and we hope to see one hundred souls take their position for the truth. There are, I understand, seventy-six now keeping the Sabbath. Thank the Lord! Praise His holy name!

There is a great work to be done. All have talents entrusted to them. All are not sermonizers but all are ministers in different lines. We are to study the life of Christ. He was the Son of the only true God.

Sunday, May 15, 1898

[Sunnyside, Cooranbong]

I had good sleep last night until nearly three o'clock, and I praise my heavenly Father for His kindness and mercy to me! I feel stronger this morning. My heart is full of gratitude to God for His great love which He has bestowed upon me.

Mr. Smith, living beyond Martinsville, called to solicit Sara McEnterfer to go up to their house about six miles to see what is the matter with his little boy. He is quite sick. There is no physician to consult short of Newcastle. Every visit the physician makes to Cooranbong he has his service and his expenses paid. We feel very sympathetic for the sick.

Sara has returned. She understood it was a case of constipation, and the methods used relieved the five-year-old sufferer.

We met Sister James' sister-in-law and Sister Martin from Kellyville. Neither have taken their position for the truth but we believe that Sister Martin will soon decide for the truth. She has been coming nearer for some time.

Monday, May 16, 1898

[Sunnyside, Cooranbong]

I slept this morning until nearly four o'clock. This is a rare thing for me to do but I praise the Lord for His blessing. I see so much to do that I am anxious for strength to work, and I believe I shall be strengthened to get off the matter I desire to write for the American mail. The boat Vancouver leaves next Friday. There is much matter to be prepared.

Wednesday, May 18, 1898

[Sunnyside, Cooranbong]

I could not sleep. My mind was burdened. There was presented before me the condition of the church in Battle Creek. When this scene passed before me, I felt very sad. I was standing up and speaking to the people in reproofs and warnings and entreaties and appeals and encouragement. I could not sleep, and I arose at eleven o'clock and dressed and prayed to the Lord. Then I wrote until four o'clock and laid down my pen and slept until six o'clock.

Thursday, May 19, 1898

[Sunnyside, Cooranbong]

I slept until half past two o'clock. I commenced my work of writing and wrote nearly all day.

Mr. and Mrs. _____ came to make me a short visit. They are from India, and he is in delicate health. He came to Australia for his health, leaving two children, one nine years old and the other seven, in India. He has been under treatment at the Health Home and has greatly improved. He came to Cooranbong that he might be benefited with the climate, work out-of-doors making a garden, and see how this would do in improving his health. He is a fine appearing man and we hope will receive the truth. His wife is convinced of the truth and was quite earnest that her husband should take his position on the truth.

Friday, May 20, 1898

[Sunnyside, Cooranbong]

Sara and I went to Morisset. We mailed our letters at Cooranbong. We took the twins with us. They are very interesting little fellows, chattering to the birds and to the logging bullock teams which we met and which we passed. We brought up from the station a load of provisions that had come on the train from Newcastle. I had risen early in the morning to get off letters for the office and was very thankful to keep out in the open air.

Saturday, May 21, 1898

[Sunnyside, Cooranbong]

I spoke in the chapel at Avondale to a large congregation. There was reason for thanksgiving to God that we have a nice roomy chapel to accommodate the students coming to our school. I entered the chapel for the first time after three months' absence. I was in Melbourne and Stanmore, where I spoke from

the Word twenty-two times; and I was not able to labor for several weeks, so did not attend meetings. The writing must be done.

I bore a plain testimony, referring to the work essential to be done right where we are in Cooranbong. The Lord gave me freedom in speaking from the last words of Christ before His ascension, and the commission given to His disciples: (Matthew 28:16-20); the preparation to bring to the work. Acts 1:8-14; Acts 2:1-4, 39, 46, 47.

We were called to Melbourne to help in the work that has been going forward in Balaclava since the camp meeting. We had freedom in addressing those who had not known the truth and were unbelievers. Brother and Sister Robinson, and Brother Herbert Lacey and his wife had been connected with them in the work; also several who were in the mission home who were making interested efforts in visiting and giving Bible readings. About forty had taken their stand to obey the truth. Of this number most were quite poor. Here we found Sister Robinson doing the work of ministering, fully as valuable as any ordained minister.

There had been and still was a good interest, worked by the Holy Spirit, which could not be left to die. The tent had to come down because the winds would take it to pieces. Halls were in such demand for balls and concerts, and religious meetings as well, that there was only a small room that could be obtained, in the most out-of-the-way place. It was illy ventilated and was not at all favorable for meetings, but it was the best to be obtained.

The objectionable situation depressed us. There was no money in the treasury. There was land that had been purchased, but the money to build—where was it coming from? The idolaters who keep up everything conceivable in the line of concerts, theaters, and balls take the minds of the people with everything in the line of pleasure-loving, that God might be put out of their minds. But we must try to counterwork these many devisings, to stimulate with hope. Every word must be to encourage, for I am instructed that faith and not doubt must win the victory. What is faith? It “is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.]

We had hoped that those who acted a part in strong influence to place us here would feel some burden to raise the means to open new fields and create an influence so that we could furnish suitable places to hold our meetings. I am troubled with the outlook. I have had matters opened to me that money is being expended unwisely in many places and not producing results. Why is this? Let the work be done where thousands of people have never heard the first, second, and third angels’ messages.

Who is carrying this managing work in America? Who is doing the business? Who is managing? We have our minds drawn to America, but we must establish something in buildings. We dare not give up the work. We are laboring in every way possible to teach Bible truth, to awaken an interest, and we are creating an impression. We gather hope and courage. We must not think or talk of failure. Many souls must be saved.

Sunday, May 22, 1898

[Sunnyside, Cooranbong]

I thank the Lord I rested well last night. My heart was drawn out in earnest prayer to God that He would work for the people in this vicinity. They need to be hunted up, that souls that are ready to perish may be like the lost sheep brought into the fold. We have appointed a Sunday evening meeting and we shall invite all outsiders to attend. We are not to put our light under a bed, that is, confine it to our family and forget that all who have been privileged to hear the truth must hear not only for themselves but to communicate to others that which they hear. Time is passing into eternity and but little has been done to save perishing souls who know not the truth. We must not hide our light under a bushel. This means, Let not your commercial interests absorb all the mind and occupy all the time. Eternal interests shall not be made inferior to the temporal. The Great Teacher asks, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

May 23, 1898

[Sunnyside, Cooranbong]

I thank the Lord with heart and voice this morning, May [23], 1898, that although unable to sleep as early as usual I am thankful to arise at four o'clock a.m., dress, and seek the Lord in earnest, committing all my interest into His hands. I used my pen until seven o'clock. Then we all united in reading around, each reading two verses, and then the Lord gave me much freedom in prayer.

The meeting Sunday evening was a success. The chapel was full. Quite a number walked or came with their conveyances five and six miles. We have now appointed regular Sunday evening meetings. All seemed to be interested, even all that were not of our faith. We welcomed them and were rejoiced to have them in the meeting. This is the very object of these meetings, that we may impart to the people the knowledge we have in regard to the Word, to encourage them to cultivate their lands.

There were fifteen-minute speeches by different ones—W. C. White, Professor Hughes and his wife, Herbert Lacey, and several others. I think an excellent impression was made and a better and more correct understanding was gained in regard to muscular Christianity, which should be brought into the education in all our schools.

May Lacey White and the twins accompanied W. C. White to Morisset station to take the morning train for Sydney. He was sent for to be present in their councils. Important matters are to be considered. Sister Hardy came to consult with me and relieve her mind of a burden. I devoted one hour to conversation. She is much concerned in regard to her son, Eben Hardy. I tried to relieve her mind. Sister Hughes called upon me to consult as to the best way to relieve the poor and to arrange so that the poor children shall come into the school.

Brother Thomson's family moved from a small home they had been occupying. We furnished beds and bedding to make them comfortable. They have set up two tents and say they are very comfortable. Brother Thomson finished his job upon my windows. He expects his wife and five children will be up from Parramatta in four weeks to live in Cooranbong.

I had about one hour's conversation with Ella May White.

Tuesday, May 24, 1898

[Sunnyside, Cooranbong]

I did not sleep well last night, but I thank the Lord that I am as well as I am this morning. I became weary with taxing conversation of serious importance. Have written a letter to Eben Hardy urging him to come to school and learn all that he could, with the object before him, especially, to have a more thorough knowledge of the Word of God. I feel anxious for the young man, for he is under temptation.

Sara and I rode out this morning to the post office. It was a beautiful day. We engaged Mr. O'Neal to move the small house in which May Lacey's twins were born. It is to be fitted up for working rooms.

Elder Haskell and his wife called and I appreciated the visit. We are trying to make arrangements in regard to the Week of Prayer—how we shall divide our forces, all to tell to the best account in laboring in this place and in Stanmore and accomplishing the most good possible. May the Lord direct us in our arrangements as to the places where we should be. We had interesting conversation in regard to the interest at Stanmore. We are considering in regard to who shall be with them during the Week of Prayer—W. C. White and his mother or Elder Haskell. May the Lord direct in this matter.

After Elder Haskell left us, there was some reconsideration of the proposition that I should go to Stanmore. I had not thought of the seventy-five pages of my book recently brought to us on the boat from America. W. C. White must read these pages with myself and Marian. Then again, Marian is waiting for me to write upon the parables, which must be sent as soon as possible. Again, it is positively the duty of the father of a family to be with that family as much as possible at such times as the Week of Prayer. By the combined influence of faith and prayer Abraham was to rule his household and children. Like David he was to walk within his own house with a perfect heart, cultivating home religion, and thus help his children to keep the way of the Lord.

Wednesday, May 25, 1898

[Sunnyside, Cooranbong]

I am thankful to my heavenly Father for the rest I have had during the night. It is my privilege to have peace and rest in spirit. The grace of Christ is promised to all them that receive Him and believe in Him as their personal Saviour. This we must all do, else we will not have wisdom to resist the temptations of Satan. We may look to the living Fountain, but we must know for ourselves what it means to us to drink of the waters of life, and to eat of the flesh of the Son of God—which is to accept the Word by living faith. The drinking of His blood is the appropriating of the Word that it shall be digested and shall circulate through our whole system. As the blood circulates through the body, so the drinking the blood of the Son of God—in meditating on the Word and practicing every principle the Lord has given us in His lessons—brings it as a vital current into our hearts. Then, when Satan tempts the human agent upon the point of appetite, as he did our Redeemer, we may say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

I attended the mothers' meeting. There were about twenty assembled and the Lord gave me His word to the mothers. The Lord is our educator. The instruction I presented was upon how to treat their children when sick, and thus prevent suffering and death. The Lord is our Helper. We are to do what we can and to believe and pray that the Lord, the great Physician, may attend unto our prayer, for children and parents are to be ruled by Him.

We were pleased when going to Dora Creek to meet W. C. White half way, coming from the cars. We rode back to the station, expecting some freight, but none came. We then examined a house which had been used for a schoolroom and engaged it for holding Sabbath school meetings to accommodate the children who could not come to the chapel. We have engaged this room for the Week of Prayer, holding meetings in it every day in the week. The students are appointed to go out into the surrounding neighborhoods to have little gatherings in the homes of those who know not the truth, and encourage them to come to the chapel.

May 26, 1898

Sunnyside, Cooranbong

To Elder Haskell:

I have been, through the grace of Christ, able to decide the question of where I shall be during the Week of Prayer. I talked the matter over with Elder Haskell and I consented to be at Stanmore to help them, and Elder Haskell remain here. But during the night season I was laboring in this place, and I saw much that I should do here. I have no light to leave for Stanmore. I have borne my testimony in this place but once in three months, and I have words to speak to the people here. I spent two Sabbaths and Sundays at Stanmore only a few weeks since.

Still other considerations weigh much against my going to Stanmore. W. C. White and Sara McEnterfer must accompany me. That leaves Willie's family without a head during the season of prayer, and my family without our help during this period when they need us the most, that all may blend together. Then here are people to get acquainted with—our neighbors at Dora Creek and Martinsville—and our horses and wagons must bring all who cannot well get to the meetings.

The Parables must be carefully read and considerable matter prepared on them. These and other matters cannot be set aside. The next mail must carry to America matters of highest importance. These are my reasons for deciding I can accomplish the very work that must be done in connection with W. C. White and Marian Davis. My duty was laid out plainly before me in the night season Tuesday night, and I present this to you, Elder Haskell. After this Week of Prayer, if the Lord gives me strength, I will visit Stanmore and do the best I can. But I believe that you are the very man that can conduct these important meetings at this time with success. These reasons are sufficient without trying to present any more proof.

(Signed) Ellen G. White

Oh how glad I was to meet W. C. White all unexpectedly, for I wished to tell him my decision; but as he expected to be gone several days to Sydney, Sara and I were on our way to Dora Creek to see the place selected for meetings during the Week of Prayer. It was an old schoolhouse enclosed—no finishing within, only had wooden benches without backs. The location was good.

This place was the best we could procure, to be used through the Week of Prayer. Brother Herbert Lacey spoke several times in this place, leaving an excellent impression. There was a good interest created. [In spite of] the uninviting, rude place all seemed to listen with deepest interest.

Thursday, May 26, 1898

[Sunnyside, Cooranbong]

I thank the Lord this morning that I am feeling rested. I have slept well until four o'clock. I need so much the grace of Christ in my own heart, that I may impart the same in all places. The Word of God is to be our guidance. The Holy One has given rules that form the standard from which there can be no variableness and haphazard movements.

The first principles of holiness have yet to be learned where God's will is not prominent. Households and children are to be controlled by a "Thus saith the Lord." The standard for every member of the family is to keep the way of the Lord. Neither parents nor children, nor any member of the household, can expect to prosper in any path except to keep the way of the Lord. When the fear of the Lord is kept ever before us, His love will be in our hearts and His peace will be an abiding presence. His salvation will be revealed to those who love and fear Him, to be communicated to others.

Sara and I rode four and half miles to Morisset to get letter copy books for my writing. We gave the twins the advantage of the ride. They enjoy being in the open air, and especially riding.

Friday, May 27, 1898

[Sunnyside, Cooranbong]

This day I thank the Lord I am as well as I am. I have reason to be very grateful to our heavenly Father for His light and His love. W. C. White, May Lacey White, the twins, and myself rode to Morisset for goods.

The First Sabbath of the Week of Prayer, May 28, 1898

The Lord blessed me with rest and sleep during the past night. I am grateful to God for precious rest. In my private prayer, after rising and at the family altar, I asked the Lord to be with us this day and bless His people.

There was a meeting in the forenoon after the Sabbath school. Quite a number of our neighbors at Dora Creek and Martinsville attended the meeting. Some brought luncheons but we prepared food for most of them. They took their refreshments under the trees. About forty-five united in this partaking of food together, and all seemed to have an enjoyable time. At three o'clock I spoke to the people in regard to the parable Jesus gave to His disciples, concerning the leaven which the woman put in the meal.

Sunday After noon, May 29, 1898

[Sunnyside, Cooranbong]

The Lord gave me rest in sleep. I am so thankful for His mercy and His love. Brother and Sister Herbert Lacey accompanied W. C. White and myself to the meeting in a disused schoolhouse which had been hired especially to hold our Sabbath meetings and meetings during the Week of Prayer. We hired the house for holding meetings as we chose through the week.

There were forty-two present and they listened with most earnest attention. I had much freedom speaking to them from (Matthew 6): "Lay not up for yourselves treasures upon the earth," etc. "Consider the lilies of the field how they grow," etc. [Verses 19, 28.] Brother Herbert Lacey and his wife conducted the singing. We hope the little company of believers—who were mostly fisherman—and unbelievers, were hearing and receiving the seeds of truth.

I was much pleased to see that the children manifested interest in hearing the words spoken. I am impressed that we should make appeals to the youth and in simple language invite them to give their hearts to the Saviour. We are to consider the temptations which come to the children, and make every effort to make the meetings interesting for the children. The work that needs to be done is to open the way that children may take in the fact that Jesus love them and will be greatly pleased if they will love Him and give their young hearts to Him. Parents and children should be united in their willing service to God.

Monday, May 30, 1898

[Sunnyside, Cooranbong]

Early morning meetings were appointed to be held in the church building at six o'clock. We harnessed our horses to the platform wagon and went to the church. In the small side room we met seventeen men and women. We spent some time in prayer and then I spoke to them some little time upon faith.

Tuesday, May 31, 1898

[Sunnyside, Cooranbong]

Tuesday at nine o'clock the school chapel was crowded with students and teachers. I read to them important matter in reference to that which is comprehended in true service to God, in thorough consecration to God, entire sanctification of soul, body, and spirit.

We read in Isaiah, "The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isaiah 53:10, 11. Faith in these words will make all those who believe them truly to be earnest and sincere in faith and trust and confidence in God.

The subject presented in the Tuesday morning service was a continuation of the entrusted talents, followed by a testimony meeting in which many students took part. I endeavored to impress upon their

minds the necessity of ever working on the faith side, and they will then become, in the hands of Christ, a vessel unto honor, because they are colaborers with Jesus Christ. They are to say, “Come thou with us.” [Numbers 10:29.] It is a great opportunity and privilege.

Ms 183, 1898

Diary, June 1898

Cooranbong, N. S. W., Australia

June 1-29, 1898

Wednesday, June 1, 1898

[Sunnyside, Cooranbong]

We attended morning meeting Wednesday in the church building. We had not a large number out but we felt, yes we knew, that One was in our midst, and that to bless. Nearly all bore their testimony and expressed themselves as understanding better the science of faith.

W. C. White and his mother take the lead in these meetings and we have enjoyed them. We have made the most earnest efforts to make these meetings what they should be. Wednesday, notices were sent around in every place about here. W. C. White and Father Lacey went themselves to give every one notice.

We had an excellent audience. The school all came to the meetings and many outsiders were present. There was singing led by Brother Herbert Lacey, prayer by Brother Hughes, then I read very important matter in regard to the duties of parents to their children and the children to their parents. One man, a stranger to us, named Heaton, had come twelve miles to the meeting. After I had read this matter, at the close of the exercise, Brother Parcells introduced him to us. He expressed his appreciation of the writing and earnestly solicited that I should give him a copy. I consented to do this. He said, “I will pay you for the same;” but I told him I would require no pay.

This meeting was, I believe, a success. We have prayed much. We have worked, as well, to the best of our ability, and only the Lord Himself can work upon the human minds and hearts. But we do feel indeed that if we do our work appointed us to do, and ten rest in faith, the Lord will cooperate with the efforts made to advance the truth. We shall see of the salvation of God.

Thursday, June 2, 1898

[Sunnyside, Cooranbong]

Thursday morning W. C. White and I again attended the six o’clock morning meeting. There were a few more out and we tried to give them instruction in regard to having a missionary spirit, to seek to let their light shine unto others. If we have the light of life within us it will shine forth to others in good works.

Nearly all bore their testimonies and acknowledged the benefit they were receiving in these morning meetings. Oh, may precious seed be sown that shall bear a harvest!

After returning to eat our breakfast W. C. White and his mother went to the school chapel and we read important matter in regard to the science of education, in all the human machinery being equally taxed.

Friday, June 3, 1898

[Sunnyside, Cooranbong]

Friday again W. C. White and his mother attended morning meetings. We were pleased to see Mr. Harris [?] and his wife, who have not taken their position upon the truth. He came from _____ to Sydney and learned of the Health Home and placed himself under the care of Brother Semmens in the Health Home. He received great benefit and was advised to visit Cooranbong and to exercise out of doors in chopping wood and in any kind of labor.

His wife attended the meetings when I was in Stanmore, and she is convinced of the truth. She thought if her husband should come up to Cooranbong it would improve his health. He has been to many meetings and attended the morning meetings with her. She always bears her testimony. I spoke with him this morning. He expresses his liking of this place. Says he is better healthwise. May the converting power of God take hold upon this man's soul, is our prayer.

Sabbath, June 4, 1898

[Sunnyside, Cooranbong]

I spoke in the afternoon at three o'clock. There was a house well filled. Some more might have been seated. The Lord gave me strength to speak with fervency, for I felt the Spirit of God moving upon me to give a decided testimony from [2] Corinthians 9, 10, as applicable to the present efforts we were making to have all do what they could in behalf of our school, which is heavily in debt. And we need still other buildings to be erected to accommodate the students, for they are greatly crowded. There was need of donations. These two chapters were indeed obeyed by the poor believers in the church. Their donations amounted to fifty pounds.

There are one or two from Dora Creek keeping their first Sabbath. We sent our horses and carriages on Sabbath and brought up from Dora Creek all the teams could bring. Luncheon was provided for those who came. They were to take lunch under the trees, and while they were some forty eating, one was reading some of the articles for the Week of Prayer. After the forenoon meeting there was a social meeting. Articles were first read, prepared for the Week of Prayer.

We see there is an interest all around in this section of country. We are very thankful that we are not in the cities.

Sunday, June 5, 1898

[Sunnyside, Cooranbong]

Sunday afternoon I spoke from 1 John 3:1-5. The Lord gave me freedom and strength. The house of worship was full and many not of our faith were present. The Lord gave me His Spirit. This was the last meeting of the series of meetings for the Week of Prayer.

I feel my heart yearning for souls. Oh, that every one could feel his need of entire consecration to God. Deep, vital, practical godliness is needed so much. At this time Satan himself is transformed into "an angel of light." [2 Corinthians 11:14.] Worldly compromise and worldly conformity is the great evil that all who profess to believe the truth will have to meet. The path of duty is becoming obscured in many ways. We are living in a period of time when professed Christians bear but the name and the very slightest resemblance to the self-denying, cross-lifting, Christ-following Christians. God has given us our work as His watchmen. "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions and the house of Jacob their sins." [Isaiah 58:1.]

Monday, June 6, 1898

[Sunnyside, Cooranbong]

Monday morning the mail was taken to the post office, to reach the steamer in Sydney, bound for America. Now I have a breathing spell. I could not write much, for during the Week of Prayer I have been full of the work which such seasons require.

I spoke once at Dora Creek, and those who came to the meeting seemed interested. We want, if possible, to reach the hearts of the people. I spoke from (Matthew 6:19), presenting the closing verses of the chapter, 19-33. There has been some interest at Dora Creek, and we shall follow it up. This has been ten days of deep interest to very many, if not all.

Tuesday, June 7, 1898

[Sunnyside, Cooranbong]

It is rainy today and has the appearance of raining all day. There is a regular downpour. The children were unwilling to remain from school, and they were all bundled into the trap and Towdy horse took them to the school. It is altogether too bad for them to walk.

This day we have had clouds and rain. Sara was sent for by Mrs. Swan, to see her husband who is sick with the influenza, which has been prevailing in Sydney and suburbs. He was quite sick. Sara went in the rain in the light trap. Their house is so open that it is difficult to give proper treatment. She told Mrs. Swan what to do. She is herself quite a nurse, but her husband did not have confidence that she knew how to take care of him. Sara gave special directions to the wife at her husband's bedside and they both agreed to carry them out to the letter.

We are having calls constantly from a distance of six miles and from those who are three miles off, at Dora Creek or in other directions. We must erect a building somewhere upon the school grounds that can be used for the treatment of the sick.

We read in the Word, “When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” Matthew 9:36-38.

This indicates not merely the ones whom He addressed. The binding claims were not upon them only, for the reason of the command is because of the destitute condition of the multitudes. As long, therefore, as any portion of the human family are in the situation of suffering, perishing as lost sheep having no shepherd, it will continue to be the duty of the church to help them-not only in their physical sufferings, but in their spiritual poverty to present to them comfort and hope in Jesus Christ. There are souls that are perishing out of Christ. All this is a great work.

W. C. White had much reading to do, of letters from Elder Olsen sent from Europe to Cooranbong, giving a lengthy recital of how he found things in Africa. Sister Peck read these matters, with other letters to us, which occupied much time.

Wednesday, June 8, 1898

Sunnyside, Cooranbong

Wednesday morning. I am very thankful to my heavenly Father for the health which He has given me to endure the labor in the Week of Prayer. The Lord has blessed me in trying to help others to understand what is faith. Oh, how my soul longs to see the church come up to their high calling in Christ Jesus! We are all ready to eat our food every day. Especially here in the colonies they claim their hour for dinner. Physical strength would fail without suitable food to sustain their bodies. If we are to have healthful spiritual strength, we must live by every word that proceedeth from the mouth of God. We must feed on the Bread from heaven. John 6:57.

Thursday, June 9, 1898

Sunnyside, Cooranbong

The Hally cow had her calf today. What shall we do with the calf is the question.

The rain continues in showers. It is cloudy and disagreeable to be outside, but we have it very pleasant inside. The Lord is good and I praise His holy name.

W. C. White, Sister Peck, and myself have a consultation over matters: Shall Sister Peck take church work upon herself—Sabbath school work which requires thought, and which burden she must carry if she consents to serve? She is a woman who, if she undertakes a work, cannot carry it indifferently. She is planning for that work, that it shall be a success. I presented before her that the work that was required of her was very important and that it would not admit of a divided mind. While we were all together here, we felt the necessity of doing rapidly the best kind of work. I could give her up to do school work and Sabbath school work, as many desired she should do, but the time and thought devoted to that work was needed on the very work in the preparation of my writings for the press; and in the place of

one church being benefitted, there were the churches and schools all over [the world], wherever the truth has found entrance and will find entrance, that need the very matter the Lord has given me for them.

I have been called away to Melbourne. I labored in Balaclava and in North Fitzroy and in Ballarat, and then returned to spend two Sabbaths and Sundays at the dedication of the meetinghouse at Stanmore. All these things break into my work, and when I let it go for these calls it takes weeks for me to get hold where I left off.

Brethren Daniells and Salisbury came unexpectedly to me this morning. We were very glad to see them. They visited a short time then W. C. White went with them to consult with the manager at the school. Brethren Daniells, Baker, Salisbury, and W. C. White sat at our table and enjoyed the noonday meal with us. We were very glad of the privilege of having these brethren at our family board. It seems quite natural to have our brethren with us for us to entertain, for it is seldom we have such favors now.

Friday, June 10, 1898

[Sunnyside, Cooranbong]

We were very much engaged Friday. Had conversation with Elders Daniells and Salisbury in reference to the progress of the work and how it shall be molded and fashioned after the divine similitude. We were very much pleased to have the medical missionary work entered into, which corresponds to the last invitation to the supper. The Lord will not be slack concerning His promises. Christian lines of work must be entered into in all our cities. We see poor, suffering humanity everywhere.

Thursday Sara was called away to visit the Hungerford family. The wife and mother and children were down with influenza. Mr. Hungerford has taken his position upon the Sabbath, and the poor man has had no work for nine months. My nurse Sara found a most poverty-stricken home and family. There was not covering for their beds. Old gunnysacks were sewed together and put over them. Clothing for their bodies was scarcely enough to cover their nakedness. We immediately tried to do what we could. Sarah gave the mother treatment which she needed very much, and she was very thankful and much relieved.

Friday the family was visited again. The father was the only one who could take care of the sick child, and he could scarcely stand on his feet. Again treatment was given—hot baths and packs. Honey and lemon was prepared for the violent coughs that afflicted all of the family. Brother Willie Semmens attended to the case of Mr. Hungerford. When they saw how willing and glad we were to help them, they were very thankful. Surely these poor people are as sheep without a shepherd. We felt thankful to supply them with the present necessities of life—food, clothing, blankets. They need much more done for them. May the Lord help us to have hearts of pity and benevolence as had Christ Jesus. We want the students, in the place of looking upon horse racing and cricket matches, and attending theaters, to look with compassion on the poor, suffering ones who have the misfortune to be poor.

Sabbath, June 11, 1898

[Sunnyside, Cooranbong]

This day I do not attend church. Elder Daniells spoke to the people. It is seldom we are favored with his presence and we are glad that he is here to speak to the people.

W. C. White and Brother James and his family went to Dora Creek and held services, for there are quite a number there who have no conveyance to take them three miles to the meeting. They report a good meeting.

My heart is resting peacefully in Christ. I love Him and I want His guidance at every step. We have a work to do to keep the standard uplifted before the people.

Sunday, June 12, 1898

[Sunnyside, Cooranbong]

Our brethren Daniells and Salisbury were with us at breakfast. We were glad to unite with them in prayer. We feel indeed that the time has come for us to walk by faith. We must move out in action.

Brethren Semmens and Caro came from Sydney, evening after the Sabbath. We had a consultation meeting in the morning in the home of Willie C. White. We had a season of prayer to the Lord for guidance and for wisdom. We knew to Him alone could we look, in Him alone could we trust, and upon Him alone could we depend. He would lead us in a straight path. We did have the Spirit of the Lord in our midst.

The Lord has come very near to me in the night season and has presented before me that the only way we can have the cooperation of the Holy Spirit is to live the principles of the truth daily. This will evidence to all, wherever we shall be, that Christ is abiding in our hearts by faith, and He works—not the human agent working himself.

We had some things to say in reference to the students in the school having an all-round education, and the necessity for the whole school, young and old, to hear the instruction that Brethren Semmens and Caro shall give to the students. This is not to be given to just a class, but every student can lay aside his regular studies and receive information that he needs on these health questions. There has been altogether too little place given to these questions which mean so much.

Then those who are advancing in knowledge are to have a living, practical knowledge. They are to become acquainted with the sick right in this locality. Let one who understands how to give treatments take a couple of the students with him and teach them how to treat the sick. Medical missionary work needs more attention than has been given it and every soul must be awake.

Much conversation was given to our camp meetings.

Monday, June 13, 1898

[Sunnyside, Cooranbong]

Brethren Daniells and Salisbury were with us at breakfast and at our season of prayer before breakfast. The Lord blessed us in seeking Him for counsel and guidance. We must have the wisdom of God and the counsel of our brethren. These brethren spent the entire day in counseling in regard to additional buildings which are, it seems, a positive necessity. There is not room for the students to be accommodated.

I expected the brethren would not leave until Tuesday evening, but they felt they must go. They had done all they could do now and there were matters they must attend to in Sydney, then return as speedily as possible to Melbourne, and Brother Daniells prepare to go to Western Australia as soon as possible. These brethren left on the Monday evening train. They expressed that this was the most pleasant visit they had ever had in Cooranbong. They had enjoyed the visit all around, very much.

American mail came today. We did not have much of a mail but some letters were good.

Tuesday, June 14, 1898

[Sunnyside, Cooranbong]

I slept very well through the night. Commenced writing early, at three o'clock. The Lord is very merciful unto me. I praise His holy name.

Two tramps—as they are called—came to our house. They were from Sydney. They wanted something to eat. We gave them a breakfast, and they chopped some wood. They afterward had dinner, and in the noon meal we gave them a dish of good, hot vegetable soup. They seemed to enjoy it very much. They ate like men who were hungry. We then put them up a loaf of bread and a quart of jam to take with them. They did not look at all like tramps. They were very respectable-looking men. We gave them a roll of reading matter. We thought it might be seed sown beside "all waters." [Isaiah 32:20.]

Mr. Hungerford, who has just accepted the truth, came to work. He was very weak; said he felt rather queer. We were not surprised at this, for he had left off his tobacco one week ago last Friday, and that false stimulus was gone. He felt the change. He had no appetite for his dinner, but he says he has not felt that he must have tobacco. Says he made up his mind not to use it and he shall not touch it again.

In the forenoon Brother and Sister Humphrey and Sister Hardy came; they took dinner with us. We were glad to see them. After dinner I gave them a recital of the coming on to the land here, clearing the land, planting our trees, etc., etc. I told them of the poverty of the people, and the condition of Mr. Hungerford's family. He was sick, unable to work in the mill, and has not worked for nine months. After he decided to keep the Sabbath the mill proprietor sent for him to take his place on the next Monday. He know they would not give him the Sabbath, and he did not go to see them. The next day he and his wife kept their first Sabbath. That was one week ago last Sabbath. The family is very, very poor. There is not, in their whole household belongings, two pounds' worth of goods.

While I was talking with Brother Humphrey, he took out of his pocketbook one pound for me to use to get some wearing apparel for the family.

When Brother Hungerford left we took him to Dora Creek, three miles, and sent with him quite a lot of things in line of clothing for them to make up for their family. Brother Humphrey said he had enjoyed his visit very much.

Wednesday, June 15, 1898

[Sunnyside, Cooranbong]

This morning I dressed at three o'clock. I have written as fast as possible until the breakfast bell rang. I was much in earnest in prayer and my heart longed after God. I did so much desire wisdom from above. I felt drawn out in prayer for the school teachers and students, and I felt deeply our need of the Holy Spirit's guidance.

There is so much danger of our trusting in our own wisdom. I see there is danger of poor human beings taking the management into their own weak hands and thinking they can do a work that is superior to any other of their associates. Oh, this makes me feel so sad, and makes me tremble for them! Oh, it seems to be so difficult for human beings to walk humbly with God! They have too large a desire to do so much, and to feel that they can devise and plan far more wisely than those with whom they are associated. It seems to me unexplainable. Seeking to be first was the great error committed by the disciples.

Thursday, June 16, 1898

[Sunnyside, Cooranbong]

I could not sleep after half past two o'clock. I feel thankful to my heavenly Father for the strength He gives me. I am unworthy, but in the Lord Jesus is my trust. I asked my heavenly Father for strength and grace, for Christ's sake, to do the work before me to do, to trace the words with my pen that will bring help to some souls.

I see the danger for all teachers and people who do not render implicit obedience to their knowledge of the will of God. Many claim to be doing the service that God requires, but it is not so. They do their own will and their own way. In every trouble and perplexity we have the privilege and invitation "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Proverbs 3:5, 6. Here is the danger and inclination of the human agent—to lean to his own understanding in place of trusting our heavenly Father implicitly. The Lord will honor the faith of those who cultivate faith and trust. This is His assurance: "I am the Lord thy God; I will show him my salvation." [See Psalm 81:10; 91:16.] Why do we not take the Word of God as truth?

I am weary, very weary. My anxiety to get everything ready for the mail which should go to America draws hard upon me. I felt relief in being in the open air, riding down to the post office. We took Brother Tucker with us. The twins are having a hard time getting their back teeth. Yesterday they were sick all day. I am suffering considerable pain all through my body. I could not eat my dinner.

Friday, June 17, 1898

[Sunnyside, Cooranbong]

I was awake at half past two and prepared myself to close up the American mail. I presented my case to the Lord and asked Him to bless and strengthen me to bear in mind all that I should remember, that I should not fail in any point. We worked till we had to leave. We—Sara, my secretary and nurse, Ella White and the twin boys, and Brother Tucker and myself—took the mail to Cooranbong. I suffered much pain and felt quite sick for a couple of hours. The severity of the pain passed away, but I could not eat for some hours. Elder Haskell and his wife took dinner with the family about quarter past one o'clock.

I am so glad that the mail day is in the past. Friday was a severe day for me. Our days now are getting the shortest. One week more of shortest days, then comes the lengthening process.

Sabbath, June 18, 1898

Sunnyside, Cooranbong

I am grateful to my heavenly Father for a restful night. I slept until a little past three o'clock and then I lay in bed and meditated and lifted my heart in prayer and thanksgiving to God. I dressed and had my usual season of prayer. I ask of the Lord, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psalm 19:14.

I want that the Holy Spirit shall mold me and work me. Cases are continually arising, and we dare hardly make a suggestion, fearing it is our own mind and judgment. "Neither know we what to do: but our eyes are upon thee." 2 Chronicles 20:12. When I can thus cast myself at the feet of Jesus in contrition of soul, then I believe, and rest in the One who is back of the promise, "I will guide thee with mine eye." Psalm 32:8.

This is my day of rest and I greatly desire the presence of my Saviour. I am not feeling strong today and did not attend meeting. Elder Haskell gave a good discourse, profitable to all that were present. Our thoughts must be brought under captivity to Christ Jesus, then the words of our lips will be right words, our voice will be used to glorify God.

W. C. White conducted a meeting. There were forty present at Dora Creek. A Mr. and Mrs. Heaton, living at Dora Creek, are fully convinced on the Sabbath question but the question is with them, How shall we obtain a living for the sustenance of our family? One daughter is keeping the Sabbath. Oh, that the Spirit of God may lead them fully on the Lord's side! W. C. White called upon the family and found Mr. Heaton and wife at their brother's, living six miles from Dora Creek. They came down hoping that there was a meeting at Dora Creek in the afternoon, but were disappointed. W. C. White invited them to come up to his house and they came and called on me. We had a precious little interview. We took them to the school and left them to unite in their evening meeting. We know they are fully convinced on the Sabbath. In the locality where they live, they have just put up a small house of worship, but have nothing for seats and no money with which to get seats. They want us to hold meetings there, and we shall send an appointment for next Sabbath or Sunday. These places have no preachers. They are as

sheep without a shepherd. We shall go to the place this week and see what can be done to help them out.

Sunday, June 19, 1898

Sunnyside, Cooranbong

I have not had a very pleasant night's sleep. I was, I think, in need of more food than I have been using of late, but I am very thankful to my heavenly Father that it is as well with me as it is. I must not in any way complain. I am so thankful that I am as well as I am.

Brother Tucker is eighty-two years old. I can see he is growing feebler, and we feel very tender of this brother because he is a consistent, intelligent Christian. He is one of the Lord's precious ones—never complaining, always cheerful and contented, never making trouble if he can help it. I spoke to the few assembled at Dora Creek. I felt great interest in these poor sheep without a shepherd.

Monday, June 20, 1898

[Sunnyside, Cooranbong]

While at the dinner table, after eating his usual meal, Brother Tucker said he thought this epidemic was upon him. We thought we would give him treatment. He put his hands on either side of his head and said his head ached. Sara at once attended to his case and that day was a day of anxious work in his behalf. We feared if the influenza should get hold upon him firmly there was little chance for him to rally at his age.

Wednesday, June 22, 1898

[Sunnyside, Cooranbong]

I could not sleep after two o'clock a.m.

This morning I have every reason to praise God for His lovingkindness to the children of men.

Thursday, June 23, 1898

[Sunnyside, Cooranbong]

I awoke at half past two a.m.

We are all sad and feel deeply over the case of Brother Tucker. He lives, and is not entirely unconscious, but it is evident he is dying. He has no pain, but the life forces cannot be rallied. He is watched by Sara McEnterfer and Brother Semmens. Both are strictly attentive to every apparent necessity, for our dear and much respected brother cannot tell us anything. He need not assure us of his condition in the dying. We have had in the living the evidence that he is prepared to fall asleep in Jesus and that he will awake the morning of the resurrection when all that are in their graves shall hear His voice and shall come forth. "Precious in the sight of the Lord is the death of his saints." Psalm 116:15.

Friday, June 24, 1898

[Sunnyside, Cooranbong]

Friday about ten o'clock a.m. Brother Tucker breathed his last. He passed away peacefully without a struggle. Good is the Lord, to let this dear saint pass away so gently. "He giveth his beloved sleep." [Psalm 127:2.]

Evening after the Sabbath, June 25, 1898

Sabbath afternoon was the funeral discourse to a full house, and the impression left upon the people was good. Sara has had a great and trying ordeal upon her. Now the end has come, and she is prostrated. Since last Monday, constant, watchful vigilance was required.

Sabbath at eleven o'clock I spoke to our people assembled in the chapel and read some important matter in regard to the teachers and the students qualifying themselves to do missionary work, and in regard to their making a specialty to receive all the opportunities granted them in becoming acquainted with medical missionary work. This was a kind of education that was essential to the knowledge of how to preserve life and health. It is of sufficient consequence when it relates to themselves, but this instruction not only blesses and benefits themselves; they may go still farther to learn the methods of treating disease without drugs, and in times of affliction have intelligence how to act in sudden misfortunes, and in sudden attacks be prepared to give an outstretched hand, doing the very things that need to be done. And while doing thus, they may use the talent of words to give sympathy. This is precious to the afflicted, be they saints who can respond heartily or be they sinners who are helped. Those who have not had their hearts touched can respond, and the efforts made in their behalf will be the first step in leading them to come to the Great Physician who can heal not only physical maladies but the poor sinsick soul.

It is such a work as this which will bring the heart and the hand in friendship with all, and prepare the way for the truth of God to make an impression upon the heart. Opposition to the Word and work of God will never give way to a storm of denunciation, however much the guilty transgressors may deserve it. The infallible Word of God may be opposed and rejected, but the heart may be softened by sympathy revealed for the suffering ones.

Sunday, June 26, 1898

[Sunnyside, Cooranbong]

Sunday at four o'clock the services were held at the grave, and a large congregation was present. Many were present from the scattered inhabitants, and we laid away our dead one who had been a member of our family above one year and a half.

Monday, June 27, 1898

[Sunnyside, Cooranbong]

We had articles upon education read by Sister Peck. Then we sought to make that which was personal general, so we could bring it before the world.

Although there is much war and great and decisive action between Spain and America, and there is uneasiness in all the nations, the smiting of war and aggressive warfare, we feel that the angels still have hold of the four winds and that the command will go forth, Hold, hold, hold fast the four winds that they shall not blow until the saints of God are sealed in their foreheads. There is a work to be done that is not yet done, in preparing the people to stand in the great trials which will come upon sea and land.

Sara and I rode out about two and a half miles to purchase lemons. We took the twins with us. Sara is far from being well. She has been receiving treatment and is not suffering as much as has been. We backed our platform wagon under the trees and then Sara could stand up in the wagon and pick the lemons, so it was not taxing to her. The two-year-and-half twins enjoyed this very much, but their hands were not strong enough to pull the lemons from their firm fastening. Sara pulled fruit for them.

These are dear little fellows. We hope that they will be kept in health and that they will be the Lord's, dedicated to Him daily. I love to think the Lord Jesus loved little children and blessed little children, and He reproved the disciples because they were sending away the mothers with the little children who came to Him for His blessing. Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark 10:14.

Tuesday, June 28, 1898

[Sunnyside, Cooranbong]

It is cold, quite cold. The frost lies heavily upon everything. But we have no ice here. At Dora Creek we hear they have ice two inches think.

I thank the Lord I have been able to sleep until half past three o'clock. I praise His holy name for His goodness and much mercy and love to me. I must arise and commence my writing, for I have so much to do.

Last night at half past six o'clock we had a season of prayer for Ella May White. She has been suffering with tonsillitis and has been quite sick. We—her father and mother and myself-bowed in prayer for the dear child and presented her case to the Great Physician who is the One who is the Restorer from physical and spiritual sickness. The Spirit of the Lord came in. I felt the blessing of the Lord upon my own heart and I know Ella May was blessed. I felt so sure that angels of God were in that room, and His light and His love were awakening in my heart gratitude and devotion. I left Ella blessed of the Lord.

Sara accompanied me to Sister Hardy's. We took the twins with us. We were puzzled to find the road through the woods. Mr. Hardy was in the bush with his son, cutting a road through the bush, for the rains have made the roads very bad. We tried to find the road, in returning home, and were successful. We shall have a better road now to get into where Mr. Hardy lives. We returned home, found Brother Haskell here to dinner. We had a visit with him until near evening. Letters were read that had been received that required him and W. C. White to consider. We trust we had some profitable conversation.

Wednesday, June 29, 1898

[Sunnyside, Cooranbong]

It is a clear, cold morning. Some frost. I could not sleep after one o'clock and dressed and commenced writing. My heart was very heavy. I could not lay off my burden. I pray the Lord to take and bear this burden for me. My heart aches.

Sister Hardy and her son Eben came to see us and bring us some oranges we had purchased yesterday. I had conversation with Eben Hardy. I tried to persuade him to come back to the fold. He has given up serving the Lord. I invited him to attend school and I would pay his tuition at the school if he will consent to go. He does not feel inclined to attend the school. I am sorry.

Ms 184, 1898

Diary, July 1898

July 1-31, 1898

Friday, July 1, 1898

This was a very busy day. I was trying to complete important writing.

Saturday, July 2, 1898

I awakened this morning grateful to our heavenly Father for His great goodness to me. I am so unworthy. Elder Haskell left Thursday evening for Stanmore, to return Monday evening. My heart is full of many thoughts and the riches of the truth press me for utterance. I spoke, and read appropriate article for the church Sabbath afternoon.

Tuesday, July 5, 1898

Tuesday morning Willie White, his twin boys, and their grandmother rode ... [Unfinished.]

Wednesday, July 6, 1898

I was able to sleep until half past one o'clock a.m. I had much freedom in writing upon the parables.

Willie White, his twin babies, James Henry and Herbert, and I rode to Morisset to bring home feed for the horses and cows.

Thursday, July 7, 1898

I slept last night until half past eleven o'clock p.m., for which I am thankful to my heavenly Father; but there were some things on my mind and I could not be relieved until I traced them upon paper—the parable of the householder. I wrote with earnestness until breakfast time. I was making preparations to leave to attend meetings Sabbath and Sunday in Stanmore. I left the articles in the hands of Maggie and Minnie to be copied and sent to me.

We rode down to Morisset station, Sara and I. We stepped into the second-class compartment. I had a bed made for me. There was only one other lady in the compartment and I slept nearly the whole journey. No one was at Strathfield or at Petersham to meet us, but Sara managed the matter nicely. We were just in time to change cars for Petersham. We found we must figure for ourselves. Sara went for [a] hackman while the officials removed our trunks and parcels down the steps of the railway crossing.

We went to Brother Baker's to find Elder Starr. He had moved. We had some little difficulty to locate him. He had moved partially, but the room I had fitted up was to be my room still, for the home must be repaired before we should move into it. Both houses here are occupied by some members of the family.

Sunday, July 10, 1898

Stanmore, Sydney

I slept until ten minutes past four o'clock. Oh, I am so very thankful for sleep.

I learn that there is a decision to have a conference meeting for one week to commence in two weeks from this last Sabbath and Sunday. I shall attend the meeting if the Lord will bless me with health.

Sunday night had a large audience, composed largely of those not of our faith. W. C. White addressed the church in Ashfield at the same time. Elder Starr assisted me, opening the meeting by prayer and helping in the singing exercises. The Lord gave great freedom to me in addressing the people. They seemed to listen with intense interest. It is not my practice to speak evenings, because I feel so intensely the realities of the needs of the people. I carry a burden of their care upon my soul and cannot sleep. I retired about ten o'clock and could not sleep directly, but thought of the careless attitude of the unbelievers in our world, and longed to reach them and face them about, to behold the One who is the way, the truth, and the light.

Monday, July 11, 1898

Stanmore, Sydney

I feel very thankful that the Lord has given me rest in sleep the past night. I addressed a large audience last evening. There were about three hundred present. The Lord gave me great freedom in speaking to the people, largely composed of those not of our faith. I spoke from Luke 10:25-37.

Some things passed before me during the night season. I was where I saw many goods packed, upon a platform, and these goods belonged to many persons. I said, These are strange times. There seems to be a transfer of goods. The answer came, Yes, the Lord stirs up the nest of His people and sendeth them forth to do His work. Removing them from one place, He places them in another place where the people need the help which they can give them. Elder Haskell said, "I know not whither I shall go or where I shall remain. I think I will go to America."

One stood before Elder Haskell. He said, "Your work is in this country for the present. When you are called to another place you will understand His voice. Do not entangle your mind in business

perplexities. There is a higher, grander work for you to do. Open the treasure house of the Word of God to the hungry, starving sheep, dwelling not on subjects they cannot comprehend, but on the simplicity of the truth as it is in Jesus. Tell them what they shall do to be saved. You have the light. You can let it shine forth in the large gatherings assembled. You let it shine forth to the students in the school in Avondale and in the church in Cooranbong. You have had a precious banquet to set before them, which has been rich feast, if they will partake of it and digest it.

"Choose your own field of labor, but place the burden of your work more fully upon young men whom you can help and who can help you. The Lord will make your mind fruitful. He can and will bless you in your labors in Australia and when He calls you to America you will know it. America is not ready for you yet; neither are you, my brother, ready for America. There is to be a change in your mind and the tenor of your thoughts. You need the transforming grace of God in your own heart; then you will not see things in a perverted light, and you will not draw apart from your brethren. This will make you weak and discourage you because your conclusions are not correct."

Tuesday, July 12, 1898

Sunnyside, Cooranbong, New South Wales

I am very glad to sleep in my own room, where I can have abundance of air and my own good bed. I did not get to rest and sleep until about eleven p.m. We had very good accommodations in the ladies' second-class compartment. We found our carriage awaiting us at Dora Creek. We were beyond time about twenty minutes. Brother James assisted us to get the baggage down the long stairs from the station platform. W. C. White remained over to accomplish some business. Will be here Wednesday evening. We are pleased to get home.

In the night season while at Stanmore I was greatly burdened in regard to my work. I need W. C. White to connect with me, but he carries so many burdens of the school and can do so little, because the leaven of criticism has been introduced so continuously and untruthfully that Brother Hughes has become leavened, and matters that W. C. White may introduce have been regarded by him as something he must stand against. Sister Haskell and Brother Haskell are responsible for this, and this work has pleased the devil well. W. C. White had better withdraw from the board.

Brother Hare takes the responsibility on himself of opposing every measure that he has not originated. He stands as a stubborn wall, not to sanction the very things he should sanction. He is not quick of discernment. He has his own way and he hurts and hinders the work. The Lord hath said, Remove him and not have the spirit which he cherishes to mar the work. He is not right with God. He criticizes and measures every one he comes in contact with, because he thinks he sees imperfections in them. He does not understand that he is to be kind and courteous, and never mingle his own harsh spirit with the work. The students must not have his example to leaven them. He does not know what manner of spirit he is of. God will not excuse those who will allow such influences before the students. Men in connection with the students must not show a masterful, ordering, dictatorial spirit. Such are not yoked up with Christ.

Brother Hare has qualifications as a businessman, but for him to be an overseer over others places men who possess ability and intelligence in a position of humiliation as underlings. Thus his position on the board is to rebut everything that does not strike his mind favorably. The Lord will not accept such men to devise and plan on boards or in council meetings. Everything in connection with the school must be of a different order. The Spirit of Christ must be manifested.

W. C. White cannot do anything on the board. I have had matters laid open before me, and I testify that the Lord is not glorified by the spirit manifested. The spirit of criticism and of objecting to everything that W. C. White may introduce had its origin in the words and criticizing of Sister Haskell and Brother Haskell. W. C. White tells me not a word, but I know. The Lord has presented the matter before me, and as things are, there would be a better state of things without any board. They would suit Brother and Sister Haskell. They two should be all-sufficient for any management in the institution. But the Lord is not of this mind. His mind is that there should be counseling together and perfect blending of minds.

Thursday, July 14, 1898

[Sunnyside, Cooranbong]

In the morning W. C. White, the twins, and I rode to Morisset. Goods had come, feed for horses and cows. The sun shone very bright. We had a pleasant opportunity for conversation. When we arrived at home Elder Haskell had been to dinner and just gone. It is a very busy day preparing our letters for the mail. The letters must be ready at nine o'clock Friday morning.

Friday, July 15, 1898

[Sunnyside, Cooranbong]

I am not well. I feel that I must have rest. Rode down to post office. Took the twin children with us. They enjoyed the ride very much. We rode some little time on a new road, but it was rough. We returned home. I felt some better but I need rest to my wearied head.

Sabbath, July 16, 1898

[Sunnyside, Cooranbong]

Did not attend meeting. Was not well. Elder Haskell preached an excellent discourse on the ten virgins. Brother Martin from Kellyville was with us for breakfast. I was not able to sit up much of the day. Took my dinner in my room. Brother Martin and his son about fifteen years old took dinner with us.

Sunday, July 17, 1898

[Sunnyside, Cooranbong]

I consented to speak at Dora Creek Sunday afternoon. Brother Martin was with us at breakfast. We had a most beautiful rainbow spanning the heavens in the morning. It was very brilliant and reached from one part of the heavens to the other. What a beautiful appearance! I think it was one of the most

beautiful symbols spanning the heavens. It rained so very abundantly. No one thought it advisable for any of us to go to Dora Creek. It rained all day.

Monday, July 18, 1898

[Sunnyside, Cooranbong]

Monday morning it was very cold. Elder Haskell and W. C. White went to Newcastle. They took the train due at Morisset at twelve o'clock. We arrived in time for the cars. It was a very beautiful day.

Wednesday, July 20, 1898

[Sunnyside, Cooranbong]

Wednesday morning I went with my horse and carriage for Elder Haskell at Dora Creek, to meet the train from Newcastle. It was quite cool when I left home, but it soon grew warmer. I read to Elder Haskell some things from my writings in regard to nature and the God of nature.

Thursday, July 21, 1898

We decided to take the evening train Wednesday, but there was too much to be done to get off satisfactorily. Sara is not well. So we remained over until Thursday evening. Willie and Sara and I had a compartment to ourselves. Sara and I slept. Willie did not have very good accommodations. We were much favored.

Arrangements had been made to have evening trains leaving the same platform we came in at. This was an accommodation to us, saving one change.

Friday, July 22, 1898

Stanmore, Sydney

Friday morning. Slept well after getting to bed at about eleven o'clock. Attended meeting at nine o'clock and presented to the people some reasons why we should exercise faith in the promises of God.

Saturday, July 23, 1898

Stanmore, Sydney

Saturday morning, July 23, I spoke in the Lord's house—the new church. The Lord gave me much freedom in presenting the truth to the people as to what constituted health reform.

Sunday, July 24, 1898

Stanmore, Sydney

In early morning met committee for advice in regard to who should be president of our conference. Elder Baker has been serving as president since Elder Israel left Australia for America, but now his father

and mother are very much feebler than they have been. He is an only son, and they are calling for him to come to them and make them a visit. The father is failing and he thinks it his duty to heed their call. Shall he go, was the question to be settled. Shall we hold him here under the circumstances? All this was news to me. I could answer, Elder Baker is a worthy man, one to be trusted. He is reliable, and we feel it is a loss to Australia to consent to his going. But he is a man who does not move impulsively. He would not leave the work here for any other reason then to see his parents before they shall die. And I said to the committee, Do not make any effort to restrain Brother Baker; let him go and your prayers and blessings go with him.

There was early morning meeting at half past six o'clock. I dared not attend it because I must speak in the afternoon. I spoke to the people in the afternoon in regard to the education of the youth; and many who are older people need education. Fathers and mothers need to enter the school of Christ and learn lessons of Christ, receiving grace of Christ to properly treat their children.

I had freedom in speaking, and all listened with attention. I related why we located our school in Cooranbong, in the woods. It was to get the students away from the cities, which are becoming as wicked as the inhabitants of the world before the flood—eating and drinking and dressing and gambling, selling their reason for a glass of liquor. Games of all kinds have become a passion, as before the flood—playing to obtain supremacy in inferior matters, while Satan was playing the game of life for their souls. They did not have a thought of their peril or any concern for their eternal interest. As it was in the days of Noah, so shall it be when the Son of man shall be revealed. They were eating and drinking, marrying and giving in marriage until the flood came and took them all away. Thus shall it be when the Son of man shall be revealed. The inhabitants of the world today are eating and drinking and know not the day of God is hasting upon them.

Monday, July 25, 1898

Stanmore, Sydney

At early morning meeting met the physicians of the sanitarium from Summer Hill—Brethren Caro, Brand, and Semmens—and W. C. White and Elder Starr. The consideration was in regard to the meat question. Shall the sanitarium maintain the principles of non-meat-eating for the patients who have not been instructed in vegetarian diet? The question was, Would it not be well to let them have meat at first, educate them away from the appetite by lectures, and then bring them where they will be instructed by the lectures on the evil of meat-eating? I replied that to condemn meat-eating and show its injurious effects, and then bring the injurious article and give it to the patients, and prescribe it for some of the patients as some had thought best to do, was a denial of their principles and would not be in accordance with the teachings of our people on this question of health reform. We felt that there must be no drawing back on this question.

Cattle are suffering under the curse of a variety of diseases, and meat-eating has become a dangerous business. Cattle are suffering with tuberculosis and cancer and a variety of diseases, for the curse of God is upon man and beast because of the transgression of His law.

I spoke to those assembled at the meeting at nine o'clock and I occupied the time until the commencement of the conference meeting, reading and speaking to the people.

The time was fully occupied in counseling with my brethren in regard to the conference matters. We are to be sure that we commence the work in right lines. No tea, no coffee; avoid drugs. We are to take our position firmly in regard to the light given us that the consumption of the dead flesh of animals is counterworking the restoring of the sick to health. It is not a safe and wholesome diet. Lectures in the parlor will present the right principles and instruct the patients that we have a non-meat diet. We will not tempt them with animal flesh, because the flesh of dead animals is not healthful, but the cause of many diseases; and having established a sanitarium we do not present that which we know to produce the very afflictions many of them are suffering under and for which they come to the sanitarium to receive treatment. However great the goodness of God and however abundant His promises to any people, continued transgression of the laws of God in our nature brings disease. Therefore we cannot present meat before the patients.

Tuesday, July 26, 1898

[Stanmore, Sydney]

There was an early morning meeting which I did not attend. Elder Haskell and wife came to converse with me in regard to movements made for him to be president of the New South Wales Conference. This will take his interest somewhat from the school, but it is of importance that the school should have most of their labors until it closes.

Attended morning meeting at nine o'clock and read important matter in regard to proper diet and meat eating.

Wednesday, July 27, 1898

[Stanmore, Sydney]

I slept quite well until half past two o'clock, then dressed and commenced writing. Attended early morning meeting. I spoke a short time upon faith. We had an excellent social meeting. I tried to impress upon all to consider the good meeting we had been privileged to attend at Stanmore and all now to feel they had something to do to impart to others of the good things they have received. If they desire to continue to receive grace for grace they must impart the grace they have received. Hunt for souls with your own heart all aglow with the love of God. Tell them of your love, talk of truth, of righteousness, and of sanctification. There is joy in Jesus Christ, there is blessedness here below, and the love of Jesus, the favor of God, is its fountainhead. His image restored in man represents light, increased light, a growing holiness. God is our fountain of supplies, and His blessings are the rills that flow from the inexhaustible fountain. Each receives this rich grace of God, receiving and letting [it] flow on to others.

Tell others of the light received here at this meeting. Tell them you have surrendered your souls to God to be guided by His Word, that you have evidence how good it is to have Christ as Your portion forever.

The lamp for your path is provided for you to keep trimmed, as the Light and Life of all men keeps it burning by the same hand which lit it.

And now we take a hurried breakfast and go to Redfern station, for then we shall not be compelled to cross the track by going up and down stairs.

Brother Baker kindly took me with his horse and carriage to the station where we met Brother and Sister Haskell and Brother Starr. Sister Haskell, Sara, and I occupied one compartment to Dora Creek. A carriage was waiting for us. Sister Haskell rode up with us and took dinner with us. We were glad to return home again. The Lord is good. Praise His holy name. We need His watchcare and presence in our going out and our coming in.

One thing is deeply imprinted upon my mind, that all criticism and picking flaws is the devil's weapon to sever the golden links of the chain that binds heart to heart and soul to soul. No companionship can make us blessed in the future world that is not founded upon mutual love to God and our neighbor.

Thursday, July 28, 1898

Sunnyside, Cooranbong

It is quite warm. Sister Haskell decided to return to Stanmore, and herself and husband get some knowledge of the work Brother Baker is leaving. I rode down with Sisters Haskell and Peck to the station. I have written several pages this morning.

I was awakened in the early morning hours with the words to ministers and to people.

Friday, July 29, 1898

[Sunnyside, Cooranbong]

A telegram was received last evening that Brother Morse, Brother Beattie, Sister Morse, and some others would be at Dora Creek station on the morning train from Sydney.

I took [the] surrey and drove my span of horses to Dora Creek. Sara drove Jessie and the platform wagon. Met Mrs. Douglas and her son and invited her to ride. She seemed pleased, and thanked me very heartily.

We waited about twenty minutes for the cars and then found only one extra passenger accompanying Willie. Brother Morse took dinner with us. We have no third meal. We find it best for all concerned to have only two meals per day, then the one who does the cooking knows after the dinner she has no more meals to worry over.

We had a very precious season of prayer. The Lord Jesus was in our midst and the subduing influence of the Spirit of God was felt upon our hearts. Oh, how my heart yearns for more and more of the Spirit of God! I am hungering and thirsting after righteousness. Surely the feast of God's love is of greatest value to me. Not to come to our Lord Jesus is contempt of our highest good; to doubt whether He will receive

us and give us the rich grace of pardon is showing contempt for God. Blessings, rich, full, and free are proffered to all; to receive them honors the Giver. To remain indifferent and not appreciate the wonderful riches provided is contempt of God. The Lord Jesus has the table provided to meet the necessities of every case, and He would enlist in His service the noblest capabilities and capacities. He wants the whole being to be worked by the Holy Spirit, and this can be done when the invitation is accepted to come to the gospel feast.

You all want your hearts alive to the great and important message, "Come; for all things are now ready." Luke 14:17. One soul who refuses the invitation will be guilty, through his talent of influence, of keeping away many souls. Keeping away from Jesus is refusing the invitation, "Come; for all things are now ready." Take your family with you, take your relatives with you; draw with Christ. Refuse, and your spiritual necessities are not met. Nothing will meet your necessities but to eat of the Bread of Life.

Sabbath, July 30, 1898

[Sunnyside, Cooranbong]

Sabbath morning I awoke in the early hours and while all are sleeping I write in my diary. These words seem spoken to me with power. In a most earnest manner I was addressing those who are bearing responsibilities as editors and contributors to our papers and periodicals. The Spirit of the Lord gave me a message for them.

Sunday, July 31, 1898

[Sunnyside, Cooranbong]

Sunday morning I found we had at our table three of our brethren—Brother Morse and son, and Brother Caro. All slept in one bed. Had we known they would be here we would have provided better accommodations. They—that is, Caro and son of Brother Morse—came up from Dora Creek on the boat and came in very late, so all three agreed to occupy a very wide bed. They were late at prayers but were with us at breakfast.

After breakfast we had important conversation with Dr. Caro in reference to the medical missionary work to be established in Sydney, and as to the advisability of establishing an infants' orphan home in Sydney. He was quite sure that he could obtain outside assistance to help in such an enterprise, and I feel that all that can be done should be done for suffering humanity. The great need of a place to be prepared to help fallen women seems to be an urgent necessity, but the want of means is the great barrier to doing that work that should be done.

I had several talks with our brethren upon the advisability of doing work in various lines, and I am sure the Lord will help us and give us His grace and His wisdom if we sincerely ask Him. We need wisdom at every step.

Brethren Morse, son, and Dr. Caro dined with us.

There is a necessity for Maggie Hare to leave us to visit her home in Kaeo, New Zealand. She has not seen the family for six years and there is a necessity now for her to make this visit. This hurried movement brings more or less responsibilities and care. She left us for the station at Dora Creek to take the evening train.

Ms 185, 1898

Diary, August 1898

Cooranbong, N. S. W., Australia

August 1-31, 1898

Monday, August 1, 1898

[Sunnyside, Cooranbong]

I find that the influenza has come upon me. Brother Morse speaks to the students this morning, which is a relief to me. I try to write, and as this is mail day we must have all we can in at nine o'clock a.m.

We rode down to the station; took the twins along. They love so much to ride out.

Tuesday, August 2, 1898

[Sunnyside, Cooranbong]

Tuesday, rose at half past two o'clock. My sleep was ended. I wrote upon the necessity of keeping Christ uplifted before the people wherever we are. I shall plead with God for His strength and His grace that I may walk carefully and prayerfully before the Lord.

I spoke to the students in the schoolroom at nine a.m. I read important matter in regard to physical exercise essential for health. The Lord grant that the ideas I presented may be a blessing to the students.

Wednesday, August 3, 1898

[Sunnyside, Cooranbong]

I was awake at half past two o'clock. Wrote diligently until the prayer bell was sounded; then we presented our petitions to our heavenly Father. I am looking to God in faith as my helper. He will hear my petitions. He will answer my prayers. I do not venture to speak to the students this morning.

Thursday, August 4, 1898

[Sunnyside, Cooranbong]

Thursday awakened at half past two o'clock. Wrote important matter. Went to speak to the students. The Lord gave me a message to bear, and I believe the students' hearts were touched. Many seemed to

feel deeply. This is a great work and how important that correct impressions are made! May the Lord impress hearts by His Holy Spirit!

Sabbath, August 6, 1898

[Sunnyside, Cooranbong]

I arose at three o'clock a.m. Slept well through the night, but I have not strength this morning as I desire. I wish to attend meeting and yet fear that I have not strength to speak to the people. I decided to listen to the appeals of my family and remain at home, but I could not feel at rest. I must go, and I prepared at once. I did all I could for myself to relieve the strange dizziness in my head and then I ventured, trusting in the Lord that He would do for me that which I could not do. I felt that I had something to say to our people.

The horse was all harnessed and we took one of the twin babies, now sturdy boys two years and three months old. Father Lacey took the other lad and with his daughter May walked to the church.

There was a large congregation and some unbelievers. My text was Luke 12. I read most of the chapter and presented the meaning. My heart was softened and subdued by the Spirit of God, and I felt a heavy burden for the souls of those present. They had been blessed with great light, especially the students in the school, and yet there was not that religious interest we greatly desire to see. All were striving in a tame, listless way, yet there seemed to be a lack to put their whole heart into the service of Christ. It was with feeling I presented the importance of the daily prayer and watchfulness.

I present to you 1 Peter 3:8-16. Here are heights of attainment that Satan does not mean that we shall reach—the love of God in the heart, supreme love to God and to those for whom Christ has died. I asked all who would unite with me in seeking the Lord most earnestly, and not only claim to believe the truth but to live the truth, to practice the truth, to arise, and nearly all in the church responded. I felt the spirit of prayer, and I presented the situation before Him before I made the request. The blessing of God did rest upon us and I know Jesus Himself was in our midst. Many testimonies were borne and they seemed to be earnest and decided. Brother Thomson's sons are seeking the Lord. They arose with the rest. Brother Thomson spoke with earnestness. I thank God that I attended the meeting today.

Sunday, August 7, 1898

Sunnyside, Cooranbong

I awakened at three o'clock and after my usual season of prayer I prepared for my writing. The Lord strengthened me yesterday, and I rested well during the night. Oh, I desire so much the Spirit of God. I do not want my lamp to burn dim. If there ever was a time when we should be in real earnest, it is now. We long to see an enthusiasm in those who have such grand and important truth for this time. We have no time now to become sleepy and inattentive. We must watch unto prayer.

This morning I expected to meet Sisters Starr and Harlow, but they decided to come on the morning train, arriving at Dora Creek station at twelve noon. The carriage brought up three—Brother Caro and

two young men from New Zealand—and they took breakfast with us and then left for the school buildings with the understanding they would take dinner with us. Horse and carriage went to station at noon for Sisters Starr and Harlow.

Elder Haskell is inclined to go to Melbourne. We advise him to seek counsel of the Lord for himself and then, irrespective of every other consideration, walk in accordance with the will of God. I dare not take responsibilities upon me to advise or counsel any one. Each must seek wisdom from God for his individual self. I wrote a few lines to Sister Haskell and to Brother Haskell, saying if the Lord had light for him to go to Melbourne to go, irrespective of appearance, for if the line of duty is in Melbourne the Lord can take care of all the duties and work here, that the work shall not suffer. I am sure the Lord Jesus is a sufficiency in any place. The cause is His, the work is His, and all the souls with whom we are dealing are His property, and He can mold and fashion every one after His own similitude if he will be molded.

Brother Herbert Lacey came to ask if I would, if it was pleasant, go about twelve miles to speak to hundreds of workmen who would gather together to hear me. I said I would attempt it, making my platform wagon my pulpit. But it became rainy and I could not go. Some young men went to distribute papers and pamphlets among them. My head troubles me. I cannot use my pen.

Monday, August 8, 1898

[Sunnyside, Cooranbong]

Monday morning I awoke at one o'clock a.m. I tried to sleep and lifted my heart to God in prayer but I could not sleep. I arose and dressed and asked the Lord to heal me of my infirmities, and I believe He will do the very things I ask of Him.

This day has been a day of singular weakness to me. I felt in the morning all trembling, but decided I would go out to prayers. I felt my helplessness and I presented my case to the Lord, and as the Lord comforted me with His grace I determined to hold the promise by faith. When I came up to the table such weakness seized me I dared not remain. I left the table and lay down, and then I ate something afterward. I am sorry I am feeling so weak, but the Lord knows all about it. I designed to speak to the students this morning, but it would not be wisdom for me to undertake this. I am sorry to give it up.

American mail came but I dare not peruse it until in the morning, but I will hold fast the promises. All the promises are steadfast and sure. They are yea and amen in Christ Jesus. 2 Peter 1:14.

Sister Gotzian sent me a check for seventy-five dollars to be used in the cause and work of God in Stanmore. Thank the Lord for this. I dare not read the letters, fearing that the burden of some trouble would come upon me and I have not strength to bear it. I had letters from Edson. Dare not read them.

Sister Harlow was with us at breakfast. Sister Starr was with May White. After dinner both Sister Starr and Sister Harlow went to Brother Lacey's. Sister Harlow will make her home at Brother Lacey's for the present.

Tuesday, August 9, 1898

[Sunnyside, Cooranbong]

I thank the Lord that I am no worse, that there is a sense of little more strength, but I am not going to worry. I cannot write much now. I am compelled to stop writing for a time. My head will not let me write.

How much we need means! And there is presented before me those who might do much to help the needy. I have presented before me those to whom the Lord has entrusted money, and who have of their entrusted, God-given means made large investments; and the use of that means has done a good work, a blessed work, in time of need. That means imparted in the upbuilding of the cause and work of God will continue to multiply as it shall build up the interest of Christ.

All our obligations are grounded on our redemption. Never were we under obligations so strong and so numerous to serve the Lord as now. He daily loadeth us with His benefits. He crowneth us with His lovingkindness and tender mercies. His mercies are new every morning and fresh every evening. All our natural appetites should be kept under control and we should eat and dress and work as men obligated to God and bound to glorify Him in all things. Our debt to God is daily increasing because of new favors conferred.

We are to be engaged in gospel missionary work. We are brought into connection with God, who is the God of all comfort; into fellowship with the Son, who is our Redeemer and the consolation of Israel; and into communion with the Holy Spirit, the Comforter. All we have is the Lord's, and when He asks an appropriation of His means to advance His work, we are to be glad to have that means to invest to reproduce still more means—through souls being converted, their purse being converted, and soul, body, and property laid upon the altar.

Wednesday, August 10, 1898

[Sunnyside, Cooranbong]

I slept until half past two o'clock but I have some things I wish to write and I dare not defer, fearing they will pass from my memory.

Thursday, August 11, 1898

[Sunnyside, Cooranbong]

I slept until nearly three o'clock. My mind and heart are full of the subject of true education, which means whole-hearted surrender to God. The Voice speaking when Christ was upon earth is heard in no uncertain speech: "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. This is the higher education, to learn the meekness and lowliness of Christ.

I now write out these things which burden my mind, and send a copy to W. C. White and to Edson White, and to the president of the General Conference, Elder Irwin, and to Elders Smith and A. T. Jones.

I felt myself so exhausted I thought it was impossible for me to write, but when my hanging lamp was lit I commenced my letter, and the Lord helped me to trace with my pen matters which had been urged upon my mind relative to the preparation that must be made by every church to prepare the way of the Lord. “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” Isaiah 40:3-5. I write all I possibly can. The burden of the Lord is upon me.

Friday, August 12, 1898

[Sunnyside, Cooranbong]

I slept until four o’clock a.m. I thank the Lord for this blessing of sleep. My work in the early morning hours was to look for the articles I had written for Minnie to copy and send to me. I found them, read them, and wrote several pages which I cannot have copied. I could not heed the breakfast bell. Sara, Minnie, and I worked diligently until past eight o’clock to close up the American mail which must leave at half past eight for one to take to Cooranbong. I feel relieved.

We have had cloudy, rainy weather for several days, but it is very clear and pleasant this morning. It was thought all around that I should ride out, go to Cooranbong and get things that were waiting at the station to be taken away. Sister Starr, Sara, and the twins went with us. The air was full of perfume of the buds and leaves and blossoms. Sister Starr enjoyed it much. I think the ride did me good. We were prepared for our dinner. We found Brother McCann waiting to be favored with five pounds to pay his rent on his place, and his boys work out the same in clearing land. We have little money coming in now and yet we must find some work for the poor families who are in a poverty-stricken condition.

After he had received the five pounds he asked for a loan of a few shillings, for they had nothing in the house to eat. The answer was, We have no money at all. We could let them have supplies, as we purchase in quantity. He said that was just what they needed, so there were weighted out beans, rice, peas, sugar, flour, and various things for their family. Then another brother, who has recently moved from Sydney, and has found work on building meetinghouse and school buildings, asked for the same favor, for there is no work for him now and they have a large family of children. We felt thankful we had a store of supplies for them and he took to his home sufficient for their present necessities. Now we must find work on the place for these to do. We had both seated at our table for dinner and they ate like hungry men. Elder Haskell called and we had a short visit with him.

Sabbath, August 14, 1898

Sunnyside, Cooranbong, New South Wales

Slept not as well last night. I was restless and much of the night half awake and half asleep. I was up at half past four o'clock. I did not attend meeting for Elder Haskell was to take the services. I was glad of this, for I am not in my usual strength.

Sister Harlow and Sister Starr are our guests. Took breakfast with us. I learn that there was an excellent meeting. Several presented themselves for baptism. I understand about twelve will go forward in this ordinance as soon as possible. We have plenty of water and nothing is to hinder their going forward in baptism. We think every soul unconverted will go away from the school professing his love for Christ and for the truth.

Sunday, August 14, 1898

Sunnyside, Cooranbong, New South, Wales

I thank the Lord I rested better last night. I slept until three o'clock. Many ways are opened before us today and we desire to do the best things and most reasonable for my health. I dare not go to _____. I am not strong and it is too much for me to do. I must give my time to the preparation of my books. I cannot see how it is possible for me to go in new places to hold meetings and then have strength and fresh courage to take hold of my bookmaking.

Monday, August 15, 1898

[Sunnyside, Cooranbong]

We had letters to mail to W. C. White at Melbourne. I had written some things of importance in the morning. We purposed to give Sister Harlow and Sister Starr all the rides we could, to help them and give them an opportunity to be in the open air. We rode about six miles, taking the twins along, to Mr. Pringle's, away on the road in the bush, to get some lemons. We took lunch and sat out in the open air to eat our lunch. Mrs. Pringle sent us a few oranges when her husband came from the field where he had been at work. He invited us into his house, but we preferred being out of doors. We wanted to make it a pleasure to all. He sent us a number more of oranges. They were very nice. All enjoyed them. We then must wait for the picking of the lemons and a few oranges. We were all well pleased with this ride, for I had not been able to ride for some time, and my friends from Sydney seldom had the pleasure of a ride except upon the trains.

Tuesday, August 16, 1898

[Sunnyside, Cooranbong]

The Lord is good. I am so thankful for His grace and His love.

The Lord has given to every man his work. When the Lord created Adam and Eve it was not for their happiness to be idle. Activity is essential for happiness, and the Lord told Adam and Eve to till and dress the garden. In this work of agriculture our every faculty is brought into action.

Thursday, August 18, 1898

Cooranbong, New South Wales

This morning we went to the post office with letters. We were taking a student from our school to return home to her parents. They requested her return. Sisters Harlow and Starr rode with us and we had quite a load, for we nearly always take the twins along. The student lives at Ballarat. After we had seen her aboard the cars, we saw the family of Brother Gregg—father, mother, and two children—were waiting, and no conveyance had come for them. We proposed to take the mother with us. Three could ride upon the back seat with a little crowding. Then Brother Coulston asked us to bring a bundle of trees, which was a large, bulky parcel. We had quite a load. There were five grown-up persons and the twins.

When we were two thirds of the way home we met the expected team, a lad driving a horse and two-wheeled trap and a second four-wheeled carriage. The boy was holding and leading the second horse harnessed to the buggy and he holding on to a rope attached to the horse. It was an awkward concern. We parted with our trees, then with Sister Gregg. Then we drove in the bush to see Sister Thomson, and, fearing she might feel herself neglected, we had some talk together and then we went on our way home, all hungry for dinner.

Again I read the manuscript intended for Christ Our Saviour. I saw that the matter was indeed better adapted for the last part of the book. We found Sister Thomson rejoicing in her rural home.

Friday, August 19, 1898

[Sunnyside, Cooranbong]

I am exercised in mind in these early morning hours in regard to the necessity of understanding correctly the true ideas we are to have and cherish ourselves, and impart to all we associate with, concerning the exalted character of our God. We need to understand what God is to nature and what He is to the human agent, and what we are to God, and what God is to us.

Sabbath, August 20, 1898

[Sunnyside, Cooranbong]

I spoke to the large congregation in the chapel. There was much interest apparent in the hearers who desire to hear Mrs. White. I had not felt strong, but was easily exhausted. I dreaded to speak, but decided to do so. The Lord strengthened me. Then there were a number who were to be baptized—twenty-one, I think.

Sunday, August 21, 1898

[Sunnyside, Cooranbong]

Sunday W. C. White, May White, Minnie and the babes, and I went on our way to find [the] first station after leaving Morisset. The roads were exceedingly rough. We feared the horses would be swamped. The corduroy roads were very bad. The smooth round poles put in, and almost entirely uncovered, were a dangerous matter.

Monday, August 22, 1898

[Sunnyside, Cooranbong]

Devoted time to writing. I pray the Lord to help me to write in simplicity and present the sacred volume, the living oracles of the Word of God, which is true and appeals to our understanding.

Wednesday, August 24, 1898

[Sunnyside, Cooranbong]

I could not sleep past two o'clock. It is a beautiful morning. Sara McEnterfer, Sister Harlow, and the twins went to Morisset station for goods from Newcastle to supply our stock of eatables. We learned the train would not be in until late, for a cattle train had jumped the track and part of the train had gone over an embankment. No persons were killed. Some cattle were killed. The regular mail train was hindered because of the blocked road.

Thursday, August 25, 1898

[Sunnyside, Cooranbong]

Sara and Sister Harlow and I went in the early morning to Martinsville for oranges. We had the twins accompany us. In afternoon had visitors—Sister Nichols and a friend, a teacher on the island. They dined with us. I was very tired when night came and felt ready to retire.

Friday, August 26, 1898

[Sunnyside, Cooranbong]

This has been a very busy time with us. I prayed the Lord to help us all through the day, that we should not in any way dishonor His holy name. If we will let circumstances arise that shall cause us confusion of face before the Lord because we have not possessed our souls in patience, [then] it has been a loss to our own souls and Satan has gained the victory, and his satanic majesty has triumphed. "Watch and pray always," are the words of our great Teacher. [Luke 21:36.]

Sabbath, August 27, 1898

[Sunnyside, Cooranbong]

I spoke in the chapel. The Lord gave much freedom. It was a solemn meeting. I felt indeed in deep earnest that the students should rise to a higher standard. Whatever may have been their previous failures, let them repent before God and He will pardon their transgressions.

Sunday, August 28, 1898

[Sunnyside, Cooranbong]

Sunday W. C. White, May White, myself and the twins rode out six miles to visit the camp of workers on the road.

Monday, August 29, 1898

This is mail day. I have written fifteen pages before I ate my breakfast. I wrote to Dr. Sanderson to answer his letter to me. Wrote an answer to Brother Burden's letter in response to letter of inquiries which came before me in regard to giving Dr. Gibbs another trial in St. Helena Sanitarium. I thought it was proper.

Tuesday, August 30, 1898

[Sunnyside, Cooranbong]

I am now relieved of the American mail and I am glad. I have this morning read chapters for the book Christian Education. The arrangement pleases me. Sister Peck has carefully selected all the fragments she has found in my writings and arranged them. It is much work. Sara is helping Sister Peck, doing her writing for her on the typewriter. Sister Peck is doing excellent work. I thank the Lord for her help. I read several chapters for the book Christ Our Saviour. I see improvements can be made by adding more matter that should come in.

Wednesday, August 31, 1898

[Sunnyside, Cooranbong]

I did not rest well the past night. I was nervous and worried. Some things trouble me very much. I wrote two pages of letter paper to Brother Joseph Hare's son, two pages to Maggie Hare, two pages to her mother, giving counsel to have her daughters accompany Maggie back to the school. This act would place them in the channel of light, change their association, and might be to the saving of their souls.

Ms 186, 1898

Diary, September 1898

Cooranbong, N. S. W., Australia

September 1-22, 1898

Thursday, September 1, 1898

[Sunnyside, Cooranbong]

This day my left eye has been troubling me with weakness and painful twitching. I am presenting my case to the Lord in prayer. He will heal me. I believe He will do the work which His power alone can do. I have had several hours' interview with Brother Daniells, from Melbourne. He has moved his family and Sister Graham from Melbourne to Sydney. Brother Starr, Brother Daniells, [and] W. C. White have had a long, interesting conversation in regard to the future of the work. We feel deeply interested that the

work shall move healthfully and solidly. We thought several changes should be made of laborers in the field, to give them a change and to have different elements brought into the work. Brother Morse arrived this forenoon. Our conversation was pleasant and satisfactory.

Sabbath, September 3, 1898

[Sunnyside, Cooranbong]

I spoke in the chapel to a large number. Quite a number of unbelievers were present. My text was Luke 10:25-28.

Sunday, September 4, 1898

Willie, May, the children—Mabel and the twins—went with me to the workers' railroad builders' camp. I spoke to about one dozen women. The men kept afar off.

Monday, September 5, 1898

Monday was mail day and I rose early to write, but the work pressing upon me was left half done because of having so little time. I must bear my testimony to our people in Africa. I fear that their money will prove the ruin of their souls.

Tuesday, September 6, 1898

The mail is gone and I am relieved of a burden. I have been writing night after night—sometimes at eleven o'clock, at other times at ten o'clock, and often at two o'clock a.m.—and I was nearly worn out with taxation.

Wednesday, September 7, 1898

Wednesday wrote to Maggie Hare, who is visiting in New Zealand. We feel deeply over the sorrows. Heaven can heal, but does not because the afflicted will not come unto their Saviour Jesus Christ, that they might have life. He gives the invitation, "Come unto me all ye that are weary and heavy laden," etc. [Matthew 11:28.]

Wednesday, September 14, 1898

Wednesday wrote again to Maggie Hare.

Thursday, September 15, 1898

[Sunnyside, Cooranbong]

We have a crowded table with those we take care of through the meeting. On such occasions we want to do all we possibly can to help. We have precious seasons of prayer. Drawing nigh to God in faith means that fulfillment of the promise, His drawing nigh unto us. We must believe that God is, and is a rewarder of all who diligently seek Him. My heart thirsts for God, for the living God.

Thursday, I read about twenty-five pages of calligraph copy in regard [to] the school grounds. It was to me, and I think to all, a very solemn occasion. I hope and trust the Lord will make this reading a blessing to all who heard it. The room was full to close packing. Then we had the pleasure of hearing testimonies borne by our ministering brethren in expressions of thankfulness and gratitude for the light given me of God. We feel deeply grateful for this light. The students and others who had come to the meeting bore testimony that was good, which led us to see that the matter brought before them was making its impression. It made me very weary to read this matter, for I felt intensely over the subject. I could not do much writing through the day. But we had profitable councils.

Sunday, September 18, 1898

[Sunnyside, Cooranbong]

Sunday there was a very important meeting. A large number were in attendance. Elder Daniells preached an excellent discourse and all who heard him were much pleased. Many not of our faith were present. There has been counselling in regard to many matters. We feel that the work will take a new start, and as we look at fields about Cooranbong we feel deeply the necessity of setting in operation methods of labor which shall give attention to the poor sheep who have no shepherd but One, Jesus Christ. The sheep are scattered all over the country. There is work to be done at Newcastle. There has not been ministerial labor there and our publications have been sold all through Newcastle and Maitland. There should be no delay in this matter, and in two weeks we leave to attend the camp meeting in Queensland. We are praying for guidance and for wisdom to know how to move.

Monday, September 19, 1898

[Sunnyside, Cooranbong]

Slept until half past two o'clock. Prepared at once and wrote many pages. Sara and Sister Graham left for Newcastle upon business. We had counsel in regard to the matter of the land. The light given me is that building lots should not be sold upon the nigh premises for our ministers or physicians to build their houses. We need the whole land from the school buildings to the Maitland road. We need it in order to have fruit trees planted and ornamental trees to beautify the place as much as possible. There must be farming land, for it is the Lord's will that the school farm shall be an object lesson to teach spiritual things. "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

We must be constantly giving lessons to students how to work the land to produce fruitful gardens, how to fell the trees that must come down, how to frame houses with solid foundations. Cisterns must be made intelligently to hold a supply of water. The water received into the tanks is to be conducted to a well, and that well prepared to contain a large supply of water. There should be more than one well near the sanitarium, and wells near the school buildings and the restaurant to supply water for cooking purposes—solid made wells with pumps for convenience in supplying water for all buildings. In every movement made, understand that all these preparations are your lesson book. Your success or failure will be in the education of your students who shall go forth as missionaries to foreign countries to bring

their intelligence of building, of cultivating the land, of providing water from the Lord's skies to be preserved for times of drought in countries where is dearth of water.

Tuesday, September 20, 1898

[Sunnyside, Cooranbong]

Commenced my writing at three o'clock, after seeking the Lord most earnestly in prayer. The promise is, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: ... for he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7:7, 8.

I wrote fifteen pages, and read articles which had been written for papers, and articles written upon Christian education. Had important interview with Elder Haskell, Elder Daniells, W. C. White, and Elder Starr in reference to important matters of future labor in various fields. How shall we best locate our workers, is the question to be settled.

We were obliged to break up abruptly. Sara and I went in the platform wagon to take parties to the depot to take the train, and to bring back feed for the horses. At the station I exchanged to ride up to Cooranbong with Sisters Haskell and Malcome. We had a very pleasant visit.

At seven o'clock went to Dora Creek with W. C. White, Brother Daniells and wife and child, who boarded the cars for Sydney, and Sister Graham. Sister Graham and I rode back to Sunnyside. It was a perfect evening. The new moon was shining clear and beautiful. The air was soft and agreeable and we felt in no hurry to go indoors. There is coming and going to the station every day, taking some who have come to visit Cooranbong and bringing others coming to Cooranbong. There is very much important business to be settled at this time. The manufacturing of health foods is to be located here at Cooranbong. All this means business. Then the canvassers' institute is here. The close of the school term of our school is an important matter. Summer school will commence in a few weeks and the Lord will help us in this work. We believe it. We expect discouragements will come in, to teach us all the positive need of looking unto God for daily wisdom and physical health, and spiritual health which Christ alone can bestow. The Lord is good.

Wednesday, September 21, 1898

[Sunnyside, Cooranbong]

Slept longer than usual—until half past three o'clock. Then I wrote quite a little matter upon the parables—(Luke 15), the lost sheep and the lost piece of silver. I spoke in the school chapel. Elder Haskell opened with prayer. The seats were well filled. I spoke to them from (John 6)—Christ is the Bread of Life. The Lord gave me much freedom and I am so much blessed in considering this chapter and how much it means to us.

In the afternoon at half past three o'clock Brother and Sister Starr accompanied me to the church and there was a small number of sisters assembled to listen to remarks made. Elder Starr opened the meeting with prayer and we had appropriate singing. As it was warm the seats and table were brought

out upon the shady side of the house and we there had a precious little meeting. I talked to mothers of the duty of properly educating their children.

Sara was called to visit a sick woman from Sydney. She went to Dora Creek and then a boat took her across the Creek to a very nice house rented for a time in the hope that the sick woman could obtain relief by the atmosphere. Attention will have to be given this case. Sara did not return until past eight o'clock p.m. W. C. White did not come from Sydney. Elder Starr and May White went with the carriage for them, for others will come with him. We need to counsel together at every movement made, for the Lord would have this place an object lesson for many places. We seek counsel of God and then managers are appointed in the school and managers appointed on the land. Several teachers in the school are at the head of the labor outside, to plan and educate by their own example, giving lessons on how to prepare the soil to put in the seed to raise the crops. We shall see the results of these labors upon the farm in the future. For the present, it proves a blessing in providing exercise.

Thursday, September 22, 1898

[Sunnyside, Cooranbong]

I slept from half past eight o'clock until nearly half past two o'clock in the morning. Then I dressed and sought the Lord in prayer and went at my work of writing. The wind is blowing hard. We are pressing in the writing. Sister Peck has been reading chapters, and making some corrections, for publication.

Sister Peck is going through my writings for years and selecting items of importance for publication. It is no small matter to gather up the fragments that nothing be lost and arrange in order for the press. This matter is a particular one and an important matter. Our people need all we have in relation to this work of proper education. It is impressed upon my mind night and day. Our school must be a model school for others who shall establish schools in Australia; every movement we make must tell. There are side issues constantly coming up that have to be met and handled, but the outcome, I am instructed, must come before the people who have to go over similar ground in new places.

Here stands in Cooranbong a school that was located in the woods in Avondale—in a forest and away from all cities, away from saloons. Here we purchased the land, and everything must be done after the perfect similitude given at every point by directions from the Lord. The truth must be held most sacred in its true bearings and the Lord will be glorified. We will not heed the "lo here, and lo there" [Mark 13:21] that will come in every place, but we will hear the divine Teacher and sow the seeds which will produce a harvest. The Lord has given us success amid the most discouraging circumstance to hinder the work that it should not prosper, but the Lord gave victory.

Ms 187, 1898

Diary, October 1898

October 8-31, 1898

Saturday, October 8, 1898

[Sunnyside, Cooranbong]

After the Sabbath. I did not attend the meeting and speak to the people. I have so much to do in considering what shall be done with the many calls coming in for help, that we are almost confused in regard to the matters demanding attention. Which demand immediate help, and what will suffer least if not attended to at once? Our prayers are ascending to God for His Spirit to guide us, and we want so much to understand what is the will of the Lord.

Sunday, October 9, 1898

We decided to go to Mount Vincent. The team was prepared and we were all ready, but it commenced raining and we gave up trying to go, for the appointment was made that if it rained we should not come.

Monday, October 10, 1898

[Sunnyside, Cooranbong]

We devoted some time to reading the papers prepared upon Christian education. This day is to be occupied in the doing of many things in preparation for our journey to Queensland.

Tuesday, October 11, 1898

Tuesday is a very busy day. I could not sleep after two o'clock. I rose and dressed and asked the Lord to help me and strengthen me and bless me. I now must search my writings carefully and see what shall be left for Maggie Hare and Sister Peck to work upon. Then what writings shall I take with me as I go from place to place? This is a tiresome work.

Willie White cannot accompany me. I am so sorry. I did want him with me so much. I dread going in the cars this hot weather, even if I have the best of chance. My heart is troubling me some. I was obliged to go to the proper authorities to put my signature to a writing of business. The wind is blowing strong. We are trying to leave the family in as good condition as possible. We learn we need not leave Cooranbong at noon, but have to leave in the evening, which gives us only thirty minutes for change in Newcastle. But this time is precious. Willie will accompany us to Newcastle and return to Cooranbong.

Important matters of business must be planned for the carrying forward and advancing of the essential work in Cooranbong. W. C. White will try to leave for Queensland on Monday or Tuesday, but he cannot leave matters unsettled. He must see that the work is laid out in a safe way.

October 12, 1898

Camp meeting, Brisbane, Queensland

On Wednesday evening, October 12, we left home for Queensland. W. C. White accompanied Sara McEnterfer, Minnie Hawkins, and his mother to Newcastle to see us safely off.

Sister McEnterfer and myself secured a sleeper; Minnie traveled with about twelve young ladies from the school, who will take up the work after the camp meeting, canvassing, giving Bible readings, and

selling papers. At Newcastle Brother Herbert Lacey and wife met the party en route for Queensland. We had only thirty minutes in which to change cars. We were shown into the palace sleeping car, where were two single berths all ready for us.

It was eleven o'clock before we were prepared to retire after parting with W. C. White and our friends at the station. We had sufficient air in our sleeping compartment. I felt very peaceful and quiet in the Lord. I prayed that the Lord would impress hearts with the fact that it was not what they would do that would make the meeting a success, but that their success would lie in their entire surrender to God. If each would place himself where he could be worked, he must not stand to criticize others, to make apparent their defects. This is Satan's special work. We are not to seek to humble others. The Word of God exhorts us, "Humble yourselves under the hand of God, and he will lift you up." [1 Peter 5:6; James 4:10.]

This meeting, which we are traveling from Cooranbong to Queensland to attend, is to be a holy convocation where we shall assemble to worship God. At this meeting there will be many precious souls who are seeking for light, and who know not the reasons of our faith. Nothing could be more unjust than that these souls, who are precious in the sight of the Lord, and who have been walking in all the light they have had, should be condemned for not believing the truth. God has not failed them, although they do not walk in the way of His commandments. They have supposed that they were obedient, and in this they have testified that they have accepted Christ as their personal Saviour.

The Bible is so precious to me. The more I read it, the more light in Christian experience I gain. God's Word seems to be written purposely for me, for a balm is provided for all my cares and worries. I love my Saviour because I believe His Word.

The next morning Sara and I did not rise from our berths until eight o'clock. We then refreshed ourselves by taking a sponge bath in the lavatory opening from our sleeping compartment. Then we ate a small portion of our lunch.

At twelve o'clock we changed cars. A lady, quite young, with two children came into our car. One of these children was eighteen months old, the other about three and one-half years. They had had an all day journey, but their behavior was excellent. How many times I wished that all mothers would manage their children as well as did this woman. She was kind, and thoroughly attentive to the wants of her little ones. In the afternoon the car became exceedingly hot. Sara and I lay down, thinking that we might get a little sleep, but there was too much noise for this. The children could not sleep, and they became very weary. At Toowoomba they left us, being met by their father and husband. Then Sara and I were alone, and we both had a good sleep.

At Brisbane we were met by Elder Daniells, Brother and Sister Wilson, Brother and Sister Haskell, and Brother Palmer. There we were provided with a hack, and rode three miles, loaded down with our parcels and bundles of bedding. I feared we should capsize, but we landed safely at the house where our luggage was carried up a steep rise.

We were so glad that the journey was ended. This house furnishes sleeping rooms for Brother and Sister Haskell, and Brother and Sister Wilson. Sara and Minnie have one good sized room. I have a good room, and have my own bedding.

We did not get to rest before midnight, and then I could not close my mind. It would think, think. I felt that at this meeting we must look to the Lord, and not to one another, saying, "What shall this man do?" [John 21:21.] Each must seek the Lord most earnestly to know what he himself must do in service for God. Says the apostle, "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. ... 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 unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." [Ephesians 2:8-10, 19-22.]

It takes all kinds of timber to fitly frame this building, and Jesus Christ Himself is to be "the chief corner stone; in whom all the building fitly framed together groweth unto an holy building in the Lord." [Verses 20, 21.] This is the work to be done in this meeting. We are to build together, not separately, but unitedly. Every stick of timber is to find its place, that a united framework may be made, an habitation of God through the Spirit.

Then let none of us strive to be first, for if we do this, the spirit of self will work until there is no room for others. Our brethren and sisters are to have an equal share in the work. Their work is just as essential in the building for God as that of any other of the workmen. We must give to every man his place, for God has given to every man his work; and if that work is neglected a complete habitation for God will not be built. This matter was so urged upon my mind that I felt I must bring it before my brethren at the earliest opportunity.

Friday, October 14, 1898

Today there has been a great deal to do in settling the encampment. I am pleased with the room I occupy.

I pray that all will labor to put away everything like evil speaking. Let none climb upon the judgment seat, for God has not placed any of us there. The Lord would have us draw nigh unto Him. "Learn of me," He says, "for I am meek and lowly of heart." [Matthew 11:29.] He invites us to take His yoke, to lift His burdens, if we would learn of Him that great lesson of meekness and lowliness of mind. We are to be long-suffering, to bear with one another in love, endeavoring to keep the unity of the spirit in the bond of peace.

Sabbath, October 15, 1898

On Friday evening the tent was well filled, nine hundred being present. This showing surprised Brother Daniells very much. He spoke well, and the people listened with deepest interest.

At the Sabbath school and morning meeting a goodly number were present. At the morning meeting Elder Haskell spoke from the words “We would see Jesus.” [John 12:21.] These were Greeks who were deeply in earnest. His discourse was excellent, and the best of attention was paid.

At three o’clock in the afternoon I spoke from (Matthew 22), the call to the Supper, making especial reference to the man who came in without the wedding garment. When the king came in to examine the guests, this man was asked, “Friend, how camest thou in hither, not having on a wedding garment?” [Verse 12.] The Lord gave me earnest things to say to the people. I felt very much in earnest as I sought to arouse the attention of all to understand what would be the result if any present should be found without the wedding garment. This garment is the white linen, representing the righteousness of the saints. At infinite cost to heaven this provision has been made for all, that they may receive grace and sanctification of the spirit, and be among the blood-washed throng. We must put on this garment in this life. We must be clothed with the righteousness of Christ.

“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.” [Matthew 25:31, 32.] “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark: and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” [Matthew 24:36-39.]

As in the days that were before the flood, the impenitent see no cause for alarm. They eat, they drink, they marry and are given in marriage. The event has been long foretold, but time has passed on, and many distinctly say, “My lord delayeth his coming.” [Verse 48.] It is because the work has not been done for the wicked, that time delays. God’s long forbearance is wonderful. The Master is treated with disrespect, He receives but little thanksgiving for His bestowment of blessings. The world is mad. They do not consider that His long forbearance toward the wicked is a part of His great plan, that judgments will surely come. But the long-suffering God will do His work. He will discriminate with justice and accuracy.

Sunday, October 16, 1898

Last evening Elder Haskell spoke to a large number. Elder Daniells was quite hoarse, and at his request Elder Haskell took his place. The meeting was excellent, the tent being crowded inside and out. We thank the Lord for this. Oh that hearts may be open to receive the truth!

I did not rest well last night, but attended the early morning meeting. There were about one hundred present. The Lord blessed us. I realized that the Spirit of the Lord was upon me as I made intercession for His blessing to rest upon the ministers and the people. Especially was I drawn out in pleading for Brother Wilson, who has carried heavy burdens in the preparation for the meeting. A testimony meeting followed, and the softening, subduing influence of the Lord was in our midst. Nearly all were weeping. I spoke a short time on the necessity of each one seeking the Lord for himself. When our hearts are sanctified by the truth, they will be in unity with the heart of Christ. Says the apostle, “Let this mind be

in you which was also in Christ Jesus." [Philippians 2:5.] Is self-seeking, self-exaltation pressing its way into your soul? Contemplate Jesus your Saviour. Think how He humbled Himself. He was Commander in the heavenly courts, but He laid aside His crown, His kingly robe, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. For the sake of fallen man He humbled Himself.

There are some here who have been standing in their own light. Some have been ready to discover the evil, and talk of the evil, but the good they have seen in their brethren they have not commended. Those who are ready to speak and think evil of their brethren are hurting Christ in the person of His saints. They grieve the heart of Christ, and place their own souls in jeopardy. Let us consider that this meeting is a holy convocation. God is here to behold your order, and He sees everything in words and actions that is not in harmony with the Spirit of God. He designs that this series of meetings, from the very beginning, shall lead us to humble ourselves. Let us consider Him who humbled Himself to the lowest depths to make it possible that we should be uplifted. Shall we not reveal that we appreciate the sacrifice made, and, in the place of encouraging selfishness, resist the devil? The Word exhorts us, "Draw nigh to God, and he will draw nigh to you." [James 4:8.] Then when the enemy comes in like a flood, the Spirit of the Lord shall lift up for us a standard against the enemy.

We cannot see the working of the human mind, but there is One who sees it. The True Witness understands the sentiments of the heart better than we do. Who of us have emptied ourselves of pride and self-esteem? Who of us are really in earnest as was Jacob, who wrestled with the angel with all the energy of his being? Jacob put forth all his strength, supposing that he was wrestling with a lawless opponent; but the Lord put His finger with a divine touch upon him, and the wrestling ceased. Jacob knew that it was the Lord. Then, all broken, he fell upon the neck of the angel, and held him, pleading, "Bless me, even me." [See Genesis 27:34.] The angel said, "Let me go, for the day breaketh." [Genesis 32:26.]

It was now Jacob's turn to make the terms, and he said, "I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And be blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." [Verses 26-30.]

I counseled the people to seek the Lord most earnestly, to have faith in God, and to humble their souls before Him, to pray as they came to the tent, to remember these words while they were associated together. Nothing harsh should be spoken. Cultivate a prayerful frame of mind, and educate the tongue to speak right words that would bless in the place of discouraging. Then the angel of the Lord will be with us as we come and go from the tent. We will all be laborers together with God, seeking to carry a saving influence. Talk of the goodness, the mercy, and the love of God. Put away all unbelieving words, all that is cheap and common. Let the words be sound words, that cannot be condemned, and the peace of God will surely come to the soul. Many excellent testimonies were borne. All were broken in spirit, and the melting love of God was upon the brothers and sisters.

In the forenoon Elder Daniells spoke to a good audience. In the afternoon I addressed hundreds in the tent and out of it. The people seem more interested than even those of Stanmore, and the congregation was fully as large, both on Sabbath and Sunday.

I spoke on the subject of temperance for one hour and a half, and their attention was held until the close. I was lifted above my infirmity; the Lord helped me and strengthened me. We had talked about this little camp meeting as being inferior; but there are as noble looking people here as I have seen anywhere. It is the Lord's doing and wonderful in our eyes. I begin to question whether we shall be able to finish up in one week.

Today Sister Haskell was speaking with some young ladies on the ground. They said they were Wesleyans. Some of the children were a little noisy after the meeting, and one of the young ladies spoke to them and told them they must be quiet. Sister Haskell said, "Are they your boys?" She said that two of them were her Sunday school scholars, and she wished them to behave properly. She said they were strong on the subject of temperance, and had been anxious to see the tents and come on to the ground.

The minister told them he would pitch a tent in the yard of their church and hold meetings every day this week. But this did not seem to satisfy them entirely. We can understand this. The minister wished to hold them, that they might not stray away to hear that which was preached at the tent.

During the meeting nearly all our brethren took their position outside the tent, that they might give room to the strangers. There was a wall of people around the tent. All were orderly and quiet. I thank the Lord for this opportunity of speaking to the Queensland people.

Monday, October 17, 1898

Last evening there were fully as many out to hear the truth as in the afternoon. There is no rioting, no disturbance, but most earnest attention is given. It is evident that the people have never heard of these truths before. Elder Haskell spoke from Daniel, making it so simple that all could understand the meaning of the Scriptures. The chart was hung up and the Scriptures explained. The people seem to be starving for food. They want to hear. They are interested. One man who had been a member of Parliament was out with his family both in the afternoon and evening.

In the afternoon I felt that an angel of God was by my side. In my weakness I was made strong. I spoke one hour and a half, and after the meeting closed the people told those who came on the ground later that they never heard anything like the talk Mrs. White had given them. One man, who wore the blue ribbon, said he never saw the temperance question more clearly presented than by a woman of seventy. "What a voice she has," he said, "and she is seventy years old, and uses neither tea nor coffee nor meat." The collection taken up that afternoon amounted to £4/11s.

This morning I attended the early meeting, and there were more than one hundred present. It was an excellent meeting. Several prayers were offered, and the Spirit of the Lord was in our midst. Some of the Rockhampton brethren were desirous of conversing with me, but I felt that I could not spend my strength in that way. I must not exhaust my strength for one or two, but keep it for the hundreds and

thousands. I have not had a good night's sleep since coming to this place. Last night was warm and oppressive.

Tuesday, October 18, 1898

Last evening, Monday, the evening on which we usually have but a few come to the tent, a large company was out! We thank God for this evidence of the interest that is awakened.

This morning we attended the meeting at six o'clock. The invitation was given for a number of prayers to be offered. There was but little breeze, and the tent curtains were down, and I thought I must leave the tent. But I remained while several prayers were offered, all of which I heard not a word. I felt quite weak, and my pulse was feeble. I ought not to have remained. After prayer Elder Haskell bore his testimony, relating incidents that had occurred on Monday. Brother Palmer also related some interesting experiences.

Although so weak that three times I came near falling, I had something to say. I presented before them the necessity of having an increase of faith, a more decided trust in God. If the mind is educated to contemplate heavenly things, the appetite will not be satisfied with that which is cheap and common. We must bear in mind that the Lord is prepared to do great things for us, but we must be prepared to receive these things by emptying from the heart all self-sufficiency and self-confidence. The Lord alone is to be exalted. "Them that honor me," He says, "I will honor." [1 Samuel 2:30.] We need not be on the strain for recognition, for the Lord knoweth them that are His. Those who do not put confidence in themselves, but look with distrust upon their own work, are the ones to whom the Lord will reveal His glory. They will make the best use of the blessings received. All who drink of the pure streams of Lebanon will have the water of life springing up in them, and this cannot be repressed.

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away: vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. 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 heart of the contrite ones." [Isaiah 57:13-15.]

The Lord knows that if we look to man, and trust to man, we are leaning on an arm of flesh. He invites our confidence. There is no limit to His power. Think of the Lord Jesus and His merits and His love, but do not seek to find the defects and dwell upon the mistakes that others have made. Call to your mind the things worthy of your recognition and your praise; and if you are sharp to discern errors in others, be more sharp to recognize the good and praise the good. You may, if you criticize yourselves, find things just as objectionable as that which you see in others. Then let us work constantly to strengthen one another in the most holy faith.

In Paul's epistle to the Philippians he says, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Jesus Christ which are in Philippi, with the bishops and deacons, Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God in every remembrance of you,

always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." [Philippians 1:1-6.]

Let us all make this spirit ours. The apostle feels grateful that the Philippians have become converts to the faith, and after giving them his benediction, he expresses his interest, "I thank my God upon every remembrance of you, always in every prayer of mine making request with joy." [Verses 3, 4.] This should be the attitude of the ministers to the churches newly come to the faith; and this should be the attitude of the churches in good works and Christlike character, that the ministers who have labored for them may be able to make request to God for them with joy. The apostle sees reason, because of the sincerity of their faith, to have confidence that He which has begun a good work in them will perform it until the day of Jesus Christ. They were keeping the day of Christ constantly in view. This is to be our work.

By pen and voice we are to encourage the churches newly come to the faith. There was harmony, a Christian fellowship, a tender union between Paul and Timotheus for those newly converted Christians. To them the prospect was cheering that they would continue in the good work begun for them. "Even as it is meet for me to think this of you all, because I have you in my heart: inasmuch as both in my bonds, and in defense and confirmation of the gospel, ye all are partakers of my grace." [Verse 7.] He binds up his newly converted with his own heart's affections.

The Lord would have us here this morning learn our lesson of tenderness and compassion. "For God is my record," said Paul, "how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment." [Verses 8, 9.]

Then let praise and thanksgiving come forth from your hearts, that your influence may be blessed, that your own hearts may be strengthened and made to rejoice in God. Your words are freighted with good or with evil. God help us to be colaborers with Him. When you humbly and prayerfully seek to enlighten others, you will be hid in Christ, and the angels of God will make blessed impressions on the hearts you try to save.

Wednesday, October 19, 1898

Last evening Elder Haskell spoke to a large audience on the subject of the return of the Jews. We are all surprised at the deep interest manifested in that so many come out to the meetings.

This afternoon I spoke from (Matthew 6:19-34): "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [Verses 19-21.]

The remarks made were for the enlightenment of parents. It is not for them to scold and fret at their children, or to be harsh and punish them in anger. Parents are teachers in the place of God, to act the mind and will of God in every particular. They are to bring up their children in habits of strict temperance.

The Lord sent His angel to the wife of Manoah with the word that she was to have a son, and with instruction as to how the mother was to treat herself before the birth of her child. “And the angel of the Lord appeared unto the woman, and said unto her, Behold, now, thou are barren, and barest not: but thou shalt conceive and bear a son. Now therefore beware I pray thee, and drink not wine nor strong drink, and eat not any unclean thing. For lo, thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.” [Judges 13:3-5.]

In answer to her prayer the angel again came to her, and repeated to Manoah that which he had told his wife. “And Manoah said, Now let thy words come to pass, How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware, She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.” [Verses 12-14.]

Thursday, October 20, 1898

This afternoon I spoke to a goodly number, dwelling particularly upon the mother’s duty to her children. The Lord gave me much freedom.

Friday, October 21, 1898

In a morning meeting today we listened to the wants of the cause as they were presented, and the necessities of the work of God in all the places around. We feel the need of raising the standard in new fields. We have had presented before us the great need of the work that must be done in new fields. The fields are all white unto the harvest, and we must have means with which to work. The Lord will open the way for His message to go forth.

One hundred pounds were pledged for our school and the sanitarium. We thank the Lord for these liberal donations.

The evening meeting was well attended. The same class of hearers continue to come and listen with deep interest.

Sabbath, October 22, 1898

This afternoon I spoke to a goodly number of outsiders besides our own people tenting on the ground. I spoke in all about one hour and a half, and then called forward those who wished to give themselves to the Lord in solemn covenant. Fourteen came forward, and we had a season of prayer for them. We feel that the truth is finding its way to the hearts of the people. Oh that the Lord would give us sheaves for the Master!

In the early morning meeting the Lord gave me a testimony for His people. We are to cultivate cheerfulness, and thus represent the Lord Jesus Christ. He does not want His people to be mourning and complaining. He would have them reveal His own joy in their lives. They are to talk of His love. Their words are to be full of hope and courage and joy and gladness.

Sunday, October 23, 1898

I feel grateful to my heavenly Father for His goodness and mercy and love to me. I must have the blessing of the Lord. I cannot do His will unless I have His will unless I have His power, His grace, and His strength. I attended the morning meeting and read a paper on our tithes and gifts and offerings. Then all who had not pledged were called upon to do something for our school in Cooranbong. The good Spirit of the Lord was with us, and one after another added to the pledges they had already made. They had already pledged £100, and forty more was added to this sum. We thank the Lord for this.

In the forenoon Brother Pallant spoke to a good audience on the Sabbath question. He spoke with great freedom and clearness and the Lord blessed him. He will make an able speaker to carry the message to the world.

In the afternoon at three o'clock I stood before a crowded tent. God gave me a voice to reach the people, and all listened with interested attention. It was estimated that there were about one thousand people in and around the tent.

At the evening meeting we had the largest meeting we have yet had. The number was estimated at 1,500. The interest is intense.

Monday, October 24, 1898

Light has come to me, and I am deeply moved. It has been represented to me that the cloud remains over the tabernacle. It has not yet been lifted, and the tents will not be taken down. This is our time to seek the Lord and work in giving the warning message to the people. This camp meeting remains a necessity. The people are under conviction.

We had a meeting this morning to complete our arrangements for visiting Rockhampton, and we counseled together in reference to the matter. The fear was expressed that if I did not visit them now, I would never visit them. Some wished to visit me, but concluded to talk with me right there. The Lord gave me words for them, and they went home perfectly satisfied. While we were having this talk, W. C. White baptized eleven persons.

Most of the party left on the evening train. This meeting has been a great blessing to them, and the Lord has come very near to them. They go home happy. I talked with these people one hour, supposing that we would not go to Rockhampton. But W. C. White decided to go and see if some arrangements could not be made with the families there to send their children to school.

Tuesday, October 24, 1898

I arose at two a.m. The camp is breaking up, and the people from Rockhampton go today. The Toowoomba people have gone. There are very few of our people left, but it is deemed best to carry the meetings over Sabbath and Sunday. During the night season I decided to visit Rockhampton, trusting to the Lord to help me. The heat at Rockhampton is greater than at Brisbane, but it may be that I shall

never visit this place again; therefore I will go. The people leave in the evening. They will carry the word that I accompany W. C. White.

Today the members of the mission move from their tents to the house that was hired for us during our stay, and the sooner we leave the better it will be for their arrangements.

I had a long talk with Brother Pallant in regard to his health; also with Brother Chapman who had had hemorrhage of the lungs in consequence of lifting a large box of books. Brother Chapman is canvassing agent for Queensland. It is a sorry business to have to give up, but he feels that his life is at stake, that if he keeps on the work in this line, he will not have strength to do the work satisfactorily. Poor man, I sympathize with him deeply. I could not but advise him to follow his convictions. We must not imperil the health of our brethren and sisters by allowing them to remain in positions where they are liable to lose their lives. Sister Higgins also came in and wished to converse with me. She is in delicate health. All these afflicted ones have been residing in one house, Brother and Sister Wilson having the charge.

There is a great amount of noise going on in the moving and settling, and it is anything but pleasant. Sister Wilson took me out for a short distance in their trap. This is the first drive I have had since coming to Queensland. Brother Wilson has a hard cough. Oh, that the Lord would raise His servants to health. We need all these men in the work.

Wednesday, October 26, 1898

The morning is very hot, and I dare not attend the meeting. At nine o'clock we meet in the large tent with a few of the brethren to talk over the matter which is constantly urged upon us—that of the aged people who have no homes. What will be done with them? The light that the Lord has given me was repeated: Let every family take care of its own relatives, making suitable provision for them. If this is not possible, then the church should bear the burden. The Lord will bless His church in exercising benevolence. They are God's poor, and are not to be left unhappy and destitute. If the church cannot do this, then the conference must take it up and make provision for the Lord's needy ones. Provision should also be made for the orphans. If these cannot be taken care of by their relatives, then the church or the conference must take the care of them and place them in suitable homes.

The schools should have buildings to provide for such cases, and sufficient funds should be raised to put up suitable buildings on the grounds purchased for the school. If it is decided that this would not be wise, let the home be put up in another district. We must take hold of these things as soon as possible.

While in our meeting the American mail was brought in, and I read a very interesting letter from Edson White to those assembled.

In the afternoon I spoke to about sixty people and tried to encourage them to give their hearts to the Lord.

Thursday, October 27, 1898

I arose at two o'clock, a.m. and commenced writing.

We have had a most important meeting, and the best class of people have been in attendance. Now the work must be bound off. Oh that the Spirit of the Lord might rest upon all the workers here that they may act an important part in this work! Personal labor must now be done, and the Lord will certainly help them if they will seek Him with the whole heart. We need to seek the Lord earnestly for His grace and His power to combine with human effort in order that this work shall be a complete success. How many will take their stand for the truth? One whole family, father and children, want to go forward in baptism: but they are not yet in a position to be baptized. They must first understand the principles of our faith.

Friday, October 28, 1898

I arise this morning at 2:30, and as soon as I can, commence writing by lamplight. I feel an intense earnestness to be where I can have much grace, clearness of mind, and spiritual discernment. And this is for me and for every one who will seek for light and knowledge.

Today we are experiencing a hot wind; the dust and sand is blowing like a cloud.

Sabbath, October 29, 1898

The past night has been very windy. I was obliged to close the door of my room, for the wind was blowing the dust in, in clouds. At eleven o'clock I looked from my window and saw a large fire. Some building was in flames. I could not sleep much. The night seemed long. There were quite a number out to the meeting last night, but this morning the tent is down. The wind blew so strong during the night that it was not safe to let it remain. Meetings this morning will have to be held in the reception tent.

This afternoon the tent could not be raised for meeting. Some had come a long distance to hear me speak. Others had brought their dinner, and sent word that if I was not going to speak they would go home. The [wind] continued to blow, but they arranged the dining tent, and I spoke to about sixty who assembled there. Some were outside who could not find room.

Brother Haskell opened the meeting, and I followed him in prayer. Then I spoke to those assembled. I read from Isaiah [51]: "Hearken unto me ye that know righteousness, the people in whose heart is my law." [Verse 7.] In this chapter there is much to encourage the commandment-keeping people of God. We are not left alone. The Lord is helping us, strengthening us, and giving us of His Holy Spirit.

My heart is yearning after God. I want to see the sick healed, and we must ask the Lord for this great favor. I believe He will hear prayer and work in our behalf.

Letters have been received from Elder Daniells, enclosing one from Brother Tenney. W. C. White and myself are considering what shall be done. We believe the time has come when something should be done in Newcastle. In eight weeks the work there will be developed, and we must see who can be brought to stand with us in obedience to the Sabbath. Soon the tents must be removed to Melbourne for the Ballarat camp meeting which is appointed to be held in January. We can utilize these tents before they are taken to Ballarat, by having a camp meeting in Newcastle and also in a favorable suburb of Sydney. Thus the work can be advanced.

Sunday, October 30, 1898

I have had more sleep during the past night than I have had for several nights. I am so thankful to my heavenly Father that I am doing well healthwise.

On Monday or Tuesday we start on our journey to Rockhampton, which is about five hundred miles from this place. The Lord can give me strength to speak to the people there. We then return and visit Toowoomba, spending Sabbath and Sunday there, and then return to Cooranbong.

Monday, October 31, 1898

I could not sleep after half past one o'clock a.m. I commenced writing and wrote fifteen pages before breakfast, then prepared to ride four miles to the cars. Elder Haskell kindly took me in his conveyance. I had no appetite for breakfast. The cars did not go farther than _____. We took a cab and rode to the hotel.

I had been very sick all day, unable to eat. I tried to not see others eating. It made me very sick. I had high fever. I wrenched and wrenched but could not throw up anything, for I had nothing in my stomach to throw up. We thank the Lord Sara and I had a room where there were two good beds, clean and sweet, and French doors opening upon a broad piazza. We had plenty of air. W. C. White and Brother Chapman had a room near us, also opening on a piazza. I could not eat. Took lemonade but it came up at once. In the morning we rode to the station and found our places in the cars. Was sick all day. At noon the cars stopped at Gladstone where we found a little unfinished room separate from the house proper. Here I rested some. Sara made friends with Japanese and obtained two slices of toast for me which I ventured to eat, and that strengthened me a little. We took the boat at night and were congratulating ourselves that no ladies would be in the cabin when in came two families with a number of children that could only find a place to stretch themselves on the floor.

Ms 188, 1898

Diary, November 1898

November 1-7, 1898

Tuesday, November 1, 1898

We returned to the station and took second-class compartment for Gladstone. We passed through the night as well as could be expected. The boat got into Rockhampton at three o'clock. We waited in the boat until morning and then friends came to meet us with the astonishing news that appointments had been scattered everywhere that I would speak at half past eight o'clock in the evening. Sara and I rode out in a wagon four miles and a good airy room was given us in the house of Brother _____. I had plenty of good air. Rode back in evening and spoke to those assembled in Art Hall, a very nice hall indeed, with plenty of air. I was scarcely able to stand, but the Lord strengthened me in my weakness. My mind was clear upon the truths of the Word.

November 6, 1898

Rockhampton, Queensland

I am praying for the Lord to relieve me of my physical infirmities. He will hear the prayer of faith. Lord, increase my faith. Help me to trust in Thee implicitly.

I wrote many pages this day. Wrote a letter to Harmon Lindsay in Africa. Wrote four pages to Brother and Sister Starr and considerable matter for the church in Rockhampton. When it is copied, will sent the matter to be read to the church.

I was visited by Brother Chapman. We had most important conversation in reference to his own case and the case of Sister Walker. Both are invalids and have entered into an engagement to be married. Neither is fitted to be bound in marriage contract. We canvassed the subject very thoroughly. It is evident Brother Chapman has serious affection of the lungs, and Sister Walker is afflicted with dyspepsia. The future will determine what they shall do.

At six o'clock we rode into Rockhampton and assembled in a sort of added apartment at Brother _____'s. The appointment was given out on Sunday, and quite a large number congregated. I spoke to them for an hour in reference to parents' duties to their children and the duties of children to their parents. All seemed much interested in the meeting. Brother Chapman appointed times when he would meet with and instruct them. W. C. White made very appropriate remarks. The Spirit of the Lord was in the meeting. We then sang and the meeting was closed, and we were transported to the boat, fully two miles away.

The night was a severe one for me. The heat was very great. I could not sleep well. The boat seemed too full. I fear there will be a crowd on the cars from Gladstone.

November 7, 1898

Gladstone, Queensland

We were obliged to lie quiet in the water until the tide would float the boat. The sight of the river was very interesting. There was not much sleeping done by me on the boat. I longed for the morning. At four o'clock we were obliged to wait for the tide, then we were two hours going in after the boat was floated. A large space of ground was covered thickly with trees, in the river, like a forest.

We now occupy the same room that we occupied last Tuesday afternoon, just one week ago. We have a cool breeze in this chamber. We leave Gladstone at quarter before four and travel all night, reaching Brisbane in the morning. We shall pass through Brisbane on the way to our next appointment at Toowoomba. There may be some urging for us to stay over at Brisbane, but this cannot, must not, be. We must hasten on to our home in Cooranbong.

Last night I was much burdened. I could not keep out of my mind the idea of my bearing testimonies to parents and then seeing the lack of discipline in our own family. Lord, pity us, is our prayer, and help us to do the work the Lord has given us to do faithfully. (More to be written.)

Ms 189, 1898

Diary, December 1898

December 18-31, 1898

Sunday, December 18, 1898

[Sunnyside, Cooranbong]

Was up early—half past two. Worked all day to get off mail for America. Mail day is a serious drain on my strength.

Monday, December 19, 1898

Brother and Sister Tenney, wife and daughter, have just come from America. W. C. White and I went to meet them at Dora Creek. We were very glad to see them again. They took dinner at our house and we lodged them. Glad of the privilege. They visited the school.

Tuesday, December 20, 1898

Slept till two o'clock and then attempted to do some writing, but tired nature refused to be aroused. I had written some and then could go no farther. Was able to sleep a little for which I am thankful. Sara went to Newcastle on evening train. Sister Peck accompanied her.

Wednesday, December 21, 1898

[Sunnyside, Cooranbong]

I slept until half past two o'clock a.m. and then dressed. I asked the Lord to bless and strengthen me, and then, believing He would do this, attempted to write a letter to Elder Hawkins, but could not write much. This day, now nearly past, was a trying day for me. I could not feel rested. Sara went to Newcastle Tuesday evening. Returned Wednesday evening. Brother Pallard has just come from Zoomboro [?]. He is poorly in health and was going to the Health Home. He much wanted to remain at the Newcastle camp meeting. We hope he will remain and advised him to do so. He decided to stay.

Thursday, December 22, 1898

[Sunnyside, Cooranbong]

This morning I awoke at a quarter before three o'clock a.m. I wrote eight pages of letter paper to Elder Haskell at Brisbane. W. C. White came to the door and stated that May White was broken out with measles and would not be able to go to Newcastle. Mabel and the children will go. Sister Lucas and

Mabel will take care of them. Sara and our party will mother the children until May gets about again. There is general confusion and break-up for such a family to go to camp meeting for two weeks.

Sunday, December 25, 1898

Campground, Newcastle, New South Wales

It is Christmas day. This morning the sky is cloudy and it appears like rain. It rained powerfully yesterday afternoon. We had a very good congregation, considering the weather. Showers of rain fell on Friday, and on the Sabbath there were wind and heavy rain all the afternoon.

Five o'clock p.m. There was some fear this morning that the wind and rain would continue, but about ten o'clock the sun shone forth in the heavens. The clouds disappeared largely, and then there would be again a clouded sky and high winds. Our family tent is just about spoiled. The large tent has to be looked after sharply.

Brother Robinson spoke in the morning, at eleven o'clock meeting, to a very good congregation. At three p.m. I spoke to a tent full and crowded, and large numbers were on the outside. All in the tent could hear me well. I spoke one hour upon John 13. The Lord gave me freedom in speaking to the crowd. There was not any misbehavior, but a few of the young people walked out to look around the grounds. But there was as respectful an audience of intelligent, nice looking people as I have ever addressed.

God alone can make the impression and give the increase. He alone can water the seed that has been sown. I pray to the Lord that the labor put forth may not be in vain. Many seem to feel deeply. We feel to thank and praise God that this large number could have a chance to hear the truth for themselves. Dr. Caro is now speaking at five o'clock p.m. upon the health question. Elder Daniells speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain.

Monday, December 26, 1898

[Campground, Newcastle, New South Wales]

Monday morning I rose at three o'clock a.m. I asked the Lord for His Holy Spirit to work upon the hearts of His ministers today and give them the message which the people need. The object of our Lord's teaching was of a nature entirely practical and this is the kind of teaching which the churches will need in this period of time.

Tuesday, December 27, 1898

I had a severe experience last evening. I was conversing with Elder Daniells and W. C. White and, as they were just leaving, a very severe, excruciating pain came to my jaw. I thought that it was dislocated. I worked at the jaw bone until I heard a little click and then I rubbed the parts vigorously and continuously until there was a little relief. Sara prepared a hot water bag and a flannel wet with alcohol and thus I was enabled to sleep. I had ridden out that afternoon and suppose the draught of air must

have caused this pain. I never had this kind of an experience before. I rested quite well through the night. Was up and wrote ten pages this morning to Elder Haskell. I understand that there was an excellent morning meeting. I was quite weak. Dared not venture into the tent after the experience of last night. It was a very black early morning, but the black clouds have dispersed and the sun is shining. Have just returned from a ride. The subject matter yesterday was of great interest, and reading and remarking upon this intensely interesting.

Saturday, December 31, 1898

Hamilton, Newcastle, New South Wales

I am quite weak this morning. I fear it will be too much for me to attempt to speak to the crowd. May the Lord strengthen me, is my prayer. I do not want to lose faith. The Lord will help me. I believe He will. I cast my helpless soul upon Thee, O God. Help me to speak to Thy name's glory. Thou canst give me the victory.

I thank the Lord, I walked—Willie helping me—to the tent and I did speak to the people a few words in the early morning meeting. I knew I was weak, but I found myself weaker than I had thought. I spoke in my weakness about fifteen minutes. I sought to impress upon the minds of our people that if we expected the Lord to work in our behalf on this campground we must clear our hearts from the rubbish that we had permitted to accumulate through lack of watchfulness and prayer. Satan tries in every way possible to intrude himself to find a place where he can work on human mind and character, and he finds very much that suits his satanic majesty, when we will let him govern our words and control our tongues, that the spirit of perverseness and the stubbornness of self-will takes possession of the whole man—soul, body, and spirit.

Let us seek the Lord most earnestly and give no encouragement to Satan to abide with us. He has found a comfortable abiding place in many hearts. Let us clear the rubbish away from the heart and let Jesus in. Invite Him, saying, Abide with me. The heavenly angels will minister unto all who will consent to let the leaven of truth come into the heart. Think of this promise, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10. What a condescension, encouraging us with His own experience!

Ms 190, 1898

Church Members

Cooranbong, New South Wales, Australia

January 1, 1898

Fragment.

We are living in a most important period of time. The Lord is soon to come. Another year, 1897, has passed into eternity with its burden of record. We need in every church the deep heart-searching of the

Spirit of God. Pride and selfishness have been taking possession of the hearts of church members, when the light and evidences of the Word were never shining in more clear and distinct rays. What words can be used that will arouse the people who have professed to be followers of Christ to act the part the Lord has assigned them, to let the light that is received shine into their assemblies? When each member shall be converted, then they will shine; they cannot help shining.

The work we have to do is not to get up astonishing disclosures, but [to present the truth] in simplicity, as children tell the story of their simple experiences. No one need try to measure the infinite and describe the inconceivable and heavenly things. We want and must have sweet, humble meekness, trust and faith, because we love Jesus and we cherish love for all His believing ones. The Lord would have us rest in His Word, receive His Word, and do His Word as obedient children. Then let thanksgiving come from our lips in the place of murmuring. Let love be a precious, cultivated plant. “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” 1 Peter 1:22. The truth sanctifies the receiver and the soul that has the peace, the faith, and love of Christ will surely work to bless and try to save his fellow men, and will not live to please himself. Christ came not to astonish, not to gratify curiosity. [Unfinished.]

Ms 191, 1898

Evils of Tobacco and Strong Drink

Brisbane, Queensland, Australia

October 21, 1898

I have been wakened between two and three o’clock. Instruction has been given me during the night season, which I will present. We need to employ our God-given powers that we shall not appear as a band of mourners in a funeral train. We should encourage gladness and praise and joy in our God, not only in our families, but in the church. We bring together too little sunshine into our service for God. If the fathers of families would dispense with their tobacco, which is doing them only harm, they would lay aside the sum thus invested as a thank offering to God. By binding about the habits which ruin soul and body, they could, with the money they devote to a species of idolatry, save their families—the mother and children—much suffering, and provide needed comforts for the home. Those who expend money in small sums or large sums for coffee transported from Java, and for the tea herb transported from China, would save much to make home more pleasant for themselves and their children. The Lord is greatly dishonored by the outlay of His money for such purposes. These indulgences only abuse the habitation God has given them, that is so fearfully and wonderfully made.

The love of fermented wine and strong drink is not the habit and appetite nature has given men, but it is an appetite created and formed, which has no foundation in nature. The indulgence in smoking and chewing the narcotic, tobacco, becomes habit, and the appetite for these things is most difficult to overcome. But those who will come under rule to Christ, who will give their heart, soul, and strength to the Lord Jesus; who for the love of God, and for the sake of wife and children, will sign the pledge of total abstinence, and will pray in faith for the Lord to help them, will cleanse themselves from all

filthiness of the flesh and of the spirit. They will need that faith that depends on a higher will power than their own.

We wish, if possible, to call the attention of professed Christians and ministers who present the gospel to a perishing world to break off the filthy, disgusting habit of smoking and chewing tobacco. Will you have the moral courage to do this? Will you form societies, not "smoking societies," not smoking concerts, to educate others in this health and life-destroying, poisonous narcotic, but will you who have reasoning powers unite with us to give your influence against this sinful, wicked indulgence? Is it not time you should consider, as human beings dependent upon God for your daily sustenance, not to make idols?

You start back and say, "You put it too strong." It is not a whit too strong. I call upon every tobacco-devotee to discern in its use an idol. The money expended for the pernicious narcotic binds you with Satan's cords of slavery. Yes, every one who uses this poisonous weed will have to give an account to God for his voluntarily using a substance which is educating his appetite and entire will and being into making him a slave to a practice that will weaken physical health, war against spiritual health, and becloud and cobweb the brain. Never will you be aware of the bonds of slavery you have subjected yourselves to, except through your determined effort to break the galling chains of habit in determined resistance to the narcotic. Every sound-thinking man, every man who thinks he stands under the bloodstained banner of Prince Immanuel, should consider, and be afraid of his influence upon his fellow men. He should be afraid of his influence upon his own family. He should, for the sake of his wife and his children, wake up and act decidedly.

The extensive use of this health-and-life-destroying weed should make every Christian afraid of this fashionable altar erected when he lays himself voluntarily upon it, a manacled victim of sacrifice. The wonderful human machinery requires not this narcotic. The fashionable sins in this respect make it the more offensive in the sight of a pure and holy God. Fashion cannot make the sin less or sanction it and make you guiltless as an accountable being in the sight of a holy God. "Ye are not your own." "Ye are bought we a price:"—and what a price!—"therefore glorify God in your body, and in your spirit, which are God's." Body and spirit alike are affected. Will human beings defile the temple of the body which God has demanded of you shall be kept pure and holy? "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. "For none of us liveth to himself, and no man dieth to himself." Romans 14:7. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6:11.

Ms 192, 1898

Diary, Labors in Brisbane and Rockhampton

[First two pages missing.]

I will write a few lines more. When I see those who assemble at our camp meetings drawn upon so strongly as were those from Rockhampton and Brisbane, men who are able to earn for a family of nine or ten children only a mere pittance—five shillings per day—can we be surprised that at times these souls are tempted, when they live upon the coarsest fare, while those who are in altogether more favorable circumstances scarcely know what it means to deny self and take up the cross and follow our Lord whithersoever He goeth? Calls need to be made far and near to get everything before the people, [so] that the curse of God shall not come upon them for withholding. When I read (Malachi 3) I greatly fear we have not done all our duty to impress upon the people the work essential to be done to meet the approval of God.

I have never seen greater interest to hear than was manifested at Brisbane. Sundays, afternoons and evenings the tent was full, and there was a wall of two and three and four circles around the tent. W. C. White could not get to the meeting until the second week because of the many things that needed to be done in Cooranbong in reference to the school and business matters. I spoke nine times to the larger numbers and six times in the morning. My soul was deeply burdened and I felt the spirit of intercession upon me. Oh, how my spirit was pressed as a cart beneath sheaves, as I felt so deeply moved to see Brother Wilson sick, coughing, and Brother Chapman coughing, and Brother Pallant so much in need of healing. Where, I inquire, is our faith?

Not only did I work, but my soul was burdened to write at one o'clock at night, and at two o'clock; night after night I felt urged by the Spirit of God. I wrote, and not only with pen but with voice appealed to the people.

The Lord gave Brethren Haskell, Daniells, and Pallant a sure, clear message to bear to the people and they sat as if transfixed in their seats. They contributed liberally to pay the expenses incurred in publishing notices and for other items, and when the meeting closed, after nine o'clock at night, they seemed unwilling to leave the tent. We must now work by personal labor to see the results. The Lord has manifested His power in our midst and we expect to see souls converted.

I did not once think of going to Rockhampton, but the Lord signified to me I had a message to bear to the church in Rockhampton. The day we left Brisbane I was too sick to eat breakfast. Our food was not such as we should have eaten without change. I was taken [sick] on Monday, October 31. I could not eat. Malaria was upon me, and I was retching and vomiting and the bloody flux came on. Sara and W. C. White thought we might have to return to Brisbane. I was in a burning fever. The cars took us to Bundaberg, and went no farther. Oh, I feared much I should be shut up without having abundance of air, but I felt my heart go out in gratitude to God; we had our rooms opening on a broad veranda, with French doors. I slept some, but was so sick. The question was, Shall we go on? I said, Go on.

We took the cars next morning, rode seven hours, then stopped at Gladstone until evening for the boat. We took the steamer—there were no berths, but we lay down on the seats—and next morning were in Rockhampton. I was unable to eat. Brethren came to meet us with the news that they had distributed notices that I would speak in the Hall of Arts Wednesday, at eight o'clock in the evening. I tell you the outlook was not very flattering to me. There was no place in town where I could be comfortable. W. C.

White and Brother Chapman were to find lodging somewhere in the city. Sara and I rode out four miles. I crawled away to the room assigned me, relieved that there was plenty of air, and I prayed. I could only trust in God, for I was weak as a child. I could not walk without staggering. I did ride the four miles to Brother Zeilig's, ate a little, drank a cup of hot water, and rode the four miles into Rockhampton and spoke to the people in the evening.

All my clothing was wet with perspiration. I secured a room adjoining the hall and took a sponge bath, put on dry clothing, and rode back four miles; no more speaking until Sabbath afternoon in a smaller hall.

The Lord gave me a decided message for the people in regard to how, in all our actions, in our words, in practical godliness, we are to represent Jesus Christ in character, that the world may know that God hath sent His Son into the world. I could not stand upon my feet. I seated myself after a short time and talked with the people most earnestly in reference to their example in the training of their children, in the keeping of their premises clean, and in every respect to seek to have the home life a sample of the family of heaven. I cannot write all the particulars, but the Spirit of God was in the meeting and there were testimonies from nearly all, well wet down with tears. This was the message I had to bear. More particulars hereafter.

Sunday afternoon I spoke to quite a number who seemed interested. I felt most deeply. Rode back again to my place called home, and spent the day resting. In [the] evening met the church and again talked about one hour. The boat left at ten o'clock. But I could not rest. Next day was at Gladstone. Waited in a small but retired room. [Unfinished.]

Ms 193, 1898

Opening Service in Stanmore Church

Stanmore, New South Wales, Australia

April 1898

Our first meeting in the chapel just erected was held April 23, 1898. There were about two hundred assembled. My heart was filled with gratitude to God for this great blessing we were privileged to enjoy. While we might number the visible human agencies present, we knew that there were heavenly agencies present to minister unto those who were worshipers in this house, built where His people may assemble to worship Him.

We see a very neat, convenient house of worship. We acknowledge God as the great and unperceived Actor, and the human instrumentalities co-operating with the divine agencies. This house has been built for the purpose of cooperating with God in the great work of saving souls. Christ clothed His divinity with humanity that He might associate with the fallen race, and through His own merits might elevate man to be a partaker of the divine nature. There must be a cooperation of the human with the divine. God must work within, imparting to man moral powers and quickening moral susceptibilities. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not

perish, but have everlasting life." John 3:16. He has, with Jesus, opened the whole treasure house to all who accept Him as their personal Saviour.

The living church of God is individually a habitation of God through the Spirit, that man may become a well-built temple for the indwelling of the Holy Spirit of God, that the Lord Jesus Christ may dwell in his innermost being, ennobling and sanctifying his human nature by His divine attributes, making man a temple for the living God. Man need never dwell upon the inefficiency of human effort, as if it is presumptuous [to think] that man's human agency is essential in the Lord's great plan of salvation.

Man can accomplish nothing without God, but God has chosen that His only begotten Son should come in the form of humanity to stand at the head of the fallen race. His divinity and humanity combined are a lesson to the church that God has taken humanity into co-partnership with divinity. Humanity represents Christ's long human arm which encircles the race. Thus, with firm reliance upon the divine energy, human endeavor finds its place in all the working out of the plan of redemption. The great power of God stands as the resource to supply the necessities of the human agent. We must be laborers together with God.

Ms 194, 1898

True and False Gods; Abiding in Christ

Campground, Newcastle, New South Wales, Australia

December 1898

Slept well last night but all night was in constant labor. The burden was, Have ye received the Holy Spirit? This, the burden of the meetings, I write now, at a quarter before eleven o'clock.

The Lord would have the people confess their sins and ask for His pardon. Like the prodigal, He would have them say, "Father, I have sinned against heaven and before thee," and He will not only pardon, but call on angels to rejoice. "For this my son was dead, and is alive again; he was lost, and is found." Luke 15:18, 24.

Will we choose Jehovah or Baal, the living God or idols? We may disclaim that we worship idols, because we raise no outward shrine. It is a constant temptation to fashion an idol of our own creating, our own ideas, our own mind and will, as to make idols out of wood and stone. Many have their own ideas and conception of duty and of God. They conceive false characters, false attributes, and gather their worship about a being that is not God, that is no more like the true and living God than an idol.

Even among those who claim to be Christians the question might be asked, What god are you worshiping? Is it the true and living God you are worshiping, or an idol? Are you worshiping the true God as He revealed Himself in Jesus Christ, in His Word, in nature and in the soul, or is your God one of your own creation, an idol in His place? What god are you worshiping, an unsympathetic being entirely opposite to Christ, one who has no heart to blend with others because these souls do not fit in the groove you have made? God is not heartless, cold, and dictatorial. The cold love, like an arctic winter, is

satanic in its character. You can say, We will not bow the knee. This god is not our God. The true God is infinite in tenderness, in sympathy, in compassion. Our God is revealed in the tender attributes of Christ. The love of God is represented in Christ.

“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. For God sent not his son into the world to condemn the world; but that the world through him might be saved.” John 3:16, 17. All who love God will reveal that love for those whom Christ died to save. “I have no pleasure in the death of him that dieth, saith the Lord God.” [Ezekiel 18:32.]

“Abide in me,” comes to every soul from the lips of Jesus Christ. [John 15:4.] Who is He that thus so heartily gives us the invitation? This invitation is genuine. It has no deception in it. His Word is truth. He is the propitiation for not only your sins, but the sins of the whole world. He would have you obey His Word that all His promises may be fulfilled in you. If you come to Him in penitence and repent of your sins, His pardon is full and free. His love is greater than the love of a parent for his child. He longs to make you a partaker of His blessings, and of the joy of His love, most sweet and precious.

Have you wandered from your Saviour into paths of disobedience? The blessings He bestows are all upon condition that you “come to me.” These blessings cannot be enjoyed apart from Christ, but will be freely, gladly imparted and enjoyed when you shall come to Him in close fellowship. With Christ your peace is assured. You are to come to Christ, to stay with Christ. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Matthew 11:28. You must abide with Christ if you find rest to your poor, sin-burdened souls. He extends a constant invitation to all who will to come unto Him. Here is your rest, in the assurance of His reception. He invites you to abide with Him that you might have the great privilege of unbroken communion with Himself. What words more tender, more assuring, could be spoken? “Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, the same bringeth forth much fruit; for without me ye can do nothing.” John 15:4, 5.

It is not a casual touch with Christ that is needed, but it is to abide with Him. He called you to abide with Him. He does not propose to you a short-lived blessedness that is realized occasionally through earnest seeking of the Lord and passes away as you engage in the common duties of life. Your abiding with Christ makes every necessary duty light, for He bears the weight of every burden. He has prepared for you to abide with Him. This means that you are to be conscious of an abiding Christ, that you are continually with Christ, where your mind is encouraged and strengthened because you have put on Christ; then you can “quit you like men, be strong.” 1 Corinthians 16:13.

“Abide in me.” Do not stand outside of Christ, as many professed Christians of today. To “abide in me, and I in you” is a possible thing to do, and the invitation would not be given if you could not do this. [John 15:4.] Jesus our Saviour is constantly drawing you by His Holy Spirit, working with your mind that you will abide with Christ. You have wandered from Him who is your light, your life, your salvation. The blessings He bestows are all connected with your own individual action. Shall Christ be refused? He says, “Him that cometh to me I will in no wise cast out.” John 6:37. Of another class He says, “Ye will not

come to me, that ye might have life." John 5:40. The Lord Jesus knew man could not save himself. He must be saved by a power outside of himself.

Have you, have I, fully comprehended the gracious call, "Come unto me"? [Matthew 11:28.] He says, "Abide in me," not Abide with Me. [John 15:4.] "Do understand My call. Come to Me to stay with Me." He will freely bestow all blessings connected with Himself upon all who come to Him for life. He has something better for you than a short-lived blessedness that you feel when you seek the Lord in earnest prayer. That is but as a drop in the bucket, to have a word with Christ. You are privileged with His abiding presence in the place of a short-lived privilege that was not lasting as you engaged in the duties of life.

The Lord Jesus will abide with you and you with Him in every place. You must not leave Christ in the outer court, neither keep yourself away from Christ in the outer court. Will anxiety, perplexity, and cares drive you away from Christ? Are we less dependent upon God when in the workshop, in the field, in the marketplace? Any man who runs greedily after gain and forgets to consecrate his all to God is a worshiper of earthly things. It is recorded in regard to the churches of Macedonia, "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. ... And this they did, not as we had hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Corinthians 8:2, 5.

This is our work at this meeting, the first step of the process in order to file under the bloodstained banner of Prince Immanuel. We place ourselves under Christ's banner and watch and be attentive, obedient to His command. We acknowledge that all we have belongs to our Creator, our Redeemer. We will present our bodies "a living sacrifice, holy, acceptable unto God," which is our "reasonable service." Romans 12:1. When we read and practice the written Word, we will regulate all our business transactions by the rule given us in the Word of God.

The great temptation comes from Satan to make the kingdom of this world first. If any soul does this, making the things of this life first, he will learn to his sorrow that his life, his happiness consists not in the abundance of the things he shall acquire in worldly goods, that the kingdom of God does not consist in meat and in drink; for then the Bible, the Word of God, would be discarded and the god of this world would assume the supremacy and become the object to be worshiped. The commandment of God declares, "Thou shalt have no other gods before me."—Christ. [Exodus 20:3.]

Every one who loves God supremely will love his neighbor as himself, and he will not have a burning desire to acquire property in lands or in money. We may, through love of the truth, know what poverty means, because the world loves not the truth, and those who are abiding in the truth must suffer for the truth's sake.

Here the test and trial come: "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." 1 John 2:15. "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Matthew 4:4. The world does not care to take heed to this, although the words proceeding from the mouth of God are eternal wisdom.

When men and women are in the busy activities of life and are pressed with numerous cares, they cannot live upon their knees. But even in the marketplace there is a watcher constantly present to witness every transaction, and the books of heaven record every penny of unlawful gain as fraud. And it is in just such places that there are ministering angels on guard over those who are compelled to be there, marking the life deal and the willful exactions of the speculators. The very place where there is so much fraud and robbery is the very place where God and angels are the most needed.

While men cannot live upon their knees in the marketplace, yet the silent heart's earnest desire presented to heaven finds access to the Father through the watchers. The way to the throne of God is open, and all who have the fear of God before them and desire to walk in His counsel will seek His strength to do His will in crowded companies as well as in the chapel. It is in these very places that the men in large responsibilities may hear the voice of Christ saying in His Word, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Revelation 3:8. There is a chance for every man who loves and fears God, with every temptation that shall come in the business transactions of life, to know how to retreat into the secret place of the Most High's pavilion, so that he can remain there and be safe. Then he will honor God because he feels the strength and fullness of power of Him who is back of the promises. He communes with God where no eye saw and no ear heard but His.

All the Lord requires is a willing mind to walk in the way of the Lord. If there be a pure heart he shall see God and will feel His keeping power even in the busiest, most excitable crowd, if duty requires him to be there. If he sets the Lord ever before him he has an abiding Christ, and he will have crosses to lift because he claims to be a Christian. In such places every true, genuine receiver of Christ, believing Him to be his personal Saviour, carries the lamp of life.

It will not be for the best to drop Christ out of your counsel, thinking this will diminish your cares and cure you of your perplexities. Remain steadfast. Cling by faith to the Mighty One. God has His sentinels, providing for loved ones who will hold fast their integrity.

We must not have a religion that is retained only in favorable circumstances. A religion dependent on circumstances will surely fail when it is most needed, in the most difficult surroundings. The religion of the Bible will require the Gospel lamp to be kept burning brightly in unfavorable surroundings—in the market place, in the workshop—just as verily as in the place where prayer is wont to be made. Purest Christian principles may be preserved in every place. Loving and believing in Christ as our personal Saviour, we can claim His grace and His guardian care wherever we may be.

"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." [Verse 4.] Revelation 3:5. Let all bear in mind that the Christian ministration is not a work for drones. God calls for men who will do and dare danger. Hold no parleying with Satan, but meet him with "It is written." "Quit you like men, be strong." [1 Corinthians 16:13.] Faith alone, unfeigned, can be the basis of our actions and prove by a clean, pure example that it is possible to be active, "Not slothful in business, fervent in spirit, serving the Lord" (Romans 12:11) and then all

commercial enterprises will be conducted on Bible principles, in God's way, and the fabric will stand on a solid foundation.

When the blessing is pronounced upon all honesty and true godliness, then completion of character will be cultivated and receive the reward of well doing. We wish to repeat over and over again, until it is indelibly imprinted upon the heart, the blessed invitation, "Abide in Me." [John 15:4.] Read the Word, and in the light of a "Thus saith the Lord," meditate upon it. Pray until the lesson and meaning of abiding in is fully learned, accompanied with its claims and its promises. The Holy Spirit, which is Christ's representative, is now in our world to bring all things to our remembrance, that His claims shall not be forgotten or neglected. Read the Word and pray. Meditate on the Scriptures until the understanding, the gate to the door to the heart, is opened to comprehend its requirements and our dependence.

Those who will wait to hear what the Spirit saith unto them shall not hear in vain. Fix the eye upon Christ alone in quiet waiting upon Him to hear His voice saying, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "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 I have 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 15:4, 10-12.

Who of those who claim to be Christians obey this commandment, "That ye love one another, as I"—your Lord and Saviour—"have loved you." [Verse 12.] "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do what soever I command you." Verses 13, 14.

There are many who come to the Saviour in a feeble way. They receive baptism and yet there is no apparent change in their character. We would invite all to come, all to abide in Christ, to advance daily in the perfection of character by abiding in Christ. As they do this, they find that rest that can come only through perfect obedience.

But I warn you, be careful how you settle down in the middle walk between spirituality and worldliness. "Ye cannot serve God and mammon." Matthew 6:24. You will be wholly on one side or for the other. "Come unto me," says Christ, "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 to your souls." [Matthew 11:28, 29.] Christ draws to His side; Satan hangs out every attraction to draw on his side. Whom will you choose? Under whose banner will you stand?

Ms 195, 1898

The Week of Prayer in Australia

June 1898

In all our Australian churches the nine days from May 28 to June 5 were set apart as a special season of self-examination, prayer and thanksgiving.

Appropriate readings were published and sent out to the officers of the churches, and to isolated families of Sabbath-keepers. In these readings the perils and duties of the present time were clearly set before our people, with fervent exhortations to purity of life, godliness, and consecration.

A review of the special blessings of the year showed clearly that the Lord has had a constant care for His people, and is ever working in their behalf. As individuals, as families, [and] as churches we have felt His loving care; and in the growth of our conferences and the development of our institutions we see material advancement. During the year churches and companies of Sabbath-keepers have been raised up in several places, and two commodious meetinghouses built, one in Cooranbong and one in Stanmore.

One year ago there were about fifty students attending the school. During May of this year, one hundred were in attendance. Last year at this time the health home was struggling to win back the patronage it had lost through the interruption of its work on account of the sale of the building it occupied, which necessitated moving; now it is full to overflowing with patients, and earning something with which to make up the losses of last year. The Echo Publishing Company has erected a large and convenient building, which will double its capacity for work; and the New Zealand Tract Society has just erected a commodious building, in a good location in Wellington, which furnishes abundance of room for the book depository, and provides a good meeting hall for the Wellington church.

And right here I wish to express my thanks, and the hearty thanks of my brethren in these colonies, to our brethren and friends in America and Africa, who have responded so heartily to our appeals for assistance to build meetinghouses in the important centers in these colonies; and whose timely aid has enabled us to build plain but commodious meetinghouses in Melbourne, Sydney, Ashfield, Wellington, Hobart, Epsom, Christchurch, and Cooranbong. Great care has been exercised in the use of the funds given for this work, and in no case have the appropriations been made until the brethren in the locality where the house was needed have lifted to the extent of their ability. It would hardly have been possible in any of these places for our people, unaided, to build suitable places of worship.

Our Institutions

The Lord has entrusted His people in the Australasian colonies with manifold blessings and with great responsibilities. The Echo office, the school, the health home, and the tract society depositories are centers of influence, established in the providence of God as places through which He can work in a special manner. By the appointment of these centers, God designs to bring human beings into connection with Himself, that humanity may touch humanity; and that men, controlled by the Spirit of God, may increase in knowledge, strengthening eery principle of character according to the divine similitude.

It is of great importance that all the workers in these institutions shall fully understand their privileges and their responsibilities. If it is not done, self will be woven into the work, and will take the place that should be given to God. The managers of our institutions should teach the workers, by precept and example, that in all things the excellence of God is to be made prominent. And church officers must teach this also in the churches. The standard of the Lord must be uplifted. All should be made to see

that our institutions are of God's appointment. Those who depreciate one of them, representing, from selfish motives, that it is an inferior affair, must render to God an account for their words and influence. The Lord designs that everything connected with His work shall be treated as sacred. Let all be warned that no common fire is to be used in the place of the sacred fire, that common things are not to be mingled with God's appointed agencies.

Let all beware how they weave self-serving, and self-pleasing into the work. If they do this, they dishonor God, and He cannot use them to His name's glory. When trials come to prove us, when we cannot see an increase of prosperity and comfort before us, but a probable lessening of these things; when there is a pressure necessitating a sacrifice on the part of all, who shall we receive Satan's insinuations that we are going to have a hard time, that everything is going to pieces, and that there is sore trouble ahead of us? If we listen to these suggestions, unbelief will spring up, bringing blindness to the soul.

We ought to believe that God has always had a care for His people and for His institutions. We ought to look at the work that He has done, and the reforms that He has wrought. We ought to gather up the fragments of heaven's blessings, and all the tokens of good, saying, "Lord, I believe in Thee; I believe in Thy servants and in Thy work. I will trust in Thee. Thou hast made this institution a center of light. It is Thine own instrumentality, and we will not fail nor be discouraged. We are greatly honored in being connected with thy work. We will be true to the work of God. We will act faithfully our part. We will keep the way of the Lord to do justice and judgment."

God has sent trials to His institutions to prove who will stand faithful under the severe temptations of the enemy. Those who have shown themselves ready to listen to the voice of a stranger rather than to the voice of God have lost much. They have loosened their hold on Christ, and have chosen a broken reed on which to lean. For them there is but one way of escape, and that is to learn to be afraid of themselves, carefully to reject false principles and wrong theories, accepting the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [Matthew 11:29.]

The Lord would have the Echo office stand as a living witness for the truth. Rays of light must be shed abroad through various avenues. Therefore the commercial work should not be entirely cut away, but it must be cleansed from all that is offensive in character. It would be a mistake for our offices of publication to build up barriers to exclude all work from the outside, for this would close an avenue through which rays of light and knowledge should be given to the world.

The Echo office and our publishing houses in Europe and America should give more attention than they have done to the education of the workers. Each institution should be a school for the training of laborers. Patient effort should be bestowed upon the youth. Every good attribute is to be cultivated and developed with kindness, love, compassion, and tenderness. There should [be] no scolding, no fretting, but much praying with the learners. Do not fret, do not worry. By looking at appearances, and complaining when difficulties come, you show an enfeebled, sickly faith. Show your faith by earnest, cheerful work. The Lord is rich in resources. He made the world. He is never bound by circumstances. We need to look heavenward, in faith. Let us look to God, who has light, and power, and efficiency. God

will open heaven, and let us see that He is light, and that in Him is no darkness at all. God will bless everyone who is in a position to communicate light and love to others.

With these, and many other words, I presented to the workers in the Echo office, and to our laborers in our established centers, the principles that should guide us in our work in Australasia, where there are so many open doors, so many ripening fields, and so few laborers to go forth with the message which is due at this time, and for which thousands are hungering.

The managers of our institutions in every land should constantly study how they may enlarge the sphere of their usefulness. The work in our publishing houses is ever in danger of being crippled by the influence of unconsecrated workers, and restricted by narrow plans and prejudices. We must ever strive to make our printing houses, as well as our sanitariums, training schools for home and foreign missionaries.

Ms 196, 1898

Appealing to Lawyers

1898 [typed]

Formerly Undated Ms 112. From manuscripts written in 1894, 1895, and 1898.

When troubles arise in the church we should not go for help to lawyers not of our faith. God does not desire us to open church difficulties before those who do not fear Him. He would not have us depend for help on those who do not obey His requirements. Those who trust in such counsellors show that they have not faith in God. By their lack of faith the Lord is greatly dishonored, and their course works great injury to themselves. In appealing to unbelievers to settle difficulties in the church they are biting and devouring one another, "to be consumed one of another." Galatians 5:15.

These men cast aside the counsel God has given, and do the very things he has bidden them not to do. They show that they have chosen the world as their judge, and in heaven their names are registered as one with unbelievers. Christ is crucified afresh, and put to open shame. Let these men know that God does not hear their prayers. They insult His holy name, and He will leave them to the buffetings of Satan until they shall see their folly and seek the Lord by confession of their sin.

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Matters connected with the church are to be kept within its own borders. If a Christian is abused, he is to take it patiently; if defrauded, he is not to appeal to courts of justice. Rather let him suffer loss and wrong. God will deal with the unworthy church member who defrauds his brother or the cause of God; the Christian need not contend for his rights. God will deal with the one who violates these rights. "Vengeance is mine, I will repay saith the Lord." Romans 12:19. An account is kept of all these matters, and for all the Lord declares that He will avenge. He will bring every work into judgment.

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The interests of the cause of God are not to be committed to men who have no connection with heaven. Those who are disloyal to God cannot be safe counsellors. They have not that wisdom which comes from above. They are not to be trusted to pass judgment in matters connected with God's cause, matters upon which such great results depend. If we follow their judgment, we shall surely be brought into very difficult places, and shall retard the work of God.

Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can.

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Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. Under the ancient economy it was a sin to offer sacrifice upon the wrong altar. It was a sin to offer incense kindled by the wrong fire. We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. The true altar is Christ; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counsellor. If we turn aside from God and from His chosen ones to inquire at strange altars, we shall be answered according to our works.

Let us show perfect trust in our Leader. Let us seek wisdom from the Fountain of wisdom. In every perplexing or trying situation, let God's people agree as touching the thing they desire, and then let them unite in offering prayer to God, and persevere in asking for the help they need. We are to acknowledge God in all our counsel, and when we ask of Him, we are to believe that we receive the very blessings sought.

Ms 197, 1898

Following Christ

1898

Formerly Undated Ms 120.

In the parable of the call to the speaker, the servants of the Lord of the feast are bidden to go forth and say to the invited guests, "Come, for all things are now ready." [Luke 14:17.] This represents the gospel invitation that is extended to all the world. The way has been opened so that all many come. To every one of us the blessed assurance is given, "yet there is room." [Verse 22.] Those who accept the gospel invitation receive the grace of Christ by whose influence they exert a compelling power, constraining others to come in to the feast. They are endowed with earnestness of spirit, and even when repulsed and abused they are enabled to press the necessity of compliance with the terms of salvation upon those to whom the gospel invitation is sent. They will not be repulsed or cease their entreaties. They are endowed with the missionary spirit which is persevering and untiring.

Satan has placed obstacles in the pathway to heaven, and has sought to make the unconverted soul discouraged from entering therein by the hindrances which he has originated. Satan has cast his hellish shadow athwart the pathway, but the Lord Jesus came into the world to dispel this shadow, to tear away the barriers, and leave the pathway open. When the soul is converted to Christ, the joy of infinite love flows in. Those who know Christ are willing to bear His burden, to cheerfully wear the yoke with Him. They do not dwell upon the sharp points of the prohibitions of the law, but discerning its spirit, they become laborers together with God. The cross to them is a pledge of the crown of glory. They lift up Jesus, ever keeping the prize of their high calling in Christ Jesus. They see before them the true Shepherd who says, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.]

Those who are laborers together with God receive from Christ "grace for grace." [John 1:16.] Their hearts are enlarged, and they give wholehearted service to God, and this is holiness. Their earnest zeal is inspiration to others. Christ considered that it was necessary to give us an example in His life, in His suffering and death of what it means to be a messenger for God. He walked with His disciples, acting out His own teachings, and welcomed with joy all who came to Him for instruction. He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the 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 spirit and teaching of Christ was very different to that of the Sadducees and Pharisees, for they despised the poor; they held as contemptible those who were meek and lowly in heart. But it was those who were sensible of their sins, who realized their poverty of spirit, that received and appreciated the words of Christ. The Lord Jesus ever manifested compassion, tenderness, and sympathy toward those who felt their need of help. He was the fountain of comfort and peace and joy. The expression of His countenance, the words of His lips, the works of His hands, all brought blessing to those with whom He associated. It is self-esteem and self-righteousness that forms a barrier between men and the favor of God.

Self-importance made the Pharisees hardhearted, coarse, rough, and unimpressible. They were greatly offended because Christ in His parables spoke words which reproved their harsh spirit, and which offered hope to those whom they considered infidels and dogs. Christ met with the greatest success when teaching the needy and unfortunate, for they received the richest blessings of His grace and mercy. He did not tell the poor that they would be exalted and honored and made wealthy if they believed in Him. He showed the weakness of all humanity, but also pointed out the help that He could give to the needy and brokenhearted. He said to those who were attracted to Him, "If any man will come after me, let him deny himself, and take up his cross and follow me; so shall he be my disciple." [Matthew 16:24.] He says again, "And whosoever doth not bear his cross, and come after me, cannot be my disciple." [Luke 14:27.]

Jesus spoke these words at the time when a great multitude were following Him. He does not wish any one to act under a false impression. While He rejoiced to accept the soul who was seeking rest through faith in Him, He did not wish any one to follow Him hoping for the fulfillment. He spoke to poor,

wearied, dispirited souls who had made a fruitless search after happiness, and invited them to find rest in Him.

The Father loved sinful men and from the depths of infinite mercy, He provided salvation for all. He sent His only begotten, well-beloved Son into the world as a perfect revelation of His paternal character. Jesus said, “I am the way, the truth, and the life; no man cometh unto the Father but by me.” [John 14:6.] John writes of Him, saying, “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 2:2-4.]

Christ made the statement that if we would follow Him we should, if necessary, forsake father and mother, sister and brother, wife and children, and sacrifice even life itself in order to be a doer of His Word. Those who refuse to do the Word of God for the sake of any earthly consideration, do not lift the cross and cannot be the disciples of Christ. We must value Christ above every human being on the face of the earth. God is revealed in Christ, and those who are benefited with His salvation must center their faith, their hope, their all, in their substitute and surety.

Christ is often insulted and put to shame by those who claim godliness, when their hopes are not centered in Him and the light of his righteousness does not appear in their lives. He who should be ever uplifted, and made to appear in His glory and attractive loveliness, is dishonored by the deceptive lives of His professed people. Through their inconsistent lives His beauty is veiled and His honor is withheld. Christ says to those who contemplate becoming His disciples, “Count the cost.”

“Which of you, intending to build an house sitteth not down first, and counteth the cost, whether he has sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.” [Luke 14:28-30.] The Jewish nation had laid the foundation of their religious faith in the typical sacrifices that prefigured the Lamb of God. Their religious service was represented by commencing to build a tower, and their failure to advance was represented by a failure to finish that which they had begun. Their building was incomplete for Christ was the stone of stumbling and a rock of offense to them.

The One who was prefigured in all their sacrifices was in their very midst, but they refused to accept the world’s Redeemer; and without Christ their salvation was incomplete, and they were left like the ruin of a building. They did not acknowledge Him who alone could make an atonement for them and give efficiency to their faith. Though the Jews had the Old Testament, they failed to search it, and did not become informed as to the danger of their course. They marched steadily on, doing the very work that the prophets had foretold that they would do to Him who was their life and salvation. If they had received Christ by faith, if they had confessed their sins, He would have cleansed them from all unrighteousness.

Christ presented another illustration that pictures the condition of the soul who does not count the cost. He said, “What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or

else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace." [Verses 31, 32.] The only hope for the Jewish nation was to be found in accepting Christ, in forsaking their sins and becoming reconciled to God. Had they done this, He would have worked for them as He had worked for them in the past, and would have brought them to the heavenly Canaan even as He had planted them in their temple. They were left amid the nations who hated them, and yet they continued their course of pride, and in their religious bigotry ostentatiously boasted of their superiority, without thinking or caring what the result would be.

The world was against them, and yet they continued pursuing a course that placed them in the enemy's hands. How much better would it have been for them to have desired conditions of peace from the only One who could have created peace? The words of this illustration have double meaning both to Jews and Gentiles. Many were deeply convicted, and were questioning as to whether or not to receive the invitation to the gospel feast. But they did not venture to accept the invitation for fear that the scribes, Pharisees, and Sadducees would be provoked to hatred against them.

In this day we have the same indecision to contend against in the hearts of men. But the Lord would have each one of us conscientiously weigh the evidence on the side of truth, and then follow the truth irrespective of consequence. Let every one consider whether they have sufficient to build, and not leave their tower unfinished. Let no one engage in the Christian warfare, when they take a course by which they place themselves in the enemy's hands and can count on nothing but defeat. Let every one realize that life, eternal life, is to be lost or gained, and decide to venture all, to accept of Christ in all His fullness, to know God and His Son whom He has sent, that he may not built in vain, neither labor in vain.

Ms 198, 1898

Thoughts from Talks to the Students of Avondale College

Cooranbong, New South Wales, Australia

1898

Let us read John 14:1-3. This is our consolation. Therefore, "Let not your hearts be troubled." Had their minds not been darkened by the desire for the first places, He would have explained things to them much more fully, but they could not understand, and He said unto them John 16:12.

What was it that He wished to say to them? He wished to unfold before them the wonders of Calvary. When Christ was crucified, their hopes and faith seem to have perished, but this need not have been so if they had given heed to His teaching and accepted every word by faith, even if it did destroy their ambitious hopes for worldly honor.

When Christ met the disciples on their way to Emmaus, they were greatly troubled in mind, and they were surprised that He inquired the cause of this. (Luke 24:18): "And he said unto them, What things?" [Verse 19.] And after they had described the events over which they were so troubled He upbraided them for their unbelief, saying, "O fools," Luke 24:25-27.

Arriving at their destination Jesus made as if He would pass along, but they invited Him to abide with them, and He went in with them. Would it not be well for us to give the heavenly Messenger that same invitation? Shall we not desire Him to “abide with us”? [Verse 29.] Jesus is passing by today. He is nigh at hand. When we invite Him to remain with us, He in turn bids us to the Gospel feast. O let us heed the call, “Come for all things are now ready.” [Luke 14:17.]

It is to those that are doers, and not hearers only, of the words of Christ, that He says, “I will come again and receive you unto myself, that where I am, there you may be also.” [John 14:3.] Should not this inspire us with hope?

When people inquire, “Who are these people?” shall we be ashamed to acknowledge that we are Seventh-day Adventists? “Oh, they are only Seventh-day Adventists!” Are you ashamed of it? Are any of you ashamed of being Adventists? Jesus Christ Himself proclaimed His second advent! Are you ashamed to repeat the proclamation or to be numbered with those who do? Read carefully (Exodus 31) and see if the Sabbath is anything of which we should be ashamed.

Acts 1:6-8. “Witnesses ... unto the uttermost part of the earth.” I enquire who is to do this work? Who will be witnesses unto Jesus of Nazareth? It is those who believe on Christ as their personal Saviour. It is those who accept the declaration of Jesus as applying to their own cases. John 3:16.

Is everlasting life worth striving for? Who is to proclaim this wonderful message of love? It is those who have connected themselves with Christ by living faith.

Acts 1:9. We have not a dead Saviour. He is not sleeping in the tomb, but is risen and He proclaimed above the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] As the Lord ascended in the clouds, He extended His hands and blessed His disciples, and said, “Lo I am with you alway, even unto the end of the world.” [Matthew 28:20.] While He was passing out of their sight they heard Him voice this precious promise.

Acts 1:10. Why did not they appear as angels? Because the disciples could not have endured the glory of their persons clothed with the light of heaven. It would have extinguished them. And God in mercy sent His messengers in apparel as men. Acts 1:11. And in another place is stated that they returned with great joy. Joy that they are left in a world of such great wickedness? No; but they remembered the precious promise which I have read to you, John 14:1-3.

They were comforted with the knowledge that He was coming again. They rejoiced, and said with lighted countenances, “He is coming again.” This is just what comforts us, “He is coming again.” And we are seeking to keep His commands so that we shall not be found trampling His law under foot.

This is out probationary time. We are waiting to receive His commandments, that when He shall come He may say, “Children, your Father calls, Come up higher.” There is a higher school for us. We want to prepare ourselves for it. But how? We need to refrain from sin, and what is sin? 1 John 3. The only definition the Bible gives is “the transgression of the law” [Verse 4], and Christ came to redeem us from

the curse of the law, and to rescue this world from the consequence of sin. And draw it back into harmony with God, reuniting it with heaven.

In this work He makes man His co-laborer. Therefore in keeping the commandments and in proclaiming the soon coming of our Saviour, we are “laborers together with God.” [1 Corinthians 3:9.] Are we not in good company? Remember this; bear in mind constantly that you work in full view of the whole universe of heaven. Not a sparrow falls without notice. And we are called upon to lay hold of the divine power that we may rightly represent our Master. “Let him lay hold of my strength.” [Isaiah 27:5.] It is the will of God that we should reveal Him to men and to angels, and He provides us with strength to do this. Even His mighty power, which He wrought in Christ when He raised Him from the dead.

Christ has made reconciliation for our sins. Oh, accept Him! He is your friend. He is constantly pleading for us in the courts of heaven.

What made His disciples rejoice so? They were sure that He would fulfill His promises. They knew that He would not forget them. Isaiah 49:15, 16. Not only is the Lord interested in this world, but the whole universe is absorbed with anxiety and manifests the deepest concern in all our affairs. This disgraceful fall of Adam is to be atoned for here. It is to be proven here that God made no mistake in creating man. Here the Second Adam triumphed over the conqueror of the first Adam. He says, “Satan found nothing in me.” [John 14:30.] No, nothing! In Him was no guile. And by His life we are justified, by His death we are redeemed, and by His resurrection we are raised.

And now He calls upon every human being to unite with Him in laboring for the salvation of men. We, His children, are here to show our loyalty to His precepts, to convince all that His law is holy, just and good. Just as soon as we will let Him, He will take away all our sins. Just as soon as we surrender them to God, our sins become His property. We have no right to spend a single moment in perplexity over them. And just as soon as we give ourselves to God we are His property also and have no more any right or reason to live in sin. He can and will keep that which is committed unto His hands.

What can cleanse you from sin? The precious blood of the Son of God, that alone can make you clean. O yield to Him then! Hang your helpless soul upon the great Helper. We are here in this world to be tested and tried to see whether we will walk in His law or no; to ascertain if we will be loyal subjects of the kingdom of love. Let me say to everyone of you who are workers here, You have the heavenly angels to watch and to guard you. If you will only trust in Jesus and accept Him as your personal Saviour, He will cause you to triumph in every place.

John 14:12. The power of the whole heavenly host may be yours, that you may use it in drawing men to the well of salvation. The divine nature is imparted to everyone who believes in Jesus Christ as his personal Saviour. He has promised us all power. And with all power we can overcome the adversary so that we may have an entrance into the city of God. The gates are thrown open, who will enter?

The Revelator makes the matter so plain that none need make any mistakes. Revelation 22:12-14. This is just what I have been telling you that you are to do: keep His commandments. It is our privilege, as we taste of the water of life, to say to others, Come. The true child of God will sound this call, and why?

Because his whole soul is imbued with the love of Christ. They are the links that draw toward heaven, the channels through which Christ would communicate to the world.

The very best work that we can do is to set before the world the value of the knowledge of Christ, to show what it can do for man. And I want to especially impress this upon you. You are of great value with God. He has entrusted precious gifts to you, and He wants you to exercise every power that He may be glorified. How do I know that He values you? You value in His eyes is measured by the cross of Calvary, by the Gift which God gave to save the world, and by the measure of eternity. You should seek to be a blessing to everyone that you are connected with, and in heaven it is written. You are laborers together with God, ye are God's husbandmen. Then there will be a heaven of pleasure, a heaven of glory, a heaven of comfort and love around you.

"Out of the abundance of the heart the mouth speaketh." [Matthew 12:34.] If Christ abides in us, our conversation will be in heaven. We are exhorted to be holy. "Be ye holy for I am holy." [1 Peter 1:16.] That is the reason, because He is holy. If [we] know Him, if He abides with us, we will be like Him, but if not you say in attitude and in word, I know Him not. He will take the simplest and the weakest and build them up in the most holy faith if they keep the channel of communications open between God and their souls.

Every day as you are at work, you have lessons before you in nature, teaching you to be faithful in the little as well as large things. You may learn of Him, even as Christ did. And in your studies God will help you, as He did Daniel. Only do your best and He will supply your lack with His sufficiency. May God grant that everyone of us may do our best. That is all that our Father asks. If you lack anything, Ask and ye shall receive, for He is more willing to give good things to us than are our earthly parents. You may live so that Christ will not be ashamed to call you His brethren before the heavenly host.

I feel so thankful that Christ gives me strength to do something. When you are laboring on the place, setting out trees, or digging up trees, or whatever you may be doing in connection with this enterprise, remember that you are doing the work of the Lord just as much as the minister who stands in the desk. I am glad to see these youth here. Will everyone of you help God to do His work? Do you ask, How can I help Him? By co-operating with Him, letting Him work upon our character, remodelling and restoring it into harmony with heaven. The angels of God are in your midst here. Do not forget that. Talk of nothing, do nothing you would not wish them to hear or see.

James 1:5. If any one thinks he is to be upbraided, he will stand off and not ask, but there is nothing of this kind. There is something else, though. Let him ask in faith. You are not to ask and then go right along as though you did not expect anything. You are not to ask to use for your own pleasure. No! No! We are to be sober, to put solid timbers into our lives. We are to enquire at every step, Is this what Jesus would have me do? We need not be swayed this way and that, for He is more willing to give us power to remain steadfast than we are to ask. Matthew 7:7-11. In another place it says, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Luke 11:13.]

Many want to keep on the Saviour's side, but go just as far away as they can, go just as near sinning as they think it is possible without losing the favor of God. They are worldly-minded, they lust after

unlawful indulgences all the time. This is too dangerous. You must keep as far away from sin as you possibly can. Avoid the very appearance of evil. God wants you to get an experience here that will last you through to the kingdom of Christ.

If not one sparrow falls to the ground without the Father's notice, how must He regard the words that fall from our lips? How accurately He notes their influence upon the lives of others.

Now, let us show that He has not died for us in vain. All He requires is that we do our duty, not from a sense of duty, but with the love unfeigned. When I look upon these precious souls, I am so thankful that Jesus can live in us. If we will take liberally of the Word of God, He will fill our whole being. We need to know more of the Bible and its precious promises. We should frame them and hang them right in our hearts.

It is the abundant knowledge of the Word which enables the striving one to stand against the onslaught of the adversary. This ability enlarges and develops by exercise and improvement. Every temptation resisted places you on vantage ground. You remember how Peter rebuked Jesus when He told him of His expected sufferings. But the Lord said, "Get thee behind me Satan." [Matthew 16:23.] Satan had stepped right in between Peter and his Master. His presence was as a wall between them and so Jesus commanded him, Get thee behind me so that I can address Peter. When Satan is allowed to interpose between us and God, the Word of God must come to us through Him, and we hear as He emphasizes it, as He interprets it. Therefore let us take can that our attitude shall not invite the father of lies to act as the translator of truth.

God help us that we may do the work which He has assigned us—represent Jesus, His Son to the world as He is, A Saviour from sin.

Ms 199, 1898

Regard Elder Haskell

July 4, 1898

I cannot sleep. I am troubled. It is one o'clock a.m. Last night I dreamed that Elder Haskell was packing up his goods to go to America. One laid his hand upon his shoulder and said, Where are you going? Elder Haskell answered, I intend to take the steamer for America. He said, "Who has given you these orders? When you reach America, will not God say to you, What doest thou here, Stephen? The Lord has given you your work in this country at present. You are in His service. You are to hold forth the Word of life to those who are in the darkness of error. You are not to confine yourself closely to the school work. You are to do the work for which the Lord has been fitting you, the work of giving light in due season. You are not to carry the perplexities of business. You are to give light to those who are in need of light. Many will receive and appreciate light, and through [your] services glory will be brought to God."

When your work in this country is done, the Lord will say, "I have another work for you to do, Stephen." I say, then, Preserve your God-given strength. Do not take upon you taxing, continuous labors. You should have as a helper a young man of good ability, who can write for you and help you in other ways

to advance the work. As you take hold of the work as it opens before you, you will know how to advance.

The Lord designs His servants in Australia, to whom He has committed ability, to blend in the school at Cooranbong. This is His method of work. You are to unite with your brethren in advancing the work of the school. God has given talents of more than ordinary value to His servants. He uses a variety of minds and a variety of methods. Some talents resemble one another, and are possessed by many. Others of God's servants have been given special strength to present and make effective the truths of God's Word. No one is to underrate his talent, and no one is to feel that his talent is all that is required.

The Lord does not ask you to serve tables. He asks you to present the truth in clear lines before many people. He calls upon you to bring from the treasure house things new and old. This is your work.

The books of Daniel and Revelation are to be carefully and prayerfully studied. You are to connect with your brethren in presenting before the people all the light you can on these two books. The Lord wants not only your talent of ability; He wants the united talents of those He has commissioned to preach the gospel, so that the best and strongest Scriptural truths shall be linked together and combined as a perfect whole.

The responsibility of this work you need now carry alone. You cannot do this work alone. You are to unite with those who know the Scriptures. Thus you can all help one another. Do not shut yourself up to yourself. Do not try to work alone, for without assistance you cannot place the great truths in harmonious order. The mind of one man does not discern everything. All must unite in most earnest supplication to God and with great humility of mind and oneness of spirit bring from the treasure house of the mind things new and old.

And you must not confuse your mind by writing for a long time without rest.

God's servants are to use their every power and perception in doing God service, in bringing glory to His holy name. Those who in humility open the Scriptures to others will surely be worked by the Spirit of God. All will not have the same impressions. All will not go over the same ground in presenting the truth. Some may desire to shirk the responsibilities which they must bear in order to do the work appointed them. It is not for the servant of the Lord to disparage his entrusted capability. If he does this, the Lord cannot be well pleased with him. Let all remember that it the Lord's goods they are handling, and that they must handle them prayerfully.

God has given gifts to all men, and He requires all to learn to communicate? God has not given to any man the wisdom to rightly estimate his own talents, neither has He given him wisdom to measure the talents of another, to say how large or how small they are. God alone knows how important are the gifts He has entrusted to His servants.

Ms 200, 1898

Sermon/Thoughts on Colossians 2

Stanmore, Australia

Sabbath, July 9, 1898

First part missing.

“I am the good shepherd. ... I lay down my life for the sheep.” [John 10:14, 15.] He is the only one to whom we can look to give His sheep eternal life. “I am come that they might have life, and that they might have it more abundantly.” [Verse 10.] The apostle lifts up Jesus and declares, “In him are hid all treasures of wisdom and knowledge.” [Colossians 2:3.] Why do so large a number seek wisdom from those who have never sought wisdom of Jesus Christ, those who have never learned in the school of Christ? Why not come to Christ in faith?

Read the fullness expressed in the language of the apostle, verse 2. Here is the connection between the receiver and the giver. The hearts of the receiver must not be estranged one from the other. They are to have the assurance in themselves in understanding and testifying of the mystery of godliness, “and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.” [Verses 2, 3.] There is made this assurance by the apostle that he speaks thus for their good, that the Father and Christ is their efficiency.

Temptations will come in the form of enticing words to mislead the children of God. “As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” [Verses 6, 7.] There is, with some, constant danger of their becoming unsettled and seeking originality. They think they see something that is on another line, and they take up with ideas that are new and strange, and flatter themselves they have new truth, a new message to bring before the people, when it is only a snare to captivate their minds and withdraw them from the truth which is the mystery of godliness.

In these last days we need large faith, increasing in the growth of knowledge and wisdom, which cannot be derived from any other source than from the treasure of knowledge in God and Jesus Christ. The warning comes down along the line to our time, for we are living amid the perils of the last days. “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.” [Verse 8.] Will we all heed these warnings and not be too ready to accept the production from human minds that is presented as new light?

We have the truth in the Word of God and the Lord has given to His people the first, second, and third angels' messages. The burden of these messages in the past is the burden of the messages shown to be proclaimed until the close of the work. We are to heed the injunction, “As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished 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 principality and power.” [Verses 6-10.]

If we have accepted the truth of the third angel's message, we are to hold it fast by faith and it will hold us fast from drifting into superstitions and theories that will disconnect us from one another and from the Lord Jesus Christ. The Lord would have all walk and work in perfect unity. There seems to be a burning desire [with some] to move out on an independent track in some new thing and withdraw themselves from the unity of the faith and love with their brethren, listening to fair words and soft speeches that they cannot discern is false doctrine—unsettling their faith and cutting them adrift to become the sport of Satan's temptations. [They] watch to see if there is not something which they can criticize of the positions of doctrines and faith that have stood the criticism of the world, of the "wandering stars." [Jude 13.] His name, Christ Jesus, is to be our watchword; His example, the badge of our distinction; His word, the foundation and principle of our piety and the binding together of our hearts in unity and love. In unity is our strength and action. The unity of those who believe the Word is to carry its credentials before the world. Nothing is to be allowed to divide hearts and create dissension.

There will be those who will give heed to seducing spirits. Satan moving on human minds will frame little differences in the interpretation or application of Scripture—some differences of opinion. [Such persons] stake their faith upon suppositions and false theories which are sure to take minds that have become weakened and warped by some action or words at which they felt hurt. [They have] yielded their minds to be worked by a spirit not of God to become disaffected and alienated from their brethren, closing themselves in walls of separation, and thinking themselves following in the true path. The natural stubbornness of the human heart led to the resistance of light, the natural pride of opinion led to holding the ideas that they had advanced and clung to—their own human suppositions and human philosophy—and unless they fall on the rock and are broken they will be left where were the Jews, in blindness and unbelief of the truth which sanctifies the soul.

We must needs see that one may start up with a new theory in regard to what is truth, and still another, seeking to make their ideas prominent as the truth, irrespective of the influence which these things [they have] advocated in the church must have on human minds. They launch out in contradiction to the truth which has been held by the people called Seventh-day Adventists, which has brought us out from the world into separate churches. The Lord would have everyone who has seen adequate reasons to take their positions and rest their belief in that which they has been convicted of and received as the truth not be lured from the faith by human sophistries and become spoiled through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ. They cut themselves adrift from their brethren and work directly contrary to Christ's prayer for His disciples, that they may be one as He was one with the Father. Then the unity that is existing with believers gives the credentials to the world that God has sent His Son into the world. Surrounded with His true believing disciples, He was surrounded with His divine credentials that He was the Sent of God. He took His stand as a living Oracle, demanding faith and credence of all whom He addressed.

As a people we have received a faith in the foundation principles through the Holy Spirit's working upon human minds, bringing the mind and heart to the living oracles—a "Thus saith the Lord." The science of the theology of truth we love as Seventh-day Adventists has not been a chance experience. It has been reached by most earnest, careful research of the words of inspiration which has led to faith and

obedience. Christ spoke as one having authority, addressing Himself to humanity, enjoining humility, obedience, and implicit faith, rooted, and grounded, and stablished in the faith in strong terms.

When we read of witnesses we know some points are disputed; it may be to settle some matters of importance, as that of sonship. All our present and future hopes depend on this fact; therefore there is with the apostle words to confirm the reality of the Spirit of God, the indwelling of the grace of God in the heart. “The Spirit itself beareth witness with our spirit, that we are the children of God; ... for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ.” Now the conditions: “If so be that we suffer with him, that we may be also glorified together with him.” [Romans 8:15-17.] 2 Timothy 2:11, 12: “It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us.”

We are called in Christ Jesus to come out of the world and be separate, [living] holy and just lives. The heart is draws nigh to God and the working of the Holy Spirit is life through Christ Jesus. Every true disciple of Christ will reveal the grace of His love in the heart. There is life in Christ. In the place of being in co-partnership in estrangement from God—in harmony with Satan—through learning their lessons of Christ they become partakers of His divine nature, workers of righteousness, preparing to be complete in Christ Jesus, showing to the angels and to men conformity to His character—the soul positively and firmly united with Christ.

The Holy Spirit dwelling in the heart by faith [will bring] everyone into fellowship with his fellow men, in and through the sanctifying influence of the truth. Those who enlist in the army of the Lord and consider that they [will] have an easy, comfortable time of serving God—[being] paid abundantly in this world for all their service and help to others—will be disappointed. [They] have lessons to learn, that self is alive and not dead. “He that will come after Me, let him deny himself, take up his cross and follow Me.” [Mark 8:34.]

The Holy Spirit, dwelling in the heart, produces the fruit unto righteousness. If so be that we suffer with Him, we deny ourselves for His sake, bearing with patience the trying part of the service with cheerfulness and patience—the trials He permits to refine and purify. Then we are prepared to be glorified with Him together. The sufferings and trials in the aggressive Christian warfare in this present time is not worthy to be compared with the glory that shall be revealed in us, “for we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” [Romans 8:18, 24, 25.] Have we this trying process to go through without help? No! No! “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” [Verses 26, 27.]

This we are to consider, that there is continual battle going on between two powers. “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye

may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood ...” (Bear this always in mind, for it is best to be wide awake, not soothing ourselves in comfortable, easy lives.) “... 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 armour of God, that ye may be able to withstand in the evil day, and having done all to stand.” [Ephesians 6:10-13.]

[Read] Romans 8:28-36. The conflict we shall, of necessity, understand is often terrible, but bear in mind a symbol God has given of the burning bush. God was a consuming fire in that insignificant bush. Moses could look upon an unseen God in representation. God is a consuming fire in the bush, and [yet] the bush is not consumed. Moses hears the voice speaking to him; he knows it is God because the bush is not consumed. Thus it is with all who believe in Him. His power worketh as a refining fire to consume the dross but the human agent is not consumed. Hereby we do know that we have known Him, if we keep His commandments.

Ms 201, 1898

Diary Fragments — Dangers of Employing Relatives

1898

There is need for the president of the General Conference to have increased faith. There is need of the work that must be done without wearing out the life of the one who shall do the work. The Lord would have all those who bear weighty responsibilities of leading [employ] a helper, one who is not a lad but a full grown man, an experienced worker, who has judgment and perception and the fear of God.

There is a great error [when] men placed in responsible positions employ for helpers their own relatives. This is not the best way to do. Some will choose their sons to help them, others their brothers and relatives of some kind, and attach them to the work. This is not wise. It will prove a hindrance and does not work the best results. Let this matter be faithfully considered.

The best results are to have wise, God-fearing counselors. If these are composed of the members of the same family there will be a carrying of the work to suit the ideas of the family who are united in that work. They need to have clear conceptions and no favoritism to make the family element the moulding influence. The work will come to be after the mind and judgment of that family.

It is an unsafe thing to do to link up relatives. If one shall commit an error, the others aware of the matter are tempted to let it pass. Counsel or advice is hard to give and very hard to receive from the relatives of the family connection. There are great dangers in such linking up together in the work. All would be far more safe if working in different conferences. The Lord revealed His displeasure to Aaron and Miriam because they lost a sense of the fact that Moses was the Lord's chosen instrument to carry out the will and the purposes of God.

Another lesson is to be learned—that in times when there are troubles in the church, periods of declension, one family connected more or less by relationship cannot be a power for the largest good on

the right side, but has less influence because of their relationship. Let not the several members of one family be employed in doing the service for the cause in the same association, linking together.

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Isaiah 40:3-11. This whole chapter is a lesson of deep import and representing spiritual things. It is a parable most significant which the people of God are to understand was the work to be done prior to the first advent of Christ to our world, and embraces also the work to be done before the second appearing of Christ in the clouds of heaven.

The message to be proclaimed by the messengers of God is the same message that Isaiah saw in prophetic vision. The churches in every place are to hear the call of God. Christ calls us to have a share in His divine life, to be laborers together with God, called of God and chosen to act a part in this divine life to share in His work. Thus the real spiritual life begins in a new birth. The Lord calls. Do you hear His voice? “He that will come after Me, let him deny himself and take up the cross and follow Me.” [Mark 8:34.]

The blessings in the parables spoken upon the mount (Matthew 5) are full of deep meaning that many who claim to be Christians do not choose to bring into their practical experience. Every symbol has its value but they are dimly appreciated. If the messengers of God would see the real value of these parables, they would understand the true position they are called to occupy and will manifest, when proved and tried, that they will work out the same in their own lives and in their own experiences. They would obtain knowledge of the highest value to them. These wonderful golden treasures of truth and instruction only need to be incorporated into the life to give understanding that is experimental knowledge.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.” [Verse 3.] Compare this with Isaiah 57:15; 66:2; Psalm 34:18, 19. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.]

“Lay not up treasures upon the earth.” [Matthew 6:19.] Our Redeemer knew how to advise and counsel. As the worshipers of mammon make the world first, the Lord Jesus requires of all who believe in Him to subordinate the world to the seeking first of “the kingdom of God, and His righteousness, and all these things shall be added unto you.” [Verse 33.] Instead of exhausting all the vigor of physical and mental powers for the bread which perisheth, He who knows advises that we put forth our highest endeavors for that future eternal life. The earthly things perish in the rising to seek the heavenly currency upon which God has stamped His image and superscription. The Lord Jesus has paid the ransom for the soul. He knows what is its value.

The Lord proves and tries His people. If those who love God would have much less to do with the study of books, and take this chapter, Matthew 5, and read it and believe it and practice it, what a change would be seen in their life and what Christlikeness would be developed in their character! If there was not another page of the Bible but these sayings from the lips of the great Teacher, not a soul would be

lost. But while time and money is invested in procuring a library of books which become a burden, the plain “It is written” is but dimly comprehended. [If] those who search the Scriptures have their minds made up to lay their preconceived opinions at the door and take the Word as a “Thus saith the Lord” on its own merits—truth expounding and explaining truth—and believe and practice the Word which is the bread of life which came down from heaven, irrespective of the consequences to their financial standing, losses, or gains, every church member would have the divine principles inwrought in the heart as if written with the finger of God. Te gaping lion's den or the fiery furnace could not intimidate them to deny and betray the truth for any amount of favor or worldly honors or for exalted position. Man's reputation is to them as nothingness. For me, to live is to obey the word of Christ; to die for the truth's sake is gain. This was not only the sentiments of the apostle Paul, but of those who have enlisted to serve under the blood-stained banner of Prince Emmanuel.

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[Circa April 11, 1898]

Since I conversed with you I have felt much burden. I am awakened quite early and burdened in reference to you, Earnest Ward. I was conversing with you in the night season, bearing to you a message. The matter rests wholly with yourself, whether you will be a worthy young man, or a nonentity. No one but yourself, in putting your trust in God, and loving and serving Him, can form a character for usefulness and for duty in this life.

Ms 202, 1898

Diary/Education for our Time

Circa 1898

I would that every Christian in our churches at the present day would awaken to a sense of that education their children need. There is stern, earnest work to be done in the home and the school. Those who have not been diligent to teach their children line upon line, precept upon precept, here a little and there a little, exercising all patience, have made a mistake. There is not to be any relaxing of the efforts to secure the obedience that should be ever enjoined upon the children, but many parents are asleep, as if they had no Bible to direct them in the training of their children, and the children have, many of them, come up undisciplined in heart, and life, and character. While this is the case, parents are constantly embracing the truth, and this brings a different viewing of the children to the case. There is a waking up to see that their children need a work done for them that they had not done.

There has been a school established in Cooranbong and at large expense that children and youth and men and women may become educated to become workers together with God. If parents feel that this is the work to be done, why not make every effort possible to have your children attend the school at Cooranbong? We have the most complete faculty we have hitherto had, and that education which is given in John 6 shows the importance of feeding upon Christ's words as the very flesh of Christ and His blood. Of all matters of importance, youth should be educated in regard to the law of Jehovah and the

penalty of transgression. But Christ would have the children and youth understand that God accepts the ransom made by the Saviour in behalf of themselves if they are obedient to the law of Jehovah.

The school is established to combine the studies of the Scriptures and the lessons from nature which will give knowledge of a superior character. Children are not to be idle but learning the industries of trade and knowledge in agricultural lines which prove a success everywhere. Let our young people understand that the highest study, the most perfect and complete knowledge of science and history, all language and all lines of book study—all knowledge—will not be of the least avail to secure for one soul eternal life. The education attained in the Bible lessons in regard to the knowledge of truth, the knowledge of sins forgiven, and a personal knowledge of Jesus Christ's forgiving, pardoning of their sins will be the highest class of education, and without this, all the education any mind is capable of receiving will not secure that transfer to the higher school where the instruction is continually going forward. But without this hope, all the future life is lost.

Parents, can you take it in? Miss what you will in this life but do not miss that class of education which is fitting your children at school to learn that the fear of the Lord is the beginning of wisdom. The wisdom of men in God-given talents is valuable, but experience will prove that the wisdom of God is indispensable, for it alone can unfold the mysteries of the plan of salvation. And yet many young men and young women who think they are wise are willingly ignorant of the things that pertain to eternal life. Whatever you may miss in the line of human knowledge, you will make an utter failure unless eternal interests are considered, unless you will make decided efforts for the life beyond. You want the righteousness of Christ. Were the Sun of righteousness to withdraw His beams of light from the world, we should be left in the utter darkness of eternal night.

Jesus Christ is the great Teacher. He spake as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He is the light of life. Every phase of truth was evident to Him. Christ never uttered uncertain sentiments and opinions. He spoke the words of life eternal, truth that needs no revising, truth established upon eternal principles.

We want all parents who can to obtain the advantages of the school this year. The school had made buildings to accommodate students. We have a deep interest in your children. We want that they should have every advantage. Perilous times are upon us and we need now to secure knowledge that our children have every advantage and learn how to understand the Scriptures. Do everything possible for your children that they will have a place for the future, immortal life.

The Lord calls for the youth to be converted and to become missionaries at home and missionaries abroad, to be workers with Christ, to win souls to Christ. Why do men give precedence to the things of this world? We ask you, fathers and mothers, cut away your expense in some other lines [rather than] the school. Mothers, each of you make an effort to send your children to the next term of school we shall have this year. We will need to work most earnestly on the Lord's side, else the enemy will obtain your children. We want that these youth will see new charms in the living oracles, for divine beauty and celestial light shines upon the Word of God; in every passage is food. The Word is a living pasture for the spiritual mind and becomes a land of living streams. That which to the unrenewed heart appears as

barren waste, to the converted one becomes the garden of God covered with fragrant buds and blossoming flower.

In the days of Christ, teachers instructed their children in customs and traditions and fables mingled with their own sayings and their own opinions, but there was so little of heaven's rays of light that the teachers did not elevate, ennoble, and strengthen the soul. When Christ preached the word, pure and unadulterated, can we wonder that crowds followed His footsteps and gave praise and honor and glory as they listened to His words? He rescued truths from the rubbish of error and freed them from the exactions and traditions of men and bade them stand fast forever. He made truth to shine in its original luster.

God is the Author of truth. Shall we not become intensely in earnest in securing light and knowledge? Will you not help us to secure students from the churches to become charmed with the heavenly truths of the living Word of God? I would that every family shall understand the advantages to be gained and will not let this period pass by and let our churches tell if they cannot send students from the churches. I am responsible for quite a large number of students every term. Will you help me in the good work of selecting students for the school? It will be for the saving of the souls and fitting them up to fit other students—everyone who is striving to live a Christian life. The Bible is taught in our school at Cooranbong. The Word of God is the highest authority in all matters of truth. We have in this term a great desire that parents should take more than an ordinary interest to have their children qualified for the instruction of church schools, and to be fitted up to do the missionary work they can and should do.

Ms 203, 1898

“The Lord is Risen.”

January 10, 1898 [typed]

Christ died under the imputation of sin; but he was raised again for our justification, and every charge against him was cancelled. He came from the tomb glorified. The eyes of the Roman guard were riveted on the face of him whom they had so recently mocked and derided. Can this glorified being be the prisoner they had seen in the judgment hall, the one for whom they had plaited a crown of thorns? Yes; this is he who stood before Pilate and Herod, his form lacerated by the cruel scourge. This is he who was crowned with thorns and robed in an old purple robe, who was nailed to the cross, at whom the priests and rulers, full of self-satisfaction and hatred, wagged their heads, and said, “He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.” [Matthew 27:42.] This is he who was laid in Joseph’s tomb. The decrees of heaven had loosed the captive, and the mountains piled upon mountains over his sepulcher could not have prevented him from coming forth.

Why are the soldiers so helpless, yet seeing all? Why do they not move by the inspiration of Satanic agencies? Because the armies of Satan have fled away.

When the soldiers rose from their prostrate position, they fled into the city. To everyone they met, they told their wonderful story, as distinctly and positively as possible. They walked as drunken men; for they were greatly frightened by what they had witnessed. Going to the priests they related to them the circumstances of the resurrection. With painful utterance they said, It was the Son of God who was crucified; for we have heard an angel proclaiming him as the Majesty of heaven, the King of glory. The faces of the priests became as those of the dead. They had been loud in crying, “Crucify him, crucify him.” [John 19:6.] They had said defiantly, “His blood be on us, and on our children.” [Matthew 27:25.] Could they permit the testimony that Christ had risen to go forth? If this were allowed, the assertion made during his trial, that he was the Son of God, would be believed by the people. Caiaphas tried to speak. His lips moved, but he uttered no sound. The soldiers were about to leave the room when a voice stayed them. It was Caiaphas, who at last had found utterance. Wait, wait, he said. Tell no one the things you have seen.

A lying report was then given to the soldiers. “Say ye,” said the priests, “his disciples came by night, and stole him away while we slept.” [Matthew 28:13.] How miserable was this scheming. How could the soldiers say that the disciples had stolen the body while they slept; for if they were asleep, how could they know?

The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offence punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Did they not keep their weary watch with sleepless vigilance? If they perjured themselves, how could they stand the trial, even for the sake of money?

In order to secure the evidence they wished, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have the facts of the resurrection circulated any more than they did. Then the Roman soldiers sold themselves and their integrity to the Jews. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money and with a lying report on their tongues, which had been given them by the priests.

So far will men go in fastening themselves in deception. To sustain themselves in their sin, the priests denied facts that it was not possible to make of none effect. In the terrible darkness that came over the earth as Christ hung on the cross, when all nature was convulsed and the earth quaked, the centurion and the hardened soldiers received all the evidence they desired. “When the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God.” [Matthew 27:54.] But the priests were determined to reject the light. With a desperate effort to disprove the testimony of the guards, they affirmed that Christ’s body had been stolen. Everywhere the words were sounded, The body of Christ was stolen, the grave robbed.

But the resurrection of Christ was certain. On every hand the Sanhedrim was met by proofs. When Christ rose, proclaiming in triumph, “I am the resurrection and the life” [John 11:25], he brought from the dead as types and pledges of the general resurrection, saints that had been co-laborers with God. These bowed at the Saviour’s feet in adoration, and then went into the city, revealing themselves to

many, and declaring that Christ had risen from the dead, and that they had risen with him. This testimony contradicted the lie that the Roman guards had been hired to report. Thus was immortalized the truth of the resurrection. The risen saints bore witness to the truth of the words, “Thy dead men shall live; together with my dead body shall they arise.” “Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.” [Isaiah 26:19.]

What a day was this to the world! The Saviour was living, and not dead. Abundant evidence was given the disciples of the resurrection of their Lord. As two of them were walking to Emmaus, Christ joined them, and beginning at Moses, he opened to them in all the prophets the things concerning himself. In the upper chamber he revealed himself to the eleven as one risen from the dead. Calm and joyful in the belief of the truth, the disciples declared that Christ had risen. Unflinchingly they bore evidence that early in the morning of the first day of the week, they had gone to the sepulcher, and had found it empty. They had seen the shroud that had been wrapped about their Master’s body, but him they did not find. They bore witness that their Lord had indeed risen, that his body had not seen corruption, that they had seen him and talked with him. This was a decided triumph, and made of none effect the falsehood of the priests. Christianity was established by evidence that could not be controverted.

How impotent on this occasion was the power of the kings and rulers. They could not act their will on Him who was slain for the sins of the world. Had it been possible, the prince of darkness with this apostate army would have kept forever shut the tomb that held the Son of God. But a heavenly host guarded the sepulcher. These angels had been unseen witnesses of all that had taken place in the mock trial in the judgment hall, where every action was noted, every taunt recorded.

The hour of Christ’s triumph had come. The Lord had broken his bonds in sunder. He came forth from the tomb, proclaiming, “I am the resurrection and the life.” [John 11:25.] His words to his disciples were fulfilled, “A little while, and ye shall not see me; and again a little while, and ye shall see me. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. ... Ye now therefore have sorrow; but I will see you again and your heart shall rejoice, and your joy no man taketh from you.” [John 16:19, 20, 22.]