Ellen G. White 1894 Manuscripts

Ms 1, 1894

The Holy Spirit Agrees with the Word.

1 George's Terrace, St. Kilda Road, Melbourne, Australia,

January 5, 1894

I address my dear brethren and sisters in Pitcairn Island:

The Lord Jesus in His providence has wrought in your midst. He has sent His messengers to present to you the treasures of His Word. He has opened the Scriptures to your understanding, and you have felt that it was your privilege to take them just as they read. We have felt to thank the Lord that from you has gone forth the Word of God, because you have been holding forth the words of life to others. It is a precious privilege to be entrusted with work for God, to be laborers together with God.

The Holy Spirit always leads to the written Word and calls the attention to the great moral standard of righteousness. To be honored of God in thus being privileged to testify of the truth is a wonderful thing. Said Christ to His disciples just before He ascended up and the clouds of angels received Him out of their sight, "Ye shall be witnesses unto Me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." [Acts 1:8.] They were qualified by the heavenly endowment of the Holy Spirit to testify of Christ.

I wish to impress upon you the fact that those who have Jesus abiding in the heart by faith have actually received the Holy Spirit. Every individual who receives Jesus as His personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide and Witness. The more closely the believer walks with God, the clearer his witness, and, as a sure result, the more powerful will be the influence of his testimony upon others of a Saviour's love; the more he will give evidence that he prizes the Word of God. It is his meat, it is his drink, to satisfy the thirsty soul. He prizes the privilege of learning the will of God from His Word.

Some souls who claim to be believers have slighted, and turned from, the Word of God. They have neglected the Bible, the wonderful Guidebook, the true tester of all ideas, and claim that they have the Spirit to teach them, that this renders the searching [of] the Scriptures unnecessary. All such are heeding the sophistry of Satan, for the Spirit and the Word agree. Say the Scriptures, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.] He only is a free man whom the truth makes free.

Although you are a little world in yourselves in your island home, yet the tempter is there; he lays his net to ensnare souls. But the Lord loves you, and His guardian angels are around about you. If you are doers of the Word, you will obey the instruction of Jesus Christ. He says, "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." [John 10:27, 28.]

We are not able to keep ourselves; we are kept by the power of God. Our Redeemer has all power in heaven and in earth, and if we do just as Jesus tells us to, we shall be kept safe in His love. In our own strength we are perfect weakness; but when we put our whole trust in Jesus Christ, we are kept by His power, for He is fully able to keep every soul who puts his trust in Him.

The peril to which every soul is exposed is very great. The great adversary of God, and the enemy of man, is watching to find an opportunity to take us when we are off our guard. Jesus has told us of our danger and warned us against the wily foe. He has repeatedly enjoined upon us the duty of always watching and praying, lest we enter into temptation.

Believe in Jesus, trust in Jesus with living, constant faith, and rely without doubt upon Jesus to keep and save you. One mighty to save has hold upon you; and as long as you will submit to be led by Him, to learn of Him, to confide in Him, He will keep you from falling; and when God engages to keep you, He is a sure defense. He is a strong fortress, and as you confide in Him, you are perfectly secure. His Word is pledged in your defense, if you will believe in Him. Simply trust in God, and obey His commandments, and you are saved by the merits and intercession of Jesus Christ.

Christ said to Peter, “Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren.” [Luke 22:31, 32.] Very precious to Jesus are the souls for whom He has given His life. Jesus knows the value of the human soul, for if we are obedient to the commandments of God, we shall be capable of immortality. When the soul is lost through sin, the most valuable object in the world is lost.

Every son and daughter of Adam who is blessed with reasoning powers has endowments and capabilities by which he may make progress. He may be elevated and ennobled and sanctified, and hold converse with God. Heaven has manifested an intense interest in the work of developing the moral image of God in man. We must see the value that God has placed upon man. Human beings may come into possession of immortality, the life which runs parallel with the life of Jehovah. They may live as long as God lives. When we consider these things, we are filled with awe and reverence. It means very much to be a child of God, an heir of God, and joint heir with Jesus Christ.

Will not old and young in your island home seek the Lord? Will you not strive most earnestly for the crown of immortality? Will you not hate sin, and pray most earnestly that you may have a sense of its exceeding sinfulness? Will you not hate that which caused the death of the Majesty of heaven, the Son of God? Always bear in mind the fact that there is something God hates with a perfect hatred, and that is sin. It will prove the ruin of thousands, yea, millions of souls, because they choose to sin, and in sinning make themselves characters after Satan’s likeness, and such, unless they repent, forsake sin, and believe in Jesus Christ, will never find a place in heaven.

I speak to all upon the island. Out of Christ you are lost, helpless, undone and must perish. You see now why Christ has cautioned, warned, and entreated you to repent of sin, for it is that you shall not lose eternity out of your reckoning. When Christ gave His life for you, it was that He might place you on vantage ground and impart to you moral power. By faith you may become partakers of His divine nature, having overcome the corruption that is in the world through lust.

If we come in contact with sinners who are hardened and bold in sin, they will seek to lead you to be as bad as themselves; but it is for you to heed the caution and the instruction of the Word of God, “When sinners entice thee, consent thou not.” [Proverbs 1:10.] Send up your prayers to heaven that you may be delivered from temptation. Pray, pray, and put your will on the side of God’s will. Oh, be sure and pray for the Lord to give you His grace to resist the devil, who caused the fall of Adam and Eve in Eden, and [who] with all his deceptive power will try to make of none effect the restrictions and commandments of God.

It is a terrible thing for human agents to sin, and to crucify to themselves the Son of God afresh and put Him to an open shame. I have a message from God to you. It is, “Behold the Lamb of God which taketh away the sins of the world.” [John 1:29.] When you behold Him in His matchless love, bearing the sins of the world, when you behold Him exercising His compassion and love for sinners and realize that it was for you that the innocent, holy, undefiled Lamb of God stood as one guilty to endure your punishment, that you who are sinful and deserving [of punishment] might stand innocent, clothed with the garments of Christ’s righteousness, your heart will be melted by His incomparable love, and you will accept Him as your sin-pardoning Saviour. You must not walk in darkness.

God has given you wise counselors, those who love and fear Him, and those who love the souls of all for whom Christ died. Do not turn from counsel, but take hold of words of instruction. The Lord is soon to come, make no delay. Come to Jesus every day, and tell Him you want strength, you want heavenly wisdom to understand what is sin and how to forsake it. You cannot take your way and do your will and be perverse in spirit, and yet love Jesus and be acknowledged of Him as His child.

You want heaven; well, Jesus wants you to have heaven, and to enjoy its glories, or He would not have given His precious life to save you. Jesus is near you, inviting you to come unto Him that you might have life. Come just as you are every day. Come to Jesus confessing your mistakes, your errors, and your sins. Come with true contrition of soul; seek pardon, and Christ will forgive you your sins and let the bright beams of His righteousness shine into your hearts and minds. May the Lord bless you and make you complete in Jesus Christ is my prayer.

Ms 3, 1894

The Brighton Camp Meeting.

Campground, Middle Brighton, Victoria, Australia

January 21, 1894

Sabbath, January 20th, has passed with its burden of record into eternity. And what a Sabbath! From the early morning meeting until the close in the evening, every hour was marked with the special blessing of God. It was such a day of the manifest presence of God as will never be forgotten. The Word of God was presented in the demonstration of the Spirit and of power. The meetings began at six a.m., and with short intermissions continued until evening. There was social meeting in the morning at six o’clock,

meeting at eight in the district tents, at half past nine Sabbath School in the large tent, at eleven Elder Corliss preached and the Spirit and power of God attended the Word.

Many came forward for prayers, and the Lord wrought upon human minds in the manifest movings of His Holy Spirit. There was melting of hearts before God, and the interest was so great that the meeting could not close until two p.m. I spoke at half-past three, the service being delayed because of the protracted meeting that proceeded it. The tent was full, citizens from Melbourne and the surrounding towns were present. There were quite a number of fine vehicles in the enclosure, the owners being under the canvass.

The Lord gave me freedom in speaking one hour and a half and the people listened with most earnest attention. Tears were in many eyes as I dwelt upon the greatness of the gift of God in sending Jesus into our world to save perishing sinners. The next service was a most solemn ordination. Brother Hickox was set apart to the ministry. Elder Corliss prayed in the Spirit and power of God. Elder Olsen gave the charge. Everything was of the most elevated, solemn character, calculated to make a deep impression. Outsiders came in the morning and remained until the last meeting in the evening.

Last Sunday one hundred and ninety took supper in the dining tent at sixpence each, twelve and a half cents. On Friday eighty took supper there.

Here comes Elder Starr to speak to me in reference to the special meeting that was held in one of the larger tents, to receive about thirty young men who wished to ask questions upon points of our faith. This is the second meeting of the kind that has been held. Oh, how much we need to pray that the Lord Jesus will preside in every one of these meetings, that no words shall be spoken unadvisedly. It is a very nice matter to deal with human minds and not stir up a spirit of strife.

We all need to walk guardedly, always having a spirit of self-control, not speaking one condemnatory word, nor permitting a spirit of judging to come in, for this will surely have an influence to repel those who are inquiring. All should be treated tenderly and should be patiently drawn to the light. Questions of vital importance must not be crowded and urged upon minds that are not prepared to receive them. Time must be given, patient, well-directed effort must be put forth, in the spirit of tenderness and love, for the souls for whom we labor. There must be no haphazard work in dealing with human minds.

In the meeting of young people last night a Baptist minister was present. Oh that these souls would receive the truth in the light of God's Word! "The entrance of thy words giveth light; it giveth understanding to the simple." [Psalm 119:130.] This does not mean those deficient in intellect, but those who are in heart simple enough to be learners, having a childlike confidence in our heavenly Father. May the Lord work by His own power and by His own Spirit upon the minds of these inquiring young men. We differ from them in faith; they differ from us. Satan will seek to press his suggestions into the mind, he will seek to imbue it with prejudice, and great care should be taken that every word shall be spoken in wisdom.

The lesson we all need to learn is the meekness and lowliness of Jesus. The Lord has a most tender interest and regard for the youth who have been born into a world full of temptation, wickedness, and

pollution. Many a child has had the sinful course of the parents as an example. If parents could trace the results of their actions, looking from cause to effect, and see that they have perpetuated and increased the power of sin by their example, a change would certainly be made in them; they would break the spell of tradition, and no longer believe and teach for doctrines the commandments of men. How quickly men find an excuse for turning away their ears from the truth and being turned unto fables.

One gentleman stated that he had entertained at his house a friend who was a believer in the truth we advocate. He said to that friend, "What if I should say I cannot see the doctrines you present?" The answer was, "I should say that Satan had blinded your understanding." Unwise words, that do not reflect one ray of light, or increase intelligence one jot or tittle.

Those who have had opportunity to know the truth, who are familiar with the truth, should have great patience with those who hear the truth as a strange doctrine. How can they feel at liberty to make sharp answers and retaliate upon men who are in darkness, and who cannot distinguish truth from error? Oh that they had something of the long-suffering and gentleness of Christ! Then they would never utter words that cannot convert, but will only create hardness of heart, and that may prove a savor of death unto death.

Ms 4, 1894

The Brighton Camp Meeting

Campground, Middle Brighton, Victoria, Australia

January 29, 1894

Tents were first pitched on this beautiful ground the 26th of December, and the number steadily increased until it reached one hundred and eight. Between four and five hundred persons have been camped on the ground. This morning the tents will all be taken down, not one left. Our brethren and sisters have nearly all returned to their homes; but some still remain, ministers and men on committees, who carried on their business meetings all day yesterday. We rode up from St. Kilda yesterday morning and found the ministers and some others assembled in the large tent. Elder Olsen asked me to speak, and I talked to them thirty minutes. This protracted the meeting beyond its allotted time, but the Lord gave me words to speak to the people, and His Spirit was in the meeting.

Soon the outsiders who were interested in the truth began to come in, and a Bible lesson was given by Elder Starr. I spoke again at three o'clock, and the Lord gave me a message for those assembled. The tent was nearly filled with those not of our faith, very nice appearing people. Brighton is stirred from one end to the other. An interest is awakened also in the city of Melbourne and the surrounding suburbs. It is beyond anything that we have witnessed since 1843 and 1844. The very best class are interested.

Among those who have attended the meetings is a family who live close to the grounds, by the name of Hill, a very excellent family. Mr. Hill is the superintendent of the Wesleyan Sunday school in Brighton and has occupied this position for twenty-eight years. He has stood at the head of a large drapery

establishment as one of the partners, for nearly thirty years. This family are now making their decision. They see the truth and have now to decide whether they will obey it or not. They are interested to learn everything; they acknowledge that the churches are in a backslidden state, and that the presentation of the truth has opened the Bible to them as a new book. This family have formed a pleasant acquaintance with Brother and Sister Starr, and have invited them to their home to eat with them and talk upon the Scriptures. This visit brought Brother and Sister Starr into acquaintance with a wealthy maiden lady and her companion. Both are on the point of decision. I spoke Sunday afternoon from (Hebrews 2), and it seemed to be just the subject to meet their present convictions.

Willie brought one to visit me who has decided to obey the truth, a very pleasant, keen, black-eyed woman of about thirty-five years, named Malcolm. She has been a missionary to China and has labored some among the Maoris in New Zealand. They say that she is a very interesting speaker. She and her sister, her mother, brother, and his wife, have taken their position and her sister has returned to her home fully determined to lift the standard of truth where she resides. I have sent my horse and phaeton to bring them to the meeting. They have been attending the meetings at the Prahran Town Hall where Elder Starr has spoken Sunday evenings for the past six months. So they have had opportunity to hear much and have moved very cautiously. They will be workers to teach the truth to others.

Many others have become interested in the tent meetings, and quite a number have decided for the truth. We are rejoiced to hear one after another saying, “I am keeping my first Sabbath.” Several came out in the earlier stage of the meeting. Among these were two brothers connected with a large music store. It was not so difficult for them as for some others to take their stand as Saturday is a half holiday. They will put in extra hours, and make up the time they give to the observance of the Sabbath, so they will meet with no difficulty at present. Sister Israel brought to my tent an elderly lady who has decided to obey the truth. Her husband has not come out so fully, but is interested and, she says, needs more drawing; labor must be given to him. They are nice appearing people. She says her father and mother were both earnest workers, both preachers, full of zeal and energy. Oh, if they had been alive, she said, to see this day, they would have rejoiced. They own several houses near the bay which they rent. Brighton has the reputation of being the best part of Melbourne. It is a beautiful situation.

The Congregational church is wonderfully stirred. There are about forty young men who have by their own request had a meeting in one of the tents for the study of the Sabbath question. They began with trying to convince Brother Starr, but the effort resulted in the convincing being on the other side. Well, the minister of this church was out on his vacation when he was informed that his members were being drawn away. He hurried back and attended the special meeting with the young members of his flock. He presented the same arguments that others use against the truth and the Sabbath in particular, but his arguments were so weak and untenable that his own people were ashamed of them as well as of the spirit he manifested.

Other meetings were appointed in a private house where these young men will pursue the investigation started. So the Lord is at work. Some from the Congregational church have taken their position for the truth, and this greatly offends the minister. In the last meeting, when he saw his own weakness, he said that he had a confession to make; he had let pleasure come before his duty, and instead of preparing

himself for the occasion, he had taken a pleasure excursion on a yacht on the bay. This statement left a bad impression on the minds of the young men, for they felt really in earnest to investigate these important subjects, and they said they thought that the example given by their minister to the young men of his congregation was not as it should be—that a pleasure excursion should come first on such an occasion. These young men feel that much is at stake. One has already confessed the truth, and we have faith that more will follow.

Four young men were in our meeting on Sunday with their Bibles who came from some distance. They are deeply interested, earnestly inquiring if this is the truth. Already the people here who have taken hold of the truth talk of building a meetinghouse. Elder Corliss has rented a house for himself in Brighton. A gentleman came forward who offered an enclosed lot, free of charge, for the tent. It is close by the post office in Brighton and there is a small church building on the same lot. So the way is opening. Williamstown also has been stirred. Some in Hawthorn have embraced the truth. There is a call for preachers in both these places at once. Elders Israel and Baker will go directly to Williamstown. Elder Starr must return to the school. We are sorry it must be so at this time of general revival when there are openings everywhere, but he will give a portion of his time to the interest that demands attention.

They intend that Sister White shall do all she possibly can in every town and city. I cannot now number the places where I am desired to speak during the next eight weeks if the Lord gives me strength. Oh, we need the Holy Spirit every hour. A meetinghouse will have to be built here, and the subject agitated at once, while the interest is deepening, so that those that embrace the truth may see that they have a place where they can worship God. Elder Corliss takes well; all think that he is just the man for the place. I am glad he is here.

I take up my abode in the school building for eight weeks. It may be less than that before we leave for New South Wales, where I hope to find a pleasant, retired place in which to complete The Life of Christ.

In a few hours we leave this pleasant spot where the Lord has manifested His power and His presence in a marked manner. I have spoken sixteen times during this meeting, besides having considerable to say in the ministers' meetings. The meetings that have been held here have drawn heart to heart. A feeling of tenderness and love has been manifested throughout. The discourses have been given with power. Many have seen great light, and there has been manifested a hunger of soul for the truth, precious truth. Some have not missed a meeting. They are on the ground early and are the last to leave at night. The camp meeting has been in every way a success. We wish there were many more workers to take right hold and follow up the interest. This work should be carried to all the cities and villages, to the highways and hedges.

Since writing the above we have left the campground. We are now in the school, occupying five rooms. Our family consists of Emily and May, Marian, Sister Tuxford from New Zealand, and myself. As we were about to drive from the campground, the question was put by Elder Corliss, "Mother, will you speak in the tent next Sunday afternoon?" The tent was to be moved into the village of Middle Brighton. There are quite a number on the point of decision, but the far-reaching influence of the camp meeting cannot be estimated; new ones who are interested and even convinced are constantly coming to light.

Dr. Kellogg came to the phaeton while we were waiting for Elder Olsen, and said, “A man came to me after you had spoken yesterday and requested me to call at his house that night; then fearing I would not come, he came to my tent and urged me to call right away. He seemed to be very much in earnest about the matter. I went and found a family of eleven, the man and his wife and nine children. They are interested in the truth. I inquired if they had attended the tent meetings. The wife replied that she had. ‘And what do you think about the meetings that you have heard? Do you not think that these men preach the truth?’ ‘Oh, I know that it is the truth. I want to have Mrs. White visit me.’ ‘But what are you going to do about this matter? Will you obey the truth?’ ‘Oh,’ she said, ‘that is what troubles us. We do not know what he can do. It is a very serious question. This decision means a great deal.’” They wanted the doctor to call again. The woman said that she had not heard preaching like this since she left Scotland many years ago.

Here we see the fields all ripe for the harvest. May the Lord send reapers to gather in the souls. As individual reapers we need the meekness of Christ. All self-sufficiency and self-importance must be put away. Every idol that has been cherished must be torn from the soul temple, and every human agent must cooperate with the divine.

Ms 5, 1894

Regarding the Work in Brighton and Williamstown

Brighton and Williamstown, Victoria, Australia

February 1894

Yesterday, Sunday, in company with Brother and Sister Starr and several others, I went on the cars twelve miles to Williamstown and spoke in the afternoon to a tent full of people, the very best part of the community. I had been for some weeks compassed with infirmities, and thought it next to impossible to speak, but finally I went; and the Lord strengthened me. I was enabled to bear the message of warning given me of God. All listened with the most earnest interest, and I was glad I did not disappoint them. I then had some conversation with Captain Press and his wife, who is the president of the W.C.T.U. Mrs. Press came to visit me in my tent at Middle Brighton. She is a vegetarian, not having tasted animal food for several years. She has been pleading with me to speak in one of the meetings of their society in Melbourne. Elder Starr and his wife have visited Mr. and Mrs. Press, and Brother Starr also was urged to speak to the ladies of the W.C.T.U.

They are very anxious to receive lessons in regard to hygienic cooking. We are so sorry that we have not even one person who is qualified in these lines and authorized to give lessons. But we shall do all we can to teach in this direction. Several of our sisters who have had some knowledge will undertake the task. They have plainly stated to these friends that they are not professional cooks, but the answer is, “Tell us what you know.” The W.C.T.U. have a very nice hall where they hold their meetings, and a restaurant connected with it, so every provision is made. They want our workers to come to the restaurant and to charge a sufficient sum to cover all expenses. This week the first lessons will be given. We hope to so relate ourselves to these people that quite a large number will unite with us in belief of the truth.

Elder Grant visited Williamstown while he was in Australia and presented the doctrines of immortality only in Christ. Several received the light on this point, and some of them were in attendance at the camp meeting in Middle Brighton, and urged that meetings be held at Williamstown. As soon as the meetings on the campground closed, Elders Israel and Baker pitched a tent in Williamstown and quite an interest is being awakened there. Yesterday above two hundred were in attendance. This is the largest congregation they have yet had at the tent. The people are now inviting our ministers to come to their homes. Certainly there is evidence of a deep interest, and it seems to be growing. There is not one believer in the truth in the place. But we hope that a church may be raised up both here and at Middle Brighton.

There are other towns, very many, that should be entered. These are now better prepared to have labor done in them since the camp meeting which was so largely attended and the sound of which has gone out far and near. Those in Williamstown who embraced the views presented by Miles Grant were excluded from the Methodist church. Now more light is unfolded to them upon the Sabbath and other points of Bible truth, and they are convicted. We hope they will be led on from point to point until they take the whole truth.

Several in Middle Brighton of the very best class have come out clear and decided in the truth as the fruit of the camp meeting. This brings joy and rejoicing to our hearts. Elder Corliss and Elder Hare are laboring with a tent in that most beautiful suburb. In one family, named Malcolm, five members have accepted the truth. The aged mother, two daughters, a son and his wife. One daughter has been a missionary in China. She is an intelligent, fine-looking woman and an interesting speaker. She is now attending the Bible School, eagerly feasting on the truth and qualifying herself for her future work.

I am going to ride out today to Middle Brighton, to make some visits. Those who acknowledge the truth approve it with the whole heart and are greatly blessed. The Bible, they say, is a new book to them. I cannot now tell the exact number who have received the truth in this one locality alone as the result of the camp meeting.

Several from Melbourne have also decided to obey it. When one sister took her stand upon the truth her husband said, “You may give up the seventh-day Sabbath or leave my home.” They were Wesleyans. She left home, and then her daughter, a girl of sixteen years, took her stand on the Sabbath, and the father told her to leave. The mother heard this and went home for her daughter. The husband and father said, “Well, have you decided to give up that Sabbath and come back and live with me?” She replied, “No, I came for my daughter whom you have turned out of doors.” “But what are you going to do?” he questioned. “I am going to support myself and daughter. She may help me as she can.”

He begged on his knees for his wife to give up these terrible doctrines. She had been a very timid woman, but the truth made her strong and she said, “No, I shall never give up the Sabbath: I shall keep it as long as I live. I must obey God.” “Well,” he said, “if you will come back, you and my daughter may keep the Sabbath, but promise you will not go to the meetings.” She would make no such promise. “I will be a faithful wife to you in everything,” she said, “but should I listen to your proposals, and disobey God, I should not be a faithful child to Him, and therefore should not be a faithful wife to you or a

faithful mother to my children." "Well," he said, "I am in great distress of mind. Will you go to our minister and talk with him?" At first she refused, saying that she knew her duty and need not go to the minister to learn it. But as he continued to entreat her, she finally consented. It was then ten o'clock at night.

They roused up the minister, and the man laid the whole matter before him—how he had turned his wife out of doors because she had kept the Sabbath. "Now," said he, "did I do right in this and in saying to my daughter that if she kept the Sabbath she could not stay in my house? I want you to tell me, did I do right in thus treating my wife?" The minister answered, "You did perfectly right under the circumstances." The man responded with much vehemence, "No, I did not do right. I abused my wife, and was unkind and abusive to my child. I see now how shameful was my course in treating a woman, the mother of my children, in so heartless a manner." He then asked the forgiveness of his wife and said she should come back to his house. No restrictions should be placed upon her. She should be at liberty to do as she thought right. He felt greatly troubled over the course he had taken. So the wife was reinstated in her own home, more respected and loved than before this fiery opposition broke upon her. Our brethren think that the husband will be converted to the truth.

Among those who accepted the truth in Melbourne are two brothers by the name of Anderson, who keep a large music store. They were baptized one week ago. They have since had some trouble. The father-in-law of one of the brothers, connected with them in the business, said to them, "The store must be opened on Saturday." The son-in-law answered, "Not while our names stand on the sign can we open the music store on Saturday." The wives of these men have not yet taken their stand. They are so mixed up with the world that it is hard to make suitable impressions that will divorce them from worldly idolatry. The brothers anticipate opposition, but they are firm and decided.

We learned yesterday that Elder Corliss in his visiting in Brighton came across a man and his wife, an old couple, who have kept the Sabbath for ten years. They did not attend any of the meetings on the campground, did not know that there had been a camp meeting. Several persons are on the point of decision. Mr. Hill and his family seem to consider that so much is involved in this matter of changing their belief, we fear they are turning their ears from the truth. But we have not given up all hope yet. They have come to visit the school today. Brother and Sister Starr had my horse last Sabbath to make calls on several in Middle Brighton, and they feel in no way disheartened by the outlook.

Elder Starr and his wife remained at Williamstown yesterday for the evening service as Brother Starr was to speak. Maggie Hare and May Israel accompanied me home, Brother and Sister Starr saw us on the car, and my horse and carriage were waiting for me at the station. I was real glad that I did not allow infirmities to prevent me from going to Williamstown; it would have been a disappointment to them. Brother and Sister Starr took breakfast with us this morning, so we learned of the meeting last night. There were nearly as many present as in the afternoon, and they were deeply interested.

Brother Starr is anxious for Brother Rousseau, who is in Sydney, to return, that he may be free to visit among the people and become acquainted with those that are interested and help them. Brother Starr has charge of the school in Brother Rousseau's absence. He speaks three times a week and wants to do

much more. He is doing his best in every line, and he is an acceptable worker. I am glad that we have him with us. Brethren Israel and Baker feel cheerful and are much encouraged that the people come out to hear them, apparently with as much interest as to hear others of the preachers.

Ms 6, 1894

Meetings in Melbourne

St. George's Terrace, St. Kilda Road, Melbourne, Australia

February 16, 1894

To Friends in America:

I have been wishing that I could write a letter to you and to other friends in America for this mail, but fear that I cannot write much this time. I have had many trying things in my experience since the camp meeting. My soul has been distressed and burdened. Now I feel somewhat relieved; matters are adjusting themselves more pleasantly. We are now in the heat of battle in this country. I feel to the depths of my being that now is the time to work. There are three suburbs where meetings are now in progress—Brighton, Williamstown, and Prahran.

At North Brighton a tent is pitched, and Elders Corliss and Robert Hare are working unitedly and with success. The Congregationalist minister in Brighton is a man of wide influence; he occupies a position in relation to the different churches similar to that of Crafts in America. He was the founder of the Council of Churches in this country. Several members of this church, have embraced the truth and it hurt him.

He came to the tent a few evenings since, accompanied by a large portion of his members, determined to carry out his plans. He asked [for] the privilege of speaking after Elder Corliss had spoken, but was told that this could not be permitted, for it would do no good and only create confusion. He insisted, and said, "Will you put the matter to vote?" This was his scheme, for he had brought in his church members in order to carry the day and have things his own way. But Elder Corliss said, "No, I cannot give away this meeting." He had stated this to him in a previous interview.

Before the whole congregation Elder Corliss said, "I will give this minister the tent, free of expense, any night in the week except Sunday night, to speak the whole evening upon this subject, but I cannot permit him to divert the minds of this congregation from important points. I wish them to hear and to investigate, the Scripture for themselves, that they may see if this is not the truth that I present to them." To the minister he said, "I will give you five minutes to decide upon the evening you will appoint to speak in this tent." The man turned very white, but answered not a word. The five minutes were a dead silence.

Then Elder Corliss went on with his discourse, showing the fallacy of the minister's position on the subject in question, which Elder Corliss had, stated in print, in his hands. After the meeting closed the minister gave out that he would on Wednesday evening answer the discourse in his own church.

Brethren Hare and Colcord were present to hear this review. It was a repetition of the same objection that Canright had put forth in his books. The minister had Canright's book. But the congregation were not at all satisfied. Now his own people are so thoroughly stirred up that the minister feels compelled to do something, for his reputation is at stake. He has sent a challenge to Elder Corliss to meet him in discussion, and there is no way of evading this question now, for the enemies of the truth would triumph if the matter were not taken up.

Elder Corliss feels very much troubled over it, but he has agreed to accept the challenge if the minister will consent to continue the discussion for six evenings, for one night would not be sufficient to do justice to the subject. He hopes that the proposition will be rejected, for the interest is great and is extending through all the region round about. Meanwhile he has decided to go on, pressing into his discourse all the important matter possible, and carrying the interest as far as he can before the discussion shall begin.

We think the minister will not accept the conditions, for all he wants is to throw in a mass of objections to confuse the minds of the hearers; and as he has no weapons furnished him in the Bible with which to war against the truth, he must supply the great necessity from the armor of the prince of darkness—with assertions, Satan's falsehoods prepared for him to handle, such as are presented in Canright's book. These he can use in one evening and claim that he has extinguished the law of God and the Sabbath. But when he has to keep to the point for six evenings, the weakness of his arguments will become apparent to the people.

One week ago I spoke in Brighton with earnest, pointed words upon the Sabbath of the fourth commandment. An excellent class of people were present and a good impression was made. The Lord is moving upon minds. About twelve are now keeping the Sabbath in Brighton, and a large number are convinced but have not courage as yet to come out on the Lord's side. Last Sunday I spoke at Williamstown, twelve miles from Melbourne, where Brethren Baker and Israel are working with the tent. I had chosen (John 3:16) for my text, but I could not dwell upon the great love which God has expressed to men without presenting in clear lines the fallacy of claiming that the commandments are abolished when we have not in the Scriptures one single word or intimation of such a monstrous idea.

Were the law abolished, then sin, which is the transgression of the law, would be immortalized and the whole question would be given up to Satan; he would have everything he asked for in heaven. His demand was not granted there, and for this reason there was war in heaven and Satan was expelled. Now he comes to the human agents and gains them to his side; he leads them to believe his falsehood, which is directly opposed to the words of Christ, "Think not that I am come to destroy the law or the prophets; for I come not to destroy but to fulfill every specification of the law. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [Matthew 5:17, 18.]

This is the statement coming from the mouth of God through Jesus Christ. How then can ministers in their pulpits declare that the law was abolished at the cross? The fourth commandment is unchanged; the seventh day is God's memorial, testifying of His creative power in making the world in six days and

resting on the seventh day. Every voice that shall be heard in the pulpits on Sunday testifying that the first day of the week is the Sabbath is echoing the words of the first great deceiver. In this teaching the ministers are giving themselves away, for where there is no law there is no transgression, no sin, and if no sin, there is no need of the gospel, no need of a Saviour.

I said, “Sensible-minded people are before me. You can see the result of taking this position. Christ, the Lamb of God, came to take away sin. He died for the transgressor, that man might be brought back to His loyalty and not continue to sin.” The importance of the subject I pressed home upon the soul, and the Lord gave us His Holy Spirit. Brother Baker expressed to one a fear that Sister White was premature in presenting that question. His wife came up and said that the arguments of the Methodist minister in his forenoon discourse had all been taken up and answered by Sister White, and yet she knew nothing of the discourse.

This minister has taken the boldest positions against the Sabbath and against the Bible itself. He stated that the Bible was not all inspired, that the first books of the Old Testament were from the devil himself, that the law was done away at the crucifixion.

The tent was full to overflowing when I spoke on Sunday afternoon, and a deep impression was made upon the people. From that meeting the interest was steadily increased. Captain Press and his wife, the president of the W.C.T.U. of Victoria, were present. Mrs. Press had visited me at my tent on the campground, and she was urgent that I should speak to their society. After the discourse on Sunday she came to me and, grasping my hand said, “I thank you for that discourse. I see many new points which have made a lasting impression upon my mind. I shall never lose their force.” I was introduced to her husband, a most noble looking man. He is a pilot and fills a very important position. Brother and Sister Starr took dinner with them and formed a very pleasant acquaintance. Mrs. Press, in behalf of the W.C.T.U., has made a very earnest request for instruction in hygienic cooking. We have arranged to have a cooking school, to be held in Melbourne in the room adjoining the hall of the W.C.T.U. Four lessons are to be given, one each week, beginning next Thursday. The cooking of eight different dishes is to be taught at each lesson. Great enthusiasm has been created on the subject. Mrs. Press is a vegetarian, not having tasted meat for four years.

Well, the very first class of people attend our meetings in Williamstown. Mr. Press and his wife attended some of the meetings on the campground, and they say that the Bible is now a new book to them. They see that it is full of precious truth which is a feast to the soul. I learned that the meeting in the tent last night was excellent and the attendance large.

Next Sabbath I meet with the people in North Brighton. Next Sunday I am to speak in Prahran, and for the next Sunday Brother Starr is trying to secure the largest hall in Melbourne, which will cost six guineas. One year ago I spoke in one of the largest suburbs on the other side of the city. Thirty dollars was taken in contributions. Thus I have the privilege of speaking in the suburbs, and in the city of Melbourne itself.

The Lord alone can touch the hearts of those who hear. We want to have more workers who are in vital connection with God. We want the power of God to rest upon the human agents. Without Christ we can

do nothing. There is a wonderful interest awakened in all the region round about. We need human instrumentalities to cooperate with the heavenly agencies in order to set forth the pure, unadulterated truth, that the minds of inquirers after truth may be divested of all unscriptural superstitions, idolatrous views, and feelings. It is only thus that the Holy Spirit can reshape the character. Human instrumentalities possess no power or holiness of their own. The agency employed is powerful and efficacious only as God shall make it so. The treasure of the truth is in earthen vessels.

The third angel's message is to be sounded in clear, distinct language. The trumpet is to give a certain sound. A Paul may plant and Apollos water, but God alone giveth the increase. We must watch, we must pray, and we must work, that the message of heaven sent as a warning to the people by the mouth of His servants may not be refused but accepted. The people have long been under deception through false theories, but error, although it may be hoary with age, cannot be converted into truth. The idols of error must be expelled from mind and heart, that the healing waters of life may flow into the soul. The fetters of education must be broken. Prejudice and superstition must be given up. Habits, maxims, and customs have been woven into education and experience, but they must be yielded up. Humbly and earnestly souls must inquire of the Lord. He will speak the truth without a vestige of error.

The believers in the truth are guarded jealously as the heart of God. In the fierce conflict before us, mind with mind, truth in collision with error, principle with principle, this world will witness scenes that are intensely interesting, of immense importance. In many churches the truth will be sacrificed and error presented in its place. Those who cease to occupy the elevated position as watchmen, receiving the Word from God and giving the warning to the people, are not aware that they are ranging themselves under the black banner of the power of darkness, with the enemies of God and the truth. The people receive the words from their lips and in their turn repeat the same errors to those brought in connection with them. Thus the wine of Babylon is received and all nations become drunken with the spiritual poison. We see that those who will not receive the truth are preparing to resist its influence. They refuse to be recast in faith and character. They are unwilling to be remodeled in the image of Christ's character.

We see that all the interest now manifested means work; it requires great wisdom, more fervent prayer, and better ability to devise and execute. Meetinghouses must be built to accommodate those who shall come out from the popular churches. We must educate the believers to have root in themselves. We want devoted, godly men who will live the truth and whose example will be such as shall recommend the truth to others. But I must close this long epistle. May the Lord bless you and yours is my prayer.

Ms 7, 1894

Sermon/Address to Bible Workers and Ministers

Brighton Campground, Australia

January 28, 1894, 10:00 a.m.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they

which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." [Revelation 7:13-17.]

What are they doing? Christ is opening the treasures and the riches of the truth of the Bible that we do not appreciate now, and that seems to be holden from our eyes. We should have been out of sight of our present spiritual condition, if we had advanced as the light came to us. We should have advanced so far that we would not recognize our present condition. There has been every hindrance to keep us in earthliness and commonness that we should not grasp the eternal. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] The truth and light given to us of God is as a priceless treasure hid in a field. We are to buy the field and work every foot of it. The more we look at the promises of the Word of God, the brighter they grow. The more we practice the principles of God's Word, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the testimonies ahead of the Bible.

I have felt that it was not essential to go back to the beginning of the work in order to maintain its importance. I have felt, if there was not the evidence now, if the Holy Spirit is not controlling the testimonies now, I would not care to go back. If the divine credentials do not attend the testimonies now, then it is time my work stopped. What we want is the freshness of the presence of the Spirit of God testifying through us. What I want to see is the testimony of the Spirit of God working upon human minds. I believe God speaks to human hearts.

I want that our brethren should feel the importance of praying more, and loving our brethren more. The love that is expressed, is revealed. It speaks with a voice that nothing can silence. For God sent His Son into the world because He loved the world. There may be a sharpness with some, another defect with another. But those who advocate the truth can afford to be fair and pleasant. It does not need the human mixing in. It is not for you to use the Holy Spirit of God, but it is for the Holy Spirit to use you.

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." [Jude 9.] Be careful that you do not rail once. We want the Holy Spirit of God to be life and voice for us. Our tongue should be as the pen of a ready writer because the Spirit of God is speaking through the human agent. When you use that twit and fling, you have stirred in some of yourself and we do not want anything of that mixture.

We have a testing message for our world, and we should present the truth as it is in Jesus, and your life as hid with Christ in God. You do not present yourself, but the presence and preciousness of truth is so large, why it is so far-reaching, so deep, so broad, that self is lost sight of. It is not flowery discourses that we want, not a great flood of words that do not mean anything. Preach so that the people can catch hold of big ideas and dig out the precious ore hid in the Scriptures. The Bible is its own interpreter. We are to hide ourselves in Jesus. It is not our education that is to do the work; let the Holy Spirit of God

come to hearts. Some who do not understand the truth may be inclined to ridicule it. We know we have the arguments of truth to handle, and we shall have to meet ridicule and opposition, but can we afford to put on that armor of ridicule and sarcasm as we go to proclaim the sacred truth? We cannot afford to use these weapons. Speak out calmly and distinctly, for Christ's sake. We want our discourses mixed with faith.

You want to put on the whole armor of God, and be clad with His Spirit, and have His righteousness to go before you, and the glory of the Lord to be your rereward. When you go forward in this way, just so surely will the whole universe of heaven be engaged with working upon the people that [it] will astonish you, as you had it here. Just as soon as you have the meekness and lowliness of Christ, then the Lord Jesus has His heavenly intelligences working with human agents. A Paul may plant, and Apollos water, but God alone giveth the increase.

Among those that ridicule the truth, some will see the foolishness of their course and will turn to the Lord. We have a most solemn truth to be proclaimed to the world. Let the work of God begin in your homes, in the church, and we shall see the salvation of God as we have not seen nor dreamed of. If we are one in Christ Jesus, just so surely the world knows this love is not of the world. You have no need to tell them you have the Spirit of God. If it is in the heart, it will come out.

Your faith is to be tried in the fire. It is tried that the preciousness of it may be seen, and you may look to Jesus, the Author and Finisher of our faith.

Ms 8, 1894

Where Shall We Locate Our School?

George's Terrace, St. Kilda Rd., Melbourne, Australia

February 1894

My mind has been much exercised day and night in regard to our schools. How shall they be conducted? And what shall be the education and training of the youth? Where shall our Australasian Bible School be located? I was awakened this morning at one o'clock with a heavy burden upon my soul. The subject of education has been presented before me in different lines, in various aspects, by many illustrations, and with direct specification, now upon one point, and again upon another point. I feel indeed that we have much to learn. We are ignorant in regard to many things.

In writing and speaking upon the life of John the Baptist and the life of Christ, I have tried to present that which has been presented to me in regard to the education of our youth. We are under obligation to God to study this subject candidly, for it is worthy of close, critical examination upon every side. Of John the Baptist, Christ declared, "Of them that are born of women there hath not risen a greater." [Matthew 11:11.] That prophet was led by the Spirit of God into the wilderness, away from the contaminating influences of the city, to obtain an education that would qualify him to receive instruction from God rather than from any of the learned scribes or rulers. He was not to connect himself with the rabbis. Their maxims and traditions were innumerable. In the wilderness the Lord could impress his mind and

heart and give him the pure mold of truth that was to be given to the people to prepare the way of the Lord.

The teachings of the scribes and Pharisees were of a character to turn the people away from the unadulterated truth that was to be presented by the Great Teacher when He should enter upon His mission. The only hope of the people was to open their hearts and minds to the light sent from heaven by His prophet, the forerunner of Christ.

These lessons are for us. Those who claim to know the truth and understand the great work to be done for this time are to consecrate themselves to God, soul, body, and spirit. In heart, in dress, in language, in every respect they are to be separate from the fashions and practices of the world. They are to be a peculiar and holy people. It is not their dress that makes them peculiar, but because they are a peculiar and holy people, they cannot carry the marks of likeness to the world.

As a people we are to prepare the way of the Lord. Every iota of ability God has given us must be put to use in preparing the people after God's fashion, after His spiritual mold, to stand in this great day of God's preparation; and the serious question may be awakened in the world-loving hearts, "What is eternity to us? How will my case stand in the investigative judgment? What will be my lot and place?" Many who suppose they are going to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only upon probabilities; there are many who have no intelligent hope, and are running great risk in practicing the very things which Jesus has taught that they should not do, in eating, drinking and dressing, binding themselves up with the world in a variety of ways. They have yet to learn the serious lesson so essential to growth in spirituality, to come out from the world and be separate. The heart is divided, the carnal mind craves conformity, similarity to the world in so many ways, that the mark of distinction from the world is scarcely distinguishable. Money, God's money, is expended in order to make an appearance after the world's customs; the religious experience is contaminated with worldliness, and the evidence of discipleship—Christ's likeness in self-denial and cross-bearing—is not discernible by the world or by the universe of heaven.

In this country, Satan has in a most striking manner enthroned himself to control the leading men in the government of the nation. The education which they have received from childhood is erroneous. Many things are regarded as essential which have a most injurious effect upon the people. The many holidays have had a baleful influence upon the minds of the youth; their effect is demoralizing to the government, and they are entirely contrary to the will of God. They have a tendency to encourage an artificial excitement, a desire for amusement and dissipation. The people are led to squander precious time which should be employed in useful labor to sustain their families honestly and keep clear of debt. The passion for amusements and the squandering of money in horse racing, in betting, and various similar lines, is increasing the poverty of the country, and deepening the misery that is the sure result of this kind of education and example.

Never can the proper education be given to the youth in this country, or in other country, unless they are separated a wide distance from the cities. The customs and practices in the cities unfit the minds of

the youth for the entrance of truth. The liquor- drinking, the smoking and gambling, the horse racing, the theater going, the great importance placed upon holidays—all are a species of idolatry, a sacrifice upon idol altars. If people would attend to their lawful business upon the appointed holidays and select their own time for rest and change, it would be much better for their morals. Those who multiply the days for pleasure and amusement are really giving patronage to liquor-sellers and are taking from the poor the very means that should purchase food and clothing for their children, the very means that, used economically, would soon provide a dwelling place for their families. These evils we can only mention.

It is not the correct plan to locate school buildings where the students will have constantly before their eyes the erroneous practices that have molded their education during their lifetime, be it longer or shorter. These holidays, with all their train of evil, result in twentyfold more misery than good. In a large degree the observance of these days is really compulsory. Even persons who have been truly converted find it difficult to break away from these customs and practices. Should schools be located in the cities or within a few miles from them, it would be most difficult to counteract the influence of the former education which students have received in regard to these holidays and the practices connected with them, such as horse racing, betting, and the offering of prizes.

The very atmosphere of these cities is full of poisonous malaria. The freedom of individual action is not respected; a man's time is not regarded as really his own; he is expected to do as others do, else he is not loyal. Should our school be located in one of these cities, or within a few miles of it, there would be a counter-working influence constantly in active exercise to undermine principles; this influence would have to be met and overcome. The devotion to amusements and the observance of so many holidays give a large business to the courts, to officers and judges, and increases the poverty and squalor that need no increasing.

All this is a false education. We shall find it necessary to establish our schools out of, and away from, the cities and yet not so far away that the teachers cannot be in touch with the cities and labor for them, to do them good, to let light shine amid the moral darkness. Students need to be placed under the most favorable circumstances to counteract very much of the education they have received.

Entire families are in need of thorough transformation in their habits and ideas before they can be true representatives of Jesus Christ. And to a great extent children who are to receive an education in our schools will make far more permanent advancement if separated from the family circle where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their children. The people of this country have so little appreciation of the importance of industrious habits that the children are not educated to do real, earnest work. This must be a part of the education given to the youth.

God gave Adam and Eve employment. Eden was the school for our first parents, and God was their instructor. They learned how to till the soil and to care for the things which the Lord had planted. They did not regard labor as degrading, but as a great blessing. Industry was a pleasure to Adam and Eve. The

fall of Adam changed the order of things; the earth was cursed, but the decree that man should earn his bread by the sweat of his brow was not given as a curse. Through faith and hope, labor was to be a blessing to the descendants of Adam and Eve. God never meant [that man] should have nothing to do. But the more and deeper the curse of sin, the more the order of God is changed. The burden of toil rests heavily upon a certain class, but the curse of idleness is upon many who are in possession of God's money, and all because of the false idea that money increases the moral worth of men. Labor is to human beings what they make it. To delve in constant toil, seeking momentary relief in liquor drinking and exciting amusements, will make men little better than brutes.

We need schools in this country to educate children and youth that they may be masters of labor, and not slaves of labor. Ignorance and idleness will not elevate one member of the human family. Ignorance will not lighten the lot of the hard toiler. Let the worker see what advantage he may gain in the humblest occupation, by using the ability God has given him as an endowment. Thus he can become an educator, teaching others the art of doing work intelligently. He may understand what it means to love God with the heart, the soul, the mind, and the strength. The physical powers are to be brought into service from love to God. The Lord requires the physical strength, and you can reveal your love for Him by the right use of your physical powers, doing the very work which needs to be done. There is no respect of persons with God.

When the tabernacle was built in the wilderness for the service of God, the work was done under divine direction. God was the designer, the workmen were educated by Him and they put heart and soul and strength into the work. There was hard labor to be done, and the sturdy mechanic taxed muscle and sinew, manifesting his love to God in the toil for the honor of God.

There is in the world a great deal of hard, taxing work to be done, and he who labors without exercising the God-given powers of mind and heart and soul, he who employs the physical strength alone, makes the work a wearisome tax and burden. There are men with mind, heart, and soul who regard work as drudgery, and settle down to it with self-complacent ignorance, delving without thought, without taxing the mental capabilities in order to do the work better.

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agricultural or mechanical occupations men may give evidence to God that they appreciate His gift in the physical powers, and the mental faculties as well. Let the educated ability be employed [in] devising improved methods of work. This is just what the Lord wants. There is honor in any class of work that is essential to be done. Let the law of God be made the standard of action, and it ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength." [Mark 12:30.] God desires the love that is expressed in heart service, in soul service, in the service of the physical powers. We are not to be dwarfed in any kind of service for God. Whatever He has lent us is to be used intelligently for Him. The man who exercises his faculties will surely

strengthen them, but he must seek to do his best. There is need of intelligence and educated ability to devise the best methods in farming, in building, and in every other department, that the worker may not labor in vain.

It is not a virtue for men or women to excuse slow bungling at work of any character. The slow habits can be overcome. The man who is slow, and does his work at [a] disadvantage, is an unprofitable workman. His slowness is a defect that needs to be seen and corrected. He needs to exercise his intellect in planning how to use his time so as to secure the best results. When one is forever at work, and the work is never done, it is because mind and heart are not put into the work. It takes some persons ten hours to do that which another accomplishes readily in five. Such workmen do not bring tact and method into their labor. There is something to be learned every day as to how to improve in the manner of labor so as to get through the work, and have time for something else.

It is the duty of every worker not merely to give his strength but his mind and intellect to that which he undertakes to do. Some who are engaged in domestic labor are always at work; it is not because they have so much to do, but they do not plan in such a way as to have time. They should give themselves a certain time to accomplish their task, and make every move tell. Dullness and ignorance are no virtue. You can choose to become stereotyped in a wrong course of action because you have not the determination to take yourselves in hand and reform, or you may cultivate your powers to do the very best kind of service, and then you will find yourselves in demand anywhere and everywhere. You will be appreciated for all that you are worth. “Whatsoever thine hand findeth to do, do it with thy might.” [Ecclesiastes 9:10.] “Not slothful in business; fervent in spirit; serving the Lord.” [Romans 12:11.]

Australia needs the leaven of sound, solid, common sense to be freely introduced into all her cities and towns. There is need of proper education. Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry. Men are needed in different communities to show the people how riches are to be obtained from the soil. The cultivation of land will bring its return.

Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness; but the results reveal that they are full of evil, which is ruining the health and the morals and demoralizing the country. The youth generally are not educated to diligent habits. Cities and even country towns are becoming like Sodom and Gomorrah, and like the world in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age, to love excitement, to glorify themselves, to follow the imagination of their own evil hearts. Now as then, depravity, cruelty, violence and crime are the results.

All these things have lessons for us. Few now are really industrious and economical. Poverty and distress are on every hand. There are men who work hard and obtain very little for their labor. There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed with discouraging results. The land boom has cursed this country; extravagant prices have been paid for lands

bought on credit; then the land must be cleared, and more money is hired; a house to be built calls for more money, and then interest with open mouth swallows up all the profits. Debts accumulate, and then come the closing and failures of banks, and the foreclosure of mortgages.

Thousands have been turned out of employment; families lose their little all; they borrow and borrow, and then have to give up their property and come out penniless. Much money has been put into farms bought on credit, or inherited with an incumbrance. The occupants lived in hope of becoming real owners and it might have been so, but for the failure of banks throughout the country. Now the case where a man owns his place clear is a happy exception to the rule.

Merchants are failing, families are suffering for food and clothing. No work presents itself. But the holidays are just as numerous. Their amusements are entered into as eagerly. All who can do so will spend their hard-earned pence and shillings and pounds for a taste of pleasure, for strong drink, or some other indulgence. The papers that report the poverty of the people have regular standing notices of the horse races, [and] of the prizes presented for different kinds of exciting sports. The shows, the theaters and all such demoralizing amusements are taking the money from the country, and poverty is continually increasing.

Poor men will invest their last shilling in a lottery, hoping to secure a prize, and then they have to beg for food to sustain life, or go hungry. Many die of hunger, and many put an end to their existence. The end is not yet. Men take you to their orchards of oranges and lemons and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that [the] children shall not be farmers; they have not the courage and hope to educate them to till the soil.

What is needed is schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. The money devoted to horse racing, theater going, gambling and lotteries, the money spent in the public houses for beer and strong drink—let it be expended in making the land productive, and we should see a different state of things.

This country needs educated farmers. The Lord gives the showers of rain and the blessed sunshine. He gives to men all their powers; let them devote heart and mind and strength to doing His will in obedience to His commandments. Let them cut off every pernicious habit, never expending a penny for beer or liquor of any kind, nor for tobacco, nor for tea and coffee that stimulate, having nothing to do with horse racing or similar sports, then commit themselves to God, working with their endowment of physical strength, and their labor will not be in vain. That God who has made the world for the benefit of man will provide means from the earth to sustain the diligent worker. The seed placed in thoroughly prepared soil will produce its harvest. God can spread a table for His people in the wilderness.

The various trades and occupations have to be learned, and they call into exercise a great variety of mental and physical capabilities; the occupations requiring sedentary habits are the most dangerous, for they take men away from the open air and the sunshine, and train one set of faculties, while other

organs are becoming weak through inaction. Men carry on their work, perfect their business, and soon lie down in the grave. Much more favorable is the condition of one whose occupation keeps him in the open air, exercising his muscles, while the brain is equally taxed, and all the organs have the privilege of doing their work.

To those who can live outside of the cities and labor in the open air, beholding the works of the great Master Artist, new scenes are continually unfolding. As they make the book of nature their study, a softening, subduing influence comes over them, for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life. The Majesty of heaven has pointed us to these things of God's creation as evidence of His love. He who fashioned the flowers has said, "Behold the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God 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?" [Matthew 6:28-30.] The Lord is our teacher, and under His instruction we may learn the most precious lessons from nature.

The world is under the curse of sin, and yet even in its decay it is very beautiful. If it were not defiled by the wicked, corrupt deeds of the men who tread the soil, we could, with the blessing of God, enjoy our world as it is. But ignorance, pleasure loving, and sinful habits, corrupting soul, body, and spirit, make the world full of moral leprosy; a deadly moral malaria is destroying thousands and tens of thousands. What shall be done to save our youth? We can do little, but God lives and reigns, and He can do much. The youth are our hope for missionary labor.

Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery. While we shun the false and artificial, discarding horse racing, card playing, lotteries, prize fights, liquor drinking, and tobacco using, we must supply sources of pleasure that are pure and ennobling and elevating. We should choose a location for our school apart from the cities, where the eye will not rest continually upon the dwellings of men, but upon the works of God; where there shall be places of interest for them to visit, other than what the city affords. Let our students be placed where nature can speak to the senses, and in her voice they may hear the voice of God. Let them be where they can look upon His wondrous works and through nature behold her Creator.

The youth require more earnest spiritual labor. Temptations are strong and numerous; the many holidays and the habits of idleness are most unfavorable for the young. Satan makes the idle man a partaker and co-worker in his schemes, and the Lord Jesus does not abide in the heart by faith. The children and youth are not educated to realize that their influence is a power for good or for evil. It should ever be kept before them how much they can accomplish; they should be encouraged to reach the highest standard of rectitude.

Manual occupation for the youth is essential. The mind is not to be constantly taxed to the neglect of the physical powers. The ignorance of physiology, and a neglect to observe the laws of health, have brought many to the grave who might have lived to study and labor intelligently. The proper exercise of

mind and body will develop and strengthen all the powers. Both mind and body will be preserved and will be capable of doing a variety of work. Ministers and teachers need to learn in regard to these things, and they need to practice as well. The proper use of their physical strength, as well as of the mental powers, will equalize the circulation of the blood and keep every organ of the living machinery in running order.

Minds are often abused; they are goaded on to madness by pursuing one line of thought. The excessive employment of the brain power and the neglect of the physical organs creates a diseased condition of things in the system. Every faculty of the mind may be exercised with comparative safety if the physical powers are equally taxed and the subjects of thought are varied. We need a change of employment, and nature is a living, healthful teacher.

When students enter the school to obtain an education, the instructors should endeavor to surround them with objects of the most pleasing, interesting character, that the mind may not be confined to the dead study of books. The schools should not be in or near a city, where its extravagance, its pleasures, its wicked customs and practices, will require constant work to counteract the prevailing iniquity, that it may not poison the very atmosphere which the students breathe. All schools should be located, so far as possible, where, instead of clusters of houses, the eye will rest upon the things of nature. The ever-shifting scenery will gratify the taste and control the imagination. Here is a living teacher, instructing constantly.

[On another copy of this manuscript, Ellen White added the following note by hand in December 1896:]

<Dear Sister Druillard, I am sending some things in [the] mail for Africa. I know not whether this has come before you, but I send it to you to be read if you think best. I would have been pleased to write to you, but cannot. I have been very ill. I had some thoughts I should not live, but I am now coming up quite fast. I would be pleased for you to read the letters I have sent to Mother Wessels and her children. We are anxiously looking for Sister Peck, Sister Herd, and Brother John Wessels and his wife. We need these helpers very much and shall be disappointed if they do not come on the arrival of the next boat. Brethren Haskell and Farnsworth are now in New Zealand. They have been having a general meeting in Auckland. I have been writing since about three o'clock. It is not eight o'clock. W. C. White leaves for America next Monday, December 21, [1896]. This must go now. Write me. I would be so glad to hear from you. In love.>

Ms 8a, 1894

The Kind of Schools Needed

[February 1894]

See Ms 8, 1894.

Of John the Baptist Christ declared, "Of them that are born of women, there hath not risen a greater." [Matthew 11:11.] John the Baptist was led by the Spirit of God into the wilderness, was taken away from the contaminating influences of the city into a country place where he might obtain an education that

would qualify him for the work of God, for he was to be instructed by God rather than by any of the learned scribes or rabbis. He was not to connect himself with any of the schools of the doctors where he would be influenced by the multitudinous traditions and maxims of the acknowledged religious leaders. In the wilderness the Lord could impress his mind and heart, and give to him the pure mold of truth that was to be given to the teacher who should prepare the way of the Lord. He could not receive this mold and be connected with the scribes and pharisees, whose teachings turned the people away from unadulterated truth which was to be presented by the great Teacher who would soon enter upon His mission. The light of heaven was to be imparted to the prophet who was to be the forerunner of Christ, and this light, unmixed with human darkness, was to penetrate the hearts and minds of men.

We are to learn lessons from the manner in which John was educated for the work of God. Let those who claim to know the truth, and who would understand the great work to be done at this time, consecrate themselves to God, soul, body, and spirit, as did John the Baptist. If they will do this, they will be separate in heart, in dress, in language, and in every respect from the fashions and practices of the world.

The people of God are to be a holy and peculiar people. As a people we are to prepare the way of the Lord, as did John the Baptist. Every ability God has given us is to be put to use, for we also are to prepare the people after God's fashion. We are to be His agents to give them His spiritual mold in order that they may stand in the great day of God's preparation. We are to live in such a way that world-loving hearts may be awakened, and may ponder the question, "What is eternity to us? How shall our cases stand in the investigative judgment? What will be our lot and place at last?"

There are many who profess godliness, who have no intelligent hope, and who are running a great risk by indulging in practices in eating, drinking, and dressing that bind them up with the world, and cause them to go contrary to that which Jesus has taught. Though their names are on the church books, if ever they are saved they will have to learn the lesson that is essential to growth in spirituality, and come out from the world and be separate. They are seeking to serve God with a divided heart. They are yielding to the cravings of a carnal mind and are seeking conformity to the world. They are so similar to worldlings that the mark of Christian distinction is scarcely discerned. They expend God's money in order to make an appearance like that of the world. Their religious experience is contaminated with worldliness and pride, and the evidence of discipleship—Christlikness in denying self and in bearing the cross—is not discernable by the world or by the hosts of heaven.

Satan has in a most striking manner enthroned himself in this country, and has so arranged his plans that the people from early childhood receive an erroneous education. They are taught to regard many things as essential to their welfare, which in fact have a most injurious effect upon them. The people imagine that it is necessary to have many holidays, when these holidays are having a baleful influence upon the minds of the youth, are working for the demoralization of the government, and are entirely contrary to the Word of God. The sports that are indulged in on these days encourage a desire for amusement, for excitement and dissipation. Because of these many holidays the people are educated in wasting precious time which should be employed in useful labor in order that their families might be honestly supported and sustained in such a way as to be free from debt. Many have a passion for

amusement, and thousands of pounds of money entrusted to the people as God's stewards is squandered in horse races, in betting, and in sports of a similar order. The country is in a poverty-stricken condition as it is, and this habit of spending money for useless and harmful indulgences plunges the people into still greater poverty, and deepens the misery that is a sure result of this kind of practice.

It is impossible to give a proper education to our youth in this country, or in any other country, unless they are widely separated from the city. The customs and practices found among the people in our cities are of a demoralizing nature, and have a tendency to unfit the minds of the youth for the reception of truth. The liquor drinking, the smoking, the gambling, the horse racing, the theater-going, the many holidays, all tend in a downward direction. Devotion to these things is a species of idolatry, a sacrifice upon idol altars. It would be much better for the morals of the people to attend to their lawful business upon appointed holidays and have the privilege of selecting their own time for rest and change. Many are ready to agree that the liquor traffic should be abolished, and yet those who multiply days for pleasure are really giving patronage to liquor sellers, and are taking away from the poor the very means which they need to purchase food and clothing for themselves and their children.

Should schools be located within the cities or within a few miles of them, we should find it very difficult to counteract the influence and impressions of the former erroneous education that has been given to our youth. They would hear of the horse races, betting, and offering of prizes, and would be contaminated with the poisonous, malarious influence of those wicked cities. We should have to meet influences that would be constantly working counter to the principles we were endeavoring to inculcate in their minds. Because of these difficulties we shall find it necessary to establish our school out of and away from the city, and yet not so far away but that teachers may be in touch with the cities, and may put forth efforts to do them good, letting the light shine amid the moral darkness. Let the schools be established in places where our youth may be under the most favorable circumstances to gain such an education as will counteract the evil mold they have received.

It may be necessary for some families to locate near this school so that they may board their children, and thus save expense; but in many cases it would prove more of a hindrance to their children's advancement than if they could be placed under influences outside their home. Children and youth must be educated in such a way as to form industrious habits, and to be fitted to do earnest, skillful work.

God gave Adam and Eve employment in Eden. Eden was the school for our first parents, and God was their Instructor. They learned how to till the soil, and how to care for the things which the Lord had planted. They did not look upon labor as degrading, but as a great blessing. Industry was a pleasure to Adam and Eve in their sinless state. Everything responded to their efforts to develop and perfect; but the fault of Adam changed the order of things. The earth was cursed and no longer only brought forth that which was good. Yet God decreed that man should earn his bread by the sweat of his brow, and this decree was not given as a curse. To labor in faith and hope would bring a blessing to Adam and Eve and their descendants. God never meant that man should have nothing to do; but the deeper the curse of sin, the further men go from the order of God.

The burden of toil rests heavily upon a certain class, and the curse of idleness rests heavily upon another class. Those whom God has made stewards of means seem to think that they can indulge in idleness. The world generally is filled with a false idea that money increases the worth of men, but what a mistake is this! It is the use of our faculties in a right direction that increases their value. Labor will be to men what they make it. To delve in constant toil, seeking momentary relief in liquor drinking and in exciting amusements, will make a man little better than the brutes.

We need schools in which we may educate children and youth so that they may become masters of labor, not slaves of labor. Ignorance will never tend to the elevation of one member of the human family. Ignorance will not lighten the burden of the hard toiler. Workers in the humblest occupations may reap advantages by learning how to use the ability God has given. In learning how to perform the best work himself, he may also attain the art of teaching others to do their work in an intelligent manner. We are to bring our physical powers into service from love to God. We are not only to love God with all the heart, mind, [and] might but also with all the strength we have. The Lord requires the service of our physical strength, and we can reveal love to Him by using our physical powers in doing the work that needs to be done.

When the tabernacle was built in the wilderness for the service of God, the work was done under divine direction. God was the designer and planner of the building, and men were educated by Him in such a way that they put heart, soul, and strength into the work. Sturdy mechanics taxed muscles and sinews in manifesting their love to God by doing the work that He devised for His honor.

There is an intimate relation between mind and body, and in order to reach a high standard of moral and intellectual excellence, it is necessary to take heed to the laws that control our physical nature. If we would secure a strong, well-balanced character, both the physical and mental powers must be exercised and developed. What study can be more important to the young than that which tells us how to treat the wonderful organism that God has given us, so that we may preserve it in perfect health.

It is as necessary now as it was in the days of Israel that every youth shall be instructed in the practical duties of life. Everyone should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but because of its bearing upon physical, moral, and mental development. Even if it were a certain thing that it would never be necessary to depend upon our own efforts for a livelihood, yet we should be taught to work. No one can have a sound constitution and vigorous health, and neglect physical exercise, and the discipline of well-regulated labor is no less essential to the mind than to the body. Well-regulated labor will enable us to secure a strong, active mind, and to develop a noble character.

A portion of each day should be devoted by students to active labor. Thus they would be encouraged in forming habits of industry, and in developing a spirit of self-reliance, while they would be shielded from evil and degrading practices that are so often the result of idleness. In following a course of this kind, they will not depart from the primary object of education, for in encouraging activity and purity they will come into harmony with their Creator.

There is science in the humblest kind of work, and if all would thus look upon work, they would see its nobility. Heart and soul are to be put into any kind of work that we do; then we do it with cheerfulness and manifest proficiency. Men make manifest the fact that they appreciate God's love in giving them physical and mental powers by the manner in which they do their appointed tasks. Let men employ their educated abilities in devising the best methods of work. Let them remember that there is honor in any class of work that it is essential to do. Where the law of God is made the standard of action, it will ennoble and sanctify all labor. He who is faithful in the discharge of every duty reveals a character that God can approve.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." [Mark 12:30.] God desires heart service, soul service, and the service of the physical powers. God has given us our faculties and powers, and we are to use them intelligently in His service. The man who exercises his faculties will surely find them strengthening and expanding. Let each one seek to do his best in whatever department of work he may be placed.

Schools should be established not only for the purpose of obtaining knowledge from books, but also [for a] knowledge of practical duties. Workers are needed in different communities to show the people how to obtain riches from the soil, for the cultivation of the soil will bring its return. A much more extensive knowledge is needed in regard to preparing the soil. Agriculturalists do not have a sufficient breadth of view, and follow a narrow and unvarying routine in their work, and thus reap but discouraging results. But we should establish schools in which youth may not only be educated in the sciences, but have a practical education in carrying out successful plans for working the soil.

There is hope in the soil, but in order to make a success of agricultural enterprises, men must put brain and heart and strength into their work. Let the money that is devoted to horse racing, theater-going, gambling, lotteries, [and] that is spent in public houses, be expended in making the land productive, and how soon we should see an improved condition in the country. This country needs educated farmers.

The Lord gives the showers of rain and the blessed sunshine. He gives men all their powers; therefore let them devote heart and mind and strength to doing His will and obeying His commandments. Let them cut off every pernicious habit, and spend not a penny for strong drink, tobacco, tea, or coffee. Let them have nothing to do with horse racing and similar sports, but rather let them commit themselves to God, to work for Him with all their strength, and their labor will not be in vain. The God who made the world for the benefit of men will provide means to sustain the diligent worker. The seed planted in thoroughly prepared soil will produce its harvest. God can spread a table for His people in the wilderness.

Various trades should be learned which call into exercise a variety of mental and physical capabilities. Occupations that require sedentary habits are the least favorable to health, for they take men away from the open air and the sunshine. In such occupations one set of faculties is trained at the expense of others, for while some organs are developed, others become weak from inaction. Men who follow this character of work perfect their business and soon lie down in the grave. Much more favorable is it for one who has an occupation that keeps him in the open air where his muscles are exercised and his brain equally taxed, and where all the organs are called forth into exercise. Those who live outside the cities,

whose labor calls them into the open air, behold the works of the great master Artist in nature, where new scenes are continually unfolding.

He who makes the book of nature his study, realizing that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life, feels a softening, subduing influence upon his soul. The Majesty of heaven has pointed us to the wonders of creation for an evidence of God's love. He who fashioned the flowers said, "Behold the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these: wherefore if God so clothe the grass of the world, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [Matthew 6:28-30.] The Lord is our Teacher, and if we place ourselves to be instructed by Him, we may learn most precious lessons from nature.

The world is under the curse of sin, and yet even in its decay it is very beautiful. If it were not defiled by the corrupt deeds of the wicked, we could with the blessing of God enjoy our world as it is. But ignorance, selfishness, and sins that corrupt soul, body, and spirit, fills the world with moral leprosy and deadly malaria. Nevertheless, though tens of thousands are falling under the temptations of the evil one, we must do all we can to rescue our youth from the defiling influences of the world. Our youth are our hope for missionary labor. We can do but little, but God lives and reigns, and He can do much for us.

Many youth, through ignorance of physiology, through neglect to observe the laws of health, have gone down to the grave, who might have lived to become intelligent and useful. In our schools we must see to it that the mind is not over-taxed and the physical powers neglected. Manual occupation must be combined with intellectual training for the proper exercise of the mind and body to develop and strengthen all the powers and enable our youth to do a variety of work. Ministers and teachers, as well as students in our schools, need to exercise their physical powers as well as to tax their minds. The proper use of physical strength and mental power will serve to equalize the circulation of the blood and keep every part of the living machinery in running order. Men often abuse their minds by pursuing one line of thought until they are goaded on to madness. Excessive use of the brain and inaction of the physical organs creates a diseased condition in the system. But if the physical powers are put into exercise, if the subjects of thought are varied, the mind may be taxed with comparative safety. We need variety in our work, and those who can follow an outdoor occupation can secure this variety and have nature for their teacher.

Teachers should seek to surround their pupils with objects of improving and interesting character, so that the mind may not be confined to the dead study of books. Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body, as well as the mind, must have exercise. But temperance should be exercised in seasons of relaxation as well as at other times. Recreation should be carefully and thoroughly considered, and no manner of recreation should be indulged in that will have a demoralizing influence on physical, mental, or moral health.

Let students ask themselves the question when indulging in recreation, Is this of a character that will cause me to become infatuated so that I shall forget God? We should keep the glory of God ever before us. There are modes of recreation which are highly beneficial to both mind and body, and he who is enlightened and discriminating will find abundant means for entertainment and diversion from sources that are both innocent and profitable. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit.

Let the teachers in our schools take their students with them into the gardens and fields and teach them how to work the soil in the very best manner. It would be well if ministers who labor in word and doctrine could enter the field and spend some portion of the day in taking physical exercise with the students. They could do as did Christ with His disciples and give lessons from nature to illustrate Bible truths. Both teachers and students in this manner of taking recreation would develop a more healthful experience in spiritual things [and] have stronger minds and purer hearts. They would learn better how to interpret eternal mysteries than by confining themselves altogether to the study of books.

God has given men and women reasoning powers, and they should use these reasoning powers studying what will be the best way in which to preserve physical health. The question may be asked, “How can he get wisdom that holdeth the plough and driveth oxen?” And the answer may be given, “By seeking her as silver, and searching for her as for hid treasure. For God doth instruct him to discretion, and doth teach him. For this also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working.” [See Isaiah 28:26, 29.]

The schools to be established in Australia [should] bring the question of industry to the front, and reveal the fact that physical labor has its place in the plan of God for every man and woman. The schools established by those who teach and practice the truth for this time should be so conducted as to bring new incentives into all kinds of practical labor. A great and noble object will have been obtained, and students will realize that love for God is to be revealed not only by devotion of heart, by consecration of mind and soul, but by wisely appropriating their physical strength to His service.

Ms 8b, 1894

Where Shall We Locate Our School?

George’s Terrace, St. Kilda Rd., Melbourne, Australia

February 1894

Our minds have been much exercised day and night in regard to our schools. How shall they be conducted? And what shall be the education and training of the youth? Where shall our Australasian Bible School be located? I was awakened this morning at one o’clock with a heavy burden upon my soul. The subject of education has been presented before me in different lines, in varied aspects, by many illustrations, and with direct specification, now upon one point, and again upon another. I feel, indeed, that we have much to learn. We are ignorant in regard to many things.

In writing and speaking upon the life of John the Baptist and the life of Christ, I have tried to present that which has been presented to me in regard to the education of our youth. We are under obligation to God to study this subject candidly, for it is worthy of close, critical examination upon every side. Of John the Baptist, Christ declared, "Of them that are born of women there hath not risen a greater." [Matthew 11:11.] That prophet was led by the Spirit of God into the wilderness, away from the contaminating influences of the city, to obtain an education that would qualify him to receive instruction from God rather than from any of the learned scribes. He was not to connect himself with the rabbis. The less he became acquainted with their teachings, their maxims, and traditions, the more easily could the Lord could impress his mind and heart, and give him the pure mold of truth that was to be given to the people to prepare the way of the Lord.

The teachings of the scribes and Pharisees were of a character to turn the people away from the unadulterated truth that was to be presented by the Great Teacher when He should enter upon His mission. The only hope of the people was to open their hearts and minds to the light sent from heaven by His prophet, the forerunner of Christ.

These lessons are for us. Those who claim to know the truth and understand the great work to be done for this time are to consecrate themselves to God, soul, body, and spirit. In heart, in dress, in language, in every respect they are to be separate from the fashions and practices of the world. They are to be a peculiar and holy people. It is not their dress that makes them peculiar, but because they are a peculiar and holy people, they cannot carry the marks of likeness to the world.

As a people we are to prepare the way of the Lord. Every iota of ability God has given us must be put to use in preparing the people after God's fashion, after His spiritual mold, to stand in this great day of God's preparation; and the serious question may be awakened in world-loving hearts, "What is eternity to us? How will my case stand in the investigative judgment? What will be my lot and place?" Many who suppose they are going to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only upon probabilities; there are many who have no intelligent hope, and are running great risk in practicing the very things which Jesus has taught that they should not do, in eating, drinking, and dressing, binding themselves up with the world in a variety of ways. They have yet to learn the serious lesson so essential to growth in spirituality, to come out from the world and be separate. The heart is divided, the carnal mind craves conformity, similarity to the world in so many ways, that the mark of distinction from the world is scarcely distinguishable. Money, God's money, is expended in order to make an appearance after the world's customs; the religious experience is contaminated with worldliness, and the evidence of discipleship—Christ's likeness in self-denial and cross-bearing—is not discernible by the world or by the universe of heaven.

In this country, Satan has in a most striking manner enthroned himself to control the leading men in the government of the nation. The education which the people have received from childhood is erroneous. Many things are regarded as essential which have a most injurious effect upon the people. The many holidays have had a baleful influence upon the minds of the youth; their effect is demoralizing to the government, and they are entirely contrary to the will of God. They have a tendency to encourage an

artificial excitement, a desire for amusement. The people are led to squander precious time which should be employed in useful labor to sustain their families honestly and keep clear of debt. The passion for amusements and the squandering of money in horse racing, in betting, and various similar lines, is increasing the poverty of the country, and deepening the misery that is the sure result of this kind of education.

Never can the proper education be given to the youth in this country, or in other country, unless they are separated a wide distance from the cities. The customs and practices in the cities unfit the minds of the youth for the entrance of truth. The liquor-drinking, the smoking and gambling, the horse racing, the theater going, the great importance placed upon holidays—all are a species of idolatry, a sacrifice upon idol altars. If people conscientiously attend to their lawful business upon the holidays they are regarded as mean spirited and unpatriotic. The Lord cannot be served in this way. Those who multiply the days for pleasure and amusement are really giving patronage to liquor-sellers and are taking from the poor the very means that should purchase food and clothing for their children, the very means that, used economically, would soon provide a dwelling place for their families. These evils we can only touch upon.

It is not the correct plan to locate school buildings where the students will have constantly before their eyes the erroneous practices that have molded their education during their lifetime, be it longer or shorter. These holidays, with all their train of evil, result in twentyfold more misery than good. In a large degree the observance of these days is really compulsory. Even persons who have been truly converted find it difficult to break away from these customs and practices. Should schools be located in the cities or within a few miles from them, it would be most difficult to counteract the influence of the former education which students have received in regard to these holidays and the practices connected with them, such as horse racing, betting, and the offering of prizes.

The very atmosphere of these cities is full of poisonous malaria. The freedom of individual action is not respected; a man's time is not regarded as really his own; he is expected to do as others do. Should our school be located in one of these cities, or within a few miles of it, there would be a counter-working influence constantly in active exercise to be met and overcome. The devotion to amusements and the observance of so many holidays give a large business to the courts, to officers and judges, and increases the poverty and squalor that need no increasing.

All this is a false education. We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let light shine amid the moral darkness. Students need to be placed under the most favorable circumstances to counteract very much of the education they have received.

Entire families are in need of thorough transformation in their habits and ideas before they can be true representatives of Jesus Christ. And to a great extent children who are to receive an education in our schools will make far more advancement if separated from the family circle where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their

children. The people of this country have so little appreciation of the importance of industrious habits that the children are not educated to do real, earnest work. This must be a part of the education given to the youth.

God gave Adam and Eve employment. Eden was the school for our first parents, and God was their instructor. They learned how to till the soil and to care for the things which the Lord had planted. They did not regard labor as degrading, but as a great blessing. Industry was a pleasure to Adam and Eve. The fall of Adam changed the order of things; the earth was cursed, but the decree that man should earn his bread by the sweat of his brow was not given as a curse. Through faith and hope, labor was to be a blessing to the descendants of Adam and Eve. God never meant that man should have nothing to do. But the more and deeper the curse of sin, the more the order of God is changed. The burden of toil rests heavily upon a certain class, but the curse of idleness is upon many who are in possession of God's money, and all because of the false idea that money increases the moral worth of men. Labor is to human beings what they make it. To delve in constant toil, seeking momentary relief in liquor drinking and exciting amusements, will make men little better than brutes.

We need schools in this country to educate children and youth that they may be masters of labor, and not slaves of labor. Ignorance and idleness will not elevate one member of the human family. Ignorance will not lighten the lot of the hard toiler. Let the worker see what advantage he may gain in the humblest occupation, by using the ability God has given him as an endowment. Thus he can become an educator, teaching others the art of doing work intelligently. He may understand what it means to love God with the heart, the soul, the mind, and the strength. The physical powers are to be brought into service from love to God. The Lord wants the physical strength, and you can reveal your love for Him by the right use of your physical powers, doing the very work which needs to be done. There is no respect of persons with God.

When the tabernacle was built in the wilderness for the service of God, the work was done under divine direction. God was the designer, the workmen were educated by Him, and they put heart and soul and strength into the work. There was hard labor to be done, and the sturdy mechanic taxed muscle and sinew, manifesting his love to God in the toil for the honor of God.

There is in the world a great deal of hard, taxing work to be done, and he who labors without exercising the God-given powers of mind and heart and soul, he who employs the physical strength alone, makes the work a wearisome tax and burden. There are men with mind, heart, and soul who regard work as drudgery, and settle down to it with self-complacent ignorance, delving without thought, without taxing the mental capabilities in order to do the work better.

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agricultural or mechanical occupations men may give evidence to God that they appreciate His gift in the physical powers, and the mental faculties as well. Let the educated ability be employed in devising improved methods of work. This is just what the Lord wants. There is honor in any class of work that is essential to be done. Let the law of God be made the standard of action, and it ennobles and sanctifies

all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” [Mark 12:30.] God desires the love that is expressed in heart service, in soul service, in the service of the physical powers. We are not to be dwarfed in any kind of service for God. Whatever He has lent us is to be used intelligently for Him. The man who exercises his faculties will surely strengthen them, but he must seek to do his best. There is need of intelligence and educated ability to devise the best methods in farming, in building, and in every other department, that the worker may not labor in vain.

It is not a virtue for men or women to excuse slow bungling at work of any character. The slow habits can be overcome. The man who is slow, and does his work at [a] disadvantage, is an unprofitable workman. His slowness is a defect that needs to be seen and corrected. He needs to exercise his intellect in planning how to use his time so as to secure the best results. When one is forever at work, and the work is never done, it is because mind and heart are not put into the work. It takes some persons ten hours to do that which another accomplishes readily in five. Such workmen do not bring tact and method into their labor. There is something to be learned every day as to how to improve in the manner of labor so as to get through the work, and have time for something else.

It is the duty of every worker not merely to give his strength but his mind and intellect to that which he undertakes to do. Some who are engaged in domestic labor are always at work; it is not because they have so much to do, but they do not plan in such a way as to have time. They should give themselves a certain time to accomplish their task, and make every move tell. Dullness and ignorance are no virtue. You can choose to become stereotyped in a wrong course of action because you have not the determination to take yourselves in hand and to reform, or you may cultivate your powers to do the very best kind of service, and then you will find yourselves in demand anywhere and everywhere. You will be appreciated for all that you are worth. “Whatsoever thine hand findeth to do, do it with thy might.” [Ecclesiastes 9:10.] “Not slothful in business; fervent in spirit; serving the Lord.” [Romans 12:11.]

Australia needs the leaven of sound, solid, common sense to be freely introduced into all her cities and towns. There is need of proper education. Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry. Men are needed in different communities to show the people how riches are to be obtained from the soil. The cultivation of land will bring its return.

Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness; but the results reveal that they are full of evil, which is ruining the country. The youth generally are not educated to diligent habits. Cities and even country towns are becoming like Sodom and Gomorrah, and like the world in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age, to love excitement, to glorify themselves, to follow the imagination of their own evil hearts. Now as then, depravity, cruelty, violence, and crime are the results.

All these things have lessons for us. Few now are really industrious and economical. Poverty and distress are on every hand. There are men who work hard and obtain very little for their labor. There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed with discouraging results. The land boom has cursed this country; extravagant prices have been paid for lands bought on credit; then the land must be cleared, and more money is hired; a house to be built calls for more money, and then interest with open mouth swallows up all the profits. Debts accumulate, and then come the closing and failures of banks, and the foreclosure of mortgages.

Thousands have been turned out of employment; families lose their little all; they borrow and borrow, and then have to give up their property and come out penniless. Much money and hard labor have been put into farms bought on credit, or inherited with an incumbrance. The occupants lived in hope of becoming real owners and it might have been so, but for the failure of banks throughout the country. Now the case where a man owns his place clear is a happy exception to the rule.

Merchants are failing, families are suffering for food and clothing. No work presents itself. But the holidays are just as numerous. Their amusements are entered into as eagerly. All who can do so will spend their hard-earned pence and shillings and pounds for a taste of pleasure, for strong drink, or some other indulgence. The papers that report the poverty of the people have regular standing notices of the horse races, [and] of the prizes presented for different kinds of exciting sports. The shows, the theaters, and all such demoralizing amusements, are taking the money from the country, and poverty is continually increasing.

Poor men will invest their last shilling in a lottery, hoping to secure a prize, and then they have to beg for food to sustain life, or go hungry. Many die of hunger, and many put an end to their existence. The end is not yet. Men take you to their orchards of oranges and lemons and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that [the] children shall not be farmers; they have not the courage and hope to educate them to till the soil.

What is needed is schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. The money devoted to horse racing, theater going, gambling and lotteries, the money spent in the public houses for beer and strong drink—let it be expended in making the land productive, and we should see a different state of things.

This country needs educated farmers. The Lord gives the showers of rain and the blessed sunshine. He gives to men all their powers; let them devote heart and mind and strength to doing His will in obedience to His commandments. Let them cut off every pernicious habit, never expending a penny for beer or liquor of any kind, nor for tobacco, having nothing to do with horse racing or similar sports, then commit themselves to God, working with their endowment of physical strength, and their labor will not be in vain. That God who has made the world for the benefit of man will provide means from the earth

to sustain the diligent worker. The seed placed in thoroughly prepared soil will produce its harvest. God can spread a table for His people in the wilderness.

The various trades and occupations have to be learned, and they call into exercise a great variety of mental and physical capabilities; the occupations requiring sedentary habits are the most dangerous, for they take men away from the open air and the sunshine, and train one set of faculties, while other organs are becoming weak from inaction. Men carry on their work, perfect their business, and soon lie down in the grave. Much more favorable is the condition of one whose occupation keeps him in the open air, exercising his muscles, while the brain is equally taxed, and all the organs have the privilege of doing their work.

To those who can live outside of the cities and labor in the open air, beholding the works of the great Master Artist, new scenes are continually unfolding. As they make the book of nature their study, a softening, subduing influence comes over them, for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life. The Majesty of heaven has pointed us to these things of God's creation as an evidence of His love. He who fashioned the flowers has said, "Behold the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God 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?" [Matthew 6:28-30.] The Lord is our teacher, and under His instruction we may learn the most precious lessons from nature.

The world is under the curse of sin, and yet even in its decay it is very beautiful. If it were not defiled by the wicked, corrupt deeds of the men who tread the soil, we could, with the blessing of God, enjoy our world as it is. But ignorance, pleasure loving, and sinful habits, corrupting soul, body, and spirit, make the world full of moral leprosy; a deadly moral malaria is destroying thousands and tens of thousands. What shall be done to save our youth? We can do little, but God lives and reigns, and He can do much. The youth are our hope for missionary labor.

Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery. While we shun the false and artificial, discarding horse racing, card playing, lotteries, prize fights, liquor drinking, and tobacco using, we must supply sources of pleasure that are pure and noble and elevating. We should choose a location for our school apart from the cities, where the eye will not rest continually upon the dwellings of men, but upon the works of God; where there shall be places of interest for them to visit, other than what the city affords. Let our students be placed where nature can speak to the senses, and in her voice they may hear the voice of God. Let them be where they can look upon His wondrous works and through nature behold her Creator.

The youth in this country require more earnest spiritual labor than in any other country we have yet visited. Temptations are strong and numerous; the many holidays and the habits of idleness are most unfavorable for the young. Satan makes the idle man a partaker and co-worker in his schemes, and the Lord Jesus does not abide in the heart by faith. The children and youth are not educated to realize that

their influence is a power for good or for evil. It should ever be kept before them how much they can accomplish; they should be encouraged to reach the highest standard of rectitude. But from their youth up they have been educated to the popular idea that the appointed holidays must be treated with respect and be observed. From the light that the Lord has given me, these days have no more influence for good than would the worship of heathen deities; for this is really nothing less. These days are Satan's special harvest seasons. The money drawn from men and women is expended for that which is not bread. The youth are educated to love those things which are demoralizing, things which the Word of God condemns. The influence is evil, and only evil continually.

Manual occupation for the youth is essential. The mind is not to be constantly taxed to the neglect of the physical powers. The ignorance of physiology, and a neglect to observe the laws of health, have brought many to the grave who might have lived to labor and study intelligently. The proper exercise of mind and body will develop and strengthen all the powers. Both mind and body will be preserved and will be capable of doing a variety of work. Ministers and teachers need to learn in regard to these things, and they need to practice as well. The proper use of their physical strength, as well as of the mental powers, will equalize the circulation of the blood and keep every organ of the living machinery in running order.

Minds are often abused; they are goaded on to madness by pursuing one line of thought. The excessive employment of the brain power and the neglect of the physical organs creates a diseased condition of things in the system. Every faculty of the mind may be exercised with comparative safety if the physical powers are equally taxed and the subjects of thought are varied. We need a change of employment, and nature is a living, healthful teacher.

When students enter the school to obtain an education, the instructors should endeavor to surround them with objects of the most pleasing, interesting character, that the mind may not be confined to the dead study of books. The schools should not be in or near a city, where its extravagance, its pleasures, its wicked customs and practices, will require constant work to counteract the prevailing iniquity, that it may not poison the very atmosphere which the students breathe. All schools should be located, so far as possible, where, instead of clusters of houses, the eye will rest upon the things of nature. The ever-shifting scenery will gratify the taste and control the imagination. Here is a living teacher, instructing constantly.

I have been troubled over many things in regard to our school. In their work the young men are associated with the young women, and are doing the work which belongs to women. This is nearly all that can be found for them to do as they are now situated; but from the light given me, this is not the kind of education that the young men need. It does not give them the knowledge they need to take with them to their homes. There should be a different kind of labor opened before them, that would give opportunity to keep the physical powers taxed equally with the mental. There should be land for cultivation. The time is not far distant when the laws against Sunday labor will be more stringent, and an effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised. Agriculture will open resources for self-support, and various other trades also could be learned. This real, earnest work calls for strength of intellect as well as of muscle. Method and tact are required

even to raise fruits and vegetables successfully. And habits of industry will be found an important aid to the youth in resisting temptation.

Here is opened a field to give vent to their pent-up energies, that, if not expended in useful employment, will be a continual source of trial to themselves and to their teachers. Many kinds of labor adapted to different persons may be devised. But the working of the land will be a special blessing to the worker. There is [a] great want of intelligent men to till the soil, who will be thorough. This knowledge will not be a hindrance to the education essential for business or for usefulness in any line. To develop the capacity of the soil requires thought and intelligence. Not only will it develop muscle, but capability for study, because the taxation of brain and muscle is equalized. We should so train the youth that they would love to work upon the land, and delight in improving it. The hope of advancing the cause of God in this country is in creating a new moral taste in love of work, which will transform mind and character.

False witness has been borne in condemning land which, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform. The people need to learn that patient labor will do wonders. There is much mourning over unproductive soil, when if men would read the Old Testament Scriptures they would see that the Lord knew much better than they in regard to the proper treatment of land. After being cultivated for several years, and giving her treasures to the possession of man, portions of the land should be allowed to rest, and then the crops should be changed. We might learn much also from the Old Testament in regard to the labor problem. If men would follow the directions of Christ in regard to remembering the poor and supplying their necessities, what a different place this world would be!

Let God's glory be kept ever in view; and if the crop is a failure, be not discouraged; try again; but remember that you can have no harvest unless the ground is properly prepared for the seed; failure may be wholly due to neglect on this point.

The schools to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labor has its place in God's plan for every man, and that His blessing will attend it. The schools established by those who teach and practice the truth for this time, should be so conducted as to bring fresh and new incentives into all kinds of practical labor. There will be much to try the educators, but a great and noble object has been gained when students shall feel that love for God is to be revealed, not only in the devotion of heart and mind and soul, but in the apt, wise appropriation of their strength. Their temptations will be far less; from them by precept and example a light will eradiate amid the erroneous theories and fashionable customs of the world. Their influence will tend to correct the false idea that ignorance is the mark of a gentleman.

God would be glorified if men from other countries who have acquired an intelligent knowledge of agriculture, would come to this land, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, and to all who feel willing and humble enough to learn? If any do not want you to give them

improved ideas, let the lessons be given by silently showing what can be done in setting out orchards and planting corn; let the harvest be eloquent in favor of right methods of labor. Drop a word to your neighbors when you can, keep up the culture of your own land, and that will educate.

It may be urged by some that our school must be in the city in order to give character to our work, and that if it is in the country, the influence is lost to the cities; but this is not necessarily the case.

The youth who attend our school for the first time, are not prepared to exert a correct influence in any city as lights shining amid the darkness. They will not be prepared to reflect light until the darkness of their own erroneous education is dispelled. In the future our school will not be the same as it has been in the past. Among the students there have been reliable, experienced men who have taken advantage of the opportunity to gain more knowledge in order to do intelligent work in the cause of God. These have been a help in the school, for they have been as a balance wheel; but in the future the school will consist mostly of those who need to be transformed in character, and who will need to have much patient labor bestowed upon them; they will have to unlearn, and learn again. It will take time to develop the true missionary spirit, and the farther they are removed from the cities and the temptations that are flooding them, the more favorable will it be for them to obtain true knowledge and develop well-balanced characters.

Farmers need far more intelligence in their work. In most cases it is their own fault if they do not see the land yielding its harvest. They should be constantly learning how to secure a variety of treasures from the earth. The people should learn as far as possible to depend upon the products that they can obtain from the soil. In every phase of this kind of labor they can be educating the mind to work for the saving of souls for whom Christ has died. “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] Let the teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner. It would be well if ministers who labor in word and doctrine could enter the fields and spend some portion of the day in physical exercise with the students. They could do as Christ did in giving lessons from nature to illustrate Bible truth. Both teachers and students would have much more healthful experience in spiritual things, and much stronger minds and purer hearts to interpret eternal mysteries, than they can have while studying books so constantly, and working the brain without taxing the muscles. God has given men and women reasoning powers, and He would have them employ their reason in regard to the use of their physical machinery. The question may be asked, How can he get wisdom that holdeth the plow, and driveth oxen? By seeking her as silver, and searching for her as for hid treasures. “For his God doth instruct him to discretion, and doth teach him.” “This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.” [Isaiah 28:26, 29.]

He who taught Adam and Eve in Eden how to tend the garden, would instruct men today. There is wisdom for him that holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle; in many cases that trifle is not turned into bread, but is put into the till of the publican, to obtain that which destroys the reason of man formed in the image of God. Those who will take their families into the country, place them where they have fewer

temptations. The children who are with parents that love and fear God, are in every way much better situated to learn of the Great Teacher, who is the source and fountain of wisdom. They have a much more favorable opportunity to gain a fitness for the kingdom of heaven. Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character building is tenfold harder for both parents and children.

The earth is to be made to give forth its strength; but without the blessing of God it could do nothing. In the beginning, God looked upon all that He had made, and pronounced it very good. The curse was brought upon the earth in consequence of sin. But shall this curse be multiplied by increasing sin? Ignorance is doing its baleful work. Slothful servants are increasing the evil by their lazy habits. Many are unwilling to earn their bread by the sweat of their brow, and they refuse to till the soil. But the earth has blessings hidden in her depths for those who have the courage and will and perseverance to gather her treasures. Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.

Many farmers have failed to secure adequate returns from their land because they have undertaken the work as though it was a degrading employment; they do not see that there is a blessing in it for themselves and their families. All they can discern is the brand of servitude. Their orchards are neglected, the crops are not put in at the right season, and a mere surface work is done in cultivating the soil. Many neglect their farms in order to keep holidays and to attend horse races and betting clubs; their money is expended in shows and lotteries and idleness, and then they plead that they cannot obtain money to cultivate the soil and improve their farms; but had they more money, the result would still be the same.

Ms 9, 1894

Regarding the School

George's Terrace, Melbourne, Australia

February 10, 1894

I am constantly burdened in regard to the work that should be done for the youth, for how can they become missionaries for Christ unless a different kind of education be given them? The so-called higher education of the present day is a misnamed deception. Higher education is that which places the Bible as the very foundation of all education. In educating the youth there is need of that wisdom which comes only from God.

It is a mistake to put into the hands of the youth books which puzzle and confuse them, a study of which cannot fail to mix things in their minds. The reason given for this study is that the teacher has passed over the same ground, and the student must follow. But if teachers were receiving light and wisdom from the Divine Teacher, they would look at these things in a very different way. They would measure the relative importance of the things to be learnt in school; the common, essential branches of education would be more thoroughly taught, and the Word of God would be honored and esteemed as

the Bread sent down from heaven, which sustains all spiritual life, binding the human agent with Christ in God.

“Whoso eateth my flesh, and drinketh my blood,” said 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.” “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 6:54-56, 63.]

If the teachers in our schools would search the Scriptures for the purpose of understanding them for their individual selves, opening their hearts to the precious rays of light God has given in His Word, if they would walk in the light God has given, they would be taught of God. They would practice the truth, and would labor in entirely different lines, bringing in less of the theories and sentiments of men who have never had a connection with God. They would honor finite wisdom far less, and would feel a deep soul hunger for that wisdom which cometh from God.

All the treasures of heaven were committed to Jesus Christ, that He might give these precious gifts to the diligent, persevering seeker. He is of God made unto us “wisdom, and righteousness, and sanctification, and redemption.” [1 Corinthians 1:30.] But even the prayers of many are so formal that they carry with them no influence for good; they are not a savor of life unto themselves or anybody else.

If teachers would humble their hearts before God and realize the responsibilities they have accepted in taking charge of the youth with the object of educating them for the future immortal life, a marked change would soon be seen in their attitude. Their prayers would not be dry and lifeless, but they would pray with the earnestness of souls who feel their own peril. Daily learning of Jesus, taking the Word of God as their own individual lesson book, having a living sense that it is the voice of God, the atmosphere surrounding their souls would change materially. The temptation to be first would be quenched in the lessons daily learnt in the school of Christ. They would not lean so confidently to their own understanding.

The youth who are instructed by those teachers who are not learning in the school of Christ will seldom rise higher than their teachers. If they should try to rise, they would be repressed and taught to keep their place as subordinates to the will and word of their teachers. Such teachers are accountable to God for the good that they might have done in impressing the minds of their students, but which they did not do because they wished to show themselves wise in clinging to old habits and customs. It is stated in the Old Testament of one, “He hath not been emptied from vessel to vessel;” “therefore his taste remained in him, and his scent is not changed.” [Jeremiah 48:11.] Christ saw that the only hope for the Jews was for them to be decidedly changed, but they would not receive the light and let the Holy Spirit of God mold and fashion them into a vessel unto honor, and the character they possessed wrought their own ruin.

The teachers in our schools are today in danger of following in the same track as did the Jews in Christ’s day. Whatever may be their position, however they may pride themselves upon their ability to teach, unless these teachers open the chambers of their soul-temple to receive the bright rays of the Sun of Righteousness, they are written in the books of heaven as unbelievers. By their precept and example

they intercept the rays of light that would come to the students. Their danger is in being self-centered and too wise to be instructed. Thus it was with the Jews.

We are in a world full of corruption, and if we do not receive the living Christ into our hearts, believing and doing His words, we shall be left as blind as were the Jews. All teachers need to grasp every ray of heavenly light shed upon their pathway, for as instructors they need light. Some say, “Yes; I think I am anxious for this;” but they deceive themselves. Where do you get your light? From what fountain have you been drinking? I have the word of the Lord that not a few of the teachers in our schools have left the snow waters of Lebanon for the turbid streams of the valley. God alone can guide us safely in paths which lead to the better country, even a heavenly. But the teachers who are not earnestly and intelligently seeking that better country are leading those under their influence to be careless and to neglect the great salvation bought for them at an infinite price.

A close connection with God must be maintained by all our teachers. If God should send His Holy Spirit into our schools to mold and fashion the hearts, elevate the intellect, and give divine wisdom to the students, there are those who, in their present state, would interpose themselves between God and those who need the light. They would not understand the work of the Holy Spirit; they have never understood it; in the past it has been to them as great a mystery as were Christ’s lessons to the Jews. The working of the Holy Spirit of God is not to create curiosity; it is not for men to decide whether they shall lay their hands upon the manifestations of the Spirit of God. We must let God work.

When teachers are willing to sit in the school of Christ and learn of the Great Teacher, they will know far less in their own estimation than they do now. When God becomes the teacher, He will be acknowledged, His name will be magnified; the students will be as were the young men in the schools of the prophets, who caught the Spirit of God and prophesied. But the great adversary of souls is seeking to bring a dead, lifeless, spiritual atmosphere into all our institutions. He works to turn and twist every circumstance to his own advantage, to the exclusion of Jesus Christ. Today, as in the days of Christ, God cannot do many mighty works because of the unbelief of those who stand in responsible positions. The converting power of God is needed before they will understand the Word of God, and before they will be willing to humble themselves before God as learners.

Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God will be made more complete in Jesus Christ by receiving the supposed finishing touch at Ann Arbor, either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving Him on one side and accepting man as their helper. “Them that honor me I will honor, and they that despise me shall be lightly esteemed.” [1 Samuel 2:30.]

The burden of the dishonor given to God all through our religious experience presses upon my mind very heavily. His word should be received as the foundation and the finisher of our faith. It is to be received with the understanding and the whole heart; it is life, and is to be incorporated into our very

existence. Thus received, the Word of God will humble man at the footstool of mercy and separate him from every corrupting influence.

“In the year that King Uzziah died,” says Isaiah, “I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” [Isaiah 6:1-4.]

Beholding this grand and glorious representation, the prophet discerned his own imperfections and those of the people with whom he dwelt. “Woe is me,” he said, “for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.” [Verse 5.] O, how many who are engaged in this work of responsibility need to behold God as did Isaiah, for in the presence of His glory and majesty, self will sink into nothingness.

Ms 10, 1894

Sermon/Keep the Commandments

Williamstown, Australia

February 11, 1894, 4:00 p.m.

(John 3:16): “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.” Suppose that we had not another promise in all the lids of the Scripture. Is not this enough to condemn every soul that has not a living faith in a personal Saviour? Whosoever believeth in Him. He gave His only begotten Son that whosoever—and that whosoever means you and me; it means parents and children. For whom did Christ die? Was it for a select few? It was for the whole world, the world that was fallen because of transgression.

Adam and Eve became sinners because of transgression, and now the Lord has given to the world His only begotten Son. That He might abolish the law? That law that Adam transgressed? Do you read it thus? I do not. Well then, what was the matter with Adam? Adam ventured to transgress one prohibition of God which was the test that God gave to man to try his loyalty and obedience. There was nothing in the fruit of the tree of knowledge that was dangerous in itself, but the danger was in Adam and Eve listening to Satan and venturing to transgress. Here was Eve listening to the voice of the tempter. His words were contradicting the words of God that death was the penalty of transgression. Satan says, “Ye shall not die.” God says, “If ye eat of it, ye shall die.” [Genesis 3:3, 4.] Whom shall we believe?

God declares that He came not to destroy the law or the prophets. [Matthew 5:17.] Why, if God could have changed or altered one precept of His law to meet man in his fallen condition, Christ need not have left the royal courts; He need not have laid off His kingly crown and royal robe and yielded up His position as Commander in the heavenly court. He gave up all. For our sakes He became poor. Why? That we through His poverty might be made rich; that man should have another test of his loyalty and be

brought back to obedience to the law of God. This infinite sacrifice was not to be made to immortalize sin.

It is the privilege of every sinner to ask his teacher what sin really is. Give me a definition of sin. We have one in 1 John 3. “Sin is the transgression of the law.” [Verse 4.] Now this is the only definition of sin in the whole Bible. We are going to read it to you right out of the Book, so that you need not have the idea that it is not in the Bible, that it is another Bible that we preach to you. We will just read it out of the good Book, and we will begin at the beginning of the chapter. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” [Verse 1.] That is our privilege.

“Therefore the world knoweth us not, because it knew him not.” [Verse 1.] Now this knowledge does something for us. It is faith in Jesus Christ that is the living, working element. What does it do? “And every man that hath this hope in him purifieth himself, even as he is pure.” [Verse 3.] Now there are a good many [who] have this faith tied on the outside, but it needs to be in them, a living, working element in the soul. It needs to be Christ enthroned in the heart. Well, “every man that hath this hope in him purifieth himself, even as he is pure.” Wonderful, wonderful! By beholding Christ, by talking of Him, by beholding the loveliness of His character, we become changed. Changed from glory to glory. And what is glory? Character—and he becomes changed from character to character. Thus we see that there is a work of purification that goes on by beholding Jesus.

If the enemy makes us believe his presentations and assertions, we begin to behold another character. We will entertain his suggestions and put him in the place of God. God is the one that we are to believe. We are to live on every word that proceedeth out of the mouth of God. Here the enemy brought in a lie, and man believed it. What we are to do is to purify our souls by obeying the truth, and we are to educate ourselves in a certain faith. What is that certain faith? It is the faith that works by love to purify the soul from every idol that we have enthroned there. We cannot afford to entertain an error because it has been handed down from generation to generation till it has come down to our time. What we want is truth, and we want it on every point.

As we listen to the words of Christ we will get truth. It is light; it is the way that we are to travel to reach the haven of eternal rest. It is the truth, and let us hang our helpless souls upon it. Not upon the minister, for you will find this a broken reed. Whom shall we hang our souls upon? Upon Him whose arm is strong to save to the utmost all that come to Him. How shall we come? Well, we will read a little farther: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” [Verse 4.] This is away down this side of the crucifixion of Christ. Is not His law there? “God [had] no law to govern in heaven the angelic host, and on earth the inhabitants of the earth!” Did He ever mean that such a statement should come from human lips? Never, never. This is the reason that the earth has fallen to the depths that it has. For this reason it is that the souls of parents and children are in danger. For this reason we read of robbery and murder and the depravity that everywhere comes to our notice.

We want to understand the character of sin. “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” [Verse 4.] We read again that “where there is no law there is no transgression.” [Romans 4:15.] Where there is no law there is no sin. What kind of a world have we?

What kind of a world is it that is going to people heaven in their lawlessness? A people that will enter in through the portals of the city and have another world just as we have it here?

Christ died, not to immortalize sin, not to perpetuate transgression, but He died as the only hope for the transgressor; to make a perfect sacrifice and offering; and there was not an angel in heaven that could do that work. Not one of the angelic throng that would be accepted as an offering but Jesus Christ. He that was one with the Father, and was in the express image of His person. He was full of grace and truth, and when He came to our earth He found transgression everywhere. And He found that the traditions and customs of men were taught as—what? The commandments of God. They had the truth mixed with such a mass of error that it was brought down to the very dust. He came to teach the truth in its purity and tear away the error enveloping the commandments of God. He showed the true character of the law of Jehovah.

In the sermon on the mount He showed its far-reaching claims. He presented it in a manner that the people had never heard before, for the scribes had dwelt upon technicalities. And the great principles, what are they? The first four and the last six commandments.

The lawyer asked, “What may I do that I may inherit eternal life?” What does Christ tell him? He said, “What of the law? How readest thou?” and put the burden right upon the law. The Jews had sent him to Christ hoping that they could find something whereby they could catch Christ in His words. The question was put on the lawyer’s lips by the scribes and the Pharisees, but, said Christ, “What saith the law and the prophets? How readest thou?” Thou shalt love the Lord with one-quarter of your heart? No. One-half of your soul? That is all we can expect from those who are serving Christ and mammon. Two-thirds? No. “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and with all thy soul.” How much does that take in? All that there is of us. “And thou shalt love thy neighbor as thyself.” [Luke 10:25-27.]

That is for every one of you to take hold of, for it is of great consequence to us whether we are striving for the crown of immortal glory or whether we are having a form of godliness without the power. The forms and traditions and customs of men making void, as Christ charged upon them, the commandments of God.

Have you a tradition that has come down through the ages? Have you such a tradition? Will the baptism sanctify it and make it whole, that by observing it you may save your soul from death? Will it do it? No, decidedly not. Christ says, “I am the true witness.” “I am Alpha and Omega, the beginning and the end, the first and the last.” “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 3:14; 22:13, 14.] I want to be there. I want to see the King in His beauty. The King that died a victim on Calvary’s cross for me, that I should not be found, when He comes in power and great glory to be admired of all them that believe, under the bondage of sin.

We must see in Christ a perfect representation of the law of Jehovah. He came to this earth to remove every vestige of excuse from every mortal living on the earth to deride the character of God. What is His law? An expression of His character; a transcript of His character. Jesus came that everyone that would

believe in Him, everyone that would repent of their transgressions and accept of the righteousness of Christ, could come back to their loyalty; everyone upon whom the light shone.

But what if my father did not know that the seventh day was to be kept as the Sabbath? Every soul that has lived in every age is accountable for the light that has shone upon his pathway. When the light comes it tests their character and proves their loyalty. If you see that all these years you have been trampling upon the commandments, because the ministers say that they are abolished, when we have the commandments running all through the Bible, then determine that you will do so no longer. It is those that obey that will be blessed of God. He says that He will bless your children and your lands and all that you lay your hand unto. Do you think that Satan is going to allow this without making a struggle for the mastery?

He is determined that he will be master. When in heaven, he said, "What need have the angels of any law?" "Why hast thou fallen from heaven, O Lucifer?" [Isaiah 14:12.] Because he wanted to be equal with Christ, and when he fell he brought many of the angels with him. They took his side. The enemy is working just as sharply and decidedly now as he worked upon the minds of Adam and Eve in Eden. The people are gathering under his banner and he is encircling them with his power. But everyone that sees that the law of God is changeless in its character will decide on the side of Christ. Why, if God could have changed one precept of His law to meet fallen man, then Jesus Christ need never have come to our earth to die.

Did Christ die to let loose the whole of humanity to worship idols instead of God, when the commandment said, "Thou shalt worship the Lord thy God, and him only shalt thou serve"? [Matthew 4:10.] "And the Lord made the heaven and the earth," and what then? "And rested the seventh day and sanctified it," and gave it to you to observe as God's memorial—a memorial that He is the living God that created the heavens overhead and the earth upon which we stand. [Exodus 20:11.] He made the lofty trees and put the covering upon every flower. He gave to each one its tints, and the Lord of heaven made man and gave him the Sabbath. What for? For all the posterity of Adam. It was a gift to all his posterity.

If man had always obeyed the fourth commandment there never would have been an infidel in the world, because it testified that "the Lord made the heaven and the earth, the sea and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it." [Verse 11.]

And because the children of Israel went down into Egypt, they lost the knowledge of God. Moses went to bring them out with a strong arm, and the Lord told Moses to say, "I am sent unto thee. Let my son go that he may serve me." [Exodus 4:23.] Afterwards he says, "Reprove them because they have not kept my Sabbath." And he brought them to Sinai, and the law of God was spoken from the mount. There God through His Son, Jesus Christ, was the Founder of the whole Jewish economy. The sacrifices typified the wonderful Antitype. Jesus Christ was to come and give His life that He might set man free from Satan's claims, that He might unlock the prison houses and bring forth those that plead for a glorious immortality. When type met Antitype in the death of Christ, what was done? What need was there for any more sacrificial offerings? Type had met antitype. No more need for any sacrificial offerings,

because the great antitypical offering had been made to save every transgressor of the law if they would believe on Jesus Christ as their Saviour and return to their loyalty. Then every sin and transgression would be forgiven.

Christ in the mount proclaimed the far-reaching principles of the law of God to be carried out in every transaction of life. I worship the true and living God. His hands are over His creative works. Then can you wonder that the devil wants to make void the law of God, the standard of His character? It will be the standard in the judgment when the books shall be opened and every man judged according to the deeds that are done. And the names are written—what does He say?—"Engraven upon the palms of my hands." [Isaiah 49:16.] The marks of the crucifixion have engraven them. They are His property, and you are God's by creation and by redemption. Then we want to know whether you are giving your whole heart to Him, whether you are serving Him with all the power and strength of your intellect, for on these great principles hang all the law and the prophets. The first four commandments define man's duty to his Maker—supreme love to God; the last six define the duty of man to his fellow man. What do we give to Satan when we concede the point that the law of God needs to be taken away? We give the whole creative universe a defective God, a God that made a law and it was so defective that He had to take it away. That is all Satan wants. Can we afford to be working on any side but that of God?

Can we afford to say, My father did not keep the commandments, and I think he was right? Well, if your father lived today, and he was a Christian living according to every ray of light, when the light came that the law of God was being transgressed, he would on his knees inquire, Is this so? And then he would have said, "Children, we have made a decided mistake. We have been keeping an institution that has not a single syllable for its sanctity in the Word of God. I am sorry that I have not been a man of the Bible before. I am sorry that I have not seen the precious light of truth. Now it has come to me and I am responsible for it; I do not want to be found a lawbreaker but a subject of the King. I want to hear Him say to me, 'Sit ye on my right hand.' 'Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.'" [Revelation 22:14.]

He will teach them the truths of the Scriptures as we have never seen them before, and it will take all eternity to understand the Word that has been crowded out of the mind by false teachers. God has been made of no effect by their tradition. But He will give us increased light and wipe all tears from our eyes.

I want to say this to you because we have all been transgressing the law of Jehovah. Live up to every ray of light that you have received. Your eternal interests are involved here and that is why I say, "Cherish every ray of light." On your knees ask Christ to impress your heart by His Holy Spirit, and turn not away from His law.

We read that many of the priests believed on Jesus, but it stopped right there. They did not confess Him because they were afraid of being turned out of the Sanhedrin. Are there any here today who say, "Do you think that if I had lived then I would have united with those that cried 'Crucify Him'?" [Mark 15:13.] Well, prove it by obeying the light of today. You are not responsible for those that with hoarse voice cried out when Pilate said, "Who shall I deliver unto you?" That voice was like the bellowing of wild

beasts. And they said, “Barabbas.” [Matthew 27:17-21.] Who do you suppose it was that led those minds to say that? It was Satan, and when men reject light, when they grieve the Spirit of God, there is somebody ready to pick them up. It is the prince of darkness in our world striving for every soul, and we do not want to file under his banner. We want to stand under the bloodstained banner of Prince Emmanuel.

In the judgment, when we stand around the great white throne, what evidence will be presented for the law of God? The victim of Calvary’s cross testifies that God could not change His law, but that He “so loved the world that he gave his only begotten Son” in order to give man another trial to see if he would keep the commandments. [John 3:16.] This will decide our destiny for eternity, because if we are obedient children here we will be obedient children there. He will not take those to heaven who have no respect for the law. He has a law to govern in heaven. But God will not force anyone to keep the commandments, because every soul is elected to be saved if they will obey the light that falls upon their pathway.

We want that parents should awake out of their lethargic sleep. Awake and see that at this time you must put on the beautiful robe of Christ’s righteousness. “Buy of me,” He says, “gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed.” [Revelation 3:18.] What was the matter with Adam and Eve? They saw that they were naked. The covering of God was not enveloping them. God says, “Buy of me.” Well, what? Buy of Me My righteousness. “Buy of me gold tried in the fire, and white raiment that thou mayest be clothed.” Are you clothed with it, or are you transgressing the commandments of God by your traditions and by the maxims of men?

The righteousness of God never covers a soul all polluted with sin. John says, “Behold the Lamb of God that taketh away the sin of the world.” [John 1:29.] Will you let Him take it away? You cannot bear your own sin. Christ says He will take your sin if you lay hold of the merits of a crucified and risen Saviour. Christ came and suffered for our sins “that whosoever believeth on him should not perish, but have everlasting life.” [John 3:16.] Believe on Him as One upon whom the sins of the whole world are laid, that man might have another trial. That trial we are having today. Shall it be that Christ shall not have died for us in vain? Shall we give to the world the evidence of the character of God because of our rectitude in keeping His commandments? May God help us to be loyal servants of His.

How careful we are with all our property. You are very careful to keep all the laws of the land, and to see that your deeds are made right. Be as careful that you get a deed that is just as true and just as firm in accordance with the law of God as you are in regard to worldly matters. Get a deed that will stand the test of the law of God. Those who have been careless regarding the law will lose heaven. We do not want to lose the place in the world that is to be purified—Abraham’s farm.

You are heirs of God and joint heirs with Christ to riches that will be imperishable. Christ says, “I go to prepare a place for you that where I am there ye may be also.” [John 14:2, 3.] Then we will be with Christ until the city of God comes upon the earth, and then we will take possession of our home. We will build houses and inhabit them, and plant vineyards and eat the fruit of them. Heaven is worth something to us. We want you to have a place in the earth made new. That is why we have been talking

so plainly to you today. We want to tell everyone of you who have been sinning against the law of God, Repent of your transgressions and come to Jesus for mercy, and He will abundantly pardon. He will cleanse you from every stain of sin.

You will be the happiest people while you know that you are not in conflict with the law of God, and there is a crown laid up for every one of you. We have only touched on a few points of the truth, but we want you to be doers of the Word of God, that when He comes your house will not fall because it will be founded upon a Rock. The one built upon the sands will be swept away.

May God help us to keep all His commandments, that we may cast our glittering crowns at His feet. He will forgive every one of our sins if we come to Him with contrition, and then we can sing the song of Moses in the city of God.

Ms 11, 1894

Sermon/Thoughts on Isaiah 58

Brighton, Australia

February 10, 1894

(Isaiah 58): “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily and delight to know my ways, as a nation that did righteousness and forsook not the ordinances of their God: they ask of me the ordinance of justice; they take delight in approaching to God.” [Verses 1, 2.] They seek Christ just the same as though they had not forsaken Him. This is a people that seek God as though they were seeking Him in obedience to Him. That is just how they seek the Lord. “They ask of me the ordinance of justice.” That is the danger, and that is where the Pharisees stumbled. They looked at their outward forms and ceremonies, and their outward performances of worship. And the Pharisees expected that those outward ceremonies would certainly recommend them to Christ, but He showed them that they did not have the spirit of meekness and lowliness that Christ had.

Now He says, “Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.” [Verse 4.] Here is a voice that God bids shall be heard on high, and there are voices that they make to be heard on high, and it is not the voice that gives the trumpet the certain sound.

“Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? wilt thou call this a fast and an acceptable day unto the Lord?” [Verse 5.] As though the Lord would take great pleasure in that. That is not the kind of bowing down that He has a pleasure in. “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and that ye break every yoke?” [Verse 6.] Here is something that is a work to a purpose. Let us see what it is. “To loose the bands of wickedness, and undo the heavy burdens.” Now here is the very thing in work that the Lord accepts. Why? You say, “I have heard that we

are not saved for our good works." No, but we will not be saved without them. You cannot depend upon your good works for salvation.

We must have a living dependence upon a living God. And when there is a living connection with a living God, Christ abides in the heart by living faith, and the human agent works after Christ's life. He is going to change our life and character, speaking the words that Christ speaks, revealing the character that Christ reveals. And if trials come to us we will not manifest a rebellious spirit. The opportunities will present themselves to every one of us, because we see oppression and unkindness, and because we see burdens that would be thrown upon us, and let self come in and exhibit itself. We let self arise. We want to put the trials in their <right> place, and where is it?

Christ says to everyone that is weary and heavy laden, "Come to Me." And what? "Learn of Me, for I am meek and lowly in heart." [Matthew 11:28, 29.] And notwithstanding the crush of conflict that we shall have to pass through if we accept the truth of heavenly origin, there is meekness and lowliness in <every move.> Hide in Jesus Christ. Our life and character is hid with Christ in God, so we cannot afford to let any impulse of passion control our words or control our actions, but we must keep the Saviour's example ever before us, and we must do just as Jesus would have done under similar circumstances, and we are not to be revengeful.

Now the work that is before us we want clearly to understand. It is a work of mercy, a work of love, a work just in Christ's lines—just as Christ worked. He says that the nobleman went on a long journey and to every man he gave his work. [Luke 19:12.] The human agent is to co-operate with the divine. To every one his work, and this is Christ's work. It is not the man's work. He is not to feel that all he has to do is to attend to his own individual self. No, there is a broader field. He is to "occupy till I come" [Verse 13], and what is it "to occupy?" To be laborers together with God. Therefore it is of the greatest consequence that we understand in clear lines what it is to be laborers together with God.

We must be imbued with the Spirit of Christ. We cannot labor with God merely from our intellect or our education. We cannot buy the grace of God with money; we cannot buy it with eloquence; we cannot buy it with the power of our intellect. It is God's to begin with. Does any of it belong to us? No, it is received by us from above. We are to occupy to the very best knowledge that we have, and sense our responsibility, and let our light shine through us to those that are around us, and in doing that we are doing the work of God.

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" [Isaiah 58:6.] How are we to do it though? It is to present the obedience to Jesus Christ. And when we present the perfection that there is in His requirements, in His commandments, in His law, we are presenting that which will loose the bands of wickedness, and in the place of making men fast, in the place of shackling them with sin, it will loose the bands of wickedness, and those that are oppressed by the enemy.

Who is the enemy? Who is observing us on the right and on the left? It is the one who rebelled against the law of God in heaven. It is the one that fell because of his disloyalty, and when we work in his lines we are fastening the shackles of oppression. "His servants ye are to whom ye yield yourselves servants

to obey." [Romans 6:16.] If it is Christ you obey you are free, because he came to make us free. If we are on Christ's side we stand under the blood-stained banner of Jesus Christ. The blood-stained banner of Prince Emmanuel testifies that we are free, made free in Jesus Christ because He is the propitiation for our sins, and not for ours only, but for all who shall believe on His name. That is the freedom that we want.

"To let the oppressed go free." [Isaiah 58:6.] What can we say to them? We can show them that obedience to the requirements of Jesus Christ is freedom, liberty, and salvation. It is indeed the perfection of Jesus Christ revealed in our world in His character.

"And that ye break every yoke." [Verse 6.] We do not want to be bound any more, no matter who it is or what it is. There is our God [whom] we must serve, a God [who] requires our service. Nothing must come in between that God and our souls, because our souls are of infinite value, and we cannot hang them on the ministers. We cannot trust our salvation to them. We must search the Scriptures for ourselves and know what they teach. We must obey what God says.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" [Verse 7.] How can you do this? By not living extravagantly yourself. By not using every dollar that you have to make yourself a place in the earth, but honor the Lord God of Heaven by showing that you esteem the purchase of His blood. You are to show that you estimate humanity from God's standpoint. Jesus Christ is our Redeemer and we are to feel indeed that He has died to purchase humanity, to give us freedom and liberty which can be given only through Him.

Now let us see what the Spirit of God led His representative on earth to do, what the character of His mission was. He says, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." [Luke 4:18.] How? Why, He found when He came here that the truth was so mixed with error that He had to take away the traditions and maxims, and to remove the rubbish, and take the truth, which had served in the enemy's lines to strengthen error and bring error before the people, rescue it [truth] from error and restore it to the native loveliness of its character, and then let that truth stand before the people. The oldest error may be pled for because of its age; it may be hoary with age, but that does not make error truth. No, it does not change error into truth.

The Jews held their customs received from tradition and repeated from age to age and from generation to generation, and they kept accumulating until He says to them, "Ye are blind." "Ye are both ignorant of the Scriptures and of the power of God." [Matthew 23:17; 22:29.] What was the matter? Why they had taught tradition for the commandments of God. That is not the way to do. What did Christ come to present? He says, "The recovery of sight to the blind, to set at liberty them that are bruised." [Luke 4:18.] Now you can see that that is in perfect harmony with what we have been reading. "When thou seest the naked that thou cover him." [Isaiah 58:7.] What are you doing if you have the glorious light of truth? What are you doing if God has chosen you to be a peculiar people, a royal people, a holy people?

You are to show forth the power of Him who hath called you out of darkness, out of blindness, into His marvelous light. Well, if God lets His light shine upon you, do not let your mouth be stopped. Do not let anybody put a falsehood in your mouth because of tradition. Speaking the truth as it is in Christ Jesus.

Let the Spirit of God speak for Itself. Do not mix in self, and your own ideas and your own opinions. You want to present the truth as it is in Christ, and when you do that let the truth make its own impressions.

"And that ye hide not thyself from thine own flesh." [Verse 7.] How much of that there is. There is a little church in Denver where they do not let anyone in if they do any work, and so of course Christ does not come in because He set us the example by working in a carpenter's shop. They exclude everyone. There was a seamstress taken in by a noble family, and [the people in the church] were highly offended and talked with them. To think that they should let one worker come in! Have they got a secluded Heaven? They are hiding themselves from their own flesh. Do just as Jesus did. What did He do? He took a position with the poor. He preached the gospel to the poor in such simple language that they could advance the truth in every line. What does it say in the Scriptures?

Christ sent out a message, "Come to My supper." The preparation is made, come to My supper. But they would not hear it. What was the matter? What had they got to do? One said, "I have bought a piece of ground and cannot come," and another said, "I have a yoke of oxen," and another, "I have married a wife," and Christ was angry, and He said, "Go out into the highways and compel them to come in." [Luke 14:18-23.] How? Were they to take and shackle them? They were to let the bright rays of light shine right upon them in clear, steady lines that they should follow the words of Jesus. "And I, if I be lifted up ..., will draw all men unto me." [John 12:32.] Do you draw them unto Him? That is the very work that is to be done. Let us draw.

Shall we go to the highest? Yes, go to the highest powers in the earth and say, "We have got a truth which will satisfy everyone of you. You are not satisfied. This is a truth so large and expansive and so deep that it will meet every want that you have." Present to them the precious truth. There are many in palaces that do not know what is the matter with them. Paul had converts in Caesar's household. He did not tell them to come out, but when it came to the point where they could not honor God and stay there, they had a perfect right to change their position, as Christ had the right to take the children of Israel out of Egypt in order that they might keep the Sabbath and have the Lord of heaven exalted before them.

Hide not yourself from your own flesh. Go to work right where you are among any people [where] there is work to do. "Lift up your eyes," says Christ, "and look." [John 4:35.] Why? For the fields are ripe and ready for harvest. What is interposing? Men interpose themselves right between the people and Christ. They are working in the lines of the enemy instead of in the light and power of truth, and the God of Heaven must see in the human agent the power that says, "Come, for all things are ready." [Luke 14:17.] That is what we want. We want to give the people food. They are hungry. We do not want the froth; we do not want the fables, but we want the Word of the infinite God.

Christ says, "Except ye eat my flesh and drink my blood ye have no part with me." [See John 6:53.] What is it to eat His flesh? When the disciples heard that, they were offended. They did not discern spiritual

things. He says, “The words that I speak unto you, they are spirit and they are life.” [Verse 63.] It is to be doers of the Word. Do you think we are going to let people come in with their maxims and customs and blind our eyes? We have a work to do, to go to the people who have souls to lose or souls to save. What are the terms of salvation? “Thou shalt worship the Lord thy God, and him only shalt thou serve.” [Matthew 4:10.] This we will keep ever before us.

Let us see what comes of not being self-centered, and not taking time to brood over our ailments and afflictions. We will take time to consider that there is somebody in the world besides ourselves, and we will begin to work in Christ’s lines; our spirits will become animated and His righteousness will go before us. Then if ye do these things “thy light shall break forth as the morning, and thy health shall spring forth speedily.” [Isaiah 58:8.] And it is a double health. It is not only bodily health, but spiritual health and power, spiritual sinew and muscle.

“Thine health shall spring forth speedily; and thy righteousness shall go before thee: and the glory of the Lord shall be thy rereward”—the righteousness of Jesus Christ. [Verse 8.] He has taken away our sins because we have repented of our transgression of the law of God. Our sin is taken away and in its place the righteousness of God is imputed unto us. Here the vacuum is supplied by blessing of God. That is what supplies the place. “Thy righteousness shall go before thee.” Jesus Christ our righteousness. “And the glory of the Lord shall be thy rereward.” If the righteousness of God goes before in the path that we travel, we have got a most glorious wake behind [us]. God’s people are blessed. They stand out distinguished by light and love and power, and the world sees that there is somebody [who] will work according to the law of God.

“Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verses 9-11.] That is what we want, to call and the Lord shall answer. “Thou shalt cry, and he shall say, Here I am.” He responds to [our call], and says, “What shall I do for you?” He will give you the very thing that your soul hungers after.

“If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.” [Verse 9.] It is not only the body, but the soul that is expressed in this work. How many we see whose light is in obscurity. O, if I could find Jesus. I have letters come to me saying, “How shall I find Jesus? I have prayed, but I do not get any answer to my prayer.” Christ says, “If ye do these things, I will answer. I am with you. I am right by your side.” What can we suppose is the reason that we are in obscurity? The light is shining, and here Christ says, “Then shall thy light rise in obscurity, and thy darkness be as the noon day.” [Verse 10.] Let us thank God. Let a gratitude offering come up to God. “And the Lord shall guide thee continually.” If His words to us continue we are not in darkness. “And the Lord shall guide thee continually and satisfy thy soul in drought ... thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verse 11.] [For] everyone that trusts in Jesus and drinks the water that

He gives them, it shall be in them “as a well of water springing up unto everlasting life.” [John 4:14.] Let us see what work we have to do.

“And they that shall be of thee shall build the old waste places.” What is the matter? Do you see any waste places down here in 1894? “Thou shalt raise up the foundations of many generations.” What is the matter? Is the foundation gone? “And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” They will be called among the heavenly intelligences, “the repairers of the breach, the restorers of paths to dwell in.” “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: For the mouth of the Lord hath spoken it.” [Isaiah 58:12-14.]

Now we have to understand what the breach is. Look at the fourth commandment. We have assembled here today to acknowledge that the Lord created the heaven and the earth in six days and rested on the seventh day, and sanctified and blessed the seventh day, and set it apart for man to observe. In observing that day, we erect a memorial which is to call God to mind and keep Him in remembrance as the only true and living God to be worshiped by human intelligences. He created the heavens and the earth and He has given us a memorial, even the observance of the seventh day—not the first day.

Here comes up a power under the control of Satan that puts up the first day to be observed. God calls him the man of sin because he has perpetuated transgression. [2 Thessalonians 2:3.] He [Satan] has taken his side to be on the right hand of the first sinner that ever existed. We do not want to be on his side. Here is the breach that it is to be made and it has been a breach for years. Shall we let it always be a breach? “Well,” some say, “why do you always talk about the Sabbath? Why don’t you talk about Christ.” Suppose in the enclosure a length of fence was broken down. If we were building that length would you ask why we paid so much attention to that part? What is it? [It is] the Sabbath of the fourth commandment that is broken down.

The foundation of many generations is the seventh-day Sabbath of the Lord our God. “This is the sign,” He says in the 31st chapter of Exodus, “this is the sign between me and [you] throughout your generations forever.” [Verses 13, 17.] Well now, what is the matter? They have broken it down, and the world has taken the liberty to take a day that has no sacredness, no sanctity, and they all worship that as the Sabbath. It is a spurious sabbath. God does not accept it. And they worship God as though they had not departed from His ordinances, but they have. Shall we accept this child of Papacy? The Protestant world has taken it, the Protestant world has cradled it, the Protestant world has nourished it, but shall we take it as divine, when God says, “Six days shalt thou labor and do all thy work.” [Exodus 20:9.] What shall we do? Work at that broken down line of fence “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.” [Isaiah 58:12.]

Will you please carry that home with you, and read and search and find out about the breach, because everyone of you want to become intelligent in faith and doctrine, that you may "give to every man that asketh of you a reason of the faith that is in you." [1 Peter 3:15.] Let us seek the Lord that we may find Him. He wants us to seek Him. God help us to come right to the point, and every one of us be employed in lifting up the Sabbath which has been trampled under the feet of man, and a spurious one put in its place.

You will always find Satan on the side of the oppressor. God does not oppress. God does not bring [people] in by persecution, for He has let them live all this time, but when Satan gets the lines in his hands, he takes the spurious sabbath and sets it up against the perfection of Christ and [says] you have got to keep it. That is the spirit of persecution, and oppression and bondage. It goes right with the spurious sabbath that has not one syllable for its sanctity in the Word of God. "If you do not keep Sunday, you shall not buy or sell." And not only that, but they work their oppression in every way possible, but thank God, He lives. He lived in the days of the apostles when the priests said, "Do not preach any more in the name of Jesus Christ." [Acts 4:17.]

Somebody else's law was to come in there and show that God had a government. He sent His angel and said, "Go and tell Peter to go and make known my words." And when they came for Peter, lo, he was not there. And one came and said, He is in the temple preaching. And they sent officers to bring him without violence, and they brought him before the council. They said to him, "Why do you teach in his name?" But Peter answered and said, "Whether it be right in the sight of God to hearken to you more than to God, judge thee." [Acts 5:19-29; 4:19.]

God help us that our eyes may be anointed with the eyesalve that we may see. "He will cause [you] to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father." [Isaiah 58:14.] Let us hide under the promise, and let us find refuge in Jesus Christ. He will establish us in truth and righteousness and the glory of the Lord shall be our rereward.

Ms 11b, 1894

Thoughts on Isaiah 58

Brighton, Australia

February 10, 1894, 11:00 a.m.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinance of justice; they take delight in approaching to God." [Isaiah 58:1, 2.]

A people is here represented as seeking the Lord in obedience to His will, but in reality they have forsaken God. "They ask of Me the ordinance of justice." [Verse 2.] This was the condition in which Christ found the Jewish nation. The priests and Pharisees looked at their outward forms and ceremonies, their form of worship, and thought that these would certainly commend them to Christ.

Christ showed them that they did not have the spirit of meekness and lowliness. “Behold,” He said, “ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day to make your voice to be heard on high.” There is a voice that God bids shall be heard on high; it is the voice that gives the trumpet a certain sound. “Is it such a fast that I have chosen, a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?” [Verses 4, 5.]

This is not the kind of fast that the Lord takes pleasure in. “Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” [Verse 6.]

Why, you say, I have been taught that we are not saved by our good works. No, you are not; but you cannot be saved without them. You cannot depend on your good works for salvation; you must have a living dependence upon God. When there is a living connection with God, when Christ is abiding in the heart by living faith, the human agent does the works of Christ, he speaks the words of Christ, and reveals a character like the character of Christ.

When our life and character is hid with Christ in God, we cannot afford to let impulse or passion control our words or actions. We must keep the Saviour’s example ever before us. We must do as we believe Jesus would have done under similar circumstances. If trials come, we are not to manifest a rebellious spirit. When we are oppressed, and burdens [are] placed upon us which we think others should bear, we are not to let self rule. In such experiences we are to learn to take the burdens to the right one. “Come unto me,” Christ says, “all ye that labor and are heavy laden, and I will give your rest.” “Learn of me; for I am meek and lowly in heart.” [Matthew 11:28, 29.] Whatever of conflict or trial we are called to pass through, if we accept this truth of heavenly origin, meekness and lowliness of heart will be revealed in all our actions.

We need to clearly understand the work that is before us. It is a work of mercy and love. We are to work in Christ’s lines, and just as Christ worked. In the parable of the nobleman who before going on his journey gave to every man his work saying, “Occupy till I come,” Christ and his followers are represented. [Luke 19:12, 13.] To everyone his work, and this work is Christ’s work. The human agent is to cooperate with the divine. He is not to feel that all he has to do is to stand to his individual self. He has a broader field that this. “Occupy till I come.” Be laborers together with God. We need to understand clearly what it means to be laborers together with God. We cannot do this merely with our intellect or education. We must be imbued with the Spirit of Christ.

We cannot buy the grace of Christ with money; we cannot obtain it by eloquence or by the power of our intellect. It is a gift received by us from heaven. We are to occupy according to the knowledge we have, sensing our responsibility, and letting our light shine to those around us; and in doing this we work the works of God.

“Is not this the fast that I have chosen? to loose the bands of wickedness, and to let the oppressed go free; and that ye break every yoke?” [Isaiah 58:6.] When we present to others the perfection there is in the law of God, we are presenting that which will loose the bands of wickedness, and free those who are

oppressed by the enemy. Our enemy is he who rebelled against the law of God in heaven, and who fell because of his disloyalty. When we work in his lines we are fastening our fellow men in the shackles of oppression. In obedience to Christ we are free, for he came to make us free. “His servants ye are whom ye obey.” [Romans 6:16.]

“To let the oppressed go free.” What can we say to the oppressed? We can show them that obedience to the requirements of Christ means freedom, liberty, salvation. “And that ye break every yoke.” [Isaiah 58:6.]

God requires our faithful service. Nothing must be allowed to come between Him and our souls, for we are of infinite value to Him. We cannot trust our salvation to man. We must search the Scriptures for ourselves, and know what they teach.

“Is it not to deal thy bread to the hungry, that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh.” [Verse 7.] We cannot do this work if we live selfish, extravagant lives, using every dollar we possess to make a place for ourselves in this world. We are to honor God by showing that we esteem the purchase of His blood. We are to show that we value humanity from God’s standpoint. The Son of God died to redeem the human race, to give the freedom which can come through His alone.

Christ was the representative of the Father. Let us consider the character of His work, and what the Spirit of God led Him to do. He declared of Himself in the synagogue at Nazareth, “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.” [Luke 4:18.]

When Christ came to the earth He found the truth hidden by error. He had to rescue truth from the error that surrounded it and present [it] to men in such a way as to show the loveliness of its character. Error may be hoary with age, but this does not make it truth. The Jews held their customs received through traditions of the fathers, from age to age and generation to generation. Christ said to them, “Ye are blind.” “Ye are ignorant both of the Scriptures and of the power of God.” [Matthew 23:17; 22:29.] They were teaching for truth the traditions of men. Christ came, He said, to give “recovering of sight to the blind, to set at liberty them that were bruised.” [Luke 4:18.]

You can see that the work of Christ is the same work that Isaiah declares to be the work of His professed people. God has given you the glorious light of truth. He has chosen you to be His peculiar people, a royal people, a holy nation. What are you doing to show forth the power of Him that hath called you out of darkness into His marvelous light? When God lets His light shine upon you, do not let your mouth be stopped by tradition. Speak the truth as it is in Christ Jesus. Let the Spirit of God speak. Do not mingle self and selfish ideas and opinions with your work. Present the truth as it is in Christ Jesus, and let the truth make its own impression.

There is a little church in Denver where no one who has to work for a living is allowed to worship. Everyone of the working class is excluded. And therefore Christ is excluded, for He was a worker, toiling

at the carpenter's bench as an example to us. On one occasion a noble family took their seamstress to this church, and the other members were greatly offended, and remonstrated with them that they should bring one worker in. These souls are hiding themselves from their own flesh. The Saviour of mankind took His position with the poor. He preached the gospel to the poor in such simple language that they could understand Him.

"A certain man," said Christ, "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 have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came, and shewed the Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto his servant, Go out into the highways and hedges and compel them to come in, that my house may be filled." [Luke 14:16-23.]

We are to let the bright rays of light shine upon all classes in clear steady lines, that they may see and follow the words of Jesus. "I, if I be lifted up," Christ said, "will draw all men unto me." [John 12:32.] This is the work we are to do, to draw. Shall we go to the highest? Yes, to the highest powers on earth and tell them that we have a truth that will satisfy every soul. This is a truth so broad and deep that it will satisfy every want that man can feel. Present to the higher classes the precious truth. There are many in palaces who long for something they cannot find. The truth will satisfy these souls. Paul had converts in Caesar's household. He did not tell them to come out from their luxurious homes, but to honor God in the place [where] He had stationed them.

"Hide not thyself from thine own flesh." [Isaiah 58:7.] Go to work right where you are. Among every class of people there is work to do. Lift up your eyes and look; the fields are ready for the harvest. Men are interposing themselves between Christ and the people. They are working in the lines of the enemy instead of in the light and power of truth. God wants to see in the human agent the power that says, Come, for all things are now ready. He wants to see His people giving their fellow men food. They are hungry. They do not want froth and fables; they want the Word of the living God. "Except ye eat my flesh and drink my blood," Christ said, "ye have no life in you." [John 6:53.] When His disciples heard these words they were offended, for they did not discern spiritual things. Christ said, "The words that I speak unto you, they are spirit and they are life." [Verse 63.] To eat the flesh and drink the blood of the Son of God is to be doers of the Word. We have a work to do in going to the people who have souls to save or lose and teach them the terms of salvation. "Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.]

The prophet tells us what our experience will be if we work in Christ's lines, refusing to become self-centered, and spending our time in brooding over our own troubles and afflictions. If we will take time to consider that there are others besides ourselves in the world, "thy light," he says, "shall break forth as the morning, and thy health shall spring forth speedily." This health is a spiritual as well as a physical

health. “Thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward.” [Isaiah 58:8.] Our sin is taken away, and the righteousness of Christ is imputed to us. Jesus Christ becomes our righteousness; and the glory of the Lord is our rereward.

If the righteousness of Christ goes before us in the path we travel, and His glory follows in our wake, we are surely a blessed people. We stand out distinguished by light and love and power, and the world sees that here is a people who will work according to the law of God.

“Then shalt thou call, and the Lord will answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verses 9-11.]

The Lord responds to our call and says, What shall I do for you? He will give us the very thing that our souls hunger for. Christ says, “If ye do these things, I will answer. I am with you, right at your side.” What is the reason that men are in obscurity? The light is shining, and Christ says, “Then shall light shine in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually.” If Christ’s words to us continue, we cannot remain in darkness. “And the Lord shall guide thee continually, and satisfy thy soul in drought, thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verses 10, 11.] [For] those who trust in Jesus, and drink of the water that He gives, it shall be in them “a well of water springing up into everlasting life.” [John 4:14.]

“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.” [Isaiah 58:12.]

What is the matter? Do we see any waste places down here in 1894? “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.” [Verses 13, 14.]

We need to understand what the breach here mentioned means. Let us look at the fourth commandment. We have assembled here today to acknowledge that the Lord created the heavens and the earth in six days, and that on the seventh day He rested, that He sanctified and blessed the seventh day and set it apart for man to observe as a day of rest and worship. In observing this day, we honor God’s memorial which calls to mind the only true and living God. God gave the seventh day Sabbath to man as a memorial of His work of creation. Satan, the enemy of God, has instituted Sunday observance, and God calls him the man of sin, because he has thus perpetuated transgression. [2 Thessalonians 2:3.]

The breach that has been made in the law of God has been a breach for many years. Shall it always be a breach?

“Why do you always talk about the Sabbath?” so many ask. “Why do you talk about Christ?” Suppose a fence enclosing a valuable field of yours should be broken down in one part. Which part of that fence would receive the most of your attention? Would it be the part that was secure? No; the breach would be that which would occupy your time and thought until the enclosure was secure again. It is so with the law of God. The Sabbath of the law of God is the breach in the wall. It has been broken down. “The foundation of many generations” is the seventh day Sabbath. [Isaiah 58:12, 13.] “This is the sign,” God says, “between me and thee throughout your generations.” [Exodus 31:13.]

The world has taken the liberty of putting in the place of the seventh day Sabbath a day that God has not sanctified and blessed, and it worships God on that day as though it had not departed from His ordinances. The Protestant world has taken this delusion, cradled and nourished it. But God does not accept this spurious sabbath, and shall we accept it? “Six days shalt thou labor,” He says, “and do all thy work; but the seventh day is the Sabbath of the Lord thy God.” [Exodus 20:9, 10.] Then let us work to repair the breach; let us raise up the foundation of many generations, that we may be called the repairers of the breach, the restorers of paths to dwell in.

We each need to become intelligent in faith and doctrine, that we may be able to give to every man that asketh us a reason of the hope that is in us. Let us seek God, that we may find Him. He wants us to seek Him. May He help us to come to the place where we will uplift the Sabbath that has been trampled under the feet of men. Let us pray that our eyes may be anointed with eyesalve, that we may see. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and wilt call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” [Isaiah 58:13, 14.] Let us hide under the promise, and find our refuge in Christ. He will establish us in truth and righteousness, and the glory of the Lord will be our rereward.

Ms 12, 1894

Sermon/This Is Life Eternal that They Might Know Thee.

Prahran, Australia

February 18, 1894, 4:00 p.m.

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hath sent.” John 17:2, 3. Here is the greatest knowledge and the most essential for every individual to know. You may, everyone of you put forth all your efforts; you may expend money, you may go [to] the highest institutions of learning to obtain an education, and yet if you do not feel the necessity of

[becoming] acquainted with God and Jesus Christ whom He hath sent, all the knowledge that you obtain cannot give you eternal life. We have traveled extensively and seen many going from place to place, from east to west, to Europe and back again, and traveling over the world. What were they after? They wanted to prolong their life. We saw one poor human being suffering in distress, such distress—a large tumor on his head, increasing till it bowed his head down to his breast. He believed in Jesus, but he said, "Give me something to prolong my life." Even in suffering and distress, such a tenacious hold on life. He wanted life. We tried to talk with him about the life which measures with the life of God. We tried to talk with him about that life which runs parallel with the life of Jehovah. It is a life without sigh and without sin, a life without bereavement, without infirmities, and without affliction, and with no fear of death. What a life that is! Well, here are the conditions whether you shall have that life or not. "This is life eternal, to know the true and living God and Jesus Christ whom he hath sent." [Verse 3.]

Why then is the world not filled with the glory of God? Why do you not find human beings that are making it their aim and object to know God and to know Jesus Christ whom He hath sent? Why do you not see the instruction coming from parents to children? Why has it not been in past generations that the instruction has come from parents to children, and thus children have been trained and disciplined and educated so that the first lessons they shall teach their children will be lessons of God and Jesus Christ whom He hath sent? They must know this or they will never know what eternal life is.

How wicked it is for parents by precept and example to show by their conversation and practice that this world absorbs all their mind. Who gave you your mind? Why it was God. He gave you your intellect and He gave you that mind that it should be educated, that it should be trained, that it should be disciplined. He alone can do it.

When parents give the lessons to their children from their babyhood, should it not be God and Jesus Christ whom He hath sent? And when the words of life, the lessons of Jesus Christ are familiar to their own mind, the treasures of the heart are molded by the treasures of the God of Heaven, and they are teaching their children to know God and Jesus Christ whom He hath sent. Not to know Him as children have been taught in generations back—that He is a spy upon them and that God is a stern judge. No, you do not want to teach them that. You want to weave love into your own character, and you want to bring it into the character of your children. You want true Christian courtesy in your own life, and you want to bring it into the lives of your children. You want it in the lives of your children. You want to keep before them that they are living in the sight of God, that they are living in the sight of Jesus Christ.

Cherubims and seraphims, angels and archangels, are watching the battle that is going on in this life. Between whom? The Prince of life and the power of darkness. And what does God do? He shows us how we must do, He shows us how we must conduct the battle. He left the royal courts, laid aside His royal robe, and clothed His humanity with divinity. He became a man among the sons of men, and here He walked the world as what? A representative of the love of God, an example that we may study, a character that we may imitate every phase of, that we may see that He did not live to glorify Himself, but He lived to point to God. He came to live the law of God, because Satan was bringing his power to bear upon men, and his lying fallacies were all the time pressing upon them.

You cannot keep the law. No. It is impossible for man of himself to keep the law. He cannot do it. But what can he do? Lay hold by living faith of the righteousness of Jesus Christ, and present to the Father the righteousness of Christ; and the fragrance of His character is brought into his life. Here Satan is dethroned, he is emptied out of the house, and the vacuum is supplied by the righteousness of Jesus Christ. Christ sits enthroned in the human soul. Christ never wars against Christ.

And Christ says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." [John 15:7.] Then it is plainly expressed what His will and work are, in the 14th chapter of John and the twelfth verse. It is believing on Jesus Christ who is able to save you to the utmost. He came to this world to bring fallen man moral power, that he might keep the commandments of God and be a partaker in the divine nature, overcoming the corruption that is in the world through lust. It is the privilege of every one of us. When God has done so much for us in giving His only begotten Son that whosoever believeth on Him should not perish but have everlasting life, we are persons of hope.

We may everyone lay hold on the hope that is set before us. "He that believeth on me the works that I do shall he do also," and He says, "I kept My Father's commandments." [John 14:12; 15:10.] The Pharisees said when the disciples rubbed the ears of corn as they went through the wheat fields, "He has broken the Sabbath." [Matthew 12:2.] Could they have fastened that upon Him, then what? They would not have had to get false witnesses to speak against Him. They would have condemned Him as a Sabbath-breaker. But He said, "Ye do not know what this means, I will have mercy and not sacrifice," or ye would not have condemned the guiltless. [Verse 7.]

Who dares to say Christ is a Sabbath-breaker? He made the Sabbath Himself. He is the one that spoke the law from Sinai. He is the one who was enshrouded in the pillar of cloud, and therefore He said, "Ye are ignorant of the Scriptures and of the power of God." [Matthew 22:29.] Why? Because they covered it all up with their maxims and traditions, which had been handed down from rabbi to rabbi, and repeated and enlarged till the specifications of the law of God were buried in a mass of rubbish, and till the people were not certain that they were keeping the law or not, for the law is the transcript of the Father's character.

If the law could have been abolished, Christ need not have died, but He came, the only begotten Son, to die and suffer for the human family. Now He says, "Ye that believe in me the works that I do shall they do also, and greater works than these shall these do, because I go to my 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.] Please tell me, if you can, why you are so weak and helpless. Why, as professing Christians, are we so mixed and mingled with the world, till we lose sight of eternity, till we lose sight of Jesus Christ, and till we lose sight of the Father?

Why, I ask you, are there so many families destitute of the Spirit of God; why are there so many families that have so little of the life, and love and likeness of Jesus Christ? It is because they do not know God. If they knew God and if they would behold Him by faith in Jesus Christ who came to our world to die for man, they would see such matchless charms in the Son, that they by beholding would become changed [into] the same image. Now you see the wrong of conforming to the world.

We have a little lifetime to live here, and we know not how soon the day may come when the arrow of death must strike our heart. We know not how soon the time may come when we shall have to give up the world and all interest in the world. Have we individually become acquainted with God, the governor of Heaven, the Lawgiver, and Jesus Christ whom He hath sent into the world to represent Him?

The world could not bear Him. Just three years and a half of public ministry and then they got rid of Him. The heavenly vine was taken and transplanted on the other side of the wall. There the heavenly boughs hang over this side of the wall by the Holy Spirit. The Holy Spirit was given to man and here the communication is to be kept up between heaven and earth, between God and man. The communication is to be preserved lest man be overcome of the world. Christ says, "I have overcome the world." [John 16:33.] Why? On our behalf. That you may overcome as He overcame. Then our work is to seek God with all our hearts that we may find Him.

Do not be afraid to be found on your knees acknowledging God as your Father. Acknowledge your dependence upon God. Acknowledge that you are acquainted with His power, that you want a vital connection with the God of Heaven. "Well," you say, "they misinterpret me, and if I am in the world I must be of the world." No, that does not necessarily follow. Christ says, "Ye are the light of the world." "Let your light so shine that they may see your good works," and let them see that you are turning your eyes upon heaven. [Matthew 5:14, 16.] But it is not the fashion, and I am so sorry that it is not the fashion.

We found that Moses was uplifting his hands towards Heaven when Israel and the opposing power were in warfare. Before all Israel he stood with his hands uplifted toward Heaven. But just as soon as they began to drop, the enemy gained the victory and every time his hands were uplifted toward Heaven the forces of Israel gained the victory. So Aaron and Hur stood on each side and held his hands toward heaven as a symbol, signifying that he was laying hold of the God of Heaven as they must do. They must stretch their arms toward heaven. Christ is their helper.

Here we are in a world that is unfavorable to right and truth, and what shall we that want to serve God do? What shall we do? We must put our whole business into the business of serving God. "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you." [Matthew 6:33.] Because you have got a God who says, "If ye keep my commandments I will bless you in your fields, and flocks, and herds, and vineyards, and all that you put your hand unto." The God of Heaven has placed a benediction upon them that keep the commandments of God. Shall we stand as a peculiar people of God or shall we trample upon the law of God and say it is not binding? God might just as well have abolished Himself. In the law every specification is the character of the infinite God.

What are we to do? Study the Scriptures. Search the Scriptures. See whether you are obeying the law of God and the standard of His righteousness. Tell your children that you have disregarded the law of God. Tell them you feel as Ezra did. Here was Josiah so sorry to think that the law had been lost and that they had been careless and heedless of it. They bring it before him. There stands up one that reads it, and the people weep and mourn because they have not kept the law. But rejoice that you have the law now. We will keep it. Bring your offerings and gifts and offer praise to God with your tears and mourning. That is

just what we want to do. If the light of the law of God comes to us and we see intelligently that we have been transgressing it, we can say, “Now I understand how it is that we have been in darkness and uncertainty. Now we will lay right hold of the commandments of God and we will keep them and live, ‘for the law of the Lord is perfect, converting the soul.’” [Psalm 19:7.] Why should God abolish a perfect thing? We want to use our intelligence to a purpose, and send back joy and rejoicing that you have found out that you were not loyal servants of the Lord of Heaven, but that you would be. You would not have it go up to the judgment that you were transgressing the law of God and putting Christ to an open shame before the world. Thinking good but not practicing will not answer.

We want Christ and His obedience and we want to drink in of the Spirit of God. I want to be like Him. I want to practice His virtues and be a doer of the Word. And what did He say on the Mount? “Think not”—on their startled ears fell the words, their very thoughts unrolled before them—“think not that I am come to destroy the law or the prophets. I have not come to destroy but to fulfill.” He came to fulfill every specification of the law. “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” [Matthew 5:17, 18.] I want you to take this. It is the Word of God. You will hear from the word of men that the law is abolished and that it is not binding upon men. And they act just so. But you cannot afford to work against God. “Ye are laborers together with God.” [1 Corinthians 3:9.] I would rather be a laborer with God than to be laboring counter to Him. I see in Him matchless charms.

“But,” you say, “the law cannot save anybody.” No, we are free through Christ, living in obedience to the law, through the merits and righteousness and virtues of His character. And when we lay hold of Him by living faith what shall we do? Keep the commandments of God and live His law as the apple of your eye. These are the words of inspiration, “Keep them and live.” [Leviticus 18:5.] You do not have anyone touch that part of your eye. You know how painful it is.

Do you want to know just what to do? Say, “I rejoice that I have found out how defective I am and I am going to overcome sin and be a victor; for He says, ‘To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.’” [Revelation 3:21.] Will you overcome as Christ overcame? Shall we have the victory? Jesus Christ is our Saviour.

We have a great work to do. Not to tell them that there is no law. No law to govern heavenly and human intelligences? Whoever picks that up is in Satan’s army and you cannot afford to be there. I beseech you to seek the Lord with all your heart that you may find him to be precious to your soul. Jesus died that you might have salvation, that you might go on, not linking hands with the world, not that you might know more and more of the world, but that you might know God and Jesus Christ whom He hath sent.

The law cannot save, you but it is the standard of character, and to represent the character of Jesus Christ you must live the law, for He lived the law in our world. Paul says, “I have taught them from house ... repentance toward God and faith toward our Lord Jesus Christ.” [Acts 20:20, 21.] This is the way. We behold Him for the perfection of His character and then we see the defects in our own character. Do you stand before God and say, “Cleanse us and change us”? You should flee to Jesus Christ and lay hold of the divine merits of the Son of God, and then you are washed from the defilements and stains of sin.

There is not a stain in the character because God is enthroned in the heart and Christ does not war against Christ. Christ does not war against the Father. “I and the Father are one.” [John 10:30.] He was in the express image of the Father’s person, and we want to express the character of Jesus Christ. We must claim His sufficiency.

Christ has died for us. Satan says, “You are a sinner and cannot make yourself any better.” Yes, I am a sinner and I need a saviour and I lay hold of the merits of Jesus Christ to save me from all transgression. We wash in the fountain that has been prepared for us, and we are cleansed from all the defilement of sin.

There is matchless loveliness in Jesus Christ. I love Him because He first loved me. We want the purity that there is in Jesus Christ and He will save to the utmost all who come to Him. Then you see what Christ suffered for us. Are we willing to be partakers of His sufferings? He says if we are we will be partakers of His glory. How much have you suffered for Christ’s sake? Are you willing to be partakers with Him in His suffering? If you are, He will co-operate with you and you can co-operate with the heavenly intelligences to bring the lost sheep back to the fold. There are souls that are perishing out of Christ, and what we want is to bring God’s lost sheep back to Christ. May God help us to know what we must do. Christ loves us because we are helpless and dependent.

We are lost without Christ, but God has given us something to bring us back to our loyalty. We want the deep movings of the Spirit of God on our hearts. We want to walk in the light as God is in the light and then we shall not walk in darkness. We shall have songs of praise and rejoicing, for we can tell the story of the love of Jesus toward man. He died on Calvary that we should not perish in our sin. Then cease from evil and follow on to know the Lord. Oh, the light and love and preciousness that there is in Jesus Christ! He will encircle us in the arms of His mercy and He will love us freely.

God grant that we may seek the perishing and bring them back to the fold of God. We want to see sinners converted and we want to seek to expel sin from the world. God will deliver us, and we may represent the character of Jesus Christ who died for the sins of the whole world. Let us, everyone, learn of Jesus. Take His yoke. Love Him because He first loved you, and we shall have a most precious victory by and by. He will open the gates of the City of God and bid us come in. He will welcome us and give us a heavenly benediction. To [all] [who] have tested their obedience that they will obey the law of God, He says, “Well done thou good and faithful servant, enter thou into the joy of thy Lord.” [Matthew 25:21.] What is that joy? The joy of seeing sinners converted. They will be brought to Jesus Christ, and this is His joy. We have been partakers with Jesus Christ. “Laborers together with God.” [1 Corinthians 3:9.] And thus we see that we can indeed be partakers of His glory which shall be given to every faithful child of God.

Let us take the robe of His righteousness woven in the loom of heaven. There is not a thread of humanity in that robe. It is the robe of Christ’s righteousness. Let us put it on right here. We want life. We want to give the example of what Christ is and what we may be. Oh, that we might manifest God to a fallen world. We may be purified so that we may wear the robe of Christ’s righteousness and the crown of immortality. God grant that this may be our lot, for Jesus loves us with a love that is infinite. He

does not want that one of us should perish, but that every one may have that life that measures with the life of God. God grant that we may secure that blessed inheritance.

Ms 13, 1894

Talk at the Australian Bible School Chapel

Melbourne, Australia

February 20, 1894, 9:00 a.m.

I was thinking of that which Brother Starr has presented in regard to the work that is going on in the different places. Perhaps we do not all feel in regard to this matter as we ought to, because as individuals we are not engaged in active warfare, and it may be that we do not take any particular burden or responsibility upon our individual selves. What are we to take? Who are we to take? What is our business and work? Well, we claim to stand under the bloodstained banner of Prince Emmanuel as His soldiers—to war. And we war not against flesh and blood, but against principalities, against powers, against the rulers. The rulers, you see—the rulers of the darkness of this world—and against spiritual wickedness in high places. You see that means a great deal.

Now, every one of us who has enlisted to be followers of Jesus Christ are real soldiers, to fight in the Lord's army. Well then, how is it with us? Do we feel the need of earnest prayer? Do we feel our accountability to put away everything that would hinder? I am speaking to the students and to everyone in the room. Put away everything that is an offense to God, whether it is an open transgression or a secret sin. It becomes us to place ourselves as though warring, fighting the battle of the Lord in the sight of the whole heavenly universe. All heaven is looking down to see what kind of progress we are making, what character we are forming, and what we are doing day by day, hour by hour, moment by moment. It is in the sight of heaven.

I rose up this morning about half past two and I could not rest. I will tell you something of the train of thought that I had. It was this: There were the Israelites in Joshua's day brought up where they were in active warfare with the enemy of Ai. They had not thought but that they would have the victory and perhaps we may think so today in this conflict that is going on. We may think that we have the truth and it will come out all right. Well, Joshua had high expectations that they were to have the victory, but lo, at the very first opening of the battle, the very first conflict, Israel was driven back. True, the numbers of Israel were not equal to the numbers of the enemy, but neither had they been in many encounters, so that they expected the victory although they were fewer in number. But thirty of Israel are slain.

What was the trouble? Joshua did not know. He threw himself on his face in an agony of distress. "And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? Would to God we had been content and dwelt on the other side of the Jordan! O Lord, what shall I say, when Israel turneth their back before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round about, and cut off our name from the earth: and what wilt thou do for thy great name? And the Lord said unto

Joshua, get thee up: wherefore liest thou thus upon thy face? Israel hast sinned and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and they have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from amongst you. Up, sanctify the people and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." [Joshua 7:7-13.]

Now the point that I wanted to bring before you was this: God notices evils which do exist. If there is wrong practiced by anyone in this school, which is but winked at and passed over, would the students consider it a gracious thing to do? There are some that might consider it so, but still God does not take it thus. If God has placed men in responsible positions, then it becomes everyone that has the responsibility of this position of trust to be faithful sentinels; to be guarding the fort lest there shall be things brought in which shall be an offense to God. God looks at sins that are even as Achan's, and He says, "I will not be with you any more." [Verse 12.]

We want the students to take this individually. We are living in a solemn time. We are living where there is opposition, where we must meet principalities and powers and the rulers of the darkness of this world, and spiritual wickedness in high places. Will the truth of God lose its power upon the mind of the people, will God leave us so that the enemy of truth shall apparently triumph and obtain the victory?

What we want is to speak to you individually. You have a case open between you and your God. How is it with you and your God? Are you seeking earnestly for the glory of God and the success of His cause, and are you putting away everything that is offensive to God? Are you making straight paths for your feet lest that which is lame be turned out of the way? God is in earnest with us. We are serving a jealous God, one that cannot look upon iniquity, and that cannot be pleased and let iniquity pass right along without being exposed.

It may look like a terrible thing that the Lord said that Achan should be destroyed; but the very same principles that controlled Achan had been brought into his family, and this influence would have been dangerous to the children of Israel. Everything like falsehood, everything like dissembling, everything like dishonesty is a terrible thing in the sight of God.

We want you to arouse your minds [to] see that it is the duty of every one of you to hold the fort. It is an important fort. It is very important that every youth should make an entire consecration of himself, soul and body to God, and say, "Not what I wilt but thy will be done. I am ready to hear." You may have a conscience and that conscience may bring conviction to you, but the question is, Is that conviction a working agent? Does that conviction reach your heart and the doings of the inner man? Is there a purification of the soul temple of its defilement? That is what we want, because it is a time such as it was in the days of the children of Israel; and if there are any sins upon you, do not stop till they are corrected and put away.

There are some that have been brought up in their homes to have what they please and do what they like. When they come to our school to obtain an education, in order to have a right kind of education they must have a mold upon their character that is after the divine similitude. The conscience must be to a purpose because there will be a surrender. All your convictions are not worth a straw unless they reach to the heart. Have you that faith that works by love and purifies the soul?

Some think they have a great wealth of affection because if anyone does wrong, they cover it up and do not make anything of it. They cover it up and make as light of it as possible because it will hurt their feelings. There is danger on both sides. There is danger of not placing the twin sister of love beside her. God is love and God is justice and these two must blend. They must touch, they must unite together, and then God wants the school to be after the order of the schools of the prophets. We want the divine similitude to be seen in those that are being educated. You may obtain all the knowledge that is in the world, but this is not the education that is most profiting to those that obtain it—it is the love of God and the purity of the soul running through the life like threads of gold. It is here that you are receiving the education that you will take to the other world. We want an education that can be taken to the other world. I do not want an education that I have to leave half of it here. We want an education that can to taken to the other world. Ye are complete in Him who gave His life to save us, and is now sat down with the Father on His throne.

Well, if there is any straight dealing, some are so full of what they call affection, but it is very cheap affection. It is very cheap affection when they will say “peace” when there is no peace. [Jeremiah 6:14.] This is the affection that will plaster over everything that God will send to strike the mind.

We want you to feel that you are responsible for the success of the school. You need not think that it depends upon those that have the management of it to make the school successful. It depends upon the students. What kind of timber are you putting into your character? We want you to consider how God treated Achan and how God treated Israel because that sin was committed in their midst and that He knew all about it. He was offended because by His mighty power He did a great and glorious work for Israel, but here were sins that barred His way so that He could not do what He would. You know it is stated that the world’s Redeemer could not do many mighty works in certain places because of their unbelief.

What is our school good for without discipline? We must have it in the school. What is heaven good for if we are not to keep the commandments when there? We must cleanse ourselves from all filthiness of the flesh and perfect holiness in the fear of the Lord. God is only waiting for you to clear the way. Christ, the Saviour of the world, was coming to introduce His mission, but John was sent before Him to prepare the way. And what did he do? He called them to repentance. That work was done so that Christ’s words would find a lodgment in the human heart. While we will treat every soul with all the compassion that Jesus manifested to us, we want to feel in harmony with God and hate the sin but love the sinner. And we want to call things by their right name, and put sins away from us. When we <begin to> tamper with sin, it does not seem so sinful to us.

Everyone of you can have a deep and rich and glorious experience in the things of God. Everyone can feel that it is a test and trial of his faith to bring this school up in interest, bring it up in godliness, bring it up in purity and integrity. But the heads of the school cannot do it without your co-operation. All the heavenly universe is watching the inhabitants of the earth; they are watching the human agents, waiting for an entire surrender to the God of Heaven. Just as soon as that is made, the heavenly intelligences go to work upon that agent and he becomes a living channel of light.

You will think after a time what kind of an influence you exerted in the school, and you will think whether you tried to make yourself what God designed you should be. He has given us precious light and brought us every opportunity and every privilege that you could be complete in Jesus Christ. Oh, do not make a low standard, or you will never reach higher than your own standard. We want a complete character. We want to rise as high as it is possible for us to rise. The experience that you gain here, if it is of the right kind, is going to be more valuable to you than gold and silver and precious stones.

It is going to be of the highest consequence to you as to how you stand in the sight of God: “Am I where God’s Holy Spirit can mold me?” You are not to try and mold the Holy Spirit, but it is the Holy Spirit that is to mold you. It is to take out everything that is like disorder, everything that is lax and loose and slipshod in character. It is to bring you where you shall have a well balanced mind. It is to bring you where you can feel that it is a place where God’s honor loves to dwell. Right here in the school.

I want to address the students. We are heaven bound. There is a strife in which we are to engage. You may profess the religion of Jesus Christ from now until the judgment, but it will do you no good unless you work in harmony with Jesus Christ to keep the law of God, which Achan did not.

Do you think Satan wants this school to be carried on where his word cannot be carried out, where you will perfect Christian characters? Does he want that? Every student here has an influence, and there is an unconscious influence that surrounds every one of you. It is as poisonous as hell, or it is from Jesus Christ. The fragrance of Christ’s character makes you a savor of life unto life. We want Jesus to abide with us, and we open our soul temple and invite him in. He says, “If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.” [John 15:7.] There is the promise, and the condition. Can you do just as you please and think that you can come to Christ at any time and ask Him for anything that you want? No, you do not know how to pray. What we want is to know how to pray intelligently, how to speak intelligently and how to live intelligently as in the sight of God and the whole universe of Heaven. And God will help everyone of us. We need not to be destitute of His help, for God will give us grace upon grace.

We are acting upon the plan of multiplication as brought to view in the first chapter of Second Peter, and he tells us to work upon the plan of addition. As you work upon that plan, God applies His grace and you have grace and light and it molds and fashions your heart. “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.” [Verses 5-7.] Not tied on the outside. If they be in you and abide, they make you that ye shall not be barren nor unfruitful in the knowledge of our Lord and Saviour, Jesus Christ. “And this is eternal life that ye know God, and Jesus

Christ whom he hath sent." [John 17:3.] To know Him is to represent His character. You have grace and you gather more grace so that your talents and influence are constantly increasing.

O, I love Jesus. I behold in Him matchless charms. I woke up last Sunday morning and it was as though a voice spoke to me, "By beholding, ye become changed into the same image." [2 Corinthians 3:18.] "Looking unto Jesus who is the author and finisher of our faith." [Hebrews 12:2.] Will you look, dear students? Will you keep your mind just as though God were by your side? Will you consider that He is right by your side [and] is longing to give you grace and help? So grasp Him by living faith, [saying,] I must be an overcomer. I will press the battle to the gates and keep working. "Looking unto Jesus, ... who for the joy that was set before him, endured the cross, despising the shame." [Verse 2.] He says a little after this, "Ye have not yet resisted unto blood." [Verse 4.] You have not lost blood in the battle yet, and there are not many here that have. I think we can lean more firmly upon the arm of the Lord till we obtain the victory, till we can say, "A new song hath he put in my mouth." [Psalm 40:3.]

We want you to know that all the universe of Heaven longs to co-operate with you that you "may be more than conquerors through him that hath loved you." [Romans 8:37.] Let us fight manfully the battle of the Lord, and then we shall wear the crown of immortal glory.

Here are the different places where the truth and error are brought into collision. If we are true soldiers of Jesus Christ, we will watch, we will pray, we will empty our soul temple of every defilement so that if we cannot do anything else we can pray. If there is an increased opposition, which we may expect, do you want to be found on the side of the enemy? Do you feel that Christ's glory is involved and that you want to be an encouragement to everyone that is bearing burdens in the school and working far beyond their strength to get the truth before the people? You can make their hearts glad by not showing a spirit that is not under the control of God. This is discouraging because they see that their efforts are vain.

We want all of you to get together in your rooms and pray for those that are working for the truth. Let every one of you feel responsible for the success of the school. Hold the fort that nothing [may] come into your heart that will be a discouragement to the school, but that you stand as students that are serving, loving and glorifying the Lord.

Ms 14, 1894

Talk at the Australian Bible School Chapel

Melbourne, Australia

February 22, 1894, 9:00 a.m.

There are some things that I want to present to you that I will send to the school in America. I do not know whether anything has been presented in regard to the students building up the school. This school was designed to bring the knowledge and fear of the Lord before your minds. We want you to take in the idea that the knowledge and fear of the Lord is the beginning of wisdom. When one gets into a loose, lax way and considers that he is going to have a little fun, he lets himself down. He lets himself

down where the Spirit of God does not work with his efforts. We wish to know who is on the Lord's side, and whom we can depend upon.

Here we are brought together, of different minds and different education, different training, and we do not expect that every mind will run right in the same channel, but the question is, Are we, the several branches, grafted into the parent Vine? That is what we want to inquire, and we want to ask teachers as well as students. We want to understand whether we are really grafted into the parent Vine. If we are, we may have different manners, different tones, and different voices. You may view things from one standpoint, and we have ideas different from one another in regard to the Scriptures, not in opposition to the Scriptures, but our ideas may vary. My mind may run in the lines most familiar to it, and another may be thinking and taking a view according to his traits of character, and see a very deep interest in one side of it that others do not see.

We are to unite together to bring God's light into the world, every one adding his jot or tittle in Christ's lines. This is the order of Christ. "Ye are the branches of the vine." [See John 15:5.] You are bearing fruit, then, and it is the fruit of righteousness. But you do not bear thorns. You do not come here to the school to see how much you can follow your own inclinations; you do not come here to have your own way and see how near you can come to the border of disorder and lawlessness, and yet maintain your position in the school. You cannot do this way. You may think, "Because I have done so and so, they have dealt with me very severely, and I only considered it a little thing." I refer you to Adam and Eve in Eden. God said, "Ye shall not eat of the fruit of the tree of knowledge of good and evil lest ye die." [Genesis 2:17.] But Eve was flattered by the enemy and ventured to take of the fruit of the tree and eat, and gave to her husband. She showed that she felt as though she was indeed a representative of Satan. She presents it to her husband and he did eat.

Now that was a very light test. There could not be a lighter test. If it had been a great thing that had been presented as a test, everyone would have said, "We did not do that large wrong, we only did this small wrong." God took that small test to reach the smallest test throughout mankind. And when anyone comes here to the school [he] should come, to all intents and purposes, to surrender [his] will and way to the laws and rules of the school. "Why, there is no need of that," I have heard [some] say. "What did they want to make such a rule for?" Well, perhaps it was to restrict the courtships and marriages, for the school was not instituted for that at all. It was instituted to make you wiser and more intelligent in a world where it seems that all women and girls think of nothing else but that. Tt is talked in the family. They hold themselves in the market, and no sooner is any attention paid to them than they respond at once.

God does not want us to keep ourselves in a state of feebleness and weakness, our minds drifting here and there, and take our own course and way and then secretly hide. What did I read you about Achan? God saw every phase of his sin, and He said that he had not only coveted but stolen. [Joshua 7:11.] There may be some in the school who say, "Oh, they are young. Do not treat this matter as though it were a serious thing." But how soon would this school be demoralized? How much knowledge would the students obtain? How high would it stand religiously and morally? When the matter comes up, or faults in any respect, why, what are they here for? The [students] are here to be educated and trained

and disciplined. [If] there was looseness in the home, the greater the battle and all the heavier the burden that falls upon the educators, because they have to meet their customs, they have to meet their habits, they have to meet the practices and education which the [students] have received from father and mother.

But if parents have let things drift, then will you let it [drift], too? God would not acknowledge the school if it should do that way. What is the family for? A family is to take the Word of God, and they should bring their children up in the nurture and admonition of the Lord. Then our schools would have a different mold. They would be elevated. But when parents do not maintain their authority, when the children go to school, they have no particular respect for the teachers or principal of the school. The reverence and respect that they should have, they never were taught to have at home. Father and mother were on the same level with the children.

If that is the class of education that you have had, and you expect that things will go on like that at school, you will be terribly disappointed. Little acts of disobedience that seem very small in your eyes are just as large as the greatest in the sight of God. And God said, They have coveted, they have dissembled, they have stolen. [Verse 11.] God knew all about Achan. God told just what he had done. He knew that he had taken a goodly Babylonish garment and a wedge of [gold]. God had said that everything but the gold and silver was to be destroyed, every vestige of it. They were to be destroyed utterly. God said, He has taken it and he has concealed it in his tent. God knew what he had done with it, and how he had brought all the agony and distress upon the leaders and upon the people in authority, the men that were to carry out discipline and righteous actions.

Now what we want is that everyone should understand that God knows you by name. He knows every action of your life. He knew the actions of Achan. And you know when He came to Cornelius and told him that his prayers and his alms were come up before Him in remembrance before God, He told him to go to Peter and tell him about it. Cornelius was to send men, men in authority, to Peter. He told him where Peter lived, by the seaside with one Simon the tanner. God met with Peter on the housetop and told him that three men were seeking him. He gave him a representation of a sheet let down by the four corners wherein were all manner of fourfooted beasts of the earth, and wild beasts and creeping things and fowls of the air. He did all this to educate and train Peter. (Acts 10:9-18); read this interesting chapter carefully.

Peter learned the lesson given him of God and he went with the men to Cornelius, who, after Peter had come, said, We are all here to hear thee. Peter asked them all that God had said to them, and thus there was an understanding of the matter. We can see from this that we are more closely connected with heaven than we frequently suspect; that the heavenly intelligences are constantly communicating with the inhabitants of the earth.

The Lord would have these students go forth from the school with a more elevated and clear understanding of what constitutes Christianity, and what it means to be educated. There may be some who feel it their special duty when one is reproved for wrong to stand by their side as sympathizers and take off the sharpness of the reproof. Whose side are they working on? On Christ's side? Nay, verily; on

the side of the enemy, and we cannot afford to work in those lines. God wants us to reprove, rebuke and exhort, and deal with sin by calling it wrongdoing—sin. Yet we should use every means in our power to save the sinner as the one that is a lost sheep. No matter if he professes a Christian experience as high as heaven, all the worse, because he has mingled in the dross and placed his Christianity on a level with the dross. We cannot afford to do that, because all [who] are saved will be without a wrinkle or any such thing.

But we have all very little time to work in. We know not how soon the arrow of death may be felt in our vitals. We have not a moment to consider that these things are of no account, and say that they make altogether too much of these things in the young. We do not want you to have faults, because we are fitting up for the mansions that God is fitting up for us, and we are to show that we have respect for the recompense of reward and stop this trifling sentimentalism of saying that it is the way [we] have been taught to do at home.

I remember in 1844 when the message was coming to the people to prepare to meet their God, to purify their souls, and lay hold of the truth. There was one man [who was] very earnest and full of the Holy Spirit. He stood up behind the desk in a crowded hall where the people could not begin to get seats. They were afraid of the floor breaking through, but the man that owned the hall assured us that it would not. He stood up there with a weak voice and yet it penetrated through every part of the building. There were no less than two dozen ministers on the platform. He said, “Your ministers say that we are going for you, and that we hinder you, but we do not. We only want you to get out of our way and let us come to the people. We have a message for the people.”

We would say to any of those who labor by prayer and counsels trying to bring every youth out of their lax condition and they make nothing of a lie, that God says, “No liar shall enter the kingdom of God.” [See Revelation 21:8.] They make nothing of a lie, but there are those that are trying to come right in between them and the lie. These students and those upon whom God has placed the responsibility, if they do not their duty, will certainly feel His wrath as the children of Israel were prevailed over by the enemy. There is a work for everyone of us to do. What right have you [who] profess to be followers of Jesus Christ to let yourself down to a cheap level? How do you represent Jesus Christ?

A letter comes to me from America saying, “Well, by and by I may take up the work of the Lord after I have all my debts paid, but as yet I am not religiously inclined.” They were going to drift as they pleased, serve God as they pleased, stand under the banner of the enemy and then get under Christ’s banner, as they think; but they are not there at all, because [Christ says,] Every branch that is in Me that beareth not fruit shall be taken away. [John 15:2.] The enemy takes it.

See what the Lord said to Peter. Here was Peter, disputing with his Lord. We would not agree with his mind. And so disputers will ever be found. [He was] disputing with [his] Lord when He told the [disciples] that He was going to suffer and be crucified. They did not believe Him and Peter took Him and began to reprove Him. “Be it far from thee.” What did the Lord say? He said, “Get thee behind me, Satan.” [Matthew 16:21-23.] What was Satan doing? He came right up face to face with Peter and between the Lord and Peter so that Peter even took it upon him to reprove the Lord. But the Lord came close to Peter

and Satan was put behind Christ. The Lord told Peter that Satan had desired him that he might sift him as wheat, but He says, “I have prayed for thee that thy faith fail not.” [Luke 22:32.] If Peter had learned the lessons he ought to have learned, if he had stood right with God at the time of his trial, he would have stood then. If he had not been indifferent to the lessons Christ taught, he would never have denied his Lord.

We want everyone of you to consider principle. We want you to consider the principle from which you are working. Everyone of us, parents and children, ought to consider that we have a most solemn work to do, for to every man is given his work. This school can be an [instrument] in shaping and molding the influence which represents Christ to our world. This school is watched more than you are aware of. This one gets a little careless and this one follows a course that is not just right, and then the authorities look upon us and say, “They are a lawless set; they do not try to keep themselves in right shape.” We want you to know that your course and conduct [are] watched by the heavenly universe. Do you know that your course is such that [it] is approved of heaven? Whose side are you on? Every morning inquire, “On whose side am I? Am I on Christ’s side or Satan’s? I will, myself, be on Christ’s side today. Not in any act or thought will I offend my God.” Even our thoughts are to be brought in captivity to Jesus Christ.

But the wrongdoer is always seeking after somebody to say, “I think after all they ought to have treated you more leniently than they have.” The devil began that in heaven, and of course he carries on his work on the earth, and will tempt everyone to think that there is too much said about that.

God has put this school here to educate and train away from the education and training that many have had in their own homes. God wants that we should have noble traits of character. He wants that we should stand higher and still higher, nobler and still nobler. We want that the sap of the parent Vine should flow through every one of you. There may be some that feel, like the one who wrote to me from America, “I am not religiously inclined.” The school was established that you should place yourself in the channel of light. “Incline my heart to thy testimonies.” [Psalm 119:36.]

All the heavenly intelligences may be working to bring us into relationship with God, and yet we won’t be drawn. The whole world is being drawn; and why do they not respond? It is because they choose the service of Satan rather than the service of God. But we want to know who is on the Lord’s side; we want to know who will stand by those that are in responsible positions that are seeking to draw you to God. Now Satan is not going to let go his hold of you very easily. It was divinity that flashed through humanity when Christ said, “Get thee behind me, Satan.” [Matthew 16:23.] It is for you to be partakers of the living Vine so that you will be able to voice the Spirit of God, “Get thee behind me, Satan,” and will not yield to his commands.

But you who feel that you ought to have your own way, you will be among that company that will receive the seven last plagues of God. “Your way is not my way, neither are your thoughts my thoughts, saith the Lord.” [Isaiah 55:8.] God makes no compromise [with] the enemy. When you surrender your heart to God, you will say, “A new heart hath He given me; a new song hath He put in my mouth,” and He will make melody to flow in your heart.

Suppose you begin to consider the great work that is before us. I lay on my bed of suffering for months, studying and contriving how to make a start in the school work. When you were all asleep, we were studying. We could not see the least encouragement before us, because we could not present it to the people of Melbourne so that they would take hold with us. And we knew that nothing could be done in labor unless laborers were trained and educated to go out into the field and labor for their own countrymen, and for their own neighbors.

Then there came to me a way, and the very next morning my son came to me and said, “Mother, I see light.” “Well,” said I, “so do I,” and I told him in the night watches that it had come to me that we could do something to start the school; and I said, “I am willing, if necessary, to take every dollar in my possession to start the school, because the people here must have an entire transforming of their character or they never will see the kingdom of God.” Said he, “Mother, that which you speak of is just exactly what came to me in the night season. We will work together.” And we have worked together. And when I wake up in the night my prayer is for these students. We want you to be so that there is no guile found in your lips. You will never reach a higher standard than that which you yourself have erected. You need the cleansing presence of Christ every day and every hour and every moment. Think ye that [since] He endured the agony that He endured to save humanity, and took upon Himself the sins of the whole world, that we should carry them?

We want you to disrobe yourselves of your sinful nature, to cast off the old man and his deeds, and put on the new man, which is Jesus Christ. Be renewed in the image of God and the likeness of Jesus Christ. It is stated in Romans [Hebrews] that He is preparing us a city, and that He is not ashamed to call us brethren. [Hebrews 11:16; 2:11.] He is preparing for us a city, and we want to be there. You are enjoying privileges of truth and love; are you going to raise the standard high? Never think that it is too high. Never have such an idea in your mind.

God gave Daniel true education and knowledge and understanding and wisdom, for he was closely connected with the living God; and if you are, you will have the same current running through your veins that is in the living Vine. [Christ says,] It is My Father’s good pleasure that ye bear much fruit. [John 15:8.] See if you are on Christ’s side. Inquire, “Am I on the Lord’s side? Am I doing the work of my heavenly Father? Am I becoming rooted and grounded and established in the present truth?”

Now the wind is to blow and the tempest beat upon the house, our spiritual house, and it remains to be seen whether it is founded [upon] and riveted to the eternal Rock, or whether it is where the tempest of opposition will come right in and sweep your foundation away. You cannot afford [that]. You want to be written in the books of heaven. God help us to cling to the Mighty One. We want a rounded character and not a one-sided one; a character after the similitude of Christ. Daniel obtained this, and when the enemy searched to find a fault in his management they could not find one; therefore in order to hurt him they had to devise that his prayers be all offered to the king, and the king, being flattered, consented to it. Daniel was cast into the den of lions; but God’s angels were there. May God help us.

I have some things to read that I have written to America, and I want it to be read little by little. I want you to see that it is your duty to make the school what God would have it, to make it as the schools of

the prophets. I want you to see that you are standing in connection with God because you must not go out with characters defiled with sin to labor for the salvation of others. You must be purified and cleansed, and then God will give you knowledge and wisdom how to win human hearts.

May God help you to stand right with the teachers. Do not consider that they are immortal and that you can do just as you please, and that they have divine wisdom and never make a mistake. The devil has made you their adversary. Do not commit sin any more. Let us be on the side of Christ and draw with [every] effort that is being made. I have been making all the effort that I can to send students to school that they might gather up the rays of light that are shining. What good will it do you? That you will have the mold of God upon you.

God grant that we may put ourselves under the mighty hand of God and go forward to do a good work. Are you going to walk so that God will put the crime of your sins upon your own head, or are you are going to clear the King's highway? Will you forsake sin, cling to God, and receive the mighty movings of His Spirit in your midst?

Ms 15, 1894

Sermon/Talk at the Australian Bible School Chapel

Melbourne, Australia

February 23, 1894, 9:00 a.m.

I never felt more dependent upon God than I do at the present moment. I never felt that I must put forth greater earnestness to keep my mind in the right channel. Here is where everyone of us will have to labor to keep the mind in the right channel so that we shall constantly have the mind of God—that the mind of Jesus may be our mind. Why? Because then we open our hearts to the light of the Sun of Righteousness, and it comes in and shines through the whole heart. When our Saviour came to the earth He found that everybody was full of business. They were so full of business, making the world out of a mote and a mote out of the world. That is the way that it is turned right upside down.

There must be more earnest work than many of us have dreamed of. We must bring our heart offerings to God in thanksgiving and praise. All murmuring and repining is sin. We must educate our hearts and tongues so that almost the first thought will be of the goodness of God and of the compassion of Jesus our uplifted Saviour. You cannot look there but by faith.

Self must die in order that we may live the life of the righteousness of Jesus Christ. How is it that when the young are together there is nonsense and frivolity and everything of that kind? What does it mean? It means that they do not know anything about the preciousness of Jesus Christ. They ought to go weighted with the solemnity of their times. The very last sands of this world's history are running out, and for us to act like the world does not warn them of the light we have received, and our profession of faith. We cannot afford to do this.

It makes us weak and inefficient when we cannot lift up holy hands to God. But when we make Christ our sufficiency, when we hang our helpless souls upon Christ, there is a power that comes to every soul. And the more they have of this power the weaker they feel in themselves alone. It does not swell them up with pomposity. They feel that God is their strength and power and elevation and wisdom, therefore all the glory must be given to Him. Every inch you advance with the light will be like a voice of praise to God.

We want to cleanse our soul temple from every moral defilement. We want that Jesus Christ shall do for us the very work that He longs to do and that the whole heavenly intelligences are waiting to do and ready to do. This is to take you just as you are, to take you and put the divine similitude upon you, to take you and put upon you the image of Jesus Christ to restore it to man. And then as this work goes on, your character will be reshaped. You do not want to go from the school with the same character as the one you came with. That will not answer. We want that your privileges should be appreciated so you will see every ray of light that is shining from the throne of God.

When God sent Moses to Pharaoh, he had light, but Pharaoh resisted and every resistance brought up a heavier stubbornness. Did God put a power upon him that he could not turn to the light? No, it was indifference to evidence. The stubbornness of Pharaoh was because light was shining that he would not receive. Day after day was the mighty hand of power revealed, but "Who is the Lord that I should serve Him?" "Who is He that I should know Him?" [Exodus 5:2.] He is the I AM. Who is the I AM? Jesus Christ, who was in the pillar of cloud. The very I AM is speaking to you. He says that if you hear His words and do them not, your house is built upon the sands; but if you are hearers and doers, your house is riveted upon the eternal Rock, and as well might all heaven be swept away as that one soul perish. [Matthew 7:24-27.] He does not want you to perish. He is giving you light.

We are where the very last test is coming, as it was for the children of Egypt. It was the firstborn that was to be slain. From the king on his throne to the humble worker, they would not hear the word of God. All the firstborn were to be slain. Now God says to the children of Israel, "Gather yourselves into your houses." Suppose they had been disobedient. Suppose they had said, "God knows that I am not an Egyptian, and so I will not be particular to carry out this work." They would have been slain with the Egyptians. But God said, "Gather your families into your house and mark the lintel with blood, and thus mark your faith in Jesus Christ as the great antitype of all their offerings." [See Exodus 12:22, 23.]

How anxious those parents were! How they got their children into the house and counted them to see how many there were, and when one went to the door before the hour of midnight, how quickly they would snatch him away, to take him away lest he might be struck by the destroying angel. Were they any too careful? We want to consider, there they stood with their staves in their hands and their preparations made for the journey, so that when the word should come, they would not hesitate a moment, but start right on their way.

Imagine them. One child says, and she was the oldest daughter and an invalid, "Father, have you marked the door?" "I have given my servant direction that he shall do it, so do not worry any more." But the word comes again, "Father, Father, are you sure the door is marked?" He tells her that it is. But it comes

again, “Father, take me in your arms and carry me to the door.” He took her there, and lo, the door was not marked. With paling face the father gets the blood, and with his own hands puts the mark upon the door.

It is important for every individual student to mark the door of their heart with the virtue of the blood of the slain Lamb. John said, “Behold the Lamb of God which taketh away the sin of the world.” [John 1:29.] That is what we want to do individually. We have no time to devote to trifling; we have no time to devote to supposing. We must make our calling and election sure. Here are the most precious opportunities that we have ever had.

One inquired one day should they have in mind the Medical Missionary work. But there is another work to be done. Seek God with all your heart that you may find Him, and when you have surrendered all, soul, body and spirit to God, and when you mark the door of your heart with the blood of Jesus, you may know that God will find you something to do. He gives every faithful servant something to do. What you want is to walk with contrition before God. We want to develop a character that Heaven will approve. We want you to feel that you must elevate the standard. Your very ideas of Christianity must be reshaped.

Although you may not see God right by your side, yet He is there if you are seeking to honor and glorify Him; but if you stand alone, somebody else is there. If you stand aside from God, Satan is there. It is your privilege to have Christ formed within you, the hope of glory. It is your privilege to triumph in God every hour. But can you if you do not feel it? What have your feelings to do with it? Here is the promise of the living God. If you do thus, the God of heaven will fulfill His promise, but if you think that the work of your salvation is to be carried on without any interested effort on your part, you will make a terrible mistake like Pharaoh made.

Those that have the responsibility here, if they do not feel a burden for your case when they know that you are walking contrary to God, I would lift up both hands for them to be relieved, and I would lift up both hands for them to be dismissed, and we would try one after another till we knew we had those who felt the weight of the responsibility.

Do not get impatient and fretful because you cannot have your way. “But can I never have my own way?” Never, never, while time lasts and you are in harmony with the will of God. It is God’s way you are to walk in, and you are to inquire in every enterprise you start if it is the way of God. Shall I walk after the mind of God, or shall I in any way dishonor God by my course of action? Shall I dishonor Him in conversation and in spirit, in the hotels and the theaters; shall I dishonor Him in my course of action? These are the inquiries you want to make to your own soul, to your own intelligent reason in the light of the Word of the Infinite God.

I carry a burden for the souls that are here. The question is, Am I helping with my means for individuals to be here to have their own way and carry out their own plans, that will help at last to swell the army of Satan? Or, am I using the means which God has made me steward of, that these youth may have an opportunity of hearing precious truth which is like jewels of gold and a mine of precious ore?

You do not want your mind all cobwebbed with courtship and familiarity. We are here to fit up to do a work, and if we connect with God, we will stand through the ceaseless ages of eternity. This is why I felt that I could do anything to help on the work. I stand here in this country away from friends and nearly every relation, and if I could do anything to start the truth in the right direction, I would be repaid. I call upon every student in the name of Jesus Christ of Nazareth to stand by my side. I call upon [you] not to press burden upon my soul so that wherever I am, in New Zealand or here, I am roused up in the night standing before you talking as I am now and urging you to make it a business to serve God; to seek first the kingdom of God and His righteousness. You cannot plan anything until you do this. You will surely be liable to mistake without God.

You want the soul temple cleansed of every defilement by coming to the fount that is open for you to wash in, that you may be clean, with a virtuous character and with the mind of God. He will bring to you the attractions of heaven, but if you have your mind upon unimportant things, let me tell you, you will go lower and lower, for you, are responsible for every ray of light that is shining, that you do not appropriate to your own individual self. We want you to meet the high expectations of Jesus when He died upon the cross of Calvary. Do not meet a low standard.

We want every mouth to say that the yoke of Christ is easy and His burden is light, because you have submitted your neck to the yoke, and Christ bears one end of it for you. Christ lifts the burden with you. The cross of Christ is to you, as you lift it, the pledge of immortality, the pledge of the crown of glory that fadeth not away, reserved in heaven for you, for the overcomer. Will you have it? Will you carry the yoke that you may have it? We want you to carry a power with you where you go that it may be seen and felt that angels are ministering unto you. You may leave them behind you by giving your mind a train of thought that angels cannot work with.

God help us that we may sanctify soul and body and spirit that we may be fitted for the heavenly courts, that when the finishing touch of immortality is put upon us, we will be ready to sing, “Worthy, worthy is the Lamb slain from the foundations of the earth.” [Revelation 5:12; 13:8.] You carry this song with you every day and when you lay hold of the might of Christ, you are powerful in His strength. Try it. You will find in the meekness and lowliness of Jesus Christ that you love to think of heaven. You will run in the way of His commandments and will say, “Open thou mine eyes that I may see glorious things in thy law.” [Psalm 119:18.] The Lord will be liberty, life and salvation to you. God grant that we may see souls here praising God with heart and soul and mind. God give every one of you power that you may have the victory and not dishonor God. You will never, never be sorry that you took a high standard when you enter the kingdom of God.

God is bringing you right to the threshold of eternity and if you do not see it, it is because the world and your own inclinations of evil blind your eyes. He will show you the courts of glory filled with immortal light. The gates are ajar and the light is shining through. If you do not see it, it is because your eyes are blinded by sin. God grant that you [may have spiritual eyesight].

That is just our condition, brethren and sisters, before God, but I am afraid that we sometimes close our eyes to our sins. We may not see them, and our brethren and sisters may not see them, but the eyes of

the Lord are open to the inmost recesses of the heart. How does God manifest His love to us? “For we have not an high priest that cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin.” [Hebrews 4:15.] He has all sympathy for us in all our sufferings. What did Christ undertake to do? He took our place in this life that He might learn to bear our sufferings [so] that when He should ascend on high He might still bear our infirmities, and He suffers more keenly than we suffer.

We are saved when we unite ourselves with God. He feels all our sorrows, and He says, “Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.” [Matthew 25:40.] He feels the ministry as if it were done unto Him. Come before Him as children of God and offer Him praise. Christ takes that praise and offers it to God for us, and mingles it with incense. It was so hard for me to see how our weak praise could glorify God, [until] I got a view of this, that Christ takes that praise and offers it to the Father Himself, [and] then it is acceptable.

Where are you standing, brethren and sisters? Do you take hold of the death of Christ by faith and make it your salvation? Then we have made a new beginning and all our past life is as though it had not been. It is God’s life we are to live. God wants us to keep walking right along with Him. When we receive Him we are made free and sin no more. Why do we sin? We do not understand God’s sufficiency. He will reveal Himself in our hearts. We have had in our Sabbath school lessons that when we confess that Jesus Christ is come in the flesh, we are to confess that He has come in our flesh. We have laid aside our own sins and we are living to the glory of God.

We need a new heart. Paul says, “I die daily,” and when these things come up, we must crucify the flesh. [1 Corinthians 15:31.] Every time we fall we crucify the Son of God afresh. When we come to Him and confess those sins and offer Him praise, He takes our praises and offers it to the Father. I want you to see that this is so. Some people say, “I do not see how my praises can affect God. The Bible does not say so.” But you must read your Bible prayerfully and carefully and then it will be transformed into our very flesh and blood just as the bread and fruit that we eat is transformed into flesh and blood. Christ was the representative of God here on earth.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the altar which was before the throne.” [Revelation 8:3.] Paul says, “The Spirit also helps our infirmities; for we know <not> what things we should pray for as we ought.” “And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” [Romans 8:26, 27.]

If we come to God and pray for things that are not in accordance with the will of God, then what? Then He that searcheth the hearts and trieth the reins of the children of men, translates that prayer into the very things that we need to ask God to give us. I loathe myself. I would clothe myself in sackcloth and ashes and cry, “Unclean, unclean.” [Leviticus 13:45.] The only cleanness that I can have is that which is in Jesus Christ. He takes my prayer and offers it to God, and if I make a mistake, and ask for the things that are not best, my prayer is translated into the very things that I should have and want.

Ms 16, 1894

Sermon/Faith, Patience, and Hope

North Brighton Town Hall, Australia

February 25, 1894, 3:00 p.m.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for the us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” [Romans 5:1-11.]

Now we want to present to you the great advantages, the happiness, and the probabilities which are found in Jesus Christ. We do not half understand it. We scarcely comprehend the wonderful gift of the Son of God in our behalf. We read over the Scriptures just as I have read them to you, and we can scarcely comprehend them. They are vast, they are far reaching, they mean everything to us. They mean that when we were lost, Christ died for us. “Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.” [Verses 14, 15.]

We want to take this in. That when there was no hope for us, when we were sinners against God, Jesus Christ consented to take the transgression upon His own soul. What hope would there have been for us if He had not done this? What virtue is there in us that God could have accepted our efforts to keep the law? There is no righteousness in us. But the provision was made from the foundation of the world that if transgression came, our substitute and surety was ready to be the substitute of the race if the race fell in consequence of sin. He was ready that moment to take upon Himself the penalty of the whole human family, the whole world.

The sin of the whole world was upon Him. Why then are they not brought to repentance? Why did they not accept the infinite sacrifice that Heaven has made [in] their behalf? Why do they not grasp the only provision and hope that is presented in the gospel whereby the sinner can find salvation? Why is it? There is something [that] stands in the way. We can present the gospel, we can present Jesus Christ, we can present heavenly attractions, we can present the eternal weight of glory, we can present to every sinner who will forsake sin and have faith in Jesus Christ, the life promised by Jehovah that measures

with the life of God, an eternity of blessings. We can present all this, but they must take it by faith and faith is not sight; and unless they accept the overtures of mercy and the great gift of salvation, their spiritual sight will be blinded by the world, its customs, maxims, and traditions, its pride, vanity, and foolishness; and therefore they cannot see the glory that is in store for them, for the overcomer. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] How much we may increase our faith. In what way? By making the Bible our foundation.

We cannot have faith that is of any account if we go to human agents, if we go to man, if we are making flesh our arm; but we can [have it] by going to the very thing that Christ came into the world to bring before us. What was it? The character of God. And He lived the character of God. He lived it in our world.

The character of God is the law, and therefore Christ said, “Not one jot or tittle of the law shall pass till all be fulfilled.” [Matthew 5:18.] Every specification which Christ has given is life. He came to bring before us the true and perfect character of the law of God, and the Word declares, “The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] Let us hear from the lips of the greatest teacher the world has ever known. He was giving His sermon upon the Mount. The Pharisees had declared that He came to do away with the law.

He read what was in their hearts and said, “Think not that I am come to do away with the law or the prophets; I am not come to destroy, but to fulfill.” He was in the open air and as He pointed to the heaven and the earth, He said, “For till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” [Matthew 5:17, 18.] God saw the importance of this, and Christ came to draw back the falsehood that it was impossible to keep the law.

How did Satan originate this lie? It was because the law of God was covered up by tradition, misinterpretation and misconstruction. It was the maxims and customs of men that were taught for the law, and so the character of God was hidden. Christ saw that Satan had his own way on the earth, and He came that the rubbish which had been accumulating from generation to generation and from age to age might be removed, and that the law might stand upon its own eternal basis of virtue and purity. This was His work in our world.

It was impossible for man to be justified by the law, because there is no power in the law to pardon the transgressor. But what does Jesus do? He gives us His love, and God bestowed all heaven in His one gift to our world; therefore there is not left an excuse for any one living upon the face of the earth to continue in transgression and disobedience, because help has been laid upon One that is mighty to save. When there was no other hope, then Christ Himself appeared in behalf of the human race.

How is it then that there are so few that will accept of salvation? They do not live the truth. Why? Because no unrighteousness is of the truth, and therefore they do not love it. There is one objection that they do not remove, and they can remove it themselves, but it is impossible for us to remove it. It is that every one should search the Scriptures with their hearts and minds and intelligence, sharpened just as Daniel’s was, that they may become wise in the things of God. This is the objection. The ones to whom we address these remarks are alone able to do this. And that is the cross.

We read that many believed on Christ, but they did not confess Him. [John 12:42.] What was the matter? For fear that they would be turned out of the Sanhedrin, and they loved the praise of men more than the praise of God. We want to bring before every man that we are at this very period of probation working our eternal results. We are working out our eternal destiny. We can do it, but no one else can do it for us; and in order that Satan should not say that God could have done anything more, in order that he should never have this to bring before the heavenly intelligences, the gift could not have been exceeded. The gift of His only begotten Son for a race of rebels!

Oh, I am so thankful that God has placed so much precious treasure within our reach! It is the richest promise, it is eternal life, and it is help for us at every step of the way as we travel. He says, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] So it is Christ that we have with us right along. With whom? With those that accept of Him as a precious offering. We ought to be the most grateful creatures in the world that it is our privilege to be called high priests of God.

But we would certainly not think so by the way the world range themselves under the black banner of the prince of darkness. They declare that they are not on the Lord's side, but it is a terrible declaration for them to make after the Lord has given them His precious light that they might be saved from sin, that the cords that bound them to Satan's chariot wheels might be loosed, and that they might be free men and women in Jesus Christ, because they have chosen obedience rather than transgression, and show that they are obedient children.

"Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you. I will be a father unto you and ye shall be my sons and daughters, saith the Lord God Almighty." [2 Corinthians 6:17, 18.] Can we comprehend this? To be adopted sons and daughters of God. Sinners who caused Christ to lay off His royal robe, leave the royal courts, clothe His divinity with humanity, and come to this earth to be a man of sorrows and acquainted with grief. For our sakes He became poor. Do we appreciate this precious gift made that we shall be lifted up from woe, from degradation, and that we shall be exalted to the throne of God with Him? Then come out and be separate.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not because it knew him not." [1 John 3:1.] That is the trouble. Christ declared that the world is crucified to Him and He unto the world. It is a double crucifixion. When those who see the matchless charms of Jesus take their stand under the bloodstained banner of Prince Emmanuel, there are those who say, "You have left me. You have taken a religion that I have no interest in. You are going to stand as a Christian and I have no interest in Christianity." Things that they love they cannot make the one [who] has chosen to be a child of God love.

"But being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." [Romans 5:1, 2.] You see, there is an attraction for them that the unbelieving do not understand. Their spiritual understanding is blinded. They do not lay hold of the hope set before them. They are not in living touch with Jesus Christ. Well, is it anything for us to be ashamed of that we stand under the

banner of Prince Emmanuel? Do we feel that we want to beg pardon of the world for being a Christian? Do we feel like that because we want to follow the light of the world?

We read in John, “In the beginning was the Word, and the Word was with God, and the Word was God.” [John 1:1.] And then we read in the 17th chapter that “this is life eternal, that we might know thee the only true God, and Jesus Christ, whom thou hast sent.” [Verse 3.] Well then, if we are living in His eternal love, if we can see Christ in His matchless charms in the kingdom of glory, shall we not reveal to the world that we are the happiest people in the world?

“All things were made by him, and without him was not any thing made that was made. In him was life and the life was the light of men.” [John 1:3, 4.] We want to know what that light is. I have understood what it is for more than fifty years, and oh, how precious it was to me when the gleams of the glory of God came to me first! They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven, it was life, and then the world was spread out before me and I saw darkness like the pall of death.

What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ—those that believed in Jesus Christ and took hold of His merits and His righteousness as it was imparted to them after He had taken away their sins and given to them His righteousness. And the bright beams of the righteousness from above were shining in the hearts and characters of these representatives of Christ in our world. I never thought that I should come to the world again. When my breath came again to my body, but I could not hear anything. Everything was dark. The light and glory that my eyes had rested upon had eclipsed the light, and thus it was for many hours. Then gradually I began to recognize the light, and I asked where I was.

“You are right here in my house,” said the owner of the house. “What, here? I here? Do you not know about it?” Then it all came back to me. Is this to be my home? Have I come here again? Oh, the weight and the burden which came upon my soul. But then grace was given to me, and since that time nothing has cut off the glory that I could behold in Jesus Christ. My eyes have seen Him as much as human eyes could see Him. God had taken me away to behold His glory. I want you to know that that very sight made me strong so that nothing in the earth or in human beings would lead me to place my hopes in the earth or in human beings. I could see that Jesus was our only hope, and that to Him we can trust everything. He will never leave or forsake us.

Here again we read, “And the light shineth in the darkness and the darkness comprehended it not.” [Verse 5.] That is the great mystery to me. When all heaven is before us and we can see that we can obtain the victory through Jesus Christ, why is every living mortal not striving for the victory? He can obtain it through Jesus Christ. There was a man sent from God whose name was Jesus. Why did they not believe on Him? What will their excuse be in the judgment? They cannot render an excuse.

When the invitation is given, “Come for all things are ready.” Come, for all things are ready. The invitation is given, but one says, “I have got a wife and cannot come.” And another says, “I have married a wife and therefore I cannot come.” And another said, “I have bought a yoke of oxen and therefore I

cannot come." These are the excuses that people make today. Now the Master says, "Not one of these shall taste of my supper." [Luke 14:17-20, 24.] It was [said to] the Jewish nation, and not only they but every nation under heaven [when], after the light comes and the invitation is given, "Come for all things are ready." All things are ready, but they begin with one voice to make excuses why they cannot come. That is the reason why they do not believe.

But if they do not taste of the love of God, if they have not their senses clear and undimmed with worldliness, and pride and intemperate habits, and the fashions and customs of the world, they do not have a little time to consider the question, "How is it with my soul?" "What shall I do in order to be saved?" The Bible will tell you that. The trumpet of the Bible gives no uncertain sound. The standard of character is not torn down and trampled in the dust. It is the law of God which shall judge every man. Every man shall be judged according to the deeds done in the body. I want to have a hope that will last, a faith according to the law of God.

"That all men through him should believe." [John 1:7.] Now we see that everyone may believe if they will only take the Word of God and be obedient to it. John was not that light, but was sent to prepare the way. Oh, the precious light there is in Jesus Christ! I say it in the morning, I say it in the night, I say it all the hours of the day. Precious, precious Jesus, who gave His life! God forbid that I should make Him ashamed by the character I present to the world. We read that He was not ashamed to call us brethren. [Hebrews 2:11.] "He was in the world and the world was made by him, and the world knew him not." [John 1:10.] Do you want to link hands with the world and consult its habits and customs and practices? We cannot do this and win souls away from the world or enlist in the army of Christ. "He came unto his own and his own received him not." [Verse 11.] And therefore Christ says, "It was for you to have received the word of life." But since we have not received it, what then? Why, "we turn to the Gentiles." [Acts 13:46.] Those that hear the Word of God may receive it if they will, but it is a cross. These crosses must be lifted. You cannot trample them under your feet. "Whosoever will come after me, let him deny himself and take up his cross and follow me." [Mark 8:34.]

But if we have made up our minds that we cannot always follow in the example that Christ has given us, and that we will do as we please, and go to the theater and all the forbidden places that the Bible gives us no leave to, we shall find a terrible disappointment.

Christ was a man of sorrows and acquainted with grief. Who was He? The Prince of life, the only begotten Son of the Father. Ask Isaiah who He was. "For unto us a child is born, unto us a son is given; and the government shall be on his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Isaiah 9:6.] Now we know who we have to lean upon. I ask you if there is anything to be ashamed of in being connected with heaven, to become a member of the royal family and [be] acquainted with the King. Is there anything in that to bring the blush of shame to your cheek? What we want is the truth, not nonsense. Many stand in the desk and give us their own words and assurance as the Word of God. What we want is the Word as it is in the Scriptures. We want the truth as it is in Christ, and every one of us should look to Christ as our strength and glory and power.

But we will read a little further. “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 as of the only begotten of the Father,) full of grace and truth.” [John 1:12-14.]

This is the privilege of every one of us. I am so grateful to my heavenly Father that it is the privilege of every one of us to read the Scriptures for ourselves. I am so grateful that we can search the Word of God for ourselves, and know what it says. We need not hang our souls upon any human agent, but hang our helpless souls upon Jesus Christ. And it is our privilege to be complete in Him. We want a new and rich experience in Christ. I am an heir of Heaven. “By whom also we have access into the grace wherein we stand.” [Romans 5:2.]

Oh, says one, “I wish I knew certainly that Jesus Christ was my Father.” I received a letter as I was coming across the broad waters of the Pacific, saying, “Oh, tell me, if you can, what I shall do in order to know that I have Jesus Christ?” What can I tell them? Can you tell me? You that have tasted of the power of the world to come. You that know what it is to have a spirit of supplication and know what it is to lift up your hands by faith and your hearts to God. What is the matter with these people? They want a constant animation; they want to live and feed upon emotion, but feeling is as changeable as the wind. Go to the Word, the pledged Word.

Go to the Father with the pledged Word: “You said, Lord, if we ask we shall receive. You said You were more willing to give than we [to] receive. I believe Your Word.” I cannot give you any new way. God has opened the way for eternal life. “I am the way, the truth and the life.” [John 14:6.] Christ has given His life that we might be saved. He wills not that any man might perish, but that all should come to Him and be saved.

Christ died for me, and so an infinite price was paid for my salvation. He does not want us to go groaning under the oppression of our sins. He does not want us to go under the galling yoke of oppression and take a terrible burden. That is why we do not see more who are attracted by heaven and Jesus. It is because we misrepresent Him. We are slothful servants and therefore do not reap the blessing that we might. “By whom also we have access into this grace wherein ye stand.” [Romans 5:2.] Will we not have any more doubts and trials? Just as long as the devil lives we shall have them. He is working up his devices day and night.

Christ said, “I will be taken up to Jerusalem and mocked and crucified.” Peter did not want to hear any such story. He thought that God would raise Him up on a temporal throne, and that He would be a ruler over Israel and deliver them up from their bondage. He forgot himself and taking Christ, he rebuked Him. “No,” he said, “it shall not be thus unto thee.” Christ said, “Get thee behind me, Satan.” [Matthew 16:21-23.] Where was Satan? Right between Christ and Peter, and there he stood, gracing Peter with all his doubts and unbelief. Christ said, “Get thee behind me, Satan. Stand back. Satan hath desired thee that he might sift thee as wheat, but I have prayed for thee that thy faith fail not.” [Luke 22:31, 32.]

Christ saw that He would be denied in the judgment hall, and He saw Peter’s repentance afterwards when he went into the garden of Gethsemane and wept in an agony of tears. Peter was converted then

and could be safely told to go and feed the sheep and lambs of God. Then Peter could go to the most tempted and tried disciple and know how to help him.

We rejoice in hope, not in feeling. In the hope of the glory of God. We know that tribulation worketh patience and experience hope. What does it mean? If we do not feel just as we want to, are we to fly into impatience, speaking those words that show that we have the attributes of Satan? We cannot afford to speak a harsh word or an unkind word because we are standing right in view of the heavenly intelligences, and we are fighting the battle with all the heavenly universe looking upon us, and how we grieve the heart of God when we deny Him in any way! The marks of the crucifixion in the hands of Christ show that He has graven us upon the palms of His hands.

“And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; And hope maketh not ashamed, because the love of God is shed abroad in our hearts.” [Romans 5:3-5.] Shall we strive for it? Shall we strive for it with all the powers that God has given us, with all the energies that He has given us? “By beholding we shall become changed.” [See 2 Corinthians 3:18.] A few mornings since I woke up, and these words were on my lips, “By beholding, we shall become changed,” and this is the very work that we are to do—to behold Jesus.

Do not allow your mind to be absorbed and taken up with worldly things. Have you no time to pray or educate your children? No time to make your household a symbol of the family in heaven? God wants every household to be a symbol of the household in heaven. We are to begin and consecrate ourselves to God. Can we do it without strength? “In due time Christ died for the ungodly” [Romans 5:6], and all the time He was working out the plan of salvation on the home above, He gave to the world. He was as much the Saviour of Abraham, and all the patriarchs and prophets, as He is ours. There was no hope for them any more than there is for us unless we believe in Jesus Christ. Thus Christ was the foundation of the whole Jewish economy. He was the Lamb of God that was to take away the sins of the whole world. He was to be slain for the sins of the whole world. Oh, I praise God with heart and soul and voice!

Abraham saw Him and embraced the promise through Christ. Moses saw Him and endured the sight of Him who is invisible. Noah, the prophet of righteousness, was perfected in his day, and Enoch walked with God. They had advantages in their day, but in our day we have a crucified Saviour. Do you leave it there? No, we have a risen Saviour. He came up from the grave and over the rent sepulcher of Joseph He proclaimed, “I am the Resurrection and the Life.” [John 11:25.] Christ broke the fetters of the tomb and paved the way for everyone to do the same, and came up in the morn of the resurrection because Christ is their joy and hope.

I love Christ. I see in Him matchless charms. I want to be like Him and glorify His name upon the earth. We read that we shall have the Holy Ghost and glory in tribulation and have joy in Him, because He commendeth His love toward us in that while we were yet sinners, Christ died for us. [Romans 5:3-8.] And then we read in (John 15), “Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide

in his love." [Verses 8-10.] Will that make you sorrowful? Will you walk in the way that is cast up for the righteous, and water it with your tears? Cover it with your tears? No, one hundred times, No.

"These things have I spoken unto you that my joy might remain in you and that your joy might be full." [Verse 11.] This is just what we want as obedient children. We want to walk in the light as Christ is in the light. "Well," you say, "do you always feel the light in a marked manner?" No, I do not always. But when Satan casts his hellish shadow athwart my pathway, I do not look at it or talk of it, and glorify the devil by talking of him and his power and what a hard time I am having. No, I cleave right through the shadow and by faith take hold of Jesus Christ. By beholding we "are changed into the same image from glory to glory." [2 Corinthians 3:18.] Talk faith. Every doubt you express is a seed sown, and that seed will take root in some heart. We do not want to speak one word of doubt and thus praise the devil for his wonderful power to keep [us] in subjection. No, Christ has purchased me and redeemed me. Satan has no power over me. I am free in Christ Jesus because I believe in Him.

Satan says to you, "You are a sinner and have no need to pray any longer." But that is why I need to pray. That is why I need a Saviour. Should I say because I have sinned that I will not come to Christ till I make myself better? No, for that will be never. Christ declares that He came not to call the righteous but sinners to repentance. [Matthew 9:13.] It is my privilege to lay hold of the sacrifice that has been made for me at an infinite cost. I take hold of Jesus Christ as my Saviour, and commit the keeping of my soul unto Him as unto a faithful Redeemer. He will keep that which I have committed unto Him in trust against that day. Praise God!

I want everyone of you to consider if it is not time for you to think of what God has done for you, and look over the history of the many things you know He has done for you. Praise Him that the angels of God guard you from dangers on the right and on the left. He has given you food and raiment. Praise God for these tokens of His goodness. Praise God. And if you cannot think of anything in your life to be thankful for, praise Him that He has been merciful to you.

There is one thing that covers everything else. He gave us Jesus Christ because He loved us. "God so loved the world that he gave his only begotten Son." [John 3:16.] Oh, praise the Lord in your hearts and teach your tongues to praise Him. Seek the gifts of God, take His precious words and hang them in memory's hall, and when you do that, look upon them, talk of them, praise God for them and then the hellish shadow will not interpose between you and your God. We may every one of us have this rich experience to give to the world, that we know God and Jesus Christ, whom He hath sent.

Oh, let it be seen in the world that He has given you tongues and utterances, and you will praise Him with your hearts and souls and voices. You are then making melody to God in your hearts, and when the call comes, "Child, come up higher," when you enter the City of God through the gates that will sweep back on their glittering hinges, you will know just where to take up the immortal song. You will hear the music and know that the warfare is accomplished. And you will hear the voice of the Master, "Welcome thou into the joy of thy Lord. Thou hast been faithful over a few things; I will make you ruler over many things." [Matthew 25:21.] You will know just where to begin that song. You learned it here.

You are not to groan and complain, but be learners in the school of Christ of His meekness and lowliness. We want to bear His yoke. He says that it is easy and that His burden is light. [Matthew 11:30.] And if you have found it so, you know just how to catch the strains as the angel leads the heavenly choir. You will take the golden harp and fill all heaven with rich music to the Lamb. “Worthy, worthy is the Lamb that was slain for our transgression.” You will cast your glittering crowns at His feet.

Then have faith and patience and hope and you will gain the richest experience. You will be a light to the world and they, seeing your good works, will glorify your Father which is in heaven. I want to meet you among the throng in the kingdom of glory. I want to see your faces all illuminated with the glory of God. I want them to shine with the image of Jesus reflected in you. All your sorrows will be ended and you will be free indeed. No more sorrow and sin, but it will be joy, eternal joy, through the eternal ages.

Ms 17, 1894

Sermon/The Power of God and His Truth

North Brighton Tent, Australia

March 3, 1894

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied.” [1 Peter 1:1, 2.] That is a wonderful verse. “Grace unto you, and peace, be multiplied.” How much we want it. Grace and peace and the light and presence of God. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” [Verses 3-5.]

That is right where we are. That is the very revelation we need. That is the thing we must have. It is the salvation ready to be revealed in the last time. We want it. Now is the time when Satan has come down with power and he works with all deceivableness of unrighteousness in them that perish. He works in them that perish. What for? That he may send his human agent with suggestions to every soul who would have a desire to serve and glorify God. “Who are kept by the power of God.” [Verse 5.] Nothing else will keep us.

We had better be on Christ’s side than on Satan’s side because if we are on the side of Satan we are not kept by the power of God, but we are agents to work and let Satan work through us to be a temptation and trial and to deceive. We cannot afford to do that. We want the truth because it is truth. We want a truth that will elevate, a truth that will ennoble and refine. We want a truth that proceeds from God, and we are sanctified by the truth. We are “kept by the power of God through faith.” [Verse 5.] We are not to drift and be tossed just like the waves of the sea, which are moved by the wind. No, it is by faith we stand.

We want a right hold from above. We want our souls riveted on the eternal rock, Christ Jesus. Well, it is faith, faith that we must keep in exercise. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] We want that faith that can lay hold of the promise of God. Is there anything that will try to hinder us? Yes, it is Satan’s special work to cast his hellish shadow across our pathway and every soul must have their eyes fixed on the Author and Finisher of our faith. Look, look unto Jesus. That is where our help comes from. He is not in Joseph’s new tomb. He rose from the tomb in triumph, and over the rent sepulcher of Joseph He proclaimed, “I am the resurrection and the life.” [John 11:25.]

He is a living Saviour. God sent Him to be a propitiation for our sins, that through faith in Him we should have that salvation that is more abundantly revealed in the last time. Why? It is because the power of the enemy is stronger and he is working more mightily as he sees his time is short. Therefore he gathers all his forces and puts them upon the tracks of every soul, and he sees just where you are taken up with worldly attractions and worldly fascinations. Unless you are connected with God and are one with Jesus Christ and let your light shine, the world that is in darkness will not be enlightened.

It is the duty of everyone that has a connection with God to live by faith, and have that faith that works by love and purifies the soul. Anyone that claims to have faith, and has envy and evil surmisings and bitterness of spirit, [has] not that faith. [He has] not that faith that works by love and purifies the soul. What we want is a faith that works. It is a living, active principle and moves the whole system. How? Why, when the converting power of God takes hold of a man it brings every organ, every power, every ability into conformity with the will of God. And then what? Why, then the salt has its savor. But if the salt loses its savor wherewith shall it be salted? How shall the world be saved? We cannot afford to disconnect from Jesus Christ. We want the living principle of truth circulating through our minds and through the entire body. We want to see aright. We want to see as God sees, for Satan is constantly trying to convert the things our eyes rest upon in order that we may see through his medium. We want our eyes sanctified. We want to be just as it is described by the prophet. “Who is blind, but my servant? or deaf, as my messenger?” [Isaiah 42:19.] What kind of blindness is this? It is a blindness that will not allow our eyes to contemplate evil. It will not allow our eyes to rest upon iniquity. It will not grasp the things of sight and lose eternity out of its reckoning.

There are eternal interests before us, and every day we are determining our eternal destiny. We are working on God’s side or we are working on the side of the enemy. We are working in conformity to the will of God, or we are working on the side of disobedience, in conformity to the will of another leader. We want the transforming grace of God to take right hold of our thinking powers. We may think evil, we may continue to keep our minds upon objectionable things, but what does this do for us? It conforms our entire experience to that which we are looking upon. But by beholding Jesus we become changed into His likeness.

The servant of the living God sees to some purpose. The eyes are sanctified and the ears are sanctified, and those [who] will close their eyes and ears to evil will become changed. But if they will listen to those who will address them and try to lead their thoughts away from God and their eternal interests, then their whole senses are perverted by that which their eyes rest upon. Jesus says, “If thine eye be single,

thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." [Matthew 6:22, 23.]

It makes every difference what we give our minds and souls to feed upon. We can let our minds dwell upon romance and castle-building, and what will it do for us? It will ruin us, soul and body. It is not only the soul, but the body. We cannot afford this. What we want is the deep movings of the Spirit of God. We want to have that power that will enable us to close our eyes to scenes that are not elevating, that are not ennobling, that will not purify and refine us; and we will then keep our ears closed to everything that is forbidden in God's Word. He forbids us to imagine evil, to speak evil, and even to think evil.

Our tongues must be sanctified. We want sanctified speech. When we come together, our time is altogether too important to be devoted to evil speaking, to be devoted to commonplace chitchat. We are in the sight of heavenly angels. The very same eye is upon us that was upon Belshazzar when in his feast he was praising the gods of silver and gold, and when he was desecrating the precious vessels they had taken from the house of the Lord. He was distressed when he saw the writing on the wall. "Thou art weighed in the balance and found wanting." [Daniel 5:27.] Belshazzar's kingdom was finished.

It becomes us to be silent, and there are times when silence is golden. Our communications should be such as will administer grace to the hearer. We want to speak words that will help souls on the road that leads to eternity. God will help us. He says He will. "We are kept by the power of God." Kept from what? Kept from the least desire to leave the paths of God. "We are kept by the power of God through faith unto salvation, ready to be revealed in the last time." [1 Peter 1:5.] Why, iniquity abounds and because of this the love of many will wax cold, because of what they see and hear. We want to talk in such a way that will help those to whom we talk, and a holy atmosphere surrounds us. An atmosphere surrounds every soul. It is a poisonous atmosphere, or [it] is an atmosphere that comes right from heaven. We want to be sanctified, soul, body, and spirit. All there is of us.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." 1 Peter 1:6. So he does not tell us that we shall not have any trials or temptations. We have got to go through this world with manifold temptations. And yet he says that we are kept by the power of God so we need not fall under temptations.

"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." [Verse 7.] Why? Because we have not let go our hold of the divine power. We are partakers of the divine nature, having escaped the corruption that is in the world through lust. Here is an escape for us. We are not to fall under the trial because we have the invitation, "Come unto me all ye that are weary and heavy laden, and I will give you rest." [Matthew 11:28.]

Do not go to any human being to pour out your trials of mind and heart, but "Come to me." Me, the precious Saviour. "Come unto me." Do not go anywhere else. "I understand all your life and your temptation. I have weighed them." He that balances the mountains in His hand knows the weight of every trial brought upon every soul, and how much we can endure of that trial that is brought upon us. He says, "Come unto me, for ye shall find rest unto your souls. Take my yoke upon you." [Verses 28, 29.]

And then He will lift our burdens. We may manufacture a yoke and put it upon our neck, and it galls wonderfully. But do not manufacture a yoke. Take the yoke of Christ.

Let us contemplate the things of God which are strength, and take the yoke of Christ. “Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you.” And then what? “Learn of me.” “Take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls.” [Verses 28, 29.] Anyone that is meek and lowly of heart is never looking for slights. They never want to be able to reprove this one’s course of action and that one’s course of action. That is not their business. This is the place where they are blind and deaf.

“Take my yoke upon you and learn of me, for I am meek and lowly of heart.” [Verse 29.] Who will take the yoke of Christ and bear it daily and hourly? Every soul that consents to bear it will—there are no “ifs” about it—find rest to their souls. You need not go groaning up the road that is cast up for the ransomed, because somebody does not appreciate you. He says lifting the burden is meekness and lowliness and there is rest there. “For my yoke is easy.” [Verse 30.] Now if you are lifting the burden, throw it down. Just lay it off and exchange it for Christ’s yoke. Then He bears one end of the yoke and you bear the other. Shall we not let Him do it? Shall we wrestle ourselves along till we get the whole weight of the yoke? God forbid. There is a rest in Jesus. There is a peace in Him that passeth understanding. We cannot explain it any more than you can explain the wind that moves the leaves of the trees.

The meekness and lowliness of Christ is seen in us as we wear His yoke. I am so thankful that we can do this. I am so thankful that we do not have to carry the heavy load and go groaning with distress and agony. We want to follow Him who is the light of the world.

“I am the light of the world.” [John 8:12.] Now, He says, “Learn of me.” [Matthew 11:29.] Do not go to anybody else. Do not go to any human channel. If we have been drinking of the turbid streams of the valley, it is because we have left the living springs of Lebanon. You cannot afford to do this. Your experience will be just in accordance with what you give your thirsty soul to drink. We want to drink the water of life. We want to eat the bread of salvation. And then our experience will be bright because we have eaten of the Bread of life which is the flesh and blood of the Son of God.

I wish the world knew what religion was. I wish everyone of us knew what it was. I wish we would lay hold of it by living faith and I wish we could weave it into our lives, into our eyesight, our hearing, and our tongues. Then we would work to a purpose to represent Jesus Christ. I see in Jesus everything that is lovely, everything that is holy, everything that is uplifting and pure. Then why should I want to open my eyes wide to see everything that is disagreeable? By beholding we become changed. Let us look to Jesus and consider the loveliness of His character, and by beholding we shall become changed into the same likeness.

If God tells us that in Him is peace, why do we not heed the invitation? Letters come to me clear from America, “I want you to tell me how to find Jesus.” But what ought they to do? Go and find Him right where they are. We need not go one thousand miles, we need not go outside of this tent. We can give our hearts to Him this very day. We can say, “Lord, I give myself to Thee; it is all that I can do.” And then

by living faith grasp the hand of infinite power because it is your right. God gave His only begotten Son that you might have a legal bond or deed to the eternal weight of glory. How shall I get the deed? By doing the will of our Father which is in heaven. I wrote to these souls that they were to believe that Christ was their living personal Saviour. He had risen from Joseph's new tomb, and stands before the Father as our Advocate, our Intercessor. He gathers up every child that will take Him as their Saviour and they are written upon the palms of His hands. How? By the marks of the crucifixion. They are His heritage. Then are we to wait till we have a blessed feeling here? I should not have many blessed feelings if I did. I have had the heart disease for nearly fifty years. They said fifty years ago, "She cannot live three months." There is a pain there still, but when it gets almost unbearable, I come right to the promises of God. I leave my body right in His hands and He gives me strength to bear this affliction.

Where is my hope? Not in emotion and not in feeling, but in the promises of God. You said it, Lord, and I believe you. You said that if I should come to You I would find rest. I have your pledged Word. I am accepted by Thy blood. [Not] apart from Him, but in Christ I am accepted. Satan need not throw his hellish shadow across my pathway, for I do not look at it. I see by faith and cleave right through it into the place where Christ is making intercession for me.

Jesus is making intercession for every one of us and He wants us to come to Him and see the power and grace of a living Saviour. He is my Saviour, and He saves me today. I believe in Him today. I commit the keeping of my soul to Him today and I am kept by the power of God, through faith unto the salvation that is to be revealed in the last time. If that salvation is revealed, I mean to see it. I know I have got a living Saviour. I know He has bought me with an infinite price, and I am not going to disappoint Him. I am going to count myself on the Lord's side, that my name may be graven on His hands. That is what I mean to do.

When the devil comes with his doubts and unbeliefs, shut the door of your heart. Shut your eyes so that you will not dwell upon his hellish shadow. Lift them up where they can behold the things which are eternal, and you will have strength every hour. "The trial of your faith is much more precious than gold." [1 Peter 1:7.] It makes you strong in faith. It makes you valiant to fight the battle of the Lord. "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." [Ephesians 6:12.] Satan claims the world. And then shall we give him that claim that he claims us as his? No. I am somebody else's property. I have been bought with a price and my business is to glorify God in my body and spirit.

I have no time to talk unbelief. It is faith that I must talk. I must strengthen faith by exercise. And then my faith grows as I venture upon the promises of God, and I can grasp more and more. Blessed, blessed Jesus. I love Him because He is comfort and hope and opportunity and resource to me—individual me and individual you. I want that you will consider yourself His property. Set your face as a flint toward Mount Zion. Be determined that there is a treasure there that you can get.

Satan connects with everyone that will connect with him. If he can get those that have had an experience in religion, they are his most effectual agents to reach just such men and compass their souls with unbelief. You cannot afford to let any doubts come into your mind. Do not please the devil enough

to tell about the terrible burdens you are carrying. Every time you do it, Satan laughs that his soul can control you, and that you have lost sight of Jesus Christ, your Redeemer.

God will put a new song [on] your lips when you surrender your will and way to Him. Give yourself without reserve to God. Do not make a single reserve. Not a single compromise with the prince of darkness. Wrench yourself away from him. Cut loose from all that binds you to Satan's chariot wheels. Do you know what it is to be free in Jesus Christ? I have experienced it. A new heart will He give you and a new song will He put [on] your lips, even praise to God. When Satan tells you to groan, begin to sing. When he tells you to pour out your doubts to him, praise God.

I was writing to one that was a backslider once about the matchless depths of the Saviour's love. He said, "I was listening to the driest discourse I ever heard in my life. I thought I would like to get my soul free and speak for Jesus Christ. I never would tell such a dry story as I have been listening to today. A voice came to me, 'Why do you not give yourself to Jesus Christ now?' But my business? I have got to see myself out of my business. 'But why not give yourself today, just as you are?'" Said he, "It seemed like a ray of light from the throne of God came to me as I said, 'I will, today. I will come to Him just as I am,' and then everything was changed. I expected to have to fast and pray and labor, but Jesus took me and He has reigned in my heart ever since."

I am so thankful that we have a Saviour that can take us just as we are. Here is an opportunity to get that faith that works by love and purifies the soul. When we fail He will redeem us, and instead of groaning we ought to glorify and praise God. "Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." [1 Peter 1:8.] They were appointed to glorify Jesus Christ. To praise Him with their voices, and to praise Him with their whole being. If we do not do this, we do not meet the mind and the expectations of God.

"Receiving the end of your faith, even the salvation of your souls." [Verse 9.] Well, then, will we talk darkness when we have come out of the slough of despond? Where there was no light in the inner chamber, now the sunshine is flashing all through it. Then shall we talk darkness? Come up out of the slough into the upper chamber and talk light. I am going to talk hope and I am going to talk courage, and God grant that the words may sink into some heart that needs hope and courage and grace.

How many of us have taken into consideration that we are to show forth Him who hath called [us] out of darkness into His marvelous light? It is by living faith that we rest in that [light]. It is by living faith that we rejoice in that light every day. We are not to talk our doubts and trials because they grow bigger every time we talk them. Every time we talk them, Satan has gained the victory; but when we say, "I will commit the keeping of my soul unto Him, as unto a faithful witness," then we testify that we have given ourselves to Jesus Christ without any reservation, and then God gives [us] light and [we] rejoice in Him. We want to place ourselves under the bright beams of the Sun of Righteousness and then we shall be a light in the world. "Whom having not seen, ye love; in whom, though yet ye see him not, ye rejoice with joy unspeakable and full of glory." [Verse 8.]

When they are walking in darkness they are bewildered and know not whither they go, because the darkness hath blinded their eyes. We want to understand that there is a distinction between our

brethren and the world. We must love those that have not the truth, but those that are connected with Jesus Christ, those that are of the household of faith, we are bound by the most sacred injunction to love them and to seek to be a help and blessing to them in every way. “Beloved, if God so loved us, we ought also to love one another.” [1 John 4:11.] Write this upon the tables of your heart. Obey the Word of God. “No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit.” [Verses 12, 13.] We want to love our brethren, and jealously guard every brother and sister, and then we are working in harmony with Jesus Christ.

It frightens me when I see human beings that are subject to temptation fasten upon a brother or sister and pour out upon them words of condemnation and reproof. I am afraid for their souls. We do not want to be doing that. We should not be doing that. If we do not love God whom we have not seen, how shall we love our brethren and sisters? We want to love our brethren and sisters and walk in perfect harmony. God help us that we may walk in harmony and glorify Jesus Christ. Then we will have a faith that will purify our soul.

Ms 18, 1894

Sermon/Laborers together with God

Williamstown, Australia

March 4, 1894, 3:00 p.m.

“And you hath he quickened who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” [Ephesians 2:1, 2.] When they were dead in trespasses and sins they walked according to the power of this world. Who is that? Jesus? No. It is the enemy of God. It is Satan, the prince of the power of the air. “But God, who is rich in mercy, for his great love wherewith he loved us.” [Verse 4.] Everyone who has tasted of the love of God and the power of the world to come, praise Him for this rich and glorious assurance of His promise.

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved through faith): And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” [Verses 5, 6.] Now what is it for? What are these blessings so richly bestowed on us for? For we are dead in trespasses and sin. But the chain was long enough for His love to reach to the very lowest depths of human woe and misery. It is in Jesus Christ that we have this blessing. What is it all for? “That in the ages to come he might shew the exceeding riches of his grace in his kindness to us through Christ Jesus.” [Verse 7.]

What are we doing? Those that profess to be Christians, what are you doing? Are you talking of the power of Christ or are you talking of the hellish shadow of Satan? Are you telling how difficult it is for you to overcome the world, the flesh, and the devil? Is that the way you are talking? Well Christ presents to us a different story. If He has given us a new heart, if He has shown us the exceeding riches

of His glory, if He has put a new song in our mouths, out of the treasures of our heart will we bring forth praise and thankfulness and honor to our God and our Saviour, Jesus Christ.

“By their fruits ye shall know them.” [Matthew 7:20.] How shall we see the fruit? The works [fruits] testify the character of the tree. The words we utter decide the character of the treasure in our heart. If the Spirit of God moves in our heart, we will bring forth treasures, new and old, because the Spirit of God has lifted us up from the slough of despond and wickedness and sin and made us to sit together with Christ Jesus in heavenly places.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” [Ephesians 2:8.] We cannot even manufacture faith ourselves. “It is the gift of God.” The whole of our salvation comes through the gift of our Lord and Saviour Jesus Christ. How glad I am. It comes from such a source that we cannot doubt it. And He is “the author”—does it stop there? Does it stop there? “The author and finisher of our faith.” [Hebrews 12:2.] Thank God! He attends us every step of the way through, if we are willing to be saved in Christ’s appointed way, through obedience to His requirements. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

“Work out your own salvation with fear and trembling.” What does this mean? Is it a contradiction? Let us see what the last of it says, “Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.” [Philippians 2:12, 13.] Praise God. Now who will be discouraged? Who is going to faint?

It is not committed to us weak, feeble mortals to work out our own salvation in our own line. It is Christ that worketh in you. And this is the privilege of every son and daughter of Adam. But we are to work. We are not to be idle. We are put here in this world to work. We are not put here to fold our arms.

We hear some people say, “If I can get my children saved.” It is all for my own. Well, I want my children to be saved. I want them to be workers together with God. I want their names to be written in the books of heaven. “Ye are laborers together with God” [1 Corinthians 3:9], and I do labor and pray and most earnestly do I keep my children before God, but in doing so I feel just as great an interest for other children. Their souls are just as precious in God’s sight as my children’s are. He paid the same price for my soul that He paid for other souls. And therefore we are to work in every line, in our words and actions and with our influence, to bring souls to the side of Christ. And then what will we do? We will show forth the praise of Him who hath called us out of darkness into His marvelous light.

God sent Christ to be a representative of the Father. Men do not know Christ. They have their attention carried away by the various business things of this life. They have lost sight of eternity, and in the place of feeling that they are fighting against principalities and powers, they have forgotten God. What does it mean by principalities and powers? It is the synagogue of Satan. “Principalities and powers and the rulers of the darkness of this world, and spiritual wickedness in high places.” [Ephesians 6:12.] This is why men have been overcome. They have fallen under the powers of darkness.

This is the work we have to do—labor earnestly for the salvation of the souls for whom Christ has died. This is the very work Christ is doing. He is working with your efforts. The heavenly intelligences are right

by your side that you may not stumble but walk securely, that the light of the righteousness of Jesus Christ may come right to you and shine upon you. We want Jesus. We want to understand the peril the world is in, but this we can only do by taking hold of Him. Then we shall understand the enemy that is ruling like a rod of iron in our land. We shall understand that Satan is working to control man's brain power, and to obliterate the image of God in man, to take away his sense and to rule him soul and body. Then have we not something to do here?

Those that profess to be followers of Jesus Christ, are you laborers together with God to restore the moral image of God in the human agent? Will fathers tell their children the story of how Christ fasted forty days and forty nights that He might break the power of appetite upon the human agents and work out for them a glorious victory, that they might in their own act, and on their own behalf, take the work with the divine intelligence co-operating with them, that they might stand not only in their own moral integrity as man, but free from all the slavery of perverted appetite and passion.

We long for men to lay down the weapons of their warfare against God. He dies to redeem them, the whole human family. He dies that He might restore the moral image of God in man. But here is man working with all the power and influence he has to counteract the influence of the work of God upon the human instrument. How does Heaven look upon this thing? How do the heavenly intelligences regard it? He that gave to the world all heaven in one gift, how does He regard it? "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.]

We want eternal life; and if we can indeed feel that we have a title to that immortal inheritance, should we not praise God? Why should we not have it? If we connect with the mighty God we can have it. If we connect with Jesus Christ we have all heaven to draw upon. There is not one here that needs to fall under temptation. Not one of you needs to be overcome by the powers of darkness because in Christ is all sufficiency. In Him all fullness dwells. Temptation may be all around us, on the right hand and on the left, behind and before us, but the channel is open as long as we will keep it open.

Let your prayers force themselves through the hellish shadow, and not be swallowed up by it so that all you can think of [are] the terrible trials you have. You misrepresent Christ. He says, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Ask Isaiah what Christ is to us. He says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Isaiah 9:6.] Now you know just who He is. Is that not help enough? Do you want anything more?

I find that Christ is all sufficient. I take Him and place my hands in His hands and try to place my children's hands in His. He will grasp their hands and hold them. He will never let them go. We are the purchase of the blood of Christ. And why then should we not be laborers together with Him? Why should we not labor with Him to save souls for a double purpose. And what is that? That their souls may be saved, that when He calls the roll in heaven they may answer to their names. I am willing to be a living instrument on Christ's side.

We must know what it is to labor and pray earnestly for our children. I have knelt by their side under temptation and discouragement and prayed for them from a little after sunset till about an hour before it rose. What for? That they might have the victory. It seemed as though the enemy was determined to have them in his power. But I said, “No.” I wrestled with God till their lips opened and I knew that just as soon as that son could say, “My Father,” the victory was won. He fell with his head upon my shoulder and said, “Mother, I thank you that you did not leave me under the oppressive power of Satan.”

As we see the feet of men traveling toward the synagogue of Satan, and going where the liquid poison is dealt out to them to destroy their reason, as we see the souls of men in danger, what are we doing to rescue them? What are you doing to bring them back? We want to work with more than human energy. We want to labor with the power that is in Jesus Christ. And in doing this, we work out our own salvation. The One that condescended to take human nature that He might walk a man among the children of men is the One [who] will show us how to conduct the battle. It is laying right hold of God through Jesus Christ that will gain the victory. I thank God for a Saviour. I have reason to thank Him, not only on my own account but on the account of many that have felt His power and uplifting from the degradation of sin. They can sit together in heavenly places in Christ Jesus. Glorify God!

Glorify Him for the matchless love that has been expressed to the human family in that Christ bore the temptation on the power of appetite in the wilderness. Now He has left the work in our hands, and we are to wrestle with God, and send up our supplications day and night for a power that is unseen. We are to endure like Moses the seeing of Him who is invisible, and then we shall come out more than conquerors through Him who hath loved us. We want the help of everyone. We want everyone to be temperance workers.

But why should we not spend our money as we please? Who gave you the tact to earn money? Who gave it to you? It was the Lord God, your Maker. You are His by creation and by redemption and therefore all you have is His. The very air you breathe belongs to God. The very tables you sit at. It is God that provides the bounty. He is working with His miraculous power day and night. He works together with Jesus and we are to work with them and make the best of the blessings He has given us, that we may spend every power in His glory—our thoughts and all that there is of us—our talents of influence.

There is more spent, a thousand times [more], for tobacco and liquor than there is devoted to seeking to rescue souls from the grasp of the tempter till the image of Jesus is brought back and Jesus reshapes [their] character and brings [them] where [they] have a living connection with the infinite God. We love Him because He first loved us. What then is our work? Is it to connect by one thread or string with any intemperate scheme that may be prolonged in our world? No, one hundred times no.

Let every particle of your influence stand upon the side of Him who hath given His life. What for? That man might be elevated in the scale of moral influence. That man might stand in the merits of one who can make us complete in Him. Then we shall reflect His image in our world. We need it enough! The image of Satan is seen in the human agent. What are you going to do to bring back the moral image of God in man? Where is your money? Are you using it in tobacco and liquor? That is taking the underpinning right out of your houses. Will God work a miracle? You are trying to rule yourselves.

May the God of all grace enlighten the eyes of every one of us. We want every particle of reason that we have got. We have not any to be thrown away on tobacco and liquor. We cannot afford to be lost through appetite. What God has given us in money, let us use with an eye single to His glory. Let it be used in the very lines God works in. Let it be used to elevate and ennoble. Take your children to your home. It is possible for them to take hold of immortality through Jesus Christ. Place them where they can have every opportunity that their lives may be given to God, that they may be partakers of the divine nature.

Let us work with all the influence we have to save souls from perdition. See that man go into the saloon? What is the matter with him when he comes out? His brain power is lost in liquor, and therefore the communications of the electrical fluids do not find their way to the limbs. Is not that enough—to see that sight over and over and over again? Shall we let these things rule them and their families and make no effort to save them? God help us that we may awake from our death slumber. We can do more to help to put away the evil by our example.

Here are your children after they claim to have been converted, after they claim to have been washed in the blood of the Lamb. Can you offer them your tobacco? Can you offer them your beer and cider? "But I cannot give them up." What is the matter? They have the control of your mind and will. But does not Jesus say that if ye abide in Him and His words abide in you, you shall ask what you will and it shall be done unto you? "It is my Father's good pleasure that you bear much fruit." He tells us that He is the Vine and we are the branches, and we are to take the sap that flows through the Vine and bear like fruit with Jesus Christ. [John 15:7, 8, 5.]

We have no time to spend on the enemy's side. We have no time to devote to the enemy's service. We must be laborers together with God. Laborers, only think of it. Laborers together with Him who stands as our Intercessor. He is not in Joseph's new tomb. He is risen, He is risen! We have a living, risen Saviour. He burst the fetters of the tomb after He had lain there three days, and in triumph He proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.]

And He is coming. Are we getting ready for Him? Are we ready so that if we shall fall asleep, we can do so with hope in Jesus Christ? Are you laboring for the salvation of your brothers and sisters? The Lifegiver is soon to come. The Lifegiver is coming to break the fetters of the tomb. He is to bring forth the captives and proclaim, "I am the resurrection, and the Life." [Verse 25.] There stands the risen host. The last thought was of death and its pangs. The last thoughts they had were of the grave and the tomb, but now they proclaim, "O death, where is thy sting? O grave, where is thy victory?" [1 Corinthians 15:55.] The pangs of death was the last thing they felt. "O death, where is thy sting?" The last thing they acknowledged were the pangs of death. When they awake the pain is all gone. "O grave, where is thy victory?"

Here they stand, and the finishing touch of immortality is put upon them, and they go up to meet their Lord in the air. The gates of the City of God swing back upon their hinges, and the nations that have kept the truth enter in. There are the columns of angels on either side, and the ransomed of God walk in through the cherubims and seraphims. Christ bids them welcome and puts upon them His benediction.

“Well done, good and faithful servants, enter thou into the joy of thy Lord.” [Matthew 25:23.] What is that joy? He sees the travail of His soul and is satisfied. That is what we labor for.

Here is one, who in the night season we plead[ed] with God on [his] behalf. There is one that we talked with on [his] dying bed, and [he] hung [his] helpless soul upon Jesus. Here is one who was a poor drunkard. We tried to get his eyes fixed upon Him who is mighty to save and we told him that Christ could give him the victory.

There [are] the crowns of immortal glory upon their heads, and then the redeemed cast their glittering crowns at the feet of Jesus. Then the angelic choir strikes the note of victory and the angels in the two columns take up the song and the redeemed host join as though they had been singing the song on the earth, and they had been. Oh, what music! There is not an inharmonious note. Every voice proclaims, “Worthy is the Lamb that was slain and lives again.” [Revelation 5:12.] “He sees of the travail of his soul, and is satisfied.” [Isaiah 53:11.] Do you think anyone there will take time to tell of [his] trials and terrible difficulties? “The former shall not be remembered, nor come into mind.” [Isaiah 65:17.] “God shall wipe away all tears from their eyes.” [Revelation 21:4.]

Do you not want to be there? Is there one here whose name shall be called then and no response be made? Is there one present who has not learned the song of triumph through Jesus Christ? If you have not learned it, try to get your eyes fixed upon Jesus and be complete in Him. You see from the text the might and power and grace and salvation that shall be brought to you through Jesus Christ. Will you still continue to refuse to be saved? God grant that you may do it soon.

I want you to educate your children. They do not know the way and unless you show them by your own example to keep their eyes fixed on Jesus, and teach them obedience to God’s requirements as God Himself told Moses to teach the children of Israel to do, they will forget God. That is what the devil wants. He wants to sweep away the commandments of God so that the people will be disobedient, unthankful, and unholy, but thank God He has placed the burden upon His servants who have tasted of the power of the world to come. We want parents and children to feel the converting power of the Spirit of God. We want you to come on the side of God. We want you to be in the kingdom of God and sing the song of triumph.

What if the human agent would glorify God now? Would it not lead the world to see that there is a power in the religion of Christ? Put your money in the treasury of heaven. Educate your children, and teach them to regard the love of God. I see in Jesus matchless charms. I love Him because He first loved me. I must go no more out from His presence. I must have life, eternal life. And I want to see you in the kingdom of glory and hear you sing the song of the redeemed. Will you be there? I might stand here and talk to you for hours, although when I left home, I felt as though I could scarcely stand upon my feet. But God has given me strength. He will be to us all we desire. Will you make a surrender to Him? Will you say, “Take me as I am; take me and wash me in Thy blood”? If you can do this, you will make many more to meet you in the kingdom of glory and sing the song of redeeming love.

Ms 19, 1894

New Believers to Be Encouraged.

George's Terrace, St. Kilda Road, Melbourne, Australia

March 17, 1894

Friday was a very busy day, getting off the mail. I was unable to sleep after 2 a.m. Wrote about 25 pages of letter paper and was unable to rest as well as usual in the night. These days when the American mail closes are a very severe strain upon me and upon others as well who are in the family, and then when it is closed up, there come to mind many things one meant to write about, and did not have time to think of and a full month must pass before these things can be communicated.

At times I have a great hungering of soul to see my friends in America, but do not feel that the time has come to leave this country now. There is much to be done, and may the Lord give us wisdom and the grace we so much need to do the work intelligently, to His own name's glory.

The inexperienced need to be guided by wise counsel when in trial and assailed with temptation; they must be taught that attainments in spiritual things will cost them steadfast, well directed effort. We must repeat it often to those newly come to the faith, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." [James 1:5.] These words are to be presented in the Spirit of the Master who gave them, for they are of more value than gold or silver or precious stones. Teach the young disciples to put their hands in the hand of Christ, saying, "Lead me, guide me." What comfort and hope and blessing will the needy, perplexed souls receive if they will humbly seek God. The condition is that they come in faith, nothing wavering, asking for guidance in the day of perplexity. This pledge is given to every sincere seeker, "You shall have gracious answers." "Ye shall receive." [Matthew 21:22.] The instruction is to be often given that what God has said will never fail. It is better to trust in the Lord than to put confidence in princes. We must teach every soul to lay his requests by prayers on the mercy seat. Strength and grace will surely come to the one who does this, for the Lord has promised. And yet so many go in weakness because they do not believe that God will do just as He has said.

We know that we must work while it is day, for soon the night cometh, in which no man can work. We do not sanction inactivity; there is greater peril in idleness than many suppose. But all need to be on guard lest they practice robbery toward God because God is forgotten, robbery toward their own soul, because temporal and worldly business is allowed to crowd in, and while engaged in the busy activities, the soul's highest interest is made a secondary matter, and religious devotion becomes second to the earthly and temporal.

In order to perfect a Christian character, we must live day by day, hour by hour, moment by moment, fighting the good fight of faith as in the sight of the invisible world. By faith we must, as did Moses, behold the unseen. Said the apostle Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." [2 Corinthians 4:17, 18.] The things that are seen are temporal, while the things that are unseen are eternal. We cannot risk the consequences of leaving the Word of God out of

our counsels, and depending on human wisdom for guidance. We cannot in safety to the soul serve mammon.

Sabbath, March 17. I did not attend meeting, but rested, for I was not well. My horse and phaeton were gone on the boat to Sydney, and I cannot do much walking.

It is an important time, now, for those localities where an interest has been awakened. A large number in Brighton, in Williamstown, in Prahran, are in the valley of decision. O, that the Lord will give to His servants wisdom to speak to these souls such words as shall give them courage to confess the truth and surrender their wills, their hearts' entire devotion to God. We pray that the Lord will inspire with faith these souls who are convinced of the truth that the seventh day is the Sabbath of the Lord, that they shall not confer with their own feelings, and let the enemy lead them to decide that the sacrifice is too great.

They will suffer loss in temporal matters, and a helping hand must not be wanting. Many ask, "How can we support our families? We shall lose our positions as soon as we decide to keep holy the seventh day, and do no work on the Sabbath. Our families, shall they starve?" What can we say? Poverty and want are seen everywhere, and honest souls know not what to do. They dare not venture out, yet they are fully convinced that the seventh day is the Sabbath of the Lord. They know that God blessed the seventh day and set it apart for man to observe as a memorial of His creating the world in six days and His rest upon the seventh day. When we see the difficulties standing like mountains before their souls, the prospect of want to themselves and children staring them in the face, our hearts are pained.

Many a one says, "I want to observe the seventh day, but as soon as I state to my employer that I have decided to keep the Sabbath, I shall be discharged. Hundreds are waiting to step into any place made vacant. I am sorely troubled. All we can do is to encourage them to have faith, and pray for them. Oh, sometimes I wish I had a million dollars. I could use every dollar in this work.

Satan has been working at the wheel, turning it until he has the control of all the human minds who have received the lies with which he deceived Eve and then used her as his agent to entice Adam into sin. Satan has kept up his specious working upon human minds from that day to this. The seventh day, hallowed and sanctified by God at creation, its validity sustained by a miracle in the giving of the manna, its sacredness proclaimed in the giving of the commandments upon Mount Sinai, being placed in the very bosom of the Decalogue—this holy institution is discarded.

The man of sin has placed before the world an idol in the first day of the week, a spurious sabbath, and has so blinded the minds of the professed Christian world that in their faith the false has taken the place of the true. The genuine Sabbath is discarded for the spurious, and the man of sin has brought the world to unite with him in his disloyalty to the only true and living God. They have united to tear down God's memorial of creation and exalt in its place a common working day, and this child of papacy is nourished and cherished by the Protestant world.

No one ever sinks into disregard of the fourth commandment unless urged on by religious teaching. But many become decided transgressors of God's holy law as the result of union, concord, and cooperation

with companions who are instruments of Satan. God sends them light to undeceive them, but they refuse to take the Word of God as it reads. They accept error, choosing the lies of Satan rather than a "Thus saith the Lord." And these advocates of error make it very hard for those who see the truth to obey it. Human sight can see nothing but starvation before those who keep the Sabbath.

I appeal to all our brethren and sisters to bear in mind the words of Christ, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." [Matthew 25:40.] Jesus, the world's Redeemer, gave His precious life to save fallen man; every son and daughter of Adam is His purchased possession. He paid the infinite price, the ransom money [of] His own precious life to redeem man: therefore He identifies His interest with suffering humanity. He requires every man to be interested for his fellow man, making the Word of God his standard of duty. With meekness and lowliness of heart we are to show reverence and love to Him who hath bought us, giving His own life that "whosoever believeth on him should not perish, but have eternal life." [John 3:15.] Then let love and tender regard toward our fellow men be ever revealed, not merely in words, but in deeds.

The children of the heavenly King should represent the character of the Ruler of the heavenly kingdom. They should cultivate unity and love for one another, each member of the royal family loyally representing the principles of the government of God. Jesus Christ was sent of God. In His character and life He represented every principle of the law of God. What are the two great principles of that law? Love to God and love to our neighbors. We are to cherish a warm, deep, abiding interest in one another, an unfeigned respect for our brethren and sisters. We are none of us to set ourselves up as critics, to discern defects in those with whom we associate, and then engage in a work of cannibalism, tearing to pieces the reputation of those who may be more precious in the sight of God than we are. Evil thinking and evil speaking are a great offense in the sight of God, and those who do those things are not born of the Spirit but of the flesh.

The sad thing in our churches today is that Jesus is misrepresented in the character of those who profess to be His followers. Many claim to believe in and love Jesus, while they do neither. They advocate the law of God, but are transgressors of its precepts. The first four commandments require supreme love to God. Parents, children, wife, husband, houses, lands, or any other earthly treasure, whether of friends or property, is not to be loved selfishly, and thus become an idol to divert the mind, the time, the service, from God. He that loves and serves mammon cannot love and serve God supremely. When friends and relations are loved with inordinate affection, they are taking the place in the heart where God should be.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." [2 Peter 3:17.] "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.] "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [James 4:4.]

Here idolatry is plainly revealed, as existing in those who claim to worship God. The pure, refined, ennobling love is buried up by the love of eternal things. This, the True Witness represents as a fearful

loss in experience and character building, the loss of the first love. “Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:5.] The True Witness sends forth this warning. Mercy and the love of God are the attributes of His throne. While claiming to be the subjects of the kingdom of God, and yet refusing to be converted from their selfish love, their stern, iron will, their own perverse ways, many are constantly bearing a false testimony of Jesus Christ.

Granville, N.S.W., March 29, 1894.

We left Melbourne Monday, March 26th, at 5:00 p.m. and arrived at Sydney Tuesday, ten minutes before 12:00. A train for Parramatta left in half an hour, which took us to Granville, 13 miles from Sydney. We found everything as unsettled as possible. Furniture and boxes of goods piled were up everywhere, but the very things we must have first were still behind. Then our spring mattresses and bedding came in the evening so we were comfortably accommodated for the night. Brothers Starr and Belden left early this morning to attend to another shipment of goods by steamer from Melbourne. Wednesday evening all arrived, and there is a slight show of settling. With tact we can make the small rooms comfortable.

We have not wardrobes sufficient so we shall do the best we can in an emergency. We have arranged a skeleton framework fastened to the head of the bed and reaching up nearly to the ceiling. We covered it with neat material, and the drapery is rather of an adornment. On the back of the frame is a shelf a foot wide, and cross bars covered, concealed in front by the drapery; hooks are placed on the back side, and a movable, folding screen, very pretty in design, reaches across the open space from the head of the bed to the wall of the room. This makes a space for [a] washstand and a wardrobe for my clothing. It is an excellent device where there are small rooms and no wardrobes. We use the space to dress and undress in, so there is no exposure from outside or inside. We intend that as far as possible, every sleeping room shall be thus arranged for convenience and neatness and attractiveness.

We were happily surprised at the beauty of the lawn about the house, and the dwelling itself is more convenient than we expected. We found the cottage very neat in appearance. A large, broad piazza, the floor of tile, runs around the front and side of the house, and on the veranda [are] two long seats, very comfortable, such as are used in halls and churches. The room that they all insist is Sister White’s room is 15 by 24, having a large bay window facing the north, the sunny side, and two windows on the west, so I have the sun the whole day. The room that Brother and Sister Starr occupy is a front room across from mine. It has a French door with window that opens on the piazza, and one window on the east. They have the sun in the morning and forenoon. Their room is only 12 by 14. Marian’s and Emily’s rooms are the same size. All have grates. Brother Belden’s room is 9 by 14 and there is another bedroom 10 by 12. The diningroom is 12 by 21, with two halls leading out from it into other rooms. Opening on the east veranda is another room 7 by 21. There is a small piazza from the kitchen.

We have soft water in [a] cistern, [such] as we had in America, one in the earth and one large sink reservoir which receives the rain from the eaves of the house; nothing like animals, they say, can get into it, so this is an advantage over the city water. We have no city water brought to the house.

There [are] nearly five acres of land, no fruit on the place, for it has been left exposed to all who wished to have access to it. The front yard is nicely laid out; has some very pretty shrubs and flowers, several fine evergreen trees—the Norfolk pine and another beautiful variety—large lawns of the brightest, greenest grass, and paddocks for the horses. Brother Belden has a pony, and I have a horse and phaeton transported from Melbourne.

Ms 20, 1894

Sermon/Our Father's Care for His Children

Williamstown, Australia

March 18, 1894, 3:00 p.m.

"Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." [Matthew 6:19.] Now remember, it is not Sister White that is speaking; it is our Lord and Saviour, Jesus Christ. Why, He came to our earth to give us these lessons lest our feet should stumble, lest they should stray in forbidden paths. He has given us His words and He has given [them] in clear lines.

"But lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [Verses 20, 21.] Now contemplate that a moment. "Where your treasure is, there will your heart be also."

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." [Verse 22.] Single. What does that mean? It means that you have nothing interposing between Jesus Christ and yourself. The salvation of your soul is the great thing for every living mortal, every son and daughter of Adam. You cannot afford to have a double eye. One eye for the world and the other for Christ. You should have your will and all your intellect subservient to Jesus Christ and then everything that you have will have His blessing. It will have His blessing upon it because you have consecrated it to the Lord. You will look for your treasure, your wages, your recompense of reward, when the conflict is over.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"—if that is all the light you have. [Verse 23.] Christ came to our world that He might reveal to the human intelligences what was of true value, that they should not make a mistake, that they should not be deceived and believe the falsehoods of Satan and go into the paths of disobedience and transgression.

"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." [Verse 24.] There is something that He wants you to hear. He wants you to open the chambers of your mind and receive the things that He is bringing before you.

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” [Verse 25.] What life is He talking about? Is He talking about this temporal life? This life that we know not how long it will last? We know not today how soon the arrow of death shall be aimed at our vitals; we know not how soon our last record will pass into eternity and then it will be too late for us to correct our mistakes. The very character that we have when we go down into the grave we will have when we come up. There is no change of character, but of the mortal body.

If we will indeed believe that Christ is our personal Saviour and that He made an infinite sacrifice that we might have the gift of everlasting life, then our life is hid with Christ in God. And although we may go down into the grave, we shall not stop there. We shall not remain there, for the Lifegiver is coming and the trumpet is to sound, and the dead are to come forth, for Jesus said He was going to prepare mansions for those that loved Him. [John 14:2.] They shall come forth from their graves to a glorious immortality. Then had we not better begin to calculate about that life? Had we not better look well and see where our hope is grounded? Had we not better see whether it is placed upon Jesus; whether He is the center of our life and affections?

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” [Matthew 6:25.]

Do not think that if you take your position for the Bible truth you will lose your position. [You] had better lose your position than lose Jesus. [You] had better be partakers of the self-denial and self-sacrifice of the Lord than to go in your own way, seeking to gather to yourself the treasures of this life. You cannot carry any of it into the grave. You will come up from the grave without anything, but if you have Jesus, you will have everything. He is all that [you] will require to stand the test of the day of God, and is not this enough for you?

But, [you say,] “I cannot take my position to keep the Sabbath, or I cannot take my position to serve the Lord because, if I do that, I am spoiled for the world.” Then be spoiled. Never can we fill our position in this world unless we have a connection with the living God and with Jesus Christ whom He hath sent. Well now, isn’t His life, eternal life, more than meat? What will you have?

We read right here in Romans something about that. “But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” [Romans 2:2-4.] Do any of us despise the riches of God? Do we turn away from the goodness of God?

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:” Let us see what this life is. “To seek for glory and honor and immortality, eternal life.” [Verses 5-7.]

Who is seeking for it here? Eternal life! Can we comprehend it? A life which runs parallel with the life of Jehovah. Oh, how hard it is for our minds to reach [out] and lay hold and appreciate it as it is!

“But to them that are contentious and obey not the truth, but obey unrighteousness, indignation, and wrath.” [This] is being presented before you now. “Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory and 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.” [Verses 8-11.]

Now that is the life that is presented to us: “Glory and honor and immortality, eternal life.” [Verse 7.]

“Which of you by taking thought can add one cubit unto his stature?” [Matthew 6:27.] Think it over. You may think and think and think how you can grow. Christ has that in His charge. He does not require you to take that on yourself.

“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 even Solomon in all his glory was not arrayed like one of these.” [Verses 28, 29.] Now, if we can find anything that is more glorious than Solomon—and he was considered the wisest king that ever swayed the scepter. He was considered a man after God’s own heart. But what about Solomon? What about the king that had so much glory and so much riches? What about him? The one that at the dedication of the temple prayed that their hearts might not be divided, but that the worshipers might be true to the service of God, what about him? Oh, it is a mournful history.

In gathering the riches that were to compose the temple, [Solomon] built temples and brought gold from Ophir and silver from Tyre and the most precious woods, and everything that would enrich his kingdom as well as the temple, but was he a happy man? Why is there discontent in his heart? Look at the beauty of his kingdom. Every rare plant and shrub was brought to beautify his kingdom. There were young men clad in garments that glittered with gold and silver, that waited upon and ministered to the king. But what can you see? You can see disappointment, unhappiness and discontent.

How could the king that prayed for wisdom to rule his kingdom wisely become a despot and a tyrant? He laid a heavy yoke upon his people because his extravagance demanded it. The extravagance that he entered into in houses and palaces. What made him do it? Because he did that which God told him not to. Just as many are keeping the first day of the week when God had never given a syllable in favor of it. God said, “Ye shall not intermarry with heathen nations.” They will turn away your heart from serving me and you will return to idols. But that great king intermarried and had many wives. What did they lead him to do? Right down in the days of Christ, right across from the Mount of Olives was the Mount of Offence, and what was there there that peered up above the olive groves and the forest trees? The idols that Solomon worshiped. They had been broken by a faithful king but there were the remnants of them and it was called the Mount of Offence. Now you see what dependence can be placed upon the wisest king when he goes contrary to what God says. “Christ said,” and we are not to turn away from what He says, to follow any other mind or will. We want to know what the Scriptures say. We want to know what is the will of God, and understand all about it.

Solomon was at that age when he ought to have been an example and counselor and he ought to have been one that would not take the first step when God had said, “Thou shalt not.” The responsibility of a nation was upon him. The responsibility of the chosen nation of God; but here when the car was rolled up the steep ascent, lo, the brake was not put on, and the car rolled back again down the hill. This is just how it will be. [To] every minister, every responsible man, God will give light if they will choose to take it, if their eye is single to the glory of God.

“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?” [Verse 30.] Just see the care that God has given to the grass. I wish I had a bouquet here so that I could show the beauty of the flowers as God created them. Here are some flowers with the tints and coloring of God. He has given them beautiful tints and beautiful coloring. He clothed the earth, not in brown or in drab, but in a living green. There are the roses and the lilies and the pinks, all so beautiful. The artist seeks to imitate nature, but it is nothing but imitation. It is the imitation of the human artist, the copy of the works of the Great Teacher and Master Artist.

Well then, that is the lesson God wants us to learn. He wants us to see the natural beauty in our world. He wants us to see this, and to educate our children to see that these are an expression of God’s love to man. Here is a voice speaking to you parents to soften and subdue your hearts. Keep ever before you the One that made heaven and earth, that clad the world with its green velvet carpet, that has given us the lofty trees and clad them in their green foliage. But instead of talking of the praise of the God that made all these, humanity talks of the things of human manufacture, and they think of their houses that are so beautiful, and their dresses that are so richly adorned. All this takes time and money and that means souls.

God has given us money that we may expend it to His glory. Oh, if the curtain could be rolled back: if we could only get a sight of the love of God that passeth knowledge. I scarcely dare to mention the glory that is in reserve. For whom? Every soul that has been tested and tried and that has an eye single to the glory of God, that will be loyal to the truth of heaven. The world’s honor, the world’s glory, and the world’s applause are not worth anything to us.

Every soul that believes in Jesus Christ as his personal Saviour, what then? Then the love flows from the heart of God to his heart. What does that heart do then? It turns to serve God and keep His commandments lest they will be found as Adam and Eve were after their transgression. We cannot afford that. We cannot afford to sin. Sin is an expensive business. The wages of sin is death. And what is sin? “Sin is the transgression of the law.” [1 John 3:4.] That is the only definition of sin in the Bible. We do not want to be found sinners.

“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?” [Matthew 6:30.] Do you believe in God? Must you make very preparation to see the end from the beginning before you can trust the leadings of that God “who gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life”? [John 3:16.]

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?” [Matthew 6:31.] We need not be anxious for that. If we would begin to store in a little of that living faith that is given us in the precious lessons of the Bible, it would be a great advantage to us. But too often the lessons that are heard do not profit them that hear, because they do not have faith. But, they say, “It is easy enough to talk, but not so easy to practice.” What are you doing? You are doubting God. You are distrusting your heavenly Father—the God that made the world, and clad the world in its green velvet carpet and fashioned the lofty trees. God has given you everything lovely in our world. How much more will He not clothe you, “O ye of little faith?” [Verse 30.] Had we not better begin to see whether we really believe God or not?

“Therefore, take no thought for your life, 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.” [Verses 31, 32.] Listen to these precious, precious, assuring words. You see, it does not say God, but “your heavenly Father.” It places God in the relation of a tender, careful parent. “For your heavenly Father knoweth that ye have need of all these things.” If He has given us the gift of His precious Son, how much more will He not freely give us all things? Let us show that we will risk it. His word is pledged and we will believe Him.

“But seek ye first the kingdom of God.” That is the very first business of our lives. It is the very first lesson that we should teach to our children. “But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you.” [Verse 33.]

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” [Verse 34.] Shall we heed these words? Shall we do it? The Lord will teach us lessons of trust. Here are fathers and mothers. Are you voicing the words of the Lord Jesus Christ to your children, or are you more particular about what you are to eat and drink, and put on?

Christians should ask the question, “Have I given my life and will [to] the Lord? Have I given Him all the power He has given me? Have I given it back to Him?” Will you consider these things?

If God has estimated man of such value that he would not withhold His only begotten Son that was one with the Father, but gave Him to the world for the world to insult—the Son of the Infinite God, the Majesty of heaven to be derided, He that was equal with the Father to be treated thus—if they treated Him so, how will they treat us? God said, “If they will receive my testimony, they will also receive yours. If they have persecuted me, they will also persecute you. If they have called me Beelzebub, how much more will they call those of your household.” [See John 15:20; Matthew 10:25.] We need not expect to sail to heaven without any trials and difficulties. Christ says, He that will come after me, let him indulge himself and have all the amusements that he wants? No. “Let him deny himself and take up his cross and follow me and so shall he be my disciple.” [Mark 8:34.] Those are the conditions. Are you lifting the cross or are you trying to step over it? I ask you in the name of Jesus Christ of Nazareth, Are you willing to be [a] partaker with Him in His suffering?

There is a time coming when the Judgment shall set and the books shall be opened and we shall be set, some on the right hand and some on the left, and to those on the right hand, Christ will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me.” [Matthew 25:34-36.] They were so imbued with the Spirit of God: they were so filled with the love that dwelt in the bosom of Jesus Christ for His brethren that they did what He would do.

Christ had given them the love of the Father and it was springing up in them unto everlasting life. They were representatives of Jesus Christ and He says, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [Verse 40.] Thus you see God places Himself on the same level as the sufferer for whom He died.

If our life is hid with Christ in God, then “when Christ who is our life, shall appear, then shall we also appear with him in glory.” [Colossians 3:4.] But He says to them on the left hand, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked and ye clothed me not: sick and in prison, and ye visited me not.” “Then shall they also answer him saying, When saw we thee an hungered, or a stranger, or athirst, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me.” [Matthew 25:41-45.]

Then it is that they are separated from Christ. They have not hidden their lives with the Master. They had their mind filled with earthly treasures. They were saying, “What shall I eat, and what shall I [drink], and wherewithal shall I be clothed?” [Matthew 6:25.] They had made this the great absorbing study of their lives.

Look at those that drink wine and beer and strong drink. Let them reckon up how much money they spend in this. How many thousands and millions of dollars have gone into the devil’s treasury to perpetuate wickedness, and to carry on dissolution, corruption, and crime? The world is steeped in sin. Reckon up the tobacco devotees. It takes the healthful color out of your face, it poisons the blood, it weakens the brain power. God has given you power that He will require of you again. God wants men that can think, men that have tact; men with clear perceptions; but they cannot have it unless they have an eye single to the glory of God. All these indulgences are weakening. How much have you given to God? You have [given] a tainted and corrupt offering.

Christ was the Head of the whole Jewish economy and He Himself gave directions that no offering that was tainted or corrupt could be accepted of God. But why? It was an offering that symbolized the spotless character of Christ. Christ said that as the Father had sent Him into the world so He had sent us. [John 20:21.] What did He come to the world for? To represent the Father, and if a spot or corruption had been seen in His character, the world would have been lost. But He gave a spotless offering. The offering of Christ was of such value that He encircles the whole of humanity in His arms. Who will let Him encircle them? He is the propitiation for our sins. He will prepare us for the courts above. What is

our work? We are laborers together with God. Ye are God's husbandry, ye are God's building. I want you to consider that there is a solemn, sacred work before you.

The habits of eating and drinking are the most difficult to overcome because Satan binds you securely to his chariot car. And then he laughs and says, "They cannot pray unless they have tobacco."

Can you tell me why, with the Holy Word of God before you, they observe the first day of the week as their holy day when God said, "The seventh day is the Sabbath of the Lord thy God"? [Exodus 20:10.] He placed His sanctity upon this day and blessed it and hallowed it as a day of rest. What is the matter with the fourth commandment? It is the only commandment in the whole Decalogue that tells who God is. It places God in distinction with every other god. It says the God that made the heaven and the earth, the God that made the trees and the flowers and that created man, this is the God that you are to keep before your children, and you have only to point to the flowers and tell them that He made these and that He rested on the seventh day from all His labors. Tell them that the seventh day is a God-given memorial. God has given us the seventh day. But what is the matter with man? He is doing just what God told him not to do. God told him not to let his eye be evil, because then his body would get the victory over the nobler and higher powers of the mind. He told them that if their eye was single their whole body would be full of light. He would have us have a clear perception of the Word of God. He would have us believe that God's Word is above the word of any ruler or king upon the face of the whole earth.

God means what He says, but the reason that men do not understand it is because their body is full of darkness, their eye is not single to the glory of God. The Lord wants us to see that we are responsible moral agents. But, you say, "It is not convenient for me to change in my family." But are you going to set them a bad example because you have a family? Has it not been a succession of falls since the time of Adam? Do you want to perpetuate the disobedience that led to this fall and the transgression of Adam? Do you want your children to follow in your example?

God has given us a message. He is proving every one of us to see if we will be obedient children in the kingdom of heaven. He has brought you here and made every provision that could be made to give you His strength and power and glory that you may be able to overcome and sit down with Him on His throne, and He says, "Blessed are they that do my commandments, that they may have right to the tree of life and enter in through the gates into the city." [Revelation 22:14.] That is what I want to do. I want to believe the promise of God. What are you doing?

Are you on the side of Christ or the side of Satan? Are you disdaining the Word of God or are you building up the foundations of many generations that you may be called in the heavenly courts, "the repairer of the breach, the restorer of paths to dwell in"—the repairer of the breach that the man of sin has made in the law. [Isaiah 58:12.] God says, "The Sabbath shall be a sign between me and thee throughout thy generations." [Exodus 31:13.] We want you to think of these things. We want you to have an eye single to the glory of God. God has given you reasoning powers and if they are corrupted by beer or wine or anything else you cannot help to restore the image of God in the human agent.

God help you to take your stand because it is the truth and because it is right. “But,” you say, “this people is in the minority.” Go back and read what they said about Christ. Was there any truth in it? No? Neither is there any truth in the reports that are going about. We want you to turn away from everyone and go to God on your knees. It makes every difference whether you disobey or obey. Here is the Word of God. Every Word of it is truth. We want you to go to God in prayer. We want you to give your hearts to Him. Eternal life is worth everything to us. “But,” you say, “I cannot afford it.” Christ could afford to leave the courts above to come to our world and die for us. They charged Him with being a devil and a glutton and a winebibber.

We would say to everyone in the name of Jesus Christ of Nazareth, “Have an eye single to the glory of God. Do not look to yourself.” It was not convenient for Jesus to hang on the cross; it was not convenient for Him to endure the long fast in the wilderness. He did this for the human agent that [he] might be ennobled and elevated and obtain the crown of everlasting life. He hung upon the cross of Calvary and breathed out His last there. He died for you and me. And can we study our convenience? Was it convenient for Him to bear all this for you and me? It was not convenient, but it was expedient and He suffered all this that we might have everlasting life in the Kingdom of Glory; and that I mean to have.

I want to follow Jesus the precious Saviour, so that He shall not have died for me in vain. He longs to encircle us with the arms of His mercy. What have you sacrificed for Jesus? What have you done for the man of Calvary? O that you would teach Him in your family and represent Him as He represented the Father. He said, “I have kept my Father’s commandments.” [John 15:10.] And He set us an example in all things. I invite you to come over on the Lord’s side. I invite you to have your souls riveted to the eternal Rock.

Do you think I feel ashamed because of the persecution and falsehood that is pointed against me because I keep the commandments of God? No, indeed. I know in whom I have believed and I come to you with no idle tales. I come to you with the sure word of prophecy whereunto ye do well to take heed as unto a light that shineth in a dark place. The earth is covered with darkness and sin like the very pall of darkness. But Christ is coming and sin is to have an end. The dross will be consumed by the fire of God from heaven. No, that is not the character of my loving, heavenly Father. “Thou shalt diligently consider his way and it shall not be.” [Psalm 37:10.]

But we want to enter the gates of the eternal city. When the pearly gates are thrown back we want to hear the voice of welcome. We want to have the crown of immortal glory placed upon our brow. We want that robe that is woven in the loom of heaven, white as no fuller on earth can white it. We want to see the King in His beauty and behold His matchless charms. Then who will be in the majority? Is not God in the majority? I want to stand on the side of God and then I will be in the majority. I want to sing the song of Moses and the Lamb. I want to cry, “Worthy, worthy is the Lamb.” I must be there, and I want you to be there, so that when your name is called you may answer, “I am redeemed by the blood of the Lamb.”

You will cast your glittering crown at His feet and touch your golden harp and fill all heaven with rich music. “Praise God from whom all blessings flow, praise Him all creatures here below.” I beg of you to lay up your treasures in heaven. Rid yourself of everything that will so confuse your mind that you will not be able to distinguish between the sacred and the common and you will take the common day and place it where the seventh ought to be. God help us to have an single eye to His glory, that we shall not be found [a] transgressor of His law when He shall come in power and glory.

Ms 21a, 1894

Testimony to Ministers

Granville, New South Wales, Australia

April 2, 1894

Last night I seemed to be in an assembly of men who had been entrusted with large and important responsibilities. There were ministers present, and all seemed to be filled with apprehension for the future. After prayer had been offered, the cases of canvassers who had been appropriating means from the treasury, instead of bringing means into it, were considered with much sorrow, and some counsel was offered as to the best way to deal with those who were proving unfaithful to their trust.

When other grave matters had been presented, I arose and said, “I have been for a long time pressed under the burden of the fact that we are not elevating the standard as we should. New fields are continually opening, and the third angel’s message must be proclaimed to all kindreds, nations, tongues, and peoples. We must not feel that we are compelled to hover over churches who have received the truth. We must not encourage the people to depend upon ministerial labor in order to preserve spiritual life. Every one who has received the truth must go to God for their individual selves, and decide to live by every word that proceedeth out of the mouth of God. Those who have embraced the third angel’s message must not make man their trust and depend upon the ministers to make their experience for them.”

Let the people of God have root in themselves, because they are planted in Jesus Christ. There must be no strife for supremacy. Let every one seek God for himself, and know for himself that the truth of God is the sanctifier of soul, life, and character. Let every one feel a burden to speak those things in the church which will edify. No one should try to sermonize, but with hearts filled will the love of God, let them have something to say that will not savor in the least of self-exaltation, of questions that will cause dissension; but let each one present lessons from the life of Christ, and present none of self, but all of Jesus.

Let ministers and responsible men lay the burden upon the church which the Lord lays upon them—burden of leading souls into the truth. Teach the people that they should have a strong desire to see those out of the faith converted to the truth. Let those who have opportunities do their God-given work. Those who are not fulfilling their responsibility should be visited, prayed with, and labored for, that they may become faithful stewards of the grace of Christ. Do not lead the people to depend upon you as

ministers, but teach every one who shall embrace the truth that he has a work to do in exercising the talents God has given him to save the souls of those who are nigh him. In thus working, the people will have the co-operation of the angels of God, and they will obtain a valuable experience which will increase their faith, and give them a strong hold of God.

Let every one do all in his power to help both by his means and by his prayers to carry the burden for the souls for whom the ministers are laboring. Earnest prayer sent up to God for His blessing upon the laborers in the field will follow the laborers as sharp sickles into the harvest field. When the people thus pray for the work, they will not be selfish and seek to hear the ministers, but will say to the minister, “Go and carry the truth so precious to us to others who are in error, and our prayers will go with you.” This will be a valuable experience to the members of the church.

The messengers whom God sends to the people must not permit the people to attach themselves to them. They must ever keep Jesus Christ before their congregations as the One in whom all their hopes of eternal life are centered. In every messenger whom the Lord uses, there must be humility, meekness, and lowliness of mind. The best methods in all respects have not been employed. In laboring to establish churches, some things have been presented before the people which have not been pure provender, thoroughly winnowed from chaff. Some things which have been unessential have been presented, and other things which have been very essential have been neglected, dealt with hesitatingly or slightly.

The wisdom that comes from above must enter into the methods and plans of the laborers. Self must not seek for recognition and strive to be first. Self must be hid with Christ in God. Self must die, and Christ must live in the soul. The laborers must learn to bear a firm, decided testimony, unadulterated with cheap matters which are never a help, but a hindrance, to the truth. Carry the people upward and forward positively, from strength to strength, step by step, on the firm foundation of sound Bible doctrine. Have an intense interest in your work, and call for decisions and for decisive action as you advance. While the spirit of conviction rests upon the hearts of the people, fasten upon their minds the importance of living out the truth. While they are obtaining gems of truth, lead them out to give practical expression to their faith, and to express their gratitude for every ray of light that shines upon them from the Word of God.

The workers [who] are in the cause of God are to hold themselves continually under the bright rays of the Sun of Righteousness. They are to pray much, to receive the Holy Spirit into the life and character, and then they will manifest its holy influence in their life practices. They are not to feel that it is their prerogative to work the Holy Spirit, but that the Holy Spirit is to work them, mold them out of self, away from hereditary and cultivated tendencies, and fashion them into the image of Christ’s mind and ways. The workers must present in living pictures, line upon line, precept upon precept, that it is the duty of the people to be earnest workers. They are to point out the duty of parents to teach their little ones the truth as it is in Jesus, that they may present what they themselves have learned to their associates.

Let parents be taught that they must teach their children line upon line, precept upon precept, here a little and there a little, with all patience, long-suffering, and forbearance. The home is to be a school to do the work of perfecting the characters of their children. Parents are asleep. Their children are going to

destruction before their eyes, and the Lord would have His messengers present before the people, by precept and example, the necessity of home religion. Urge this matter home upon your congregations. Press the conviction of these solemn duties, so long neglected, home upon the conscience. This will break up the spirit of Pharisaism and resistance to the truth as nothing else can. Religion in the home is our great hope, and makes the prospect bright for the conversion of the whole family to the truth of God.

Will not our ministers wrestle in earnest prayer for the holy unction, that they may not bring unimportant, unessential things into their labor at this important time? Let them not bring into their ministerial labors that which can be heard in any of the denominational churches. Let them ever keep before their hearers an uplifted Saviour, in order to prevent their converts from attaching themselves to the man, to bear his mold and copy his ways in their manner of conversation and conduct. The Lord has a variety of workers, who must impress the people in various lines. One man's ways are not to be considered perfect and to be adopted exclusively in any congregation. Christ is our example.

This Scripture is to be understood: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." [Ephesians 4:11.] These different workers [are] each to do a special work, but are they to separate themselves, confining their labors to a few whom they have succeeded in bringing to a knowledge of the truth? Shall one say to another of the instrumentalities of God, "Leave these souls to me to work with and to bring along to a profession of the faith. Let me work for, and train, and educate them to perfection of character"? No, this is not the way the Lord works.

All who hold forth the Word of Life will have a part to act in the work whatever they may be, whether they be apostles, prophets, evangelists, pastors, or teachers. They are all to work together, "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 by every wind of doctrine, by the light of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow 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 12-16.]

To every man is given his work. One man cannot do the work for which another man has been trained and educated. But the work of every man must begin at the heart, in the character, by surrendering the soul to God, and by co-operating with divine agencies. The root must be holy or there will be no holy fruit. All are to be workers together with God, and self must not appear. The Lord has entrusted talent and capabilities to every individual, and those who are most highly favored with opportunities and privileges are under the heaviest responsibilities to God. Those who are represented as having but one talent have their work to do. By diligent trading, not with pounds but with pence, they are diligently to employ their ability, determined not to fail or be discouraged.

Those who faithfully trade upon their one talent will hear the gracious commendation given them with as full heartiness as those who have been gifted with many talents, and who wisely improve them: “Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things.” [Matthew 25:21.] He who had but one talent had an influence to exert, and his work was needed. In perfecting his own character, he was exerting an influence that helped to perfect the characters of those who had larger responsibilities, who were in danger of building themselves up, and of neglecting some important little things, which that faithful man with his one talent was regarding with diligent care. By his diligence and unwearied, faithful efforts he gave lessons worthy of imitation to those who from outward appearance seemed to be greatly his superiors. Our various trusts are proportioned to our various abilities.

There should be no murmuring and complaining among the workers when one who moves in a humble position is appointed to work with them. They may suppose this humble worker incapable of co-operating with them, but in this they may be greatly in error. It is essential that they learn the lesson of contentment, and become capable of blending in unity, doing their best under all circumstances, believing that God alone can water the seed sown. In thus doing they will double their influence, for when duty is done with fidelity, and faithful diligence is manifested by the worker, it is proven that he bears the test and proving of God, and the Lord requires nothing more.

Ministers can do no more than to trade according to their entrusted responsibilities. Let not one man think that his method and his way of doing will be sufficient to mold and fashion the souls of his congregation distinctly after his ideas, and that no other laborers are to mingle their talents with his work, because they do not know just how and where to take hold. Let ministers remember that God knows how to use His own agents to His name’s honor and glory. It is a great hindrance to the advancement and perfection of any church, when they are led to think that they are wholly efficient without the varied gifts.

The Lord moves upon ministers who have varied capabilities, that they may feed the flock of His heritage with food convenient for them. They will reveal truth on points that their brother laborer did not regard as essential. Were the work of ministering to the flock left entirely to one man, there would be deficiency in the results. In His providence the Lord sends various workmen. One is strong on some essential point where another is weak. It takes the varied gifts of various laborers who are under the control of the Holy Spirit to carry forward to the fullness of the work. Let men beware how they treat their fellow laborers, for they are in danger of refusing Jesus in the messenger whom He sends.

The Lord understands His own work, and has a thorough knowledge as to how it shall be carried on. He knows what it needs to perfect the work, and what portion of truth will be [given] in due season to His flock. Men may reason that because they have created an interest, and have made out a program of how the work shall be carried on, it would not be safe to trust other workmen, even of experience, to act a part in the work. They fear that this would interrupt the interest and divert the minds from the subjects which the first laborer had outlined. But let not laborers fear to give way for God’s messengers to bear their message. Many have acted with discourtesy in the past in this matter, and have met with loss which it is hard for them to recover, for the Spirit of the Lord has been grieved.

The Lord has not left His work to be controlled by the finite minds of men. When doctrinal points are presented, one discourse following another, the Lord in His providence often sends another laborer in whom is another element, another gift, in order to bring in a line of truth that will supplement the first laborer's work. Each talent is of value, each qualification is essential to perfect the work, that every soul in the congregation may find his special case met in the truths that are presented in different ways by different laborers. Some laborers will present truths in such a way that they will flash and shine like precious gems. Others will present the truth in such a manner that the minds of the believers are convicted.

A great mistake has been made by some of our ministers in thinking that unless they manage the interest they have begun, the work would be hindered and the interest marred. They have even thought that it would not do for a minister to come in who had more knowledge and experience in the work than they themselves had. Such a conclusion is the fruit of misconception and it mars the work. When they themselves are called to other fields of labor, they will realize how difficult it is to labor with a church that is wrapped up in the minister who first taught them the truth. They will see that the people do not respect God's messengers who follow in the track of the teacher who was places his own mold upon the church over which he presides, and that the very labor the church needed for the perfection of the saints can do them little good. Much difficult labor has to be performed before such a church learns to appreciate the varied instrumentalities whom God uses.

Wherever an interest is started, the Lord in His providence will bring different gifts in connection with the one or two who are bringing the truth before the people. Let not the laborer be fearful that because a new laborer is introduced to the people, the interest will be interrupted and the work in which they are engaged will be marred. Keep your hands off the ark; God will take care of His work. Additional light will flash forth from the men who are sent of God, who are laborers together with God, and the original workers should receive God's messengers cordially, treat them respectfully, and invite them to unite with them and speak to the people. Every facility, every new talent, is to be gladly received, respected, and encouraged. To treat indifferently one whom God has sent, is to show disrespect for Christ. God, the Master Workman, knows better than His underlaborers what is needed for the perfecting of the saints.

The laborers who may come in after an interest has been created may be men who have even less ability than those who started the work; but if they are humble men of God, they may present the truth in such a way as to arouse and impress the hearts of some who have been hitherto untouched. The Lord reveals truth to different minds in different aspects, so that through one man's presentation some point of truth is made clearer than through another man's presentation, and for this very reason the Lord does not permit one man alone the work of dealing with human minds. He gives to every man his work according to his ability. The Lord will set in operation diverse instrumentalities that are to act together in perfecting the work of God. All these various gifts are given to the church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

One man may carry his part of the work as far as he can, and then the Lord will send another of His workmen to do another part of the work that the first worker did not feel the necessity of doing, and yet

it was essential that the work should be done. Therefore let not one man feel that it is his duty to begin and carry forward a work entirely himself. If it is possible for him to have other gifts in other laborers to work for the conversion of souls let him gladly co-operate with them. It is always far better, if possible, to carry out Christ's original plan. He sent out the first disciples two by two, and in the same manner He sent out the seventy, giving them the first directions that He gave the twelve He first sent out.

There is danger that when one labors alone that he will fall into practices, and cherish habits, that need to be modified or corrected. A laborer may think that his manner of presenting subjects, or his method of work, is without a flaw, when the fact is that he is in need of reformation in many points that his own eyes do not discern. If a brother labors with him, he may discern [those] defects, and correct them in kindness and faithfulness. Let not the ministers be sensitive when the real situation is set before them, but let them be faithful one to another, and be learners in the school of Christ. In this kind of an association, one will be a blessing to the other.

The Lord understands all the peculiar defects in His workmen. He reads the heart and weighs the character. He discerns the envy, the jealousy, the evil surmisings that tempt the soul; He knows the self-esteem that endangers soul's health, and He will open the eyes of those who are blinded to their own error, if they are teachable, so that they may discern their danger. He also understands what are the peculiar capabilities in His messenger, and if the messenger is cherishing defects, the Lord will bring in connection with him a fellow laborer who will make him sensible of the one-sidedness of his labor, and through His Holy Spirit, He will cause him to realize the necessity of becoming a thoroughly developed workman in all points, in order that he may be a correct teacher of the most solemn, sacred truth ever committed to mortals. Those who would be shepherds of the flock of God, giving them food in due season, must first learn in the school of Christ lessons of meekness and lowliness of heart, if they would teach others.

Christ was the greatest Teacher the world ever knew. He says, "Learn of me, for I am meek and lowly in heart." [Matthew 11:29.] No one is qualified to care for the Lord's heritage, to win souls to a knowledge of the truth, to establish, strengthen, and settle them, unless he feels his own weakness, and thankfully receives the benefit that may come to him through blessed gifts which the Lord has bestowed upon other laborers. Linked together in confidence, in the bonds of holy love, brother may receive from brother all the help that can possibly be obtained from one another. If such a laborer is consecrated to the cause of God, he will feel such a deep interest for the souls of those for whom he labors that he will call for help, and give full freedom for every God-appointed agency to take hold with him, that if possible those things which he lacks may be supplied by others.

The work must be carried forward by the co-operation of many laborers. Gift must blend with gift in the workers, and all must labor together for one end—the perfecting of the saints, the edifying of the body of Christ. Strife for supremacy makes manifest a spirit, that if cherished, will eventually shut out from the kingdom of God those who cherish it. The peace of Christ cannot dwell in the mind and heart of a workman who criticizes and finds fault with another workman, simply because the other does not practice the methods he thinks best, or because he feels that he is not appreciated. The Lord never blesses him who criticizes and accuses his brethren, for this is Satan's work.

Our Lord's gift of peace, of faith and love, does not abide in the soul of him who is full of fault-finding and criticism; it can never find its place there, until all self-complacency is purged from the soul. Let the laborer die to self and never more indulge in speaking evil of others. When every root of bitterness is killed, then the Lord Jesus can work to put His own impress on the human heart, because it is open to His grace and love. Those of His workers who are self-confident, and pleased in having their own way, will feel His chastening rod.

Christ can give His peace only to those who surrender their will and their way to His method and plans. Restless cravings and heart-burnings bring no joy, no happiness, but only sadness and misery to the soul. He who cherishes them views all things in a distorted light, and thinks that others, who do not view matters as he does, do not appreciate his individual importance and work. We may be complete in Jesus Christ only as we are emptied of self. When our life is hid with Christ in God, self is lost, submerged in the depth, breadth, length, and height of infinite love. Let the burden of every soul be to know the love of Christ, which surpasseth knowledge.

Ms 23, 1894

Diary Material

Granville, Williams Street, New South Wales, Australia

April 9, 1894

I thank the Lord it is as well with me as it is. Last Friday Willie came from Melbourne. Sabbath morning he drove with me [out] in the country ten miles to Kellyville to meet with the little church in that place. They are newly come to the faith, but have built them a small house of worship, neat and nice, all paid for, except eight pounds, and they feel very happy as they assemble together to worship God. I am thankful with them. The great depression in money matters makes it quite difficult to build a church, but our brethren at Kellyville have had determination and zeal to do this. A very earnest little company assemble to worship God. I had much freedom in speaking to them. Willie spoke a short time, and then there was a social meeting, several took part and earnest, sincere testimonies were borne. In the afternoon Willie attended meeting with the church at Parramatta, where the ordinances were celebrated.

Sunday afternoon I had an appointment to speak in the tent at Seven Hills, eight miles out in the country. Brother Hickox has been laboring there alone since the camp meeting. Near the large tent he has his little tent made by his own hands, in which he has lived alone with no one to help him. In his small tent he has his library and calligraph and his housekeeping arrangements. He preaches Sabbath, Sunday, and in the weekday evenings, and has awakened quite an interest. Eight have taken their position on the Sabbath. Brother Hickox thinks several more will accept the truth.

The tents are pitched in the open field, among the trees. Brother Hickox leaves his tent open and goes away visiting, giving Bible readings; and [it is] wonderful to relate, not one thing has been disturbed, though he has a valuable library. Two weeks ago I was in search of a cow to purchase, and was told of

one, gentle and fresh, owned by Mr. Thomson at Seven Hills. Elder Starr, Brother Stephen Belden and I went in search of this cow. We visited the tent to find Brother Hickox. He was not there, his tent was open, his property all exposed to any that might be disposed to meddle and steal. We were surprised. We waited some little time, supposing he might come in, but he did not appear, and we drove to the neighbors to inquire where the man lived who wished to sell a cow. After riding one mile, we found the place and Brother Hickox was there visiting. We purchased the cow and conversed with Mr. and Mrs. Thomson. We found them intelligent people and favorable to the truth.

Mr. Thomson is a carpenter by trade. They have eight children. Mrs. Thomson said, "This preaching we are having is wonderfully different from anything we have ever heard and the Bible is a new Book to us. We seem to be quite slow of understanding, but we think we must keep the Sabbath. It is a very important step; we want to understand it more thoroughly. If it is the truth, what else can we do than to obey?" I told her I would send her Steps to Christ. She said, "Please send us writings that are simple and easy to be understood, for we are so ignorant in regard to these new and wonderful interpretations of the Scriptures. I am perplexed with the cares of a large family. We are all in good health; our diet is very simple. We have much to be thankful for, but I am hasty in temper and become impatient when I think my children are doing wrong. Will you pray for me especially and understand I am thinking and trying to understand my duty."

We had a most precious season of prayer with the family, and we know that angels of God were in the midst of us. There is help in Jesus for all such souls. These have since come out decidedly upon the truth, with several others.

I have thought of the request of Sister Thomson many times since. She said, "O, I want that precious faith that seems so positively necessary for me. Do send me something simple, that my mind can grasp, [so] that I can take hold of this faith to believe Jesus is a present help in every time of need." We find this is the great want of the soul—something that the needy, longing soul can grasp, something easy to be understood, and the great reason why many do not lay hold of this truth is that it is so easy. They think they must do some great thing, and that God expects them to go through some wonderful process in order to be converted, but when we present the truth as it is, in its beautiful simplicity, they stand amazed. "Is that all?" they inquire. We need to make the way of life just as clear as it [is] in Jesus, that all may see the Way, the Truth and the Life. Simply to take God at His word seems so easy they hardly dare accept it.

The Lord gave me much freedom in speaking to those assembled under the tent, an intelligent-looking people that listened with deep interest. Brother Martin came 12 miles to the meeting with his wife. She has been a bitter opposer, and the features speak the bitterness of the spirit within, but we have hope she will yet go with her husband and daughter. Her daughter, about eighteen years old, first took her stand, saying, "Father, I must keep the Sabbath." He said, "Daughter, if you feel it is your duty, do this and I will support you in so doing."

Next, the father took his position firmly upon the truth. He called his large family together, grown-up boys and smaller children, and told them he had decided that the seventh day is the Sabbath, blessed of

God and enjoined upon the human family to keep, that he would rejoice if his children and the mother also would all unite with him; but if they did not do this, they must understand that no work was to be done on his premises on the Sabbath. He has two large fruit orchards. He said that the horses must not work, his children must not work, for thus saith the commandment; the Bible must now be his Guidebook.

"Now," said he, "you know my word is law, and I shall expect you to refrain from all labor on my premises on the seventh day." We have strong hope that others of the family will unite with the father and the daughter. I could see that, while I was speaking, the opposing wife was somewhat affected, we hope for good. Brother Martin is a thoroughly converted man. His wife is a Wesleyan Methodist, and this class are generally bitter as gall against the truth. We were much interested in the company assembled at Seven Hills. We pray that there may be quite a number of souls converted to the truth.

We returned to Granville about dark. Monday, Willie and others went out on a tour in search of land for the school. They found splendid places, but fear that the price will be too high for us to compass. Where the school is established, there must be land for orchards and gardens, that students may have physical exercise combined with mental taxation; and half and some wholly pay their way at school. Also, ground must be purchased, that families that cannot obtain work in the cities because of the observance of the Sabbath, may buy small farms and make their own living. This is a positive necessity in the country. Education must be given in regard to tilling the soil, and we must expect that the Lord will bless this effort. Willie came home about twelve o'clock at night. Had found a very desirable tract of land about eighty miles from Sydney.

Brother and Sister Lawrence and their daughter came to our place Monday p.m. They have recently come from Michigan to be useful in some line of the work. Carrie Gribble also came with them from Melbourne. She is to be married to Brother Hickox Tuesday morning. We are scarcely settled, and yet we have had to entertain visitors all the way along from the first. This seemed a necessity under the circumstances. Brother and Sister Lawrence came to our place by special invitation to remain until it shall be decided where it is best for them to locate for their own good and that they may be a blessing to others. We are glad they have come to this country. We believe it to be in the providence of God and may the Lord give wisdom in finding the right position.

About 11:00 a.m. Tuesday our large dining room was prepared for the wedding ceremony. Brother Starr officiated in the service, and it passed off nicely. The request was made by Brother Hickox that Sister White should offer prayer after the marriage ceremony. The Lord gave me special freedom. My heart was softened and subdued by the Spirit of God. On this occasion there were no light jests or foolish sayings; everything was solemn and sacred in connection with this marriage. Everything was of an elevating character and deeply impressive. The Lord sanctified this marriage, and these two now unite their interest to work in the mission field, to seek and to save them that are lost. God will bless them in their work if they walk humbly with Him, leaning wholly upon His promises.

Tuesday morning Willie left again in company with others in search of land. They will pursue this matter through Wednesday, and perhaps later. Tuesday we had a visit from a brother, a German minister, who

attended our camp meeting and the summer school that followed. He returns now to Queensland to engage in the work there. Next came Mr. Hendon [Herndon?] from Melbourne, who has attended all the meetings held in the town hall, and also the camp meeting. He is a contractor and builder. Two of his daughters were with him. One is in the faith and has attended our school in Melbourne. They remained through the day. Next came Sister Wesley Hare and her little boy, and Sister Hardy from Sydney. So it has been a day to entertain visitors. Elder Starr had to do most of the entertaining, for my letters must be prepared for the American mail.

Today Mrs. Press, president of the W.C.T.U. of Victoria, Mrs. Kirk, the secretary, and the sister and niece of Mrs. Press, will visit us and probably remain overnight. Our phaeton, and another which we shall secure, will take them to see the country about Parramatta. We hope the visit with these friends will be for their good. All have been convicted of the truth. There has been a large temperance convention in Sydney, and they were appointed delegates to the same.

We hoped the meetings of the convention, and all things connected therewith, will not have an influence to draw them away from thoroughly investigating the truth. Their souls are all precious to the Lord Jesus and we want them to see the necessity of living loyal to God, but Satan will oppose every step of advance which they will make; all we can do is work and pray and wait the working of the Spirit of God.

We must be vigilant, constantly on guard else Satan will obtain the mastery. It means much. “Watch for souls as they that must give an account.” [Hebrews 13:17.] [There is] no time to hold our hands now in listless indolence. The Lord is coming, and we have a solemn work to do to prepare our own souls through the grace richly given. But we are not to stop here. We must work diligently for souls in error and blindness, that they may be brought to see their peril and give up error and receive the truth. We must move the people to believe that there is both a God and a soul, that God has statutes and laws, and it is at the peril of the soul that these are disregarded. Confidence in error will not convert it into truth.

God must be served with the undivided affections. God must be enthroned in the heart and Satan dethroned and expelled from the heart’s kingdom. It has to be oft repeated that all those who claim to be children of Jesus Christ must have the mind of Christ, and be constantly looking to Christ and contemplating His character, else they will destroy the truth by an unbelieving, unsanctified life. To deceive the soul with a mere profession of faith is misrepresenting Christ’s character. “I am a Christian” should be the language of the heart. I must love the holy principles of the law of God.

Ms 24, 1894

Testimony to Canvassers

Per Ardua, Williams St., Granville, New South Wales, Australia

April 23, 1894

Last night I was exercised in mind. I seemed to be in an assembly where were gathered ministers and leading men who have a connection with the various branches of the work. They were discussing as to what would be the best plan to be devised, and the best method to be used, to do a large work with the smallest possible expenditure of means. There was a real dearth of money in the treasury.

Statements were made that some of the men who had been canvassing had lax, loose ways of doing business, and instead of bringing the money, so much needed for the advancement of the work, into the treasury, had appropriated means which was not theirs, and had given it to their family connections. They were selling books and giving the impression that they were working for the cause, when in fact they were taking many pounds from the treasury, and were sapping the funds that were needed to carry on the work. The slack, loose method of planning and working by the canvassers in the field in this country is a great hindrance to the progress of the work. Those who are handling the books, who are acting in this manner, are making themselves channels of darkness instead of channels of light.

The question was asked as to what means could be used by which the work could be carried forward, and yet those who are in the canvassing work be prevented from embarrassing the cause, and from casting a burden upon the office that hindered its prosperity, because of their lax, careless, selfish way of doing business.

Canvassers involve themselves in difficulties, separate their souls from God, [and] create a feeling of uncertainty and want of confidence in those who are laboring with them in the canvassing field, when they appropriate to their own use that which belongs to the cause of God. At the same time they do an injustice to their fellow laborers, because on account of their action, men who do their very best are liable to be regarded with suspicion, and [are] thus obliged to suffer because of the wrong course of action of unfaithful, untrustworthy men who take means that are not their own, and use it to defray the expenses of themselves and their families.

If this loose way of doing business is permitted to continue, the time will come when limited funds will be brought into the treasury. The men who are not exact and trustworthy must either be converted or discharged, and seek some other employment. Carelessness on the part of canvassers has been a great hindrance to the work in Australia and New Zealand. Satan works and manages the human agencies, in place of the Holy Spirit. 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.

The question is of consequence as to how order can be brought out of confusion, and how the work can be carried on according to principles which God can approve. What will be the wisest course to remedy the evil, which has already taken from the treasury a large amount of means, and brought a heavy weight upon an already poverty-stricken cause, because it has laid a heavy burden of debt upon the instrumentalities ordained for the advancement of the work and cause of God? This manner of doing this work must be changed; we must have good workmen, who will not imperil the cause of God by robbing His treasury. Some way must be devised by which the robbery of the cause of God will be discerned and be checked, before it is too late to prevent large loss. But a greater problem to be solved

is how to prevent the loss of the soul of the worker who was guilty of unfaithfulness. He loses a discrimination of correct principles.

Our brethren who hold responsible positions of trust must be faithful sentinels. They have to deal with those who have proved to be unfaithful men, who have revealed the fact that their traits of character are of an order that cannot be relied upon in doing business connected with the cause of God. Unless these men are converted and are transformed in character, and will maintain their integrity at any cost to themselves while handling another's goods, they must be separated from the work, for the heavenly intelligences will not co-operate with them. Without me, says Christ, ye can do nothing. [John 15:5.] God's work must have workmen connected with it who have solid principles who will in all their lines of work do right because it is right. They must be led by the Lord in all their methods. They will then take the right path because they are doers of the words of Christ.

The course of these careless workmen has brought a burden upon men in leading positions that grieves them to the heart. They are perplexed to know what course they are to pursue to faithfully guard the cause of God from every species of robbery, and yet save the souls of the men who have such perverted ideas as to what is true honesty. When men accept the truth, will it not work by love and purify the soul? Will not those who are converted manifest a decided change in spirit and character if they are imbued by the Spirit of Christ? Will men continue to move on recklessly after they claim to be the children of God, and so handle the Lord's goods that their characters and their principles will be against the truth?

Can it be possible that men are converted who embezzle their Lord's goods, and take from the treasury of God the very means by which His cause lives and moves forward successfully? Will not life and character be sanctified through a belief in the truth? Shall men be entrusted with the Lord's goods who cherish vanity, and indulge their selfish propensities, and become sinners through yielding to temptation, which has led them into a course of action condemned of God? A record has been kept of all the sinful things which they have done.

There are men of good reasoning powers, but whose minds have not been sanctified, who have attached themselves to the truth; but they have not brought the principles of truth into their daily practice. There are men handling sacred responsibilities in the cause here who, had they worked industriously, and taken no stock in the many holidays that curse these Colonies, might have laid by something upon which to draw in case of necessity. They might have been elevated and ennobled in character, and by the fruit of their labors been independent of want.

But the demoralizing practice of borrowing money to relieve some pressing necessity, and asking no calculation as to how they may cancel the indebtedness, has been the custom among the people, and has not worked for their elevation of character. The Lord would have all who believe the truth converted from all these self-deceiving, self-deluding practices, and decide that they would rather suffer want than do a dishonest action. If those who receive the truth do not change in character, corresponding to the sanctifying influence of the truth, they will be a savor of death unto death and misrepresent the truth, putting reproach upon it, and dishonoring Jesus Christ who is truth.

To every man God has given his work. Laziness and indolence are not the fruit borne upon the Christian tree. No soul can practice prevarication or dishonesty in handling the Lord's goods, and stand guiltless before God. All who do this deny Christ in action. While professing to keep the commandments of God, and claiming to teach them; they do not maintain the principles of God's law. The Lord's goods should be handled with faithfulness.

The Lord has given us life and health and reasoning powers; He has given physical and mental strength to be exercised; and shall not the time and talents entrusted of God be faithfully and diligently employed to His name's glory? Have our brethren considered the fact that they must give an account for all the talents placed in their possession? Have they used them, and traded wisely with their Lord's goods, or have they spent the substance of the Lord's recklessly and are they written in heaven as unfaithful servants?

Many are spending their Lord's money in riotous enjoyment (so called), and are not gaining an experience in self-denial, but spending money on vanities, and are failing to bear the cross after Jesus. Oh, how many have wasted their lives, who were privileged with precious God-given opportunities, who are now found in suffering and want. The light of truth was seen, and they felt it in their hearts, but they did not live it out in their characters. They did not manifest to the world that they were children of light, for though professing to be children of light, they did deeds of darkness, and followed the enemy of righteousness.

God calls for decided improvement to be made in the various branches of the work. The business done in connection with the cause of God must be marked with greater precision and exactitude. There has not been close, decided, firm effort put forth to bring about essential reform. Some connected with the cause are drawing near to the close of their lives, and yet they have not so learned the lessons of the Bible as to feel the necessity of bringing them into their practical life. They have wasted opportunities, and gracious blessings have been unappreciated because they did not wish to make a change. My guide said, "Elevate the standard in all school education. You must set up no lower standard. Discipline must be maintained. Teach the youth by precept and example." There has not been too much strictness, but too much laxness of action tolerated. But the workers must not despair.

Work with the spirit of Christ, with the mind of Christ, to correct existing evils. Expect that the wrongdoer will have the sympathy of wrongdoers. Faithful shepherds of the flock have lessons to learn in order to keep an elevated standard, and yet teach that the star of hope is shining still. Work on patiently; but rebuke sin firmly, and give it no sanction. The refuge of lies for the covering up of sin must be torn away, in order that poor, deluded souls may not sleep on, to their everlasting ruin. The world is soon to be left by the angel of mercy, and the seven last plagues are to be poured out. Sin, shame, sorrow, and darkness are on every side; but God still holds out to the souls of men the precious privilege of exchanging darkness for light, error for truth, sin for righteousness. But God's patience and mercy will not always wait.

Let not one soul think that he can hide from God's wrath behind a lie, for God will strip from the soul the refuge of lies. Hide behind Jesus, who is the Way, the Truth and the Life. The bolts of God's wrath are

soon to fall, and when He shall begin to punish the transgressors, there will be no period of respite until the end. The storm of God's wrath is gathering, and those only will stand who are sanctified through the truth in the love of God. They will be hid with Christ in God till the desolation shall be overpast. He shall come forth to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. Let the language of the soul be:

"Other refuge have I none,

Hangs my helpless soul on thee;

Leave, O leave me not alone!

Still support and comfort me.

"Hide me, O my Saviour hide!

Till the storm of life is past;

Safe into the haven guide,

O receive my soul at last."

Ms 24a, 1894

Testimony to Canvassers

[Per Ardua, Williams St., Granville, New South Wales, Australia]

April 23, 1894

Last night I was exercised in mind. I seemed to be in an assembly where were gathered ministers and leading men connected with the various branches of the work. There was a dearth of money in the treasury, and these men were discussing as to the best plans and methods for doing a large work with the smallest possible expenditure of means.

Statements were made that some of the 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 own family connections. Both in _____ and _____ the slack, loose methods followed by the canvassers have been a great hindrance to the progress of the work.

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 corse of untrustworthy persons.

Those who deal in this manner are making themselves channels of darkness instead of channels of light. Satan, instead of the Holy Spirit, is working with human agencies. 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 were 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. When men accept the truth, will it not work by love and purify the soul? Will not those who are converted manifest a decided change in spirit and character? Will men continue to move on recklessly after they claim to have become the children of God? Will they so deal with their Lord's goods that their characters and principles shall be against the truth?

Can it be possible that men are converted who embezzle the Lord's goods, and take from His treasury the very means by which His cause lives and moves forward successfully? Shall men be entrusted with the Lord's goods while they cherish vanity, and indulge their selfish propensities, yielding to temptation which leads them into a course of action condemned by God?

The practice of borrowing money to relieve some pressing necessity, and making no calculation for cancelling the indebtedness, however common, is demoralizing. The Lord would have all who believe the truth converted from all 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 Lord's goods should be handled with faithfulness. God has given men life, health and reasoning powers. He has given physical and mental strength to be exercised; and shall not the time and talents which are His gifts be faithfully and diligently employed to His name's glory? Have our brethren considered the fact that they must give an account for all the talents placed in their possession? Have they traded wisely with their Lord's goods, or have they spent His substance recklessly so that they are written in heaven as unfaithful servants? A record has been kept in heaven of all that has been done.

In the assembly at which I seemed to be present, the question was asked 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 the work be carried on according to principles which God can approve? What will be the wisest way to remedy the existing evil? Already it has taken from the treasury a large amount of means, and brought a heavy weight upon the poverty-stricken cause. It has laid a heavy burden of debt upon the instrumentalities ordained for the advancement of the work and cause of God.

The present manner of working must be changed. Some way must be devised by which the robbery of the cause of God will be discerned and checked before it is too late to prevent great loss. The men who are not exact and trustworthy must either be converted or they must be discharged and seek some other employment. We must have workmen who will not imperil the cause of God by robbing His treasury.

Our brethren who hold responsible positions of trust must be faithful sentinels. They have to deal with those who have proved to be unfaithful men, who have revealed the fact that they cannot be relied upon in doing the business connected with the cause of God. Unless these men are converted and are transformed in character, unless they will maintain their integrity at any cost to themselves, they must be separated from the work; for the heavenly intelligences will not cooperate with them. “Without me,” says Christ, “ye can do nothing.” John 15:5. These men have lost discrimination of correct principles. God’s work must have men connected with it who have solid principles, men who in all lines of the work will do right because it is right. They must be led by the Lord in all their methods. Then they will take the right path, because they are doers of the words of Christ.

The great problem to solve is, how to prevent the loss of the souls of those who have been guilty of unfaithfulness. Brethren, work with the Spirit of Christ, with the mind of Christ, to correct existing evils. The wrongdoer will have the sympathy of wrongdoers, but faithful shepherds of the flock must maintain an elevated standard, and yet teach that the Star of hope is still shining. Work on patiently, but rebuke sin firmly, giving it no sanction. The world is soon to be left by the angel of mercy, and the seven last plagues are to be poured out. Sin, shame, sorrow, and darkness are on every side. God still holds out to men the precious privilege of exchanging darkness for light, error for truth, sin for righteousness, but His patience and mercy will not always wait. The storm is gathering; the bolts of God’s wrath are soon to fall; and when He shall begin to punish the transgressors there will be no period of respite until the end. He shall come forth “to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.” Isaiah 26:21. Only those will stand who are sanctified through the truth in the love of God. They will be hid with Christ in God until the desolation shall be overpast.

Let no one think that he can escape God’s wrath by hiding behind a lie; for God will strip from the soul the refuge of lies. That refuge for the covering up of sin must now be torn away, in order that poor deluded souls may not sleep on, to their everlasting ruin. Let this work be done with faithfulness and in love.

Ms 24b, 1894

Testimony Concerning Idleness

Per Ardua, Williams St., Granville, New South Wales, Australia

April 30, 1894

"Not slothful in business; fervent in spirit; serving the Lord." [Romans 12:11.] There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to work using the physical ability that God has given you for this purpose. The only cure for a useless, inefficient life is effort, determined, persevering effort. The only cure for selfishness is to deny self, and work earnestly to be the blessing that you can be to your fellow men. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." [Ecclesiastes 11:4.]

As God's human agents we are to do the work that He has given us. To every man He has given his work and we are not to give ourselves up to conjectures as to whether or not our honest endeavors will prove successful. All that we as individuals are responsible for, is the unwearied, conscientious discharge of duty that someone must do, and if we fail to do that which is placed in our way, we cannot be excused of God. Having done the best we can, then we are to leave all results with God; but it is required of us that we exercise more mental and spiritual power.

It is your duty, and it has been your duty every day of the life that God has graciously granted you, to pull at the oars of duty, for you are a responsible agent of God.

The command to you is, "Go work today in my vineyard." [Matthew 21:28.] We are all God's workmen, and not one is to be idle, but the only member of your body that you put into actual active use is your tongue and that often does not glorify God. For years you have been an unprofitable servant, and you have left others to do the very work that the Lord has laid upon you. Your example to your children has robbed them of valuable experience. God is displeased with you. He has given to every man his work. What work have you accepted that will be a blessing to humanity, and to your own household? Things are left to drift in the family, and if the members of your household manifest cleverness, you consider that a virtue above everything.

But I would ask, What are you doing for the Master, in order that you may hear His words of approval, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things"? [Matthew 25:21.] God never makes a mistake; He will never call men good and faithful who are not good and faithful. Are you doing to the utmost of your ability to meet your responsibilities before God? Or, do you cherish the false ideas which prevail with so many that idleness makes and keeps a man a gentleman? What are you doing in order that your children shall receive an education in all the duties of domestic life? What are you doing that they may be instructed in the Scriptures, and that they may obtain such a school education that they shall be qualified to be missionaries for God? What are you doing in this matter? You should be doing honest work.

Those who appreciate the value of souls for whom Christ has died, have felt burdened over your case, because you carry so little burden for your children. Were you as diligent in employing your moments as you should be in using the talents that God has given you, you would have honestly earned wages with which you could send your children to school. I have been an invalid all my life, yet God has heard my

prayer for strength to do the work which somebody must do. I have not been able to sleep since half past one this morning. Your family have been presented before me as greatly in need of discipline and education, in order that they may put forth well-directed efforts, and make a success of life.

From the light given me of God you are not doing your duty in your home life. Self and selfish ease are robbing your children of the blessings which they should receive. Had you put to use the powers given you of God, both yourself and your children would have reached a higher standard in knowledge and efficiency. Your ideas are perverted. By the course of action you have pursued, you give the impression to your children that useful labor and intelligent knowledge, by which they may sustain themselves, are contrary to the maxims and customs of your people. Therefore the result is indolence, deficiencies, want of order and thoroughness, and lack of discipline of mind.

You are spoiling the life and character of your children, and the Lord is not pleased with your course of action in throwing off responsibility and taking things easy. We would not urge that anyone be so absorbed in work as to impair physical strength, and to be so overworked as to be disqualified for religious duties. But I can say from the light given me of God that to every man, woman, and child, the Lord has given some work.

We cannot be idlers. Will the Lord be pleased to have some of His agents straining every nerve and muscle, to make themselves secure against want, and yet to have something to render back to God, and have others living in idleness and luxury? What use have you made of your God-given time? Even if you have competency, you have need to put to use your abilities, in order that you may earn means to educate and train your children, so that they shall be able to reach the highest standard of efficiency. This work is a work that devolves upon all parents.

The idea prevails with some that it is a sort of degradation for their children to learn how to do different kinds of work with the idea that they shall be self-sustaining. Some imagine that to work for their living is to lose caste. The Lord made Adam and Eve, and placed them in the garden of Eden, to dress the garden and to keep it for the Lord. It was for their happiness to have some employment, or else the Lord would not have appointed them their work.

From the pillar of cloud Jesus gave directions through Moses to the Hebrews that they should educate their children to work, that they should teach them trades, and that none should be idle. Besides teaching them manual labor, they were to instruct their children to keep the statutes and the commandments of the Lord. Strict orders were given to the whole encampment of Israel to observe order and cleanliness. Our God is a God of order. Untidiness of dress, slack, loose, disorderly habits, are an offense to God. The Lord is not pleased with disorder. Every family is required to be trained in habits of neatness, cleanliness, and thoroughness. We who profess to believe the truth must make manifest to the world that the principles of truth and righteousness do not make people coarse, rough, untidy and disorderly.

Let the world see that the influence of the truth has a transforming power upon the entire life. The Christian should set a godly example and by precept and practice make manifest that industrious habits are essential to a profession of Christianity. Love for God will be expressed in the family by love for our

children. Genuine love will not let them drift into slackness, and untidiness, because this is the easiest way, but from the pure example set before them by the parents, by the loving but inflexible firmness in cultivating industrious habits, they will educate their children after the same order.

Fathers and mothers have a solemn duty resting upon them to maintain dignity in their home life. They are not to relax principles, and recognize no higher law than the inclination of their children. The family institution is a divine ordinance, and parents are to be teachers of good things. The family is a preparatory school for educating, disciplining, and training the household in habits of order, that they may be qualified to do useful work for the comfort one of another, and be fitted up for the higher school above. The hours that are spent in levity, in unimportant chit-chat, are worse than wasted. What soul is helped by this kind of conversation? The time used in this manner is God's time, and is granted to each one that it may be improved to His name's glory by developing characters that will be a blessing to all around.

The father of the household represents the divine Lawgiver whom God has made His vicegerent in his family to carry out upright principles, as did Abraham, keeping heaven continually in view, and doing his work after the divine order for time and for eternity. Fathers and mothers have a work to do in the family that they do not appreciate. God has given them their Bibles to instruct them as to how they should work for their children, and they will not be excusable, if they do according to their own will, according to their own temperament, and leave the defective characters upon their children, for in so doing they perpetuate false theories, wrong habits, and perverse characters.

God requires that parents shall be continual learners, and in training their families after the divine order, everything depends upon their learning from the Bible those divine principles, which tend to the proper religious development of themselves and their children. Lessons on obedience, on respect for authority, need to be often repeated. This kind of work done in the family will be a power for good, and not only will the children be restrained from evil, and constrained to love truth and righteousness, but parents will be equally benefited. This kind of work which the Lord requires cannot be done without much serious contemplation on their part, and much study of the Word of God, in order that they may instruct according to His directions.

Family religion consists in bringing up the children in the nurture and admonition of the Lord. Every one in the family is to be nourished by the lessons of Christ, and the interest of each soul is to be strictly guarded, in order that Satan shall not deceive and allure away from Christ. This is the standard every family should aim to reach, and they should determine not to fail or to be discouraged. When parents are diligent and vigilant in their instruction, and train their children with an eye single to the glory of God, they co-operate with God, and God co-operates with them in the saving of the souls of the children for whom Christ has died.

The Lord is dishonored in Christian homes, where special importance is not attached to family discipline and training, where children are not restrained from bad tendencies and bad tempers. The Lord loves the children in every family, from the eldest to the youngest. They are the heritage of the Lord and are

to be kindly, patiently instructed, and led step by step to Jesus Christ, to love and fear and honor God. Let parents be assured that the Lord will work with every effort that is made by them along these lines.

Ms 25, 1894

Testimony Concerning Economy.

Per Ardua, Williams St., Granville, New South Wales, Australia

April 23, 1894

Last night I seemed to be in an assembly of our people, and the subject to be presented was that of the opening of new fields, "the regions beyond," that have not yet heard the sound of the third angel's message. [2 Corinthians 10:16.] The standard of truth is to be uplifted in cities, towns and villages. The truth is to be carried into the highways and hedges, and all classes are to hear the gospel. Earnest prayer was offered to God for His counsel and guidance. The Spirit of the Lord was present, and deep solemnity rested upon all. I related that which the Lord presented before me in warning and counsel while I resided at Preston. The Spirit of the Lord was upon me, and I was deeply moved under its influence. I presented before those who were assembled the necessity of all our laborers working in unity with one mind and one judgment.

A great work is to be accomplished in this country, and ministers and people will need to study carefully the principles of economy. Ministers and their wives are compelled to take leading positions, but they must be faithful sentinels over themselves, in order that imaginary wants shall not lead them to an extravagant expenditure of means. It will be necessary for every one connected with the cause to practice strict economy, so that every penny that can be spared from their income, may be used to advance the work of God.

This testimony was presented before me in clear lines, and is applicable not only to Australia and New Zealand, but also to America. The people of God are continually receiving of His bounties, and they should understand that all these rich favors come through Jesus Christ alone, who is the Sin-bearer for our world. It was through self-denial and humiliation that Jesus Christ purchased our redemption, for He lived not to please Himself. The self-denial of Christ calls for beneficent action on our part.

If we represent the character of Christ, every particle of selfishness must be expelled from the soul. In carrying forward the work He gave to our hands, it will be necessary for us to give every jot and tittle of our means that we can spare. Poverty and distress in families will come to our knowledge, and afflicted and suffering ones will have to be relieved. We know very little of the human suffering that exists everywhere about us, but as we have opportunity, we should be ready to render immediate assistance to those who are under a severe pressure.

We should invest means in sending the gospel to the poor, in aiding those who have ventured by faith to take their position upon the platform of eternal truth, when by so doing they have placed themselves in an embarrassing situation. Where there are cases of especial need, [the] ministers must be prepared to relieve those who are in poverty for the truth's sake. There should not be a careless expenditure of

means simply because they have it on hand, tying it up in some investment so that it cannot be utilized when needed.

I said, I have been perplexed to know how we may help those who are doing their best to live and to keep the commandments of God. God calls upon us to bind about our wants, to have a genuine experience in daily self-denial; although we may not be compelled to restrict our appetites, we should show that we do not live to eat, but eat to live. God demands a complete consecration of ourselves, soul, body and spirit, to His service. Time is precious, strength is precious, no member of the family should be over-taxed because of unnecessary labor, and thus [be] disqualified to serve God and to keep his or her own soul in the love of God. The Lord demands that we shall live simply.

Our diet is not to consist of expensive food, or of unnecessary dishes which require time and strength for preparation. It is profitable for us to consider the time in which we are living. We shall be called upon to engage in enterprises that will work for the salvation of the souls of men, women, and children. We must do this work in the spirit which Christ exercised in His mission, fulfilling the word of God. These words have been kept before me for several nights: “He that will come after me, (follow in My footsteps) let him deny himself, and take up his cross, and follow me. So shall he be my disciple.” [See Mark 8:34.]

When the Lord sees that we are copying our Model in spirit and action and doing our best for the advancement of the cause, then the Lord will be our treasure of resources. New fields are to be entered, and if the work advances into these new fields, then every one who loves Jesus will have to act a part in personal self-denial. The work cannot be done by a few bearing the burden, and others have no experience in burden-bearing, and yet all partaker of the favor of God. “By their fruits ye shall know them.” [Matthew 7:20.] If everyone had a Christian experience after the self-denying order that Christ has enjoined, we should see far less selfish indulgence, we should see men and women giving themselves to the Lord and working in their positions of trust as the Lord would have them, practicing the self-denial and self-sacrifice which we see in our Redeemer. This is the will of God concerning us.

We should heed the words of the apostle Paul when he said, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” [Romans 12:1.] Those who receive the mercies of God should have a disposition to respond to them. All things belong to God; all the good things which we enjoy are the results of divine love. God is the bountiful Giver. In His large love He has given Jesus Christ, heaven’s best gift, and how shall He not with Him also freely give us all things? In His tender mercy and unspeakable love, He has not only provided for the wants of the soul, but has also not been forgetful to provide for the necessities of our bodies. He has made us His almoners, and has bestowed upon us His gifts, reserving tithes and offerings for the advancement of His work. He does not ask us to give these things because He could not get along without them, for He owns all things; but He reserves them for Himself in order to give us, as His stewards, an opportunity to follow His example. He has given us the greatest gift He could possibly make, a gift of infinite value, so that it could not be said He could give a greater gift. In return He asks that those who have been recipients of such great love should render back to Him a portion of that

which He has given them, in order that "there may be meat in mine house." [Malachi 3:10.] He pronounces the withholding of that which He has reserved as robbery toward Himself.

"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 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 8-12.]

Those who do not return to the Lord a portion of His entrusted goods will be written in the heavenly records as embezzlers of the Lord's property. The almost empty treasury of the Lord's house testifies against those who have been remiss in their duty in paying to the Lord His own. They are not in a happy spiritual condition, and never can be, no matter what their assertions may profess. "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." [Verses 13-15.]

The Lord would have everyone acknowledge that He is the rightful owner of all the goods which He has lent us to trade upon. He says to us, Render back to me the tithes and gifts and offerings, as a token of your loyalty to me, and of your dependence upon me, and I will bless you, and you shall be channels of blessing. Your gratitude offerings will be a token of your sense of obligation to me.

The gratitude that ends simply in words has no particular value, for faith is made perfect by works, and without works your profession of faith is of no worth. God is continually giving, and the human agent is continually receiving. When we become weary of returning to the Lord His own, His blessing will be withheld from us. As long as we are dependent upon God's bounty, our obligations to render gratitude offerings to Him are upon us.

Much was presented in the council which I cannot write out this morning. The question was asked, What will we do when we have not a surplus of means? I said, What will you feel it your duty to do when cases of necessity are continually arising where financial help is demanded? I said, I will dispense with butter from my table. This curtailment of expense cannot even be called a sacrifice to our family for we have an abundance to satisfy every want without butter. We have plenty of good milk, fruit, and bread. I have already consecrated my table. I have freed it from all flesh meats.

It is better for physical and mental soundness to refrain from living upon the flesh of animals. As far as possible we are to come back to God's original plan. From henceforth my table shall be free from the flesh of dead animals, and devoid of those things <in desserts> which take much time and strength to prepare. We may use fruit freely, and in different ways, and run no risk of incurring the diseases that are

incurred by using the flesh of diseased animals. We should bring our appetite under control, so that we shall enjoy plain, wholesome food, and have an abundance of it, that none may suffer hunger.

Time and strength and money have been frittered away simply for the gratification of taste, and yet all we have belongs to God, and is to be used for His glory. It is time that as families, and as a people, we should teach, by precept and example, how to be economical, self-denying, watchful and prayerful. We must lift the cross and follow Jesus. Our table should be a constant educator and enlightener to others on account of its healthfulness and simplicity. We shall accomplish far more good in all lines of our work, if we live out the truth that we preach.

That which brings the highest satisfaction to heavenly intelligences is engaging in the work of bringing the invitation of mercy to those for whom Christ has given His life. Those who claim to love God and keep His commandments are to be good and to do good. We are to manifest tact and discretion, and be sure that we make such an outlay of means as will work for the greatest good of those whom Christ has purchased with His own blood. The truth will not go to those who are nigh, and to those who are far off, unless every man, woman and child shall practice strict economy in all their expenditures, and consecrate that which they can save to the advancement of the work of God.

Ms 26, 1894

Sermon/Importance of True Sabbathkeeping

S. D. A. Chapel, Parramatta, New South Wales, Australia

May 13, 1894, 3:00 p.m.

“Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.” [Deuteronomy 6:1-3.]

Here is a promise in keeping the commandments of God, and teaching them to our children. What does that mean? Every one who obeys the commandments of God from the heart, every one who follows in the path of obedience, God makes the promise unto them. The heavenly intelligences are ready to co-operate with them. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” [Hebrews 1:14.] The Lord has declared, “That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.” [Deuteronomy 6:2.] If not, how can God let His blessing and protecting care and guardianship be over you?

The enemy is after His possessions. He pleads that the race has transgressed the commandments, and says, “Let me bring my power to bear upon them.” But God can protect His people that are obedient. If

you are disobedient, it is important that [you] consider your situation. There is some importance attached to obeying God's commandments. "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 two-thirds of thy heart? or with half of thy heart? or with a quarter of thy [heart?]) with all thine heart, and with all thy soul, and with all thy might." [Verses 3-5.]

Who gave this direction? The invisible Leader enshrouded in the pillowy cloud. Fathers and mothers, we want you to hear sharply and with an understanding 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 thy house, and on thy gates." [Verses 7-9.] Also Deuteronomy 6:10, 11, 12.

We want you to take in just the directions. We want to inquire, fathers and mothers, are we to all intents and purposes carrying out the requirements of God's Word? Do we feel the necessity of surrendering our heart's affections to God? Who [is] following the Word and obeying the commandments which He has specified? The words of God are of the highest value. We cannot afford to be negligent. If parents feel the sacredness of the truth, will they not seek to educate their children to right principles? Abraham commanded his household after him.

Great consequences are to be met: to the disobedient, no promises, no blessings, but the threatenings of the Lord. God cannot take them to His kingdom nor take them to the City of our God because they would have a second rebellion in heaven. We must every one of us take heed to the instruction God has given us.

As I was speaking to my natural sister, the wife of a Methodist minister, in regard to the requirements of the Word of God, she said she would keep the Sabbath if the whole world would keep it. The duty of keeping the Sabbath is plainly laid down before us, and God does not say, "If it [is] convenient." Parents know it is a sacred thing to carry out these principles in the household. And if the parent expects to bring up his children in the right way, he cannot play the lad. He must have growing dignity that Christ gives to a man. God so appreciated every soul that He "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

Here the Son comes into our world to practice self-denial, and although His own nation did not receive Him, He was the infinite Son of God. He was working for the uplifting of the human race. How much does God value man? I point you to Calvary. [The] most ignominious death my Lord suffered that He might rescue you, yet He does not force any of you to serve Him. He does not force the will or conscience of any soul. God has given Jesus to our world, and He wants us to search the Scriptures. He can put His Holy Spirit upon us, and He says, "I am at thy right hand to uphold thee"—to walk with our hand in the hand of Jesus Christ. [Isaiah 41:13.] To love Him and to glorify Him. His love is without a parallel. No comparison can be made to that love. He was one with the Father and was suffered to die for us. Christ in God and God in Christ.

All this was to take men and women and bring them up from a state of sin, disobedience, and transgression to favor with God. Man with Christ and Christ with God, the life and the obedience hid with Christ in God, that when He who is our life shall appear, we may appear with Him in glory.

Well ordered and well disciplined families are an example that God gives to our world. You want a well ordered house. God wants the light of His love to rise upon you. He wants that His ministers should search for the careless ones—[His] heritage bought with [His] own blood. The children are God's property that you have in charge. It is no light matter to know how you shall deal with God's heritage—that you may have that wisdom that is from above, that at last you may be able to say, Here, Lord, Are the children Thou hast committed to my charge.

What is your practice? Are you injuring your understanding through using narcotics, tobacco, wine, and liquor? I warn you of that path because God warns you all from it. You must give a good example to your children. It was sin that brought the agony upon the Son of the infinite God, taking the wrath of God upon His own divine soul. What hereditary trusts have you gathered? Have you gathered them up from Abel, Noah, Abraham? God says of Abraham, "for I know him that he will command his children and his household after him." [Genesis 18:19.]

You want to train your children, not only for this life but for the future, immortal life as well. You want to have a hold upon God. God will inquire in the judgment, What have you done with my possession? There is a judgment to come, and every one [is] to be judged according to the deeds done in the body. He knows that we cannot cleanse the soul from a sin; He knows that there is no power with us.

Just as soon as Abraham pitched his tent he erected his altar, where he offered his morning and evening sacrifices to God. Today God wants you to offer up your morning and evening petitions to Him. Are you weak in moral power? Man, a partaker of the divine nature, may overcome what? The corruptions that are in the world through lust. That man may do justice in everything, and teach his children to do justice in everything, not by being idle, but that God had given them hands [that do] not hang useless. He wants everyone to exercise the talents that God has given them, waiting, watching, praying, and working. "The night cometh when no man can work." [John 9:4.] You know not how soon the time will come when your hands will be folded on your breast until you come forth in the resurrection. You know not how soon you may be called. Every day you are to go on [in] a progressive work of sanctification; it is a work of a lifetime. Today we are to sow the fruits of the Spirit of Christ in our own character. His goings forth are prepared as the morning. As you follow on to know the Lord, you will understand more and more the light that is in reserve for you.

Why not honor the Creator of the heavens and the earth in obeying the fourth commandment? Why not, as the Sabbath is approaching [on] Friday, have our business over before the sun goes down? And from the beginning of every week we shall be preparing our lessons for the Sabbath school. Abraham worshiped the Lord and erected an altar which was a living testimony wherever he went, so that even the roving Canaanites recognized it. We want that every one should have his altar erected. Children should pray for the guardianship of the angels through the night. When next Sabbath comes, what will you do, fathers and mothers?

When my children were small we had a large family of adopted children. We would have our work [put] away before the setting of the sun. The children would hail the Sabbath as a joy. They would say, Now father and mother will give us some of their time. We would take them out for a walk. We would take the Bible and some religious instruction to read to them, and explain to them the Scriptures. We would keep praying that they should know the truth of God's Word. We would not lie abed Sabbath mornings because it was Sabbath. We would have our preparations all ready the day before so that we could go to service without the hurry and worry. We would not stroll off and have a nice time to ourselves. We wanted our children to have all the privileges and blessings of God's sanctified rest day.

I'll read you what God wants us to consider. Let us read of what work should be done. We might as well set ourselves to it. I feel it is a sin to be idle. If I did not see the necessities of God's cause, I need not work so constantly. I draw in every line to raise the standard higher. We must love our neighbors as ourselves. We should work with the right hand and the left so that we might give to those who are in need. Christ tells us that we must help our brother that is falling into decay. If we fold our hands and be as butterflies, we can do no good in this world. We want you to see the importance that we should live to please somebody else. Just as soon as we see the necessities of those around us, we should take hold and help them.

"Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" [Isaiah 58:3-6.] [Read] also Isaiah 58:7, 8.

Jesus Christ is our righteousness. Every step that Christ takes and we follow, the glory of the Lord is our rereward. "Then shalt thou call, and the Lord shall answer; thou shalt cry," (now what?) "Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity," then there will be answers to our prayers. [Verse 9.]

We should not condemn the brother who falls into decay. There should be no judging. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." [Verse 10.] Do you want it thus? Do you want that the cloud of reproach should be rolled away? Lay up your treasure in heaven that when your Lord shall appear you may have the eternal weight of glory. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Verse 11.] How many I have heard talk of the dearth of their souls. They did not seem to feel any burden for the souls for whom Christ died.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell

in." [Verse 12.] Who is it that has torn down the fourth commandment, covered it up so that man should forget God? After He had created the world in six days, He rested on the seventh. Every tree, shrub, and flower that God made testifies that He made the world in six days and rested on the seventh. He tells us that in six days He made heaven and earth. But a spy is on our track.

If one is arrested for working on the first day and keeping the Sabbath, do you hear [him] say, I will not keep the Sabbath any more? They are glad for the privilege of bringing the truth before the people. Shall we take the spurious and trample on the divine? No. If the prison is to be our home, we shall sing within the prison walls. Is it any more than the King of glory endured on our behalf?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." [Verse 13.] What God says is to be obeyed, irrespective of consequences and the commands of men. That is why Paul and Silas were thrown into prison. The universe of heaven knew all about it. These men were singing praises to God. It was a new note the jailers heard. They were laid upon their backs, and their feet put in the stocks, and yet they touched a new note.

Heaven's army approaches, and to their tread earth begins to quake. The jailers knew that those that kept the prison when Peter escaped were put to death. As the doors open Paul did not say to the frightened jailer that it would be good enough for [him] to be put to death, but he [did] say, "Do thyself no harm." [Acts 16:28.] Then the jailer comes in and acknowledges the power of God and asks forgiveness for his cruelty and says, What shall I do to be saved? He does give himself to God. [He] wash the backs of Paul and Silas and put them in as comfortable a position as possible.

There was a desire on the part of the officers that Paul and Silas should quietly leave the jail; but Paul says No, you have scourged us and though uncondemned, you have imprisoned us; now take us out yourselves. [Verse 37.] That God lives today [who] wrought for Paul and Silas. May God help us to establish the fear of God in our homes. God help us that we may make straight paths for our feet. May God help us to help one another and the Lord of Hosts will be with us and give us victory.

Ms 27, 1894

Dear Brethren in the Seventh-day Adventist Faith:

Per Ardua, Williams St., Granville, New South Wales, Australia

June 7, 1894

Dear Brethren in the Seventh-day Adventist Faith:

As one who has had an experience in the work of God for this time from the beginning of my life, I am bound up in the work and I would say a few words to my brethren in the faith. I have been acquainted with everything that has arisen in connection with the work that has borne the appearance of fanaticism. The Lord by His power revealed the mistakes and errors that the brethren were committing,

and those souls who had sincere love for God, opened their minds and hearts to receive the light that was sent of God, and He forgave the mistakes they made, and through His great mercy cast their mistakes and errors into the depths of the sea. Now since God has thus covered their errors, who will presume to uncover them, and to present them to the world? Who has authorized any one to present God's chosen, adopted children to the world, clothed in a robe of darkness?

The Saviour said, "All that the Father hath given Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." [John 6:37-39.] The Lord has determined to take a people to Himself according to His own divine wisdom; not because they are imperfect and defective in character, but because through His grace He can correct their errors and remedy their mistakes. He can instruct them by His Holy Spirit. What a mercy it is that the Lord's purpose will be accomplished in behalf of all who believe in Christ as their personal Saviour. He will fulfill His purpose, and the grace of Jesus Christ will make every believing soul complete in Him.

A happy union is formed between Christ and the unworthy sinner when he seeks God with his whole heart. "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Christ is our substitute and security, and He taketh away the sin of the believing soul, and imparts to the penitent His own righteousness. Now, after God has canceled the debt of the believing sinner, even while he is all undeserving, is it consistent that any human being should unveil the sins that have been covered by the blood of Christ? The Lord wants His people to understand His grace and everlasting love in order that they may be renewed in the spirit of their mind, and work not after Satan's order, but after the order of God.

Anyone who shall cast disparagement upon the character of men whom Jesus Christ has made one with Himself, and who have through the grace of Christ obtained moral courage to accept unpopular truth and to suffer reproach for Christ's sake, is not working after the order of Christ. Those who have accepted the truth of God are dear to the heart of Christ. "Sanctify them through thy truth: Thy word is truth. As thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me.

"And the glory which Thou gavest Me I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Me: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." [John 17:17-26.]

The saints have suffered for the truth's sake, and some have fallen asleep in Jesus under the third angel's message. Through the grace given them, they have witnessed a good confession before many witnesses. At every step they practiced self-denial and self-sacrifice. They would not fail nor be discouraged, and could say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love His appearing." [2 Timothy 4:7, 8.]

Does it seem fitting that the mistakes and errors of those who sleep in Jesus, whose names we have reason to believe are written in the Lamb's book of life, whose life of toil, of suffering and privation, is ended, should be paraded before the world, and that they should be represented as sinners? Does it seem fitting that finite men, who have had the benefit of their experience in order that they might be enabled to shun the mistakes and failures they may have made, and have had the blessing of the divine illumination these chosen men of God have received, so that they were enabled to overcome by the blood of the Lamb and the word of their testimony, should present these saints of God as though they were clothed in filthy garments? God forbid. Rather, let it be said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12.]

The faith they possessed was more than many now comprehend. They understood, accepted, and communicated the redemption that they had fully and freely received, and distinctly experienced through Jesus Christ. They knew the meaning of the words, "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 of the only begotten of the Father,) full of grace and truth." [John 1:12-14.] "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." [Revelation 14:13.]

From the light which God has been pleased to give me, the work of calling up the mistakes and errors of sleeping saints, and resurrecting the errors which they have committed (except under the special direction of God) is not a work which God can accept. The results of calling the attention of the world who are arrayed against the truth which the saints of God, moved upon by the Spirit of God, presented to the world in warnings and instruction, men will not be pleased to meet in the judgment.

Those who have done this have furnished our bitterest opponents with seed that will be cherished, and that will bear a bitter and bountiful harvest. In every place the people are warned against us. When they become interested in the truth, men go to them, saying, "You do not know these people." Then the very words which have been uttered in our church paper, and the very way in which things have been represented by our own brethren, together with a long list of other slanders, will be presented to the people, and even those who have died in the faith are pictured before the people as clothed in filthy garments of error and fanaticism.

In Melbourne we have had to meet weapons that were forged in the workshop of Satan, that have been used by his agents to bruise and blacken the character of the servants of God. The scandals that Grant and Canright have published in their books have been printed in the papers, and thus lying representations have been scattered broadcast. They have been published in sheet form, and have been handed to the people as they have passed out of the hall or tents where our brethren were seeking to present the truth.

It is hard to bear when these slanders are multiplied by apostates and enemies, but it is heart-breaking to have our own brethren furnish weapons with which to fight the truth. What does it mean that our church paper should contain such articles as that entitled, "Danger in Accepting Extreme Views," in which the errors and mistakes of those who sleep in Jesus are discovered to a scoffing world?

Are the men at the Review and Herald office, who have the paper in charge, utterly blind, so that they cannot see afar off and have forgotten that they were purged from their old sins? Do they not remember that Christ has said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they shall deliver you up to the councils, and they will scourge you in the synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." [Matthew 10:16-18.]

Please read (Matthew 10), for the chapter is full of instruction for this time. After reading it, who will feel inspired to present to the world such productions as those we have mentioned? Who will feel like writing a special request that all shall read it? Shall we have our work in these far off regions made any harder by that which is published in our church paper? Our enemies in America and elsewhere are watching to find whatever is objectionable in any form, that they may use slanderous statements to block up our way and have some foundation upon which to warn the people to have nothing to do with us.

I would appeal to those who are responsible for the articles that are to be inserted in the columns of the Review and Herald. I would urge them to be men of caution, to be men whose spiritual eyes are anointed with holy eyesalve, that they may discern clearly what will be for the advancement, not the detriment, of the cause. If they do not walk and commune with God, let them give place to others who will walk firmly and fearfully before God in the solemn work of preparing matter for publication, which should be as meat in due season to the household of God.

Let them remember that the sentiments which appear in the Review are as if they were proclaimed upon the housetop. The matter contained in the paper is to strengthen the hands of the workers and to teach them how to fight the good fight courageously; "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." [Ephesians 6:12.]

We now have to meet the opposition of a skeptical, infidel ministry, who are ignorant both of the Scriptures and the power of God. If the ministers would only come to the Bible and meet us with a "Thus saith the Lord," we would rejoice; but they present every imaginable slander and accusation that Satan can suggest, and when the Word of God is presented, they plainly declare that it is not to be accepted

because it is out of harmony with advanced science for this time. They make void the Word of God by their tradition. They present the old fallacies about white ascension robes, wild heresies, and fanaticism.

What a precious morsel will these haters of truth regard the articles in the Review which betray both the living and the dead of God's commandment-keeping people to the foe. Our enemies will make the very most of every unguarded suggestion and will turn these statements against those who are doing all in their power to remove the prejudice that exists against us as a people. As we enter into new fields, our enemies straightway send for Canright's and Grant's productions in order that they may block up the way and can you imagine how we feel when we see weapons prepared by our brethren and published in our church paper which our enemies can use against us?

I had written several pages of matter which goes in this mail, when one of my family said to me, "Have you read Elder Littlejohn's articles contained in the two issues of the last papers we have received?" I said, No. They were then placed in my hands, and I read them.

That night in agony of distress both of soul and body, I groaned in spirit; I feared I should not live. I have had some experience of what is meant when it was recorded of Christ that "He prayed, being in an agony." [Luke 22:44.] Certainly I was helpless. Not one I knew could give me a word to bring relief. All the next day my feelings were so intense that I could not write; all the next day I could not do anything. Certainly in my case these articles did not lift up the hands that hang down, or strengthen the feeble knees. The second night was one of sorrow and unspeakable grief. I felt crushed as a cart beneath sheaves.

I prayed at half past twelve o'clock at night, "O God, bring not Thine heritage unto reproach. Suffer not the world who hate Thy law to reproach God by reproaching His people who are seeking to present His truth to the world." I begged of Christ to take the burden. I felt such pain in my heart I could not get a free breath. I begged the Lord not to let the enemy triumph in taking my life. I rose from my bed and walked the room, praying for relief.

I could take in the situation. I knew what would be the sure results for I have had the movements of the world presented before me, and was aware of the advantage that men would take of unwise statements. All these things forced themselves upon my mind as I considered the points presented in the articles to which I have referred.

Had Elder Littlejohn had the articles that I have written to Elder Smith in regard to this matter of excluding from the paper that which would bring our people into unfavorable notice and would cause them to be the subjects of discussion by opposing ministers, he would have refrained from presenting his articles to the paper. Statements of this kind are twisted to express the worst possible meaning, and are presented as good reason why the people should have nothing to do with us and should stay away from our meetings, because we are the off-scouring of all things. But the publication of the articles was not enough, it seems. Special attention was called to the matter, presenting the fact that they were prepared more than a year ago, and should be carefully considered.

Elder Littlejohn, my dear brother, I am more sorry than I can express that you placed these articles in the Review and Herald. I am more sorry than I can express that the men who have charge of the paper have not spiritual discernment, and do not guard the interests of the people of God by keeping articles of this kind from its columns. My brother, you need the deep movings of the Spirit of God upon your heart. God has committed talents to your trust upon which you are to trade, and to accumulate usury for God. Although you are deprived of your temporal vision, God can and will make up for this great loss by the Holy Spirit if you will only feel your need of it. You may write most conclusive arguments, but unless the Holy Spirit pervades your mind and heart, unless the bright beams of the righteousness of Christ flood the soul temple, your arguments will fall powerless for good. Christ says, "Without me ye can do nothing." [John 15:5.]

Your heart must be contrite and humble before God. It is the day of God's preparation, and the people are to be prepared to stand the test and trial of perilous times, when the chosen of God shall be as sheep in the midst of wolves. It is essential that men not only have an intelligent knowledge of the truth, but that they also, through a personal connection with Jesus Christ, the Fountain of all knowledge and wisdom, know how to use the light that God has given them.

Those who seek earnestly for knowledge and wisdom will receive. The prayer that is offered in persevering faith will gain returns. The apostle Paul, writing to the Ephesians, says, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all saints, ceased 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 your calling, and what the riches of the glory of His inheritance in the saints." [Ephesians 1:15-18.]

This is the experience you need, to blend with and make your faith earnest, that it may be effectual to the pulling down of the strongholds of Satan. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen." [Ephesians 3:14-21.]

My brother, the Lord has revealed to me the fact that you need this experience in order to make straight paths for your feet amid the perils of these last days. God calls upon you to give the Holy Spirit a doorway into your mind and heart. "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." [John 6:53, 54.]

Satan claims a right to have those who once stood under his black banner; but who have turned from sin to the living God and have cast their helpless souls upon Jesus. Every soul who takes hold of the merits of Christ by faith has the pledged word of God that they shall make peace with Him. He says, “Let him take hold of my strength, and make peace with me; and he shall make peace with me.” [Isaiah 27:5.]

Trials are permitted to come upon the chosen people of God. The expression is used, “God tempted Abraham;” “God tempted the children of Israel.” [Genesis 22:1; Judges 2:22.] This means that the Lord permitted Satan to tempt them in order that their faith might be found unto honor and glory when the judgment shall sit, and when every man shall be judged according to the deeds done in the body. God knows every heart, every motive, every thought in the heart of man; but He permits Satan to try, and tempt, and test His believing ones in order that their trust and confidence in God may be revealed. In the trial, if true to God, they reveal the fact that they render obedience to His written Word.

All these trials and close personal tests are to result in magnifying the name of the Lord, who is waiting to bestow strength and grace upon those who call upon Him. This is the way in which the trial proceeds from God, and works for the good of those who love God, for the abundant grace of God is revealed before the heavenly universe, before worlds unfallen, and before the eyes of men.

The Lord hates sin; but He loves and forgives the repentant, believing sinner, and takes him under His guardianship and control. Satan is on the track of every soul, but with every temptation that is permitted to come upon the children of God’s pardoning love, He makes a way of escape in order that they shall not be tempted above that which they are able to bear. Divine strength is imparted to make the believing child able to resist the temptation, and to escape the snare.

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” [Zechariah 3:1.] The work of Satan is plainly defined as that of resisting the meritorious work of Christ. He resists Him in His efforts to come to the help of the tempted and tried soul who calls upon Him. When Christ steps in between the tempted souls and Satan, the adversary is angry and opens up with a tirade of abuse and accusation, declaring that Christ is unfair in protecting these souls, and in lifting up a standard against him. But the Lord says unto him, “The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” [Verse 2.]

Now Joshua was clothed with filthy garments, and stood before the angel. Joshua represents the people of God, and has been betrayed into transgression by listening to his deceptive reasoning. God has promised if the sinner repents, to have mercy upon him and to pardon his transgression. O what reason we have to love Jesus, to have our hearts full of grateful thank offerings, because He takes every soul who will be led and instructed, and leads him through every obstructed way, defeating the arch adversary at every step. Jesus has rescued precious souls, paying the ransom of His life for the whole world. Herein is love, “He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” [Romans 8:32.] Ample provisions have been made whereby we need not fall under temptations, and there is no excuse for us to sin.

Joshua is charged with being a transgressor of the law, and Satan is at hand to present his sin in the most aggravated light, although [he] himself has, through his subtlety, led him to commit the sin. Satan claims Joshua as his subject; he represents him as one who is undeserving of the care and mercy and love of God. This will be Satan's plea, this his determined purpose in the last great conflict. God accepts the faith that acknowledges Christ as the sinner's personal Saviour, and He looks with tender love and pity upon His believing ones.

In the presence of the world's unfallen, in the presence of the universe of heaven, in the presence of the angry adversary who has painted them in robes of blackness and moral defilement, urging that they be given into his hands, Jesus answered Satan's malignant charge whereby he accused them before God day and night. To those who stood before Him, earnestly watching the controversy and marking the determination of Satan to destroy the righteous, Jesus spoke, saying, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments (Christ's righteousness), and the angel of the Lord stood by." [Zechariah 3:4, 5.]

Now I present this matter before you and all the people of God who shall read these lines. The work of Christ is to heal, and not to destroy. The work of God is not to tear down, but to build up. Let none educate themselves in accusing Christ's living workmen or His precious, sleeping saints whom He has sealed unto Himself. Be careful on whose side you are working.

Would you present the weakness and mistakes of the dead before a world that [is] greedily watching for any semblance of a chance to make the Lord's chosen people appear in defiled garments? Remember that God claims these men as His. "Thou hast a few names even in Sardis which have not defiled their garments" (in going over to the side of the accuser); "and they shall walk with me in white for they are worthy. He that overcometh" (in this last great conflict), "the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." [Revelation 3:4, 5.]

"And the angel of the Lord protested unto Joshua saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge" (in the present time of probation), "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.] Those who stand by are not only evil angels, who confederate with evil men, stirring them up to annoy and perplex and destroy the people of God, but there are also angels that excel in strength who surround the believing ones who stand in vindication of the law of God. God is the protection of His faithful ones. They shall have a place to walk among them that stand by. They shall be firm in God, standing in their lot and place to obey God at the loss of all things else.

See Isaiah 58:8-14. Through Satan's deceptions a breach has been made in the law of God; but God has a loyal people, few in number, who will not trample upon the Sabbath, who will build up the old waste places, and raise up the foundations of many generations, which is the memorial God has given for man to observe throughout time and throughout eternity. They work in Christ's lines, "not speaking their

own words, or doing their own pleasure on my holy day," saith the Lord. [Verse 13.] They worship God on the holy Sabbath and God has written their names in heaven as repairers of the breach, the restorers of paths to dwell in.

Now all the people of God who are advocating His holy law are brought distinctly before us in the prophecy concerning Joshua and the angel. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for behold, I will bring forth my servant the Branch." [Zechariah 3:8.]

Let us fear and tremble at the very thought of speaking light concerning the name or experience of those who are sleeping in Jesus. Speak one word that shall lead any one to disparage them and it is recorded in the books of heaven as spoken against Christ in the person of His saints, whose lives are hid with Christ in God. When you give over these precious ones, the dead or the living, to be maligned by false and wicked tongues, God will hold you to an account for these things: "For thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

When in great burden of soul for the people of God, seeing how many who profess to serve Him were dishonoring His name, seeing the end so near and a great work to be accomplished, I have wept in anguish of spirit; I was sore oppressed; I could not sleep, I could not find peace because of the peril of the Lord's people, especially at the great center of the work. I prayed in great agony of spirit. Then I lost myself in sleep, and was in a council in America; I was unburdening my soul to my brethren and sisters.

I said, I beseech you, do not cultivate Pharisaism or jealousy or evil surmisings. You will not escape the fierce assaults of the enemy. You need to realize your danger, and awake out of sleep and not indulge any carnal security. You are not to be ignorant of Satan's devices. Your only safety is to be wide awake, watching and waiting, praying and working. God alone can prepare for you a refuge into which you can flee for safety. All your human wisdom, all your powers of reasoning, will be of no more value than a straw unless you are daily consecrated to God, and possess the power of the Holy Spirit. Consider how much is at stake with you. It is your soul. Shall it be hid with Christ in God, or shall it be left to perish with the wicked? Fill up your life with acts of willing, humble obedience to God, in supreme love to God and to your fellow men. Then your path will be that of the just, shining more and more unto the perfect day.

Many such words were spoken. While I was speaking, I heard a voice behind me, and I looked, and said, It is Jesus, my Saviour. He repeated words that He bade me read in the fifty-fourth chapter of Isaiah. Then He said, Lay your burden upon Me; I will be your burden-bearer.

My mind has been called to (Revelation 6:9): "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants, and their

brethren, that should be killed as they were, should be fulfilled." [Verses 9-11.] Those who have suffered for the truth's sake, those who have been maligned by Satan and his host, shall be clothed in change of raiment and their reproach shall be taken away.

Ms 28, 1894

Meeting at Seven Hills

June 25, 1894

In company with my son W. C. White, I rode eight miles in our carriage to Seven Hills to meet with the church who were to assemble at three o'clock in the afternoon. Brother Hickox has been laboring in this place since coming to Sydney, and we have tried to help him in his work. Brothers Starr, McCullagh, [and] W. C. White, and Mrs. E. G. White have each labored in turn, and we have every reason to rejoice in the Lord, because twenty have taken their position on the side of truth. This has caused joy among the heavenly angels in the presence of Christ Jesus, and in the presence of the Father who has made an infinite sacrifice in their behalf.

I spoke from 2 Corinthians, the eighth and ninth chapters. Paul, in writing to his brethren at Corinth, sought to kindle their zeal and to stir them up to make contribution for the poor saints at Jerusalem. He presented the example of the church in Macedonia to inspire them to benevolent action. He said, "Moreover, brethren, we do you to wit of the grace of God bestowed on 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. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." [2 Corinthians 8:1-5.]

The grace of Christ imparted to us individually will give us a knowledge as to how we shall accept of Christ as our personal Saviour and imitate His example. He can mold and fashion the character by imparting His divine attributes, and then each one of us can adorn the doctrine of Christ our Saviour. Whatsoever things are true, whatsoever things are honest, lovely, and of good report, will be revealed as the precious fruits of the Christian tree. The religion of Jesus Christ must be revealed in a winsome character, bright as a light that shineth in a dark place.

Of the church in Macedonia we read that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." [Verse 2.] Then shall any of us who profess to be Christians think that we shall be excused in doing nothing for the truth because we are poor? We regard the precious light of truth as an inexpressible, inexhaustible treasure. We are to exert an influence in proportion to our intrusted talents, be we rich or poor, high or low, ignorant or learned. We are servants of Jesus Christ, and the Lord expects us to do our best.

I said to the brethren at Seven Hills: You will soon be without a place in which to assemble to worship God. Shall we arise and build? The Lord wants you to be liberal. The members of the Macedonian

churches were in deep poverty, yet they urged the apostles to receive their freewill offerings, and were willing to go beyond their power to help the saints in Jerusalem who were in greater need than themselves. We have in this record a lesson for our instruction. Those who take their position on the side of Christ are to let their light shine forth in good works, and not to act selfishly; but each church is to consider the wants of her sister churches.

"Therefore, as ye abound in everything, in faith, and utterance, and in knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." [Verse 7.] We desire you to abound in the grace of liberality, making your gifts to assist those who have newly come to the faith, and in doing this work your joy will be abundant, according to the measure of your liberality. We call upon the children of God to come up to the help of the Lord, to the help of the Lord against the mighty. Who is the mighty? It is Satan, the prince of this world, for the world has chosen him as their ruler.

There is a lesson also in this chapter to those who are working in the cause of God. Paul says, "We desired Titus, that as he had begun, so he would also finish in you the same grace also," that is, make you to abound in the grace of liberality. [Verse 6.] A responsibility rests upon the ministers of Christ to educate the churches to be liberal. Even the poor are to have a part in presenting their offerings to God. They are to be sharers of the grace of Christ in denying self to help those whose need is more pressing than their own. Why should the poor saints be denied the blessing of giving to aid those who are still poorer than themselves?

The work of educating the people along these lines has been neglected, and the churches have failed to give for the necessity of poorer churches, and thus the blessing has been withheld that should have been theirs, and will be withheld until they shall have a realizing sense of their neglect. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

"Now therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, and their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." [Verses 9-15.]

Thank God that He has put it in the hearts of His servants to feel a deep interest for your welfare, causing them to present to you the precious truth. Some of you have hesitated, and have been slow in acting upon the convictions of your conscience; but one after another you have given your own selves to the Lord, and unto us by the will of God. What does this mean? It means that you are to stand shoulder to shoulder with those who have earnestly worked for your salvation and, according to the light and knowledge you have received, to unite with them in communicating in the spirit and love of Jesus the truth to those who have not had the privileges and opportunities that you have had.

There are some here who are questioning as to whether they shall be obedient to the light which they have seen, or whether they will make a compromise with conscience. Character is being determined by the manner in which the truth is being treated. The voice of Christ is heard saying, “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [Matthew 6:33.] Whom do we love best, Jesus or the enemy of Christ? On which side are you to stand? You will do the bidding of him whom you love. We may all judge what is the character by the fruits that are borne. God wants every one to come unto Him. Christ says, “Follow me.”

Brother Hickox and W. C. White made appropriate remarks. Brother McCullagh spoke a short time right to the point, and it was decided that a meeting house should be built at Seven Hills and that every one should do his best. Brother McCullagh said he would give two pounds ten shillings, and Brother Starr had authorized him to say that he would give two pounds ten shillings, which would be twenty-five dollars. W. C. White had thought it would be impossible for him to give more than one pound, but he would venture to give two pounds, if they would purchase two lots instead of one. Then the brethren from Seven Hills, from their poverty, spoke one after another, pledging a pound apiece.

One brother who had resided at Seven Hills, but who had moved to Parramatta, pledged five pounds. A man who sees the truth, but who has a large family of children, and has not faith to embrace the Sabbath, lest he should lose his situation, pledged a pound. I had purposed to donate five pounds to the enterprise, but when I considered the poverty abounding in those who have recently embraced the truth, I doubled this donation to ten pounds. When I saw that it would be impossible to build a church with the meager sum which would be freely given, I decided to give twenty pounds. The talent of means is the Lord’s entrusted talent, and as His faithful steward, I must apply it where the need is greatest.

We had a most precious meeting. Jesus was in the midst of us. The Sun of Righteousness was shining upon us. I was constrained by the Spirit of the Lord to speak words of hope and courage to those who had consented not only to believe the truth but to obey it. They will soon be left without a minister, and it [will] be necessary for each one to do the utmost of his ability in order that a church might be erected in which they [can] meet together to worship God. Each one must take upon himself the responsibility of educating and training himself to act a part in the meetings. They must be faithful witnesses for Jesus Christ, and thus become a working church.

Christ prayed for His followers, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.” [John 17:15-17.] Here in this wicked world our light is to shine forth in good works. Christ charged His disciples with this responsibility. He said, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.]

When the precious meeting closed, it was nearly dark. We seated ourselves in our carriage, and our faithful horse traveled with us homeward, as we rejoiced in the peace of Christ.

Ms 32, 1894

Meeting at Seven Hills

Granville, New South Wales, Australia

July 29, 1894

Sabbath July 28 Brother Corliss was appointed to go to Seven Hills to meet with a little church in that place. Brother Hickox had left this company to go to Queensland to unite with Brother Starr in beginning the work there. For one week I had been quite ill from exhaustion and heart affection and decided not to attend meeting. It was necessary that we provide some way of conveyance for Brother Corliss, and as I felt sure that the more I could be in the open air the better it would be for me, I decided to take the journey with him. Sister Campbell accompanied me. The meeting was held in a small private house, and as the room was well filled, I did not venture to remain indoors, so I sat in my carriage until Brother Corliss had finished his labors. He did not sermonize, but gave a Bible reading which interested the little flock. The people were called upon to read passages of Scripture, and thus they were instructed in the Word of God.

After Brother Corliss had concluded his reading, I went into the house and spoke a short time, and the Lord strengthened and blessed me in presenting the all-sufficiency of our Saviour, in dwelling upon His readiness and willingness to bless those who would seek Him with all the heart. I sought to impress upon the mind the necessity of constant, vigilant watchfulness and unceasing prayer. We need to watch the signs of the times, for unless we are continually on guard, the enemy will steal a march upon us. There is no need of our being discouraged, for the heart is to be the dwelling place for Jesus. But we are to keep the “heart with all diligence; for out of it are the issues of life.” [Proverbs 4:23.]

We have been taken as rough stones out of the quarry of the world by the cleaver of truth and placed in the workshop of God. He who has genuine faith in Christ as his personal Saviour will find that the truth accomplishes a definite work for him. His faith is a working faith, and faith works by love and purifies the soul. The Lord Jesus has paid the ransom money for us; He has given His own life in order that those who believe on Him should not perish, but have everlasting life. Those who receive the truth by faith will bear testimony to the quality of the faith they exercise. They will continually make improvements, looking unto Jesus who is the Author and Finisher of our faith. We cannot create our faith, but we can be co-laborers with Christ in promoting the growth and triumph of faith.

The Lord does not desire us to be sad and disconsolate. Jesus says, “As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you.” [John 15:9-12.] If we ask Him, the Lord will give us the Holy Spirit to cleanse the habitation of the soul, for every room of the temple of God must be entered and purified. We need to compare our life and character with the great moral standard—the ten commandments. We have enlisted in the service of Jesus Christ, and under the banner of the Prince of Life, we are to exercise every spiritual and physical power.

The work of Christ in the heart does not destroy man's powers. Christ directs, strengthens, ennobles, and sanctifies the faculties of the soul. It is through personal acquaintance with Him that we become qualified to represent His character to the world. John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And again, "Of his fullness have we all received, and grace for grace." [John 1:12, 16.] Christ is to be represented in the home circle. Fathers and mothers bear a weighty responsibility; for they will be held accountable for giving correct lessons to their children. They are to speak kindly to them, to be patient with them, to watch unto prayer, praying the Lord to mold and fashion the hearts of the children.

But while asking God to mold and fashion the characters of the children, let mothers and fathers act their part, presenting to their offspring a living representation of the divine Pattern. God will not accept haphazard work at your hands. Your children are God's heritage, and heavenly angels are watching to see that both parents and children are co-laborers with God in building up character after the divine model. "Blessed is he whom the Lord when he cometh shall find watching." [Luke 12:37.]

As I spoke, the melting Spirit of the Lord was in the midst of us. We then had a social meeting. This was a new exercise to those who had newly come to the faith, but Elder Corliss called upon one after another to be witnesses for the Lord Jesus until all but one of the believers bore testimony. Although the social meeting is a new thing, yet they are learning in the school of Christ and are overcoming fear and trembling. We keep before them the fact that the social meeting will be the best meeting in which they may be trained and educated to be witnesses for Christ.

There are some excellent lessons in the book of Malachi for those who profess to be the followers of Christ. Two classes of witnesses are presented in the prophet's words. Of the first class it is written, "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances and that we have walked mournfully before the Lord of hosts?" [Malachi 3:13, 14.] These words describe those who ought to have better represented the precious truth, who ought to have been an example to those newly come to the faith. For all who follow Him the Lord has prepared a rich feast of heavenly things. He has ordained that those who follow Him shall not walk in darkness, but shall have the light of life, and walk in the light as He is in the light, for in Him is no darkness at all. The Lord does not call upon His believing, obedient followers to cover the altar with tears, but to walk cheerfully and happily along. But what complainings are represented by Malachi! These witnesses say, "It is vain to serve God." What kind of a testimony do they give to the world? They continue, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." [Verse 15.] When anyone who loves and fears God hears men making a similar complaint, let him not respond in giving a testimony against our good and gracious heavenly Father. Malachi turns away from the dark picture which Satan presents to these professed followers of Jesus Christ, for it is a libel on the paternal character of God. Satan has framed this picture for the contemplation of poor, unbelieving, mourning souls, and they have hung it up in memory's hall where they can gaze upon it. But the Lord has presented another picture for the contemplation of every believer. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name." [Verse 16.]

Do the believers who meet in their small assemblies in humble churches or in private houses often look upon this picture framed by the Lord of hosts? Do they hang it in memory's hall, and contemplate it with hope and joy and courage? What a hope-inspiring picture is this where the Lord is represented as bending down and hearkening to the testimonies borne by His witnesses! What inspiration it should give us to consider the fact that all the heavenly universe is represented as listening with pleasure to the words that are spoken exalting the name of God in the earth. They may not be words of oratory and they are not words that express doubt, unbelief and complaint; for such words do not honor the Redeemer.

The words to which God and the angels listen with delight are words of appreciation for the great Gift that has been made to the world in the only begotten Son of God. Every word of praise for the blessing of the light of truth which has come in messages of warning, and which has dispelled the darkness of error, is written in the heavenly records. Every word that acknowledges the merciful kindness of our heavenly Father in giving Jesus to take away our sins, and to impute to us His righteousness, is recorded in the book of His remembrance. Testimonies of this kind "show forth the praises of him who hath called us out of darkness into his marvelous light." [1 Peter 2:9.] Of such witnesses the Lord says, "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 3:17.]

The fact that the Lord has been represented as hearkening to the words spoken by His witnesses tells us that Jesus is in the very midst of us. He says, "Where two or three are gathered together in my name, there am I in the midst." [Matthew 18:20.] One person is not to do all the witnessing for Jesus, but everyone who loves God is to testify of the preciousness of His grace and truth. Those who receive the light of truth are to have lesson upon lesson to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon His name, can have opportunity to express their thoughts in speaking one to another.

Let not the little companies think that they can have no meeting when they have no minister. Let them not think that one of their members must stand in the pulpit and preach to them. The time and season are very precious. The assembled believers are in the audience chamber of the universe of heaven. They are to witness for God and the Lord Jesus Christ who gave His life for the world. The little company are to do service to God by offering to Him spiritual worship. When there is no delegated minister to speak to the little companies, let each one witness to the truth and be faithful to speak often one to another of the love of God and thus train and educate the soul. Let each one seek to become an intelligent Christian bearing his responsibility and acting his personal part to make the meeting interesting and profitable.

The world is not to hold the highest place in our esteem. God desires that we so train the intellect and the affections that we shall be able to render to Him pure and holy service. We are to seek for precious jewels of truth as for hidden treasure. We are to have light, that we may diffuse light to others. Those who do this will be among that company who think upon the name of the Lord, and who speak often one to another. They will study the character of God, and will become acquainted with their Redeemer. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast

sent." [John 17:3.] Let the character of God be the theme of your thought, for the Lord Jesus calls the attention of His church to Himself, and would have His people think upon His name and impart the knowledge they receive of Him to those who are around them.

I looked upon the little company who were newly come to the faith, and I said, "My interests are identified with the interests of these precious souls. What possibilities and probabilities are before them! What deep and grave importance is attached to these little assemblies!" Jesus Christ has paid the ransom money of His own blood for their souls, and He is in the midst of them when they meet to worship God. The Majesty of heaven identifies His interests with those of the believers, however humble may be their circumstances, and wherever they are privileged to meet together. It is appropriate that they speak often one to another, giving utterance to the gratitude and love that results from thinking upon the name of the Lord. Thus shall God be glorified as He hearkens and hears, and the testimony meeting will be regarded the most precious of all meetings, for the words spoken are recorded in the book of remembrance.

The Lord calls the attention of His people to the world above, which has been lost from view, and brings it again within the range of our vision. He presents before us the privilege of being taught by the greatest Teacher the world ever knew. As we open our Bibles, seeking to know the meaning of the Word of God, and asking, What is truth? the Spirit of truth is pledged to take of the things of Christ and show them unto us. Every moment of life is to be weeded of vanity, and to be as a seed that will bear eternal fruit, for our entrusted talents are to be used and increased by use in order that we may bring glory to God. Thus in the social meeting let no one fail to improve his opportunity to testify to the praise of the Lord, for failing to take up this duty, he fails to obtain the experience that the Lord would have him [obtain].

Let all remember that the Lord is hearkening, and that angels are recording in the book of remembrance every word that vindicates the character and mission of Christ. Of those who testify of the love of God, the Lord says, "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 3:17.]

Those who speak of the goodness of God, who talk of the plan of salvation, who relate their personal experiences, who speak often one to another, are serving God in His own ordained way, and are honoring their Redeemer. And He says that such shall be honored even as a father honors a son who is faithful and affectionate. Let every one consider the value of the social meetings, and let not large or small companies of believers think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this dependency on the minister exists, the people fail to obtain that vigorous religious experience which they so much need wherever their lot may be cast. If the minister alone does all the witnessing, then those who have newly come to the faith become dwarfed and sickly for lack of opportunity to use their spiritual muscle. They have need to learn how to testify, how to pray, how to sing to the glory of God; but failing to do this they have only a one-sided experience.

The children of God are to grow up to the full stature of men and women in Christ Jesus. They are to be faithful in their service to God. They are to learn the trade of being spiritual worshipers of God, and it is

only by practice that we may learn to speak and pray to the edification of those who listen. Let us remember that angels are in the assembly of the saints. Christ is in the midst to impress the mind with spiritual truths. The humblest believer who may regard his talent as of little value will find that by exercise of his powers his talents will increase, and using the mites, he may gain pounds by trading with his abilities for the glory of God. Consecrate to God your mental, spiritual, and physical powers, and they will grow as they are used in the service of the Master.

Let each precious soul divest himself of the idea that the preacher of the gospel must always be in the sacred desk to sermonize, or the meeting will not be beneficial. Our meetings should take more of the form of training classes to teach the young convert what it is to do service in the house of God. Every effort made by the believers to glorify God, every comforting thought expressed, strengthens the soul of the speaker, and results in the benefit of those who listen.

After the meeting closed at Seven Hills, I asked the sister who did not testify, why it was that she had been silent. She answered, “O, I could not speak.” I said, “It cannot be possible that you had nothing to say.” I tried to present to her encouragements. I said, “In all your necessities you have a Helper. Put your trust in Jesus.” She said, “I do. Jesus is precious to me. He does help me. His goodness is great toward me, and His grace strengthens me.” The tears were raining down her face. “Well, my sister,” I said, “You have borne a most precious testimony, but why were you not the Lord’s witness in the meeting?” She said, “I will be, the next time.” After these words between us, I felt that my heart was linked to her heart by the golden chain of love which was centered to Jesus, our common Saviour, the object of our soul’s affection. In Him our hopes of eternal life were centered.

In these small gatherings the Lord will use His human agents if they will surrender all to Him, and the soul will gain spiritual strength. I greatly desire that every individual child of God will realize that he is a laborer together with God. The gospel is the power of God unto salvation to every one that believeth. The Holy Spirit will take the passions of the heart and bring them into subjection to Jesus Christ.

Ms 32a, 1894

Diary

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

July 30, 1894

Last Sabbath, July 28, my son W. C. White, and myself, drove to Kellyville, to speak in the church by special request. There was a person acquainted with our faith, but who was not one with us, who said he would come to the meeting to hear one of our ministers speak. We were the only ones who could respond to the request. We were glad to see in the assembly, besides this interested person, the family of Brother Radleigh from Castle Hill, who had come ten miles to the meeting. We had a very precious season, for the promise of the Saviour was fulfilled, “where two or three are met together in my name, there am I in the midst.” [Matthew 18:20.] When Jesus meets with His people, His blessing rests upon those who assemble for the purpose of worshiping God. We need to cherish and cultivate a spirit of true

worship, a spirit of devotion upon the Lord's holy, sanctified day. We should assemble together believing that we shall receive comfort and hope, light and peace from Jesus Christ.

As we rode slowly up the hills, everything our eyes rested upon was peaceful and pleasant. In every direction we looked the scenery was lovely. The orange and mandarin orchards displayed their golden fruit, and we remarked that the world is still beautiful and pleasant, although it has been marred by the wickedness of men.

I spoke from Matthew the fifth chapter, and W. C. White followed me with a short discourse, after which we had a social meeting, when a number of testimonies were borne. We know that the Lord comforted those who were witnesses for Christ. The preaching service should generally be short, so that an opportunity may be given to those who love God to express their gratitude and adoration. Prayer and praise offered to God by His believing children honor and glorify His name.

The company of believers may be few in number, but they have been taken by the cleaver of truth as rough stones from the quarry of the world. [They] have been brought into God's workshop to be hewed and squared by axe and chisel, to be fitted up by test and trial for a place in God's heavenly temple, and they are very precious in the sight of the Lord. Though they are to be hewed and squared, and fitted and polished, for the heavenly building, yet even in the rough, they are precious in the sight of God. The axe and the hammer and the chisel of trial and test are in the hands of One who is skillful, and are used not to destroy, not to bring to nothingness, but to work out the perfections of every soul, that as precious stones, transformed and polished, the children of God may find their place in the building of God.

I would that every soul who sees the evidences of the truth would accept of Jesus Christ as his personal Saviour. Those who thus accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ, as the sons and daughters of God. The Lord will no more cast off the humblest, lowliest believer in Jesus, than He will demolish His throne. We are accepted in the Beloved. We are members of the royal family, children of the heavenly King, heirs of God, and joint heirs with Jesus Christ.

The church of God upon the earth is one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. Every heavenly intelligence is interested in the assemblies of the saints, who on earth meet to worship God in spirit and truth, and in the beauty of holiness. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving that comes from the church below is taken up in the heavenly anthem, and praise and rejoicing resounds through the heavenly court because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountainhead, the saints on earth drink of the pure streams flowing from the throne of God, making glad the city of God.

O that we could all realize the nearness of heaven to earth! When the earthborn children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw [him] to Christ. The angels never leave the tempted one a prey to the enemy who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit

to their eternal ruin, men are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below, are the angels of God listening to the thanksgiving, the praise, the supplication, that is offered by the people of God in testimonies, songs, and prayers. Let them remember that their praises are supplemented by the choirs of the angelic host above.

As we journeyed homeward, my mind was called out in contemplation of these precious themes, and I was filled with an intense longing to pass along some of these precious thoughts to my brethren and sisters. O that with pen and voice I could represent the privileges of the children of God as they really exist! O that we who are pilgrims and strangers in this foreign country, seeking a better country, even a heavenly, might comprehend Christ, the way, the truth, and the life! He says, “No man cometh unto the Father but by me.” [John 14:6.]

The path He has marked out is so plain and distinct that the veriest sinner, loaded with guilt, need not miss his way. Not one trembling seeker needs to fail of finding the true path, and of walking in pure and holy light, for Jesus leads the way. The path is so narrow, so holy, that sin cannot be tolerated therein, yet access to the path has been made for all, and not one desponding, doubting, trembling soul needs to say, “God cares nought for me.” Every soul is precious in His sight, “for God so loved the world,” even in its blackness and disobedience, even with the heavy shadow of sin, and Satan upon it, “that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.]

When Satan was triumphing as the prince of the world, when he claimed the world as his kingdom, when we were all marred and corrupted with sin, God sent His messenger from heaven, even His only begotten Son, to proclaim to all the inhabitants of the world, “I have found a ransom. I have made a way of escape for all the perishing. I have your emancipation papers provided for you, sealed by the Lord of heaven and earth.” You may have freedom upon the condition of faith in Him who is able to save unto the uttermost all who come unto God by Him.

A ransom has been provided at infinite cost, and it is not because there is any flaw in the title which has been purchasedd for you that you do not accept it. It is not because the mercy, the grace, the love of the Father and the Son is not ample, and has not been freely bestowed, that you do not rejoice in pardoning love, but it is because of your unbelief, because of your choice of the world, that you are not comforted with the grace of God.

It is your love of disobedience, your pleasure in sin, your enjoyment of rebellion, that has blunted your perceptions until you fail to discern the things which make for your peace. If you are lost, it will be because you will not come unto Christ that you might have life.

God waits to bestow the blessing of forgiveness of sins, of pardon for iniquity, of the gift of righteousness upon all who will believe in His love and accept of His salvation. Christ is ready to say to the repenting sinner, “Take away the filthy garments from him ... Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments.” “Thus saith the Lord of hosts; if thou wilt keep my way, and 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 which stand by." [Zechariah 3:4, 5, 7.] Christ is the connecting link between God and man. The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. "The blood of Jesus Christ his Son, cleanses from all sin." [1 John 1:7.]

Ms 33, 1894

Testimony to Battle Creek

"Norfolk Villa," Prospect St., Granville, New South Wales, Australia

August 3, 1894

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." [Daniel 12:3.] The church at Battle Creek needs purifying, and the work needs to begin in the office and to go through our institutions. There is a lack of the love that Jesus manifested toward men, and a hardheartedness, a disposition to tear down and to destroy. This painful fact has been opened before me in such clear lines that I dare not longer hold my peace. Suspicion, jealousy, evil-surmising, unrighteous suggestions, false witness, the catching up of reproaches, or of anything that will give the slightest occasion to treat God's purchased possession with suspicion, are on the increase. Satanic attributes are increasing their growth in human character and this is separating souls from the love of God and making men instrumentalities through whom Satan is doing his work to discourage, to hurt, and to destroy souls.

I am afraid for you in Battle Creek. The spirit of Christ is the missionary spirit that seeks to save that which was lost. This Spirit makes every one who possesses it a worker together with God. The church is multiplying form and machinery, but more and more losing her first love. The church is responsible for the work of Christ, but the work as a whole which the church is doing will not bear the approval of God. It must bear the image of Christ; and unless the workers are invested with His divine attributes for the performance of that work, it is an offence to God. The human agent should not rest without the divine endowment. There is continual danger of walking in the light of the sparks of human kindling. There is continual danger of ascribing honor to individuals, and of suffering a cloud of suspicion to cover those who are walking in the light of God's countenance. There is continual danger of having too many hobbies and too little piety.

Faith, love and holiness are essential, and yet how rare are these elements! Sin goes unrebuked, injustice unreproved. Oppressive decisions are suffered to pass in council and committee meetings, simply because it has become the custom to allow men of strong, determined purpose to have a controlling power, although they have not a connection with God. The decisions are not all prompted by the Spirit of the Lord. Human agents do this work irrespective of what suffering may result, or who may be compelled to endure grief in various ways because of unconsecrated hearts and unchristlike dispositions. There are some who do not know what it means to be tenderhearted, pitiful, and courteous in dealing with human hearts. To oppress their fellow men in harmony with the spirit of the

great oppressor, is more in keeping with their feelings than to exercise the goodness, mercy and love of God.

God, angels, cherubim, and seraphim are all intensely interested in seeking to bring every sinner into communication with heaven. They know that to as many as receive Christ, to them He gives power to become the sons of God, even to them that believe on His name. But between the sinner and salvation there is satanic intervention. There are men who think they are authorized to lay their finite hands in restriction upon everything that they distrust. Their suspicion leads them to accuse, and this spirit of accusation has leavened the churches. Unless someone imbued with the Spirit and power of God shall bear a message and do a work in the name of the Lord to condemn every species of this wickedness, God will turn His face from you, for He will not serve with your sins. These wrongs have been tolerated too long and Satan triumphs thereby.

The Lord says, “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. ... Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.” [Revelation 2:4, 5, 16.] It is time that Satan be cast out. It is time to call things by the right name. “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. ... He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Revelation 3:2, 3, 5.]

The message to the Laodicean church is highly applicable to us as a people. It has been placed before us for a long time, but has not been heeded as it should have been. When the work of repentance is earnest and deep, the individual members of the church will buy the rich goods of heaven. Jesus says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [Verse 18.]

Oh, how many behold things in a perverted light, in the light in which Satan would have them see. You may manifest great zeal in missionary effort and yet, because it is corrupted with selfishness, and tastes strongly of self, it is naught in the sight of God, for it is a tainted, corrupted offering. Unless the door of the heart is open to Jesus, unless He occupies the soul temple, unless the heart is imbued with His divine attributes, human actions when weighed in the heavenly balances will be pronounced “Wanting.” [Daniel 5:27.] The love of Christ would make you rich, but many do not realize the value of His love.

Many do not realize that the spirit which they cherish is destitute of the meekness and lowliness of Christ, destitute of the love that would constitute them channels of light. Instead of blessing others, they wound and bruise God’s heritage. Instead of healing and binding up the souls of men, they inflict fresh wounds. Some act the part of wolves rather than the part of the tender Shepherd who gave His life for

the sheep. Oh, that they might behold “what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” [1 John 3:1.] Will not everyone who claims to be the object of the love of God consider how deep, how broad, how constant, how untiring His love is, and ask the question, Have I this love abiding in my heart?

“He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. ... 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. ... 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. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.” [1 John 2:9-11; 3:10, 12-16.]

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. ... To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 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. ... Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:4, 5, 7, 8, 20, 21.]

Many of you have a large record of injustice and oppression toward your fellow men registered against you. Are you willing that this record shall appear just as it now is, in the judgment? Do you want to meet the ones whom you have injured by your injudicious course of action? whose faith you have sought to weaken, whose confidence you have worked to destroy? Some of you have dealt with God’s witnesses as though they were sinners. The love of Jesus for your brethren has been excluded from your heart. You have been far greater sinners in acting under the inspiration of satanic influences in weakening those who needed help, in casting gloom upon those discouraged, when you should have bound up their wounds and linked up with them in the tender spirit of Christ.

Instead of manifesting sympathy for them, you have drawn away from them, and your words have been words of vanity. As a result many souls will be lost, and their blood, saith the Lord, will I require at thine hand. Had you helped them when you saw them halting, had you in brotherly love drawn them into safe paths, had you manifested a spirit of interest, and shown that you did care for their souls, had you prayed with them and for them, you might have saved souls from death and covered a multitude of sins.

He who offers up fervent prayers in earnest love for the souls for whom Christ has died, will not only benefit those for whom he prays, but will benefit himself.

Men who occupy positions of trust give themselves little concern over the souls who are perishing. They think they are doing a great work, carrying on a great business; but in their bustle the spirit of Jehu is represented, who rode furiously. When the work bears the approval of God it will be when Jesus is revealed in it. The work is not approved of God when it is inspired by that zeal that has in it neither discretion nor patience; for this makes manifest the fact that men are becoming successful agents of Satan in discouraging souls for whom Christ gave His precious life. These they should seek to win and encourage, to inspire with hope and faith, to save and not to destroy.

Christ identifies His interest with that of humanity. The work that bears the divine credentials is that which manifests the Spirit of Jesus, which reveals His love, His carefulness, His tenderness in dealing with the minds of men. What revelations would come to man if the curtain should be rolled back, and you could see the result of your work in dealing with the erring who have needed most judicious treatment lest they should be turned out of the way. “Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” [Hebrews 12:12, 13.]

We shall always have tried and tempted ones to deal with, and it is essential that we be converted to God every day and be vessels that can be used unto His name’s honor and glory. The true value of the soul can be estimated only by the cross of Calvary. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] Those who are unconverted, who are unsanctified, will make manifest what manner of spirit they are of. They will show by their likes and dislikes that their natural feelings are not under the control of a sanctified will. The religion of Jesus Christ is one that will revolutionize the entire man.

The truth of God has power to transform the character. We are to have the faith that works by love and purifies the soul. A faith that does not result in this is of no value. The fruit of the branch will show what is the character of the parent stock. He who is planted in Christ will be elevated. In place of acting rashly, in place of cutting off, with your severity and harshness, the erring from faith and hope, the true Christian will teach the ignorant, reform the sinful, comfort those who mourn, restrain oppression and injustice, and work after a Christlike plan even in all business transactions. Instead of stirring up strife, he will bring about peace and harmony.

A hard, unjust, critical spirit has been indulged among those who have held positions of trust in the work of God. Unless those who have indulged this spirit are converted, they must be relieved of the responsibility of acting a part in committees of council, or even in the transaction of business. Unless they are converted, their voices must not be heard in the council, for the aggregate result is more injurious than beneficial. Wrong prevails; man is made an offender for a word; and suspicion, distrust, jealousy, evil surmising, evil speaking, and injustice reproduce themselves even in connection with the cause of God.

A false zeal passes for jealousy for the cause of God; but the miserable, filthy garment of self must be destroyed, and in its place men must accept the righteousness of Christ. The persecution that is carried on among church members is a most terrible thing. It is true that some have committed errors and made mistakes but it is equally true that these errors and mistakes are not nearly as grievous in the sight of God as is the harsh and unforgiving spirit of those who are criticizers and censors. Many of those who are free to pass judgment upon others are committing errors which, although not made manifest, are tainted with deadly evil that is corrupting their spiritual life.

God would open the eyes of His professed people in order that they may see that they must love God supremely, and their neighbors as themselves, if they would be saved in His kingdom. Many are making manifest that they are not controlled by the Spirit of Christ, but by another spirit. The attributes they display are as unlike the attributes of Christ as are the characteristics of Satan. It is high time that believers should stand shoulder to shoulder, and strive together for eternal life, in place of holding themselves aloof, and expressing by word and action, "I am holier than thou." [Isaiah 65:5.] Those who would exert all their powers for the salvation of perishing souls must come heart to heart, and be bound together in cords of sympathy and love. The hearts of brethren should manifest the same spirit as that manifested by our merciful and faithful High Priest who is touched with the feelings of our infirmities. We may inspire fainting, hopeless ones with new life. We may achieve victories which our own erroneous and misconceived opinion, our own defects of character, our own smallness of faith, have made seem impossible. Faith! We scarcely know what the article is.

The end of all things is at hand. The Lord is soon coming. Already His judgments are abroad in our land. We are not only to talk of Christ's coming, but in every action we are to reveal the fact that He is soon to be manifested in the clouds of heaven with power and great glory. Have we the wedding garment on? Have we personal piety? Have we given wholehearted, unreserved cooperation with divine agencies, in weaving into our life's practices the divine principles of God's holy law? It is one thing to talk the law, and it is another thing entirely to practice the law. It is the doers of the law that shall be justified before God, for those who do the law represent the character of God, and lie not against the truth.

The Lord is coming. Oh the time is so short, and who in the Bible view are laborers together with God? Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted, and unholy, and seeking to pass off a counterfeit experience for a genuine one? Awake, brethren, awake, before it shall be forever too late. There are many who are laborers together with God whom we do not discern; the hands of ministers have never been laid upon them in ordination for the work; but nevertheless they are wearing the yoke of Christ, and exert a saving influence in working in different lines to win souls to Christ.

The success of our work depends upon our love to God, and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men. Oh how greatly we need a moral renovation! Without the faith that works by love you can do nothing. May the Lord give you hearts to receive this testimony.

Ms 34, 1894

Testimony Regarding Brother Buster

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 3, 1894

I have received a letter from Brother J. R. Buster, 2700 State Street, Chicago, Illinois. He has given me a short history of his conflicts and trials as a canvasser, and his inability to make a success of the business and sustain his family. He states that he has had deep convictions that it was his duty to labor for his people (colored), but he has incurred debts, and brethren whom he has consulted have advised him to keep at the canvassing work until he gets out of debt.

This, no doubt, is very good advice if there is any probability that he will succeed in accomplishing this desirable end. But you must bear in mind that there have been times when our white brethren have had to receive substantial help, something more than the mere words, "Be ye warmed and be ye clothed." [See James 2:16.] We have had to do more than bless them and send them on their way to struggle against poverty and distress. It was not always regarded as a mark of inefficiency when, through adverse circumstances, pinching want has made it necessary for a brother to incur debts, or suffer for food and clothing even though he was unable to lift these debts, struggle as hard as he might. A helping hand has been reached out to such ones, to place them on their feet, free from embarrassment, that they might do their work in the vineyard of the Lord, and not be oppressed with the thought that a cloud of debt was hanging over them.

You know how my husband was interested in all such cases. If he found a brother willing to labor in the cause of God, he was always willing to help him. Now the question is, how much is being done at the present time for such cases? I have had the best reports of this brother in regard to his sincerity and his capability to do a good work.

Let us consider the proposition presented at the Minneapolis meeting. Some who did not receive their counsel from God prepared a resolution, which was carried, that no one should labor as a minister unless he first made a success in the canvassing field. The spirit of the Lord did not indite that resolution. It was born of minds that were taking a narrow view of God's vineyard and His workmen. It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counseled, but he is to seek his directions from God, whose he is, and whom he serves.

If one undertakes the canvassing work, and is not able to sustain himself and family, it is the duty of his brethren, so far as lies in their power, to help him out of his difficulty and disinterestedly open ways whereby this brother may labor according to his ability and obtain means honestly to sustain his family.

When a man is struggling with honest endeavor to sustain himself and his family, and yet is unable to do this, so that they suffer for necessary food and clothing, the Lord will not pronounce our ministering brethren guiltless if they look on with indifference or prescribe conditions for this brother which are

virtually impossible of fulfillment. Now I have had so many of these cases urged by the Lord upon my notice that I dare not pass them by and go over on the other side of the road, as did the priest and Levite, making no decided effort to change the condition of things. The instruction given by our Lord is essential for every Christian to practice as well as preach. “Thou shalt love thy neighbor as thyself.” [Leviticus 19:18.] We are to make the condition of the unfortunate brother our own.

Any neglect on the part of those who claim to be followers of Christ, a failure to relieve the necessities of a brother or sister who is bearing the yoke of poverty and oppression, is registered in the books of heaven as shown to Christ in the person of His saints. What a reckoning the Lord will have with many, very many, who present the words of Christ to others but fail to manifest tender sympathy and regard for a brother in the faith who is less fortunate and successful than themselves. Many will allow a brother to struggle along unaided under adverse circumstances, and in thus doing they give to one precious soul the impression that they are thus representing Christ. It is no such thing; Jesus, who was rich, for our sake became poor, that we through His poverty might be rich. That He might save the sinner, He withheld not His own life. The heart of Christ is ever touched with human woe.

Have you and your wife visited this family? Have you looked diligently into the matter? Have you conversed with the wife of this brother? Have you made their acquaintance except by letter? Have you made their case your very own? Have you taken counsel of Him whose heart is full of tender pity and unselfish love?

The true cause of God is very large and very liberal. In the lessons of Christ the poor are not left out. Our duty to the poor is included in the doing in the words of Christ. Should laborers in the cause of God exact from the poor that which they have not power to bestow, whether in service or money, the word of God comes to them, be they ministers or [lay] people, “I hate robbery for burnt offerings.” [Isaiah 61:8.] Whenever money is exacted for the cause by methods that cause suffering from hunger or for want of clothing, God will judge the one who does it and all who suffer this to be done come under the censure of the Lord.

If you knew the circumstances of this brother, and did not make earnest efforts to relieve him and change his oppression to freedom, you are not working the works of Christ and are guilty before God. I write plainly, for, from the light given me of God, there is a class of work that is neglected. There may be great interest taken in the wholesale business of feeding the wretched class who are in poverty; all this I have no objection to; but <it is a misdirected zeal> if we pass by the cases of those who are of the household of faith, and let their cry of distress come up to God because of suffering which we might alleviate, and in thus doing represent Jesus Christ in sympathy and love, the Lord has a controversy with us for this neglect. He cannot say to any man or woman, “Well done,” unless they have done well in representing the attributes of Christ—goodness, compassion, and love—<to their fellow men.>

You and I want to hear from the Master, “I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison” (maybe for debt), “and ye came unto me.” To the question, “When saw we thee thus?” the answer is given, “Inasmuch as ye have done it unto one of the least of these my brethren, ye

have done it unto me." [Matthew 25:35-40.] Christ identifies His interest with that of suffering humanity.

There is need of the tender sympathy of Christ in human hearts—love for human beings whom Christ has esteemed of such value that He gave His own life to save them from ruin. They are precious, more precious than any gold you can bring into the treasury. To turn every dollar and every penny into "the cause," and rob the needy of the means whereby to give bread to their family, is not a kind of faithfulness that will meet the approval of God.

Now, has God told you that this brother must keep at work in a certain line, as canvassing, until he is free from debt? Has He not rather enjoined it upon you as a minister of Christ, to see how you could help him out of his distress, and encourage others to relieve him from debt, and then let him receive his convictions from God in regard to the work He has given him ability to do? Has the Lord a work for this brother to do for his colored brethren? If the Lord would have him labor for his brethren, how dare any human agent put up the restrictions or bar his way? Brother [Buster] says that a sister offered to relieve him by paying his debts, but this was not allowed. How did you know but that the Lord was moving upon the mind and heart of that sister to do this very work? Let the oppressed go free. Jesus announced this to be His work; how do you know that it is not this sister's work? It is best for us to cling to Jesus, to cultivate His attributes, and do as He would do, were He in our place. There is a great deal involved in being Christians, living Christ, representing Christ.

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the graces of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad requirements in divine truth stretching out <[and] interlacing> into one line after another of good works. The truths of the gospel are not unconnected; uniting, they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole of Christian work and experience.

Christ is the complete system of truth. He says, "I am the Way, the Truth, and the Life." [John 14:6.] All true believers center in Christ, their character is irradiated by Christ, all meet in Christ, and circulate about Christ. Truth comes from heaven to purify and cleanse the human agent from every moral defilement. It leads to benevolent action, to kind, tender, thoughtful love toward the needy, the distressed, the suffering. This is practical obedience to the words of Christ.

Every minister may exercise himself to bring large revenues and smaller rivulets into the treasury of God; it is his work to do this, but the question is, Does he do it by neglecting in any the necessities of the needy and distressed, overlooking the real wants of suffering humanity, being so particular as to paying tithes of mint and rue and anise and cummin, and neglecting the weightier matters of the law? These ought ye to have done: manifesting the love of Jesus in relieving the needy, the distressed, the suffering. Let it be printed on the mind that mercy and the love of God are to be expressed to the children of God. Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in

mercy to the very ones who need your sympathy and aid in breaking the yoke and setting free the distressed. Here the truth is lived, the truth is obeyed, the truth is taught as it is in Jesus.

There is a great amount of truth professed, but truth practiced in relieving our fellow men is of great influence, reaching unto heaven, and compassing eternity. Every soul in our world is on trial; every man's experience, the common life history, tells in unmistakable language whether he is a doer of Christ's words and His works. There is constantly recurring a large array of little things that God alone sees; to act out in these things the principles of truth will bring a precious reward. The great and important things are recognized by nearly all, but the knitting of these things with the supposed smaller things of life and closely connecting them as one, is too rarely done by professed Christians. Religion is too much profession, and too little reality.

Divine truth exercises little influence upon our fellow men, when it should exercise much influence through our practice. Truth, precious truth, is Jesus in the life, a living, active principle. "Love one another," says Christ, "as I have loved you." [John 13:34.] You cannot lay the vigilance of Christianity to rest by passing over the cases of your brethren who are in distressed circumstances. You may feel that you are doing God's service while leaving the yoke of oppression upon their necks because it is in your power to do this, and pressing every dime possible into the great treasury. Your motives may be good, but it is a false theory that will permit distress and want in the effort to help the cause of God. The glory of heaven is in lifting up the fallen, speaking peace to aching, distressed hearts that are crying unto God for relief, while their fellow men who might relieve, priest and Levite, pass by on the other side.

Great principles and minute practice cannot be disconnected in a symmetrical life. Such disconnection misrepresents the religion of Christ, and mars the character. The one class of work is made up of great things and regulated by the law of God, while in the other, made up of so-called little things, the law of God, "Thou shalt love thy neighbor" is ignored. [Leviticus 19:18.] This sphere of work is left to caprice, subject to variation of feeling, to natural and cultivated tendencies or inclinations; and let me say that these little things, left to impulse, often shamefully neglected, mean much to those who are really affected by the neglect.

These neglects cut off a large portion of the life of God from the soul, because the human agent is not in co-operation with God, and thus a large revenue of praise and thanksgiving is prevented from going forth to God from human hearts and human lips. Thus God is robbed of the glory that belongs unto Him. Our religion will bless wherever it acts. Let the Christian religion act, and it will bless. Wherever it works, there is brightness.

I feel sorry that poor souls, failing to find relief, appeal to Sister White. I want them to have confidence that the shepherds of the flock will care for the flock of God. Every minister of Christ who does not have the precious love of Jesus in the heart will reveal the fact. The Lord Jesus has given to every man precious lessons of instruction in His Holy Word. The Lord Jesus is our Pattern. The impress of the image of Christ will be manifest upon the entire character of those who yield themselves to Him. Then the mental and physical powers will be renewed day by day, for the true believer is daily eating of the flesh

and drinking of the blood of the Son of God. Jesus says, “The flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [John 6:63.]

Coldness and selfishness will take possession of the soul if we will give [them] any encouragement. We want not to exemplify the attributes of Satan in anything. We want to be partakers of the divine nature, refreshed in soul and spirit by drinking of the living water that makes glad the city of God. Talk it, pray it, act it—the love of Jesus for fallen humanity. Let every soul become imbued and radiant with the Word and Spirit and love of God and be a medium through which the light and blessing may be communicated to our world. Let this loveless, Pharisaical religion of forms and ceremonies be cleansed away from the heart and life of every Christian, and let the sweet influence of the Spirit of God have a controlling power upon every soul. Ye are the light of the world, to shine amid the moral darkness of the world. We must be imbued with the love of Jesus; all this selfish spirit toward brethren must be rooted out.

Have an interest that every one be directed to his proper work and his hands will not grow weary and heavy. Let men unite themselves to their fellow men by the golden links of the chain of love. Let love be without dissimulation; abhor that which is evil, cleave to that which is good. I tell you of a truth there are great misconceptions as to what constitutes faithfulness in the cause of God. The duties devolving upon every minister to care for the flock of God are neglected. There are those who need special attention, who need tender words, kind consideration, tangible help; they need advice, that kind of counsel which will not extinguish the last spark of courage in the soul.

Be careful, brethren, how you represent the character of Christ before the world. Help must be given to sustain the cause of God, but this is not all; there are other things to be considered. Not long since I spoke in Sydney upon 2 Corinthians 9:6-15. Read this carefully. The cause must be sustained, but we are not to encourage sinful actions toward our brethren, with the impression that one is justified in neglecting to give attention and help which is required to relieve suffering and break every yoke of oppression that comes under our notice.

The zeal that some have for the cause, they make an excuse for their neglect of the pressing necessities of men and women, and these are brethren and sisters. Selfishness has been, and will be, indulged under a pretense of great anxiety for the cause of God; but the cause of God is the cause of the oppressed and the poor. The Lord expects His shepherds to look carefully after the sheep of His pasture and show a personal interest in the oppressed; they are to feed the hungry. If they neglect one case brought to their notice where there is real want of food and clothing, God will surely requite this; He pronounces no blessing upon those who neglect the personal labor for the poor.

“But this I say, that he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” (See 2 Corinthians 9:6-15.) Here are the good works which cause love to God to deepen in the heart because of the kindness and love expressed in relieving the poor and the oppressed. Thanks and praise are awakened in the hearts of God’s needy ones, and flow back to God, and angels join the songs of praise coming from human lips which glorify God. “Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.” [Verse 13.]

While there is need for every man and woman to be faithful in tithes and offerings to God, “that there may be meat in mine house, saith the Lord” [Malachi 3:10], yet this does not comprise all our duty. Those who are so zealous to gather everything possible into the treasury, let them draw upon those who are able, and not press men into service into the canvassing field or in any branch of the work where more is required of them than they are able to give. The prayers and tears of these oppressed ones enter into the ears of the Lord of Sabaoth and He will answer their prayers, but His face will be turned away from the shepherds who did not answer their plea, who took from them the money that should have given bread to their hungry families.

“I desired mercy and not sacrifice,” saith the Lord. [Hosea 6:6.] The oppression of one widow, the neglect of one father who makes his plea for consideration, will be charged against any one who will do this. God’s cause can afford to be just. We need to have eyes anointed with the heavenly eyesalve, that we may see things on all sides. We have not a one-sided religion, but full, complete, in Jesus Christ in everything.

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” [Isaiah 1:16, 17.] This Word is for the managers in all our institutions, for all ministers who are over the flock, for all who have any connection whatever with the cause of God. Let them give heed unto it; then will the Lord sanctify, and cleanse, and bless, and prosperity shall attend the workers.

There is a sin among my people, saith the Lord. It is the want of Christ’s love for the children of God who need sympathy and encouragement, who need the rich grace of Christ poured into the soul. God help us to care for the very ones it is our duty to care for and to bless. May the Lord help us individually to represent Christ in our world.

Ms 35, 1894

Diary/Letter to S. N. Haskell

Cooranbong, New South Wales, Australia

August 27, 1894

Emily, May and myself drove four miles in a two-wheeled trap, which was drawn by a large horse. We went in search of oranges, which grow in this locality without receiving cultivation. This soil produces the best oranges we have eaten since coming to this country. They are not as sour as those we have procured in Granville and in other localities. They are very nice when picked from the tree and eaten fresh. They are juicy and refreshing. We paid three pence, or six cents in American money, per dozen. We went into a field, or paddock as it is called here, and came to a house that sits far back from the road, and in the background was a forest of thickly growing trees.

On making known our errand, we were directed to go on to another house beyond; but we could not drive the horse and carriage any farther. A ravine had to be crossed, and Emily and May walked a log to cross it. I was left seated in the two-wheeled carriage. I watched them until they disappeared from my

sight in the thick woods. I began to get anxious for their return, for they were absent for some time, and I was thankful to see them coming through the woods. Emily was carrying all the oranges she could manage, and May had her hand full of ferns.

After going through the woods they found a clearing of several acres of land. On this place they found the oranges which were reputed to be the best in the community. Upon testing them, we were convinced of their excellence. In this out-of-the-way place they found a pretty location, and people who were communicative and courteous. A pleasant-faced, white-haired, aged lady stated that they had lived there thirty-two years. She said that when her husband was alive he had kept the farm in good condition, but that since his death her son had neglected the work, and the farm did not look as it used to, for her son took no interest in farming.

We should judge that the general difficulty with farming here is a lack of interest. There is plenty of idleness, numerous holidays which are improved in following many kinds of objectionable amusements. The people are interested in horse racing and card playing, in smoking and drinking, and this kind of employment benefits neither themselves nor others. They pass away their time in this way, and the lands are neglected. But if the soil was cultivated, it would produce excellent fruit. Because of the slack, slipshod way the landholders cultivate their farms, nothing flourishes as it should, and the impression made upon those who view the land is that it is too poor to yield a good crop.

I have been anxious that the land should be taken in hand and thoroughly worked. Even the orange trees are left to grow up amid the grass as wild trees grow. But where such immense trees flourish as flourish here, many of them growing up perfectly straight toward heaven, I am convinced that with the blessing of God, with diligence and faithfulness in working the land, farmers might produce gratifying results, and in return for the labor put forth they might reap a good harvest. I have thought of the many families who are crowded in our large cities, and I have thought how pleased I would be if some of them would come to this place and put forth their energies in clearing the land, and in subduing and cultivating the soil. This place is very restful to me.

Sabbath, August 25, we all went out on the school land, and made ourselves comfortable in the woods. I had my folding chair, Brother Lawrence made a seat for his wife, and Brother Tucker and others seated themselves on the four rugs on the ground. I read two articles to them in which they seemed much interested. We then sang a hymn and had a season of prayer. After we had eaten some oranges we returned home. We all had a good appetite for our dinner. We enjoyed being on the school land amid the trees and the beautiful things of nature. I love to be in the groves where I can hear the birds sing.

On Sunday, August 26, Brother Lawrence took us in the trap, and we drove over a good share of the school land in order to obtain a more extensive view of the grounds. In some places the roads were very rough; but I kept thinking, Let the cart jolt, it is a change of exercise, it will do me good. I enjoyed the trip and we were out roughing it nearly all day. We came home at dark. I was much pleased with the ground. We walked over one farm where the land had been cleared, and which joined the school land.

We examined the way in which they work the land, and found that the plough had been put in only to about the depth of six inches. An intelligent American farmer would not regard this as a faithful way of

working the land. Those who work in this cheap, superficial way cannot expect to receive anything out of harmony with their method, but in accordance with it. Of this forty acres only a portion of it had been cleared. We saw that during the previous year corn had been raised.

There were fruit trees on the farm, and the peach trees were so full of blossoms that they looked like immense bouquets. First-class lemons grow here. There are some lemons already on the trees, but it is a wonder that they have any trees at all. In order to clear the ground of weeds, they set fire to the underbrush, and from the appearance I should suppose that they had left the fire to run, for several of their fruitful lemon trees were so burned that they will probably die.

The more I see the school property the more I am amazed at the cheap price at which it has been purchased. When the board want to go back on this purchase, I pledge myself to secure the land. I will settle it with poor families; I will have missionary families come out from America and do the best kind of missionary work in educating the people as to how to till the soil and make it productive. I have planned what can be raised in different places. I have said, “Here can be alfalfa, there can be strawberries, here can be sweet corn and common corn, and this ground will raise good potatoes, while that will raise good fruit of all kinds.” So in imagination I have all the different places in flourishing condition.

No one needs to have regret in reference to this land, for with proper working it will surprise the people in this section of the country. All the regret I have is that we have not money to take in sections of the land that would extend the ground. I have not one doubt in reference to the securing of this land. If the Lord prospers those who occupy it and who cultivate it, as we believe He will, we shall see a change that will surprise all who look upon it. I can hardly endure the thought that time is passing, and that the work of clearing the land is delayed.

I have walked over the most of the O’Leary land. It has been cultivated and should be included in the school land. Someone should be at work upon it, cultivating it. If it could be purchased for any reasonable sum, I would not object to securing the place as a home for myself, if it was thought advisable to do so. No time should be lost in cultivating the land. In the dream you have heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivating, it brought forth a bountiful harvest. Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school. Since I have been here for a few days and have an opportunity to investigate, I feel more sure than at my first visit that this is the right place. I think any land which I have seen will produce some kind of a crop.

We cannot expect to find Eden, the Garden of God, in this sin-desecrated earth. There will always be something to mar the most desirable place; but we do see in this land, if not faultless, a favorable place for the location of our school. These grounds will furnish the very best of gymnasiums for our young men, and for our teachers as well. Those who educate the youth in book knowledge need physical exercise to strengthen the muscles as much as do our students. Our teachers need to educate far more from nature than they do. Nature is God’s great school, and on these grounds resources are found for

acquiring greater knowledge of the wonderful works of God. Advantages procured by locating in this place are not presented to the teachers in such abundance in other places. Here is God's great farm.

My mind is filled with awe as I look at these giant trees, and consider the fact that this is God's great forest garden which His own hand has planted and cared for in promoting the growth o trees, shrubs, and beautiful ferns. God's own work is seen in the streams of water on either side of the land purchased for the school. On these clear, deep waters both men and women may exercise their muscles in working the oar. The youth who have been accustomed to do nothing but amuse themselves and spend money on their holidays, may here find plenty of good work in rowing boats to transport wood from the country to the cities. From the smooth waters of the river they may row into the beautiful waters of the lake which are smooth as glass.

I felt my heart bound with gratitude when I considered that in the providence of God the land was in our possession. The climate has marked advantages over the climate of Victoria, and I long to shout the high praises of God for so favorable a situation. John, the greatest prophet that has ever been delegated to bear a startling message to the world, obtained his education in the wilderness. The scenery of nature was before him as an open book, and God was his teacher. The flattering temptations that come to those who are crowded in the cities did not reach John in the wilderness. His eyes rested upon scenes that were pure and natural, and revealed the character of God to his soul, so that he looked up from nature to nature's God.

Although these lands are secluded, yet they are perfectly accessible, possessing rare advantages for exporting and importing all that is necessary. Newcastle is within twenty miles, and Sydney is reached by traveling two and three quarters hours on the cars.

Ms 37, 1894

Sermon/Dedication Sermon at Prospect Church.

Prospect Church, New South Wales, Australia

September 16, 1894

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." [John 2:13-16.] These were the words He spoke at the first cleansing of the temple; and at the second cleansing of the temple, just prior to His crucifixion, He said unto them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." [Matthew 21:13.] That was a very decided statement of condemnation.

Why was it that Christ's indignation was stirred as He came into the temple courts? His eye swept over the scene, and He saw in it the dishonor of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercation between those who were buying and selling.

In the courts of God even the priests and rulers were engaged in traffic and merchandise. As Christ's eye swept over that scene, His appearance attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Christ. When once their attention was called to Him, they could not withdraw their eyes from His face, for there was something in His countenance that awed and terrified them. Who was He? A humble Galilean, the son of a carpenter who had worked at His trade with His father; but as they gazed upon Him, they felt as though they were arraigned before the judgment bar.

What was it that He saw as He looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay, because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted were in suffering and distress because they longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it?

Christ's prophetic eye took in the future, took in not only the years but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached for the poor. In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as He took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which He spoke, as He said, "Take these things hence," and overthrew the tables of the moneychangers and drove out the sheep and the oxen. [John 2:15, 16.] The people looked upon Him as though spellbound, for divinity flashed through humanity.

Such dignity, such authority, shone forth in the countenance of Christ that they were convicted that He was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the power displayed by Christ convinced many who had not closed their hearts against conviction that He was the One sent of God. Some said, "He is the Messiah," and those to whom He revealed Himself were indeed convicted that He was the Teacher sent of God. But those who stifled the voice of conscience, who desired riches, and were determined to have them no matter in what way they were to be obtained, closed the door of their heart against Him.

The moneychangers, who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at His action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track. The priests and the rulers also fled in dismay, and the traffickers in merchandise. As they fled, they met others on their way to the temple, but they told them to go back. They said that a man having authority had driven out the oxen and the sheep, and had expelled them from the temple.

When Christ had expelled those who had sold doves, He had said, “Take these things hence.” [Verse 16.] He had not driven the doves out as He had the oxen and the sheep, and why? Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in the temple courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes.

The priests and rulers had fled terrified and awed from the midst of the people; but after they had recovered from their fright, they said, “Why did we go from the presence of that one man?” They did not know who He was. They did not know that He was a representative of the Father. They did not know that He had clothed His divinity with humanity; and yet they had a consciousness of His divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with grief that the temple service had been polluted, and had misrepresented His character and mission. In His pitying love He longed to save them from their errors. He longed to save the priests and the rulers who, while claiming to be guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and rulers recovering from their dismay, said, “We will return, and challenge Him, and ask Him by what authority He has presumed to expel us from the temple.”

But what a scene met their eyes as they entered again the courts of the temple. Christ was ministering to the poor, the suffering, and the afflicted. These had cried in their anguish because they could not find a relief from their affliction and their sin. They had heard of this man Jesus; they had heard a rumor concerning His compassion and love. They had heard how He had healed the sick, opened the eyes of the blind, and made the lame to walk; and one cry for pity went up from their lips. One after another they began to relate the story of their affliction, and He bent over them as a tender mother bends over her suffering child. He bade the sick and the afflicted to come forth into health and peace. He gave the suffering tender comfort. He took the little ones in His arms, and commanded freedom from disease and suffering. He gave sight to the blind, hearing to the deaf, health to the diseased and comfort to the afflicted.

When the priests entered the temple, they heard acclamations of joy and songs of praise. They heard men glorifying God for the wonderful works that were done among them. They heard mothers bidding their children to praise their deliverer, and to give thanks to Him who had brought comfort and relief, health and peace. He gave them an evidence of His divine mission! He was doing the very work which had been prophesied that the Messiah would do. He had opened the book of the prophet Isaiah in the synagogue at Nazareth and had read the description of His mission. “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.” [Luke 4:18.]

The priests and rulers and scribes ought to have known that He was the Anointed of the Lord, for they claimed to be expositors of the prophecies. The Holy Spirit also wrought to present the prophecies to the minds of those who beheld the wonderful works of Christ in the temple. But many of them closed their hearts to conviction, for they did not like Him. They questioned, What business had He to interrupt

their work? The stalls were their own, and they had paid a sufficient price to the temple authorities for the privilege of selling the sacrificial offerings to the people. When they returned, they asked, “What sign showest thou that thou doest these things?” [John 2:18.] Had He not given them a sign? Had He not flashed light and sensibility into the souls of these men? But they determined not to yield to conviction, but to close the door of their hearts against Jesus.

On their way to the temple, they had given vent to their hatred, and had said that they would kill Him, and be rid of the troubler. When they asked for a sign, Jesus said, “Destroy this temple, and in three days I will raise it up.” [Verse 19.] Their hearts were full of avarice and selfishness, they had oppressed the widow, the fatherless, and the poor, and had refused to give them an offering at the small price which they could pay. When the poor had presented their affliction to them, they had turned away as unfeeling as though the afflicted had no souls to save. They had pointed the finger of scorn at them, speaking vanity, and charging the poor with sin, declaring that their suffering and poverty was a curse from God on account of their transgression.

Men who could thus deal with the afflicted, were not above planning the murder of the Son of God. Whoever indulges an unkind, unmerciful or envious disposition, is cherishing the very same spirit that put to death the Saviour of the world.

When Christ said, “Destroy this temple,” He was referring to Himself, for they had just been talking of putting Him to death. Then said the Jews, “Forty and six years was this temple in building, and wilt thou rear it up in three days?” [Verse 20.] They were speaking of the temple at Jerusalem, but “he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered he had said this unto them; and they believed the scriptures, and the word which Jesus had said.” [Verses 21, 22.] But the Jews did not believe on Him. They hated Him, for He had interfered with their gain-getting, and they knew that He read their hearts as an open book.

“Now when he was in Jerusalem at the passover, in the feast day, many believed in his name when they saw the miracles that he did.” [Verse 23.] He gave them heaven’s evidence of His divine mission, but He “did not commit himself unto them, because he knew all men, and he needed not that any should testify of man: for he knew what was in man.” [Verses 24, 25.] He had to watch them continually, for they were ever on His track, seeking for something by which they might accuse Him. The question is today, How is it with the inhabitants of the world? How do they treat the house of God? Have they not filled the churches with sacrilegious things? Have they not failed to learn the lesson of Christ and made His Father’s house, not a house of prayer, but a den of thieves?

As Christ talked with the scribes and Pharisees, His prophetic eye was taking in the future. He heard the tramp of the Roman army and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God was no longer exercised for the rebellious city. He saw that the angel of mercy would fold her wings and take her departure. Christ looked even beyond this; he saw the inhabitants of the world just previous to His second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, “As the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating

and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Matthew 24:37-39.] What was it that caused the destruction of the people in the world before the flood? It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God's retributive judgment. "Even so shall it be when the Son of man is revealed." [Luke 17:30.]

The heart of Christ was ever touched with human woe. It was His tenderness of heart that caused Him to come to earth to bring salvation to our world; it was love that led Him to step down from His throne, to lay aside His royal robe, and clothe His divinity with humanity. Every voice ought to be proclaiming, "Behold the Lamb of God, which taketh away the sin of the world!" [John 1:29.] In the highways, in the byways, the people of God should be proclaiming the message of truth. Some will hear and will be converted, and some will not.

In the time of Christ there were many priests that believed on Him, but they would not acknowledge Him for fear they would be turned out of the synagogues. They feared they would not be popular, and that they would be in disgrace if they followed in the footsteps of Christ. The mission of Christ was to seek and to save that which was lost, and we thank God that there are a few who will take their position upon the commandments of God, even though it places them on the unpopular side.

We are glad that we have been able to unite our mites together and to erect a house in which to worship God. Let us praise Him with heart and soul and voice. You have taken hold of the truth for the truth's sake, and have decided to obey the Word of God. You have embraced the seventh-day Sabbath according to the commandment of God. The commandment says, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it." [Exodus 20:9-11.]

It requires moral courage to take a position to keep the commandments of the Lord. An opposer of the truth once said that it was only weak-minded people, foolish, ignorant persons, who would turn away from the churches to keep the seventh day as the Sabbath. But a minister who had embraced the truth replied, "If you think it takes weak-minded persons, just try it." It takes moral courage, firmness, decision, perseverance, and very much prayer to step out on the unpopular side.

We are thankful that we can come to Christ as the poor suffering ones came to Christ in the temple. We hope that this house will be a house of prayer, and that those who enter here will realize that they are coming to meet with God. Christ has said, "Where two or three are met together, there am I in the midst." [Matthew 18:20.] We do not expect to be able to furnish you with a minister always; but you must have root in yourselves. You must learn to draw for yourselves from the fountain of life. You have not dared to trample under foot the commandments of God, and have stepped out on unpopular truth, let the result be what it may. Will the Saviour ever turn away to leave you to struggle alone? No, never.

But He never told His disciples that they should have no trials, no self-denial to endure, no sacrifices to make. The Master was a man of sorrows, and acquainted with grief. “Ye know the grace of our Lord Jesus Christ, how that though he was rich, yet for your sakes he became poor, that ye through his poverty, might be rich.” [2 Corinthians 8:9.] We thank God that in your poverty you can call God your Father. Poverty is coming upon this world, and there will be a time of trouble such as never was since there was a nation. There will be wars and rumors of wars, and the faces of men will gather paleness. You may have to suffer distress, you may go hungry sometimes, but God will not forsake you in your suffering. He will test your faith. We are not to live to please ourselves. We are here to manifest Christ to the world, to represent Him and His power to mankind.

We have been hewn as rough stones from the quarry of the world. Will He leave us with our rough edges, leave us to practice close dealing, and to manifest selfishness? Never. He brings us into His workshop to be hewed and squared, polished and finished, for the heavenly building, for you are to be framed into a holy temple unto the Lord. When the truth is received, the rough character changes, and worldliness, selfishness, and pride are worked out of the heart. The office of the Holy Spirit is to work the man. It is not our place to work the Holy Spirit. If we are ignorant when brought into the truth, we are not to remain so.

Was Christ ignorant? He was the greatest Teacher the world ever saw. He chose the unlearned fishermen to be His disciples in order that they might learn of Him, and become wise unto salvation. Why was it He did not choose the scribes and the Pharisees? It was because He could not trust them. He said of them, “In vain do they worship me, teaching for doctrines the commandments of men.” [Mark 7:7.] Why is it that the Lord does not choose the learned and the popular today and work with the churches? It is because they follow the same course as did the scribes and the Pharisees. But the greatest Teacher the world ever knew says to you, “Come unto me all ye that labor and are heavy laden, and I” (the Son of the infinite God) “will give you rest.” But there is something more. He continues, “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.]

Christ said, “I have kept my Father’s commandments, and abide in his love.” [John 15:10.] Christ is testing us today to see if we will be obedient to the law of God as He was, and be fitted up for the society of heavenly angels. God wants a loyal people. Rebellion originated in heaven; but it is not to be found there again. If we are willing to inquire, What is the way of the Lord? to do justice and judgment, to seek mercy and to walk humbly with our God, we shall hear Him say, “Child, come up higher.” He has builded for us a city, and He is not ashamed to call us brethren. He will gather the strangers and the pilgrims to Himself.

We hope that this house will be a place where the honor of God shall dwell. Let every one who comes to worship here surrender himself to God, with all the affections and desires. Satan will try to work upon human hearts to cause dissension among brethren, to weaken faith. Faith! Of course we want it. Faith and works go together, and faith is made perfect by works. We want the faith that works, that works by love, by the love we have for Jesus Christ. If our hearts are all aglow with love for Him as our personal Saviour, we shall do the work of God. Dissension will not enter here, for you will be one, as Christ is one

with His Father. Your old passions will be put away, the soul temple will be cleansed by the work of the Holy Spirit, and Christ will abide in the heart. And through Him we shall be able to do all things.

Standing under the broad shield of omnipotence, we do not feel that we are in the minority. God is a majority. Wherever we shall go, we shall remember those who worship here, and shall pray that others may unite with you. We are to consider that Christ has set us to be a light amid the moral darkness of the world. We are not to misinterpret the character of God, we are not to be fretful, to speak out what we think, to blame and criticize and censure others; but we are to let the Holy Spirit fashion the character after the similitude of Christ.

Now let us see what Jesus will do for us if we let Him. In His prayer for His disciples He said, "And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." [John 17:13.] Is it possible to have joy in obeying Christ? It is the only real joy that any soul can have. You may have what you call a "good time," and laugh and joke; but your joy will only be a foolish gratification of a mind that is not well balanced by the Spirit of God. Christ continued, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." [Verse 14.]

Do you expect that the world will love you when you go contrary to the customs and traditions of the world? Do you expect to be treated better than was the Master of the house? "Sanctify them through thy truth: thy word is truth." [Verse 17.] You have received the truth. Now do not feel that you must hide it under a bushel. Let it be known to others, let it shine forth, that others may be saved, may be sanctified through it. Be a living example, be under the control of the Spirit of Christ. Jesus says, "Neither pray I for these alone, but for them also which shall believe on me through their word." [Verse 20.] This tells you your duty. The word of those who believe is to be as seed sown in the hearts of others that will spring forth and bear fruit unto life eternal.

Christ prays for the unity of His people, and says, "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." [Verse 21.] What a oneness is here represented! In this unity, divine credentials are presented to the world, that they may believe in Jesus. "And the glory which thou gavest me, I have given them: (that is the character which Christ has, His righteousness); that they may be one even as we are one." [Verse 22.]

Christ within is the glory of God, the hope big with immortality and eternal life. "That they all may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; that the world may know," and now comes the greatest assertion that has ever been made in behalf of His people, "that thou hast sent me, and hast loved them as thou hast loved me." [Verses 22, 23.] Can we take that in? The "God of heaven loves us as He loves His Son." All the world is in rebellion against God, but those who struggle, who strive, who agonize to enter in at the strait gate, are beloved of God with peculiar tenderness, and they shall find the broad path, for, "thy commandment is exceeding broad." [Psalm 119:96.] "The law of the Lord is perfect, converting the soul." [Psalm 19:7.]

When the world is brought in connection with the converted people of God, they realize that they have been transformed in character, and thus they glorify God. Of them Jesus says, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory,” (they are to behold His divinity, His oneness with the Father which He had from the beginning,) “which thou hast given me, for thou lovedst me before the foundation of the world.” [John 17:24.] Christ said to His disciples, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you ... I will come again, and receive you unto myself; that where I am, there ye may be also.” [John 14:2, 3.]

“O righteous Father, the world knows all about thee.” Is that the way it reads? Does the world know all about you, brethren? Jesus says, “The world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” [John 17:25, 26.] Praise God, brethren, with heart and soul and voice. Even when amid trials, we should be the happiest people on the earth, because our life is hid with Christ in God, and when He shall appear, we also shall appear with Him in glory. We are not living for the applause of the world; we are living for the future, immortal inheritance. We are heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. When sorrow takes hold of your soul, when persecuted and afflicted, lift up your head, for your redemption draweth nigh. You are to have a life that measures with the life of God. You are not to seek to meet the world’s standard, but to be a commandment-keepers, to be members of the royal family, children of the heavenly King, and to enjoy eternal riches.

Climb the ladder of progress heavenward. Christ is the ladder, whose base is on the earth, and whose topmost round reaches to the highest heaven. God is above the ladder, and His glory is shining on every round. You must climb the ladder by clinging to Christ, and finally reach His everlasting kingdom. I pray you in the name of Christ, put on every piece of the armor of God, and fight manfully the battles of the Lord. “For we wrestle not against flesh and blood, but 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 6:12, 13.]

When you are met with sneers and ridicule, rejoice that your names are written in the books of heaven, that you are to be made immortal, to have an abundant entrance into the kingdom of heaven, because you are law-abiding citizens of the heavenly country. You shall see the King in His beauty, and dwell with Him, and have a life that runs parallel with the life of Jehovah.

Ms 38, 1894

Sermon/Missionary Work

October 9, 1894

Christ said to His disciples, “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.” [Mark 16:15, 16.]

The field is the world, and we know better what this saying comprehends than did the apostles who received the commission to preach the gospel to all the world from the lips of Christ. The whole world is a vast missionary field, and yet we who have been long established in the truth should be encouraged with the thought that fields which were once difficult of access, are now easily entered. Every church in our land should seek for the revival of the missionary spirit. They should seek for steady growth in zeal and activity. They should pray that the indifference which has caused both men and means to be withheld from the work should be banished, and that Christ should abide in the soul. For our sakes He became poor, that we through His poverty might be made rich.

The office work of the Holy Spirit is to convince of sin, and I know that it is a sin for any one of us to be indifferent now. As we look around at the different fields that have been entered, we are led to inquire, "What hath God wrought?" [Numbers 23:23.] What more could He have done for His vineyard than He has done? God has made provision to supply His rich grace, to give divine power for the performance of His work, and nothing is wanting on the part of God. The lack is on the part of the human agency who refuses to co-operate with divine intelligences—through the plan He has devised nothing can be done for the salvation of men.

Sinners who have been blessed with light and evidence, who know that through grace that can be supplied to them they may meet the conditions upon which salvation is promised, and yet who decline to make the attempt, have but themselves to blame for their own destruction. We feel that of such it may be said, "Christ has died for them in vain." But who is to blame for the loss of the souls who know not God and have had no opportunity for hearing the reasons of our faith? What obligation rests upon the church in reference to a world [that is] perishing without the gospel? Unless there is more decided self-denial on the part of those who claim to believe the truth, unless there is more decided faithfulness in bringing in all the tithes and offerings into the treasury, unless broader plans are laid than have yet been carried into execution, we shall not fulfill the gospel commission to go into all the world and preach Christ to every creature.

The preaching of the gospel is God's appointed way for converting the souls of men. Men must hear in order to be saved. They cannot hear without a preacher, and the preacher must be sent. This makes it necessary to have funds in the treasury in order to provide means whereby the missionary may reach destitute fields. In the light of this fact, how can those who profess to follow Christ rob God of His own intrusted talents in tithes and offerings? Is it not refusing bread to a starving soul? To withhold the means which God has claimed as His own, whereby He has made provision that souls shall be saved, will surely bring the curse of God upon those who thus rob God. Souls for whom Christ has died are denied the privilege of hearing the truth, because men refuse to carry out the measures which God has provided for the enlightenment of the lost.

Money is not to be furnished for the carrying out of the work of the gospel in some mysterious way, and through unseen, mysterious agencies. God will not shower money from the windows of heaven to do His appointed work, to spread the truth in our world and to save souls unto eternal life. He has made His people stewards of His means to be used for His glory by blessing humanity. He 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 you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Malachi 3:10.]

God will not pour out gold and silver from the windows of heaven, but that which [is] of infinitely greater value. He says, "I will pour out my Spirit upon you." [Proverbs 1:23.] The Holy Spirit of God will bless those who are faithful in the discharge of their duty. The Lord continues, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruit 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 3:11, 12.]

What a vast number among us have been blessed with great opportunities, and have been privileged to be educated in the truth. How many should be employed in communicating to others that which has been communicated to them, and in so doing their knowledge would increase. It is not alone the ministers who are needed to let their light shine forth to the world, but both old and young should be lightbearers. To every man God has entrusted talents that should be improved in communicating to others the light that has been communicated to them. This is the very work that the Saviour estimates as of the greatest value.

The Lord has provided our churches with wonderful advantages in order that they may be the light of the world, and yet many are idle in the Master's vineyard. Souls are perishing out of Christ, and every one is called to the practice of self-denial, to put forth earnest efforts for the salvation of the world. We must reach the people, not by giving high-flown, flowery descriptions, but by preaching Jesus Christ and Him crucified, as the only means by which men may enter heaven. The lessons Christ thought essential to give to the world are the lessons which now are most important for men to understand in order that they may be able to secure eternal life. The people must bear the truth for this time, and especially must children and youth have line upon line and precept upon precept. They must know the conditions upon which their salvation is promised, or they will be lost. Let the shaft be sunk deep into the mine of truth, the Word of God, and let the precious ore be discovered. There is need of more carefully, more thoroughly exploring God's mine. To the earnest seeker for truth it will yield untold treasures of inestimable value that will meet the necessities of every human soul.

In the name of Jesus Christ I would appeal to the church who has been made the depository of deep and precious truths. God has given treasures to the church not to be hoarded, not to be buried in the earth, but to be imparted to others, that others may be enriched as well as ourselves. How shall we work? Let both laymen and ministers follow the example of Christ. Let them meet the people where they are. I would entreat you to labor in word and doctrine. Do not get above the simplicity of the work. Do not soar away above the minds of the common people so that they cannot follow you, and if they did follow you, would neither be benefited nor blessed.

Teach the simple lessons of Christ. Tell the people the touching story of His life of self-denial and sacrifice. Tell them of His humiliation and death. Tell them of His resurrection and ascension, of His intercession for them in the courts of God. Tell them that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

Ms 38, 1894

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Ms 40, 1894

Sanctification and Repentance

October 10, 1894

Lift Him up, the Man of Calvary. Lift Him up and cry, "Behold, the Lamb of God which taketh away the sins of the world." [John 1:29.] Keep Christ before the people, and this will be giving to every man his portion of meat in due season. Jesus has said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... 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, 54-57, 63.

This plain, simple statement may be understood by all. We are to preach Christ to the people. We are to act as though the clouds are rolled back and we are in full view of seraphim and cherubim. We are to realize that we are under the eye of Jehovah. We are to fight for an immortal crown. "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 6:11-13.

Every soldier engaged in the spiritual conflict must be brave in God. Those who are fighting the battles for the Prince of life must point their weapons of warfare outward, and not form a hollow square and aim their missiles of destruction at those who are serving under the banner of the Prince Emmanuel. We have no time for wounding and tearing down one another. How many there are who need to heed the words that Christ spoke to Nicodemus. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ... Except a man be born of water and the Spirit he cannot enter into the kingdom of God. ... Ye must be born again." [John 3:3, 5, 7.]

There are many who claim to be followers of Christ, whose names are enrolled on the church books, who have not been a strength to the church. They have not been sanctified through the truth. In the prayer of Christ for His disciples He says, "Sanctify them through thy truth; thy word is truth. As thou

hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:17-19. It is not receiving the truth simply, but practicing the truth that sanctifies the soul. Let those who would be sanctified through the truth search carefully and prayerfully both the Old and New Testaments, that they may know what is truth.

When the grace of Christ enters the heart, the mind at once becomes interested to know what saith the Scriptures. Those who are truly converted to Christ keep on constant guard lest they shall accept error in place of truth. Those who think that it matters not what they believe in doctrine, so long as they believe in Jesus Christ, are on dangerous ground. There are some who think that they will be just as acceptable to God by obeying some other law than the law of God, by meeting some other conditions than those which He has specified in the gospel, as if they obeyed His commandments and complied with His requirements; but they are under a fatal delusion, and unless they renounce this heresy and come into harmony with His requirements, they cannot become members of the royal family. Goodness and truth alone will dwell with goodness and truth.

Men may claim to be sanctified, but unless their sanctification is witnessed to by the law and the prophets it is not according to Bible requirements. There are some who refuse to listen to the words of the Scriptures. They declare they are inspired by the Spirit of God; but when reminded that the Bible was written by men who were moved by the Holy Ghost, they have revealed the fact that they were following the inspiration of another spirit. True inspiration never rejects true inspiration; but is in harmony with the Bible. Anything that leads away from the Word of God is proved to be inspired from beneath. "To the law and to the testimonies, if they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.]

Those who claim to be sanctified, and who give no heed to the words of divine authority spoken from Mount Sinai, make it manifest that they will not render to God the obedience that the Lawgiver requires. The very excuse they urge for evading the requirements of God proves their sanctification spurious. They say, "I am sanctified," and seek to prove this by setting up a standard of self-righteousness, a law of their own imagining.

The law of God requires nothing short of spiritual perfection, and through the infinite sacrifice of the Son of God, complete provision has been made that man may become a partaker of the divine nature, and through the merits of the blood of Christ be an overcomer; of himself he has no perfection. "Without me," Christ says, "ye can do nothing." [John 15:5.] Provision for our perfection is found in union with Christ. "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. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." [John 17:23, 24.]

What pleasure could it possibly be to souls who would not be drawn to Jesus in this life, to study His character, and to be with Him in the life that is to come? They would prefer to be anywhere else than in the presence and companionship of Him in whom they have no delight. They did not know Him while in

the world, and could not learn to know Him in heaven. But of His disciples Jesus said, “O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” [Verses 25, 26.]

[He] who [is] truly sanctified by a knowledge of God will render perfect obedience to God’s requirements. He will understand for himself what saith the Scriptures, and will present himself as a loyal child of God before his Maker. But many who claim sanctification refuse to comply with the conditions upon which the promises are made, and yet presume to expect the blessing that God has promised to the obedient. Their hearts are at enmity with the law of God and they are self-deceived and self-righteous. Unconsciously they are yielded to the suggestions of the first great rebel who led Adam and Eve to transgress the holy law of Jehovah.

They are breakers of God’s law, and yet claim that they are sanctified and made perfect, and thus they are [false] lights in the world. Many are deceived by their pretensions and are led to practice the same iniquity that they do, to show the same disregard for God’s law, and to teach others that they may transgress with impunity. This was the very attitude and work of Satan in bringing sin into our world, and through his agents he still continues his work of deception upon human minds, repeating the same story by which he led Adam and Eve to disregard the word of God, and to fail to bear a single test that God put upon them.

But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him—perfect obedience to His law. But righteousness without a blemish can only be obtained through the imputed righteousness of Christ. Through the provision that God has made for the forgiveness and restoration of sinners, His requirements are now the same as He required in Eden. It was the transgression of the law that resulted in sin, sorrow, and death. Satan declared that he would prove to the worlds which God has created, and to the heavenly intelligences, that it was an impossibility to keep the law of God. When Adam yielded to the temptation of the enemy, and fell from his high and holy estate, Satan and his angels exulted in triumph. But from the throne of God a voice was heard speaking words of mysterious import. “Sacrifice and offering thou didst not desire; my ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” [Psalm 40:6-8.]

When man fell Christ announced His purpose of becoming man’s substitute and surety. Who was He? Isaiah says of Him, “Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” [Isaiah 9:6.]

John says of Him, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not any thing made that was made. In him was life; and the life was the light of men. ... And the Word was made

flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." [John 1:1-4, 14.]

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] When we accept of God's free gift, we become partakers of the righteousness of Christ, and are complete in Him. But those who do not obey God's law make it manifest that they have not accepted the righteousness of Christ. They may claim sanctification, but it is of a spurious character, for they array themselves against the plainest thus saith the Lord, and by their actions deny the Lord who bought them.

Satan claimed to be sanctified, and exalted himself above God even in the courts of heaven. So great was his deceptive power that he corrupted a large number of angels, and enlisted their sympathy in his selfish interest. When he tempted Christ in the wilderness he claimed that he was sanctified, that he was a pure angel from the heavenly courts; but Jesus was not deceived by his pretensions and neither will those be deceived who live by every word that proceedeth out of the mouth of God. God will not accept a willful, imperfect obedience. Those who claim to be sanctified, and yet turn away their ears from hearing the law, prove themselves to be the children of disobedience whose carnal hearts are not subject to the law of God, and neither indeed can be.

From Genesis to Revelation the conditions upon which eternal life is promised are made plain. God requires that those who shall enter heaven shall be without spot or wrinkle or any such thing. "Keep My commandments and live" is the requirement of God. [Proverbs 4:4.] But one says, "My conscience does not condemn me in not keeping the commandments of God." But in the Word of God we read that there are good and bad consciences, and the fact that your conscience does not condemn you in not keeping the law of God does not prove that you are uncondemned in His sight. Take your conscience to the Word of God, and see if your life and character are in accordance with the standard of righteousness which God has revealed in His Word. You can then determine whether or not you have an intelligent faith, and what manner of conscience is yours.

The conscience of man cannot be trusted unless it is under the influence of divine grace. Satan takes advantage of an unenlightened conscience, and thereby leads men into all manner of delusions, because they have not made the Word of God their counselor. Many have invented a gospel of their own in the same manner as they have substituted a law of their own for God's law. The gospel of Jesus Christ gives full recognition to the law of God, and declares the authority of God supreme. The gospel of Christ requires penitence for sin, and sin is the transgression of the law.

Paul the great gospel preacher declares, "I have kept back nothing that is profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [Acts 20:20, 21.] Repentance towards God is a sign of sorrow for sin, for the transgression of the law of God. The sinner sees himself condemned by the holy law, and as there is no saving quality in law to save the transgressor of law, he must not only exercise repentance toward God, but have faith in Jesus Christ, his sacrifice, surety, mediator. Through the merits of Christ the sinner may claim the pardon of God.

Christ is continually drawing men to Himself. He continues to give the gracious invitation for the weary and the heavy laden to come unto Him and find rest unto their souls. He says, “Whosoever will, let him come and drink of the waters of life.” [Revelation 22:17.]

Before the soul decides to come unto Christ, the Holy Spirit is drawing him to the Saviour. Many have stumbled over the way to come to Christ, and have not comprehended what it means to be converted, because they have not understood what was comprehended in repentance. As the sinner is convicted of sin, he is also attracted by the love and holiness of Christ, for Jesus is drawing him unto Himself. No man can originate the repentance which is essential for the saving of the soul. He can no more bring himself to repentance than he can bring about his own conversion. Repentance is born by beholding the love of Christ who gave His life to save the sinner. It is the love of God that will soften the hardest hearts. It is a mistake to think that you must come to repentance before you can come to Jesus. Come to Christ just as you are, and contemplate His love until your hard heart is broken. A broken and a contrite heart, O God, Thou wilt not despise.

We may say, “Except the sinner repents of his sin he cannot be forgiven,” but while this is true let him not put off coming to Christ until he has wrought himself up to a certain pitch of excited feeling, until he thinks his sorrow is a sufficient depth to merit forgiveness. Let the sinner come just as he is, and contemplate the love that has been bestowed upon him all unworthy as he is, and the first thing he knows he will realize that Christ’s love has broken every barrier down, and that he exercises repentance which is not to be repented of. The sinner must go to Christ in order that he may be enabled to repent. Repentance that originates from ourselves will not recommend us to the favor of Jesus Christ. It is the virtue that goes forth from Jesus which strengthens the purposes of the heart to turn away from sin and to cleave to that which is truth. It is Christ’s virtue that makes repentance sincere and genuine. It has been stated that he whom Christ pardons, He first makes penitent. Peter declares the source of repentance, and says, “Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.” [Acts 5:31.]

When the sinner sees Jesus lifted upon the cross, dying that he might not perish but have everlasting life, he realizes something of the enormity of sin, and longs for pardon for all his transgressions, and for the favor of God. As the Holy Spirit impresses his mind, he prays most earnestly, and believes that if he asks he shall receive.

He presents the promise, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 John 1:9.] He rejoices in the pardoning love of God, and his sincerity in the service of God, the reality of his conversion, is made manifest by the vigor of his endeavor to obey all of God’s commandments. The soul who has found the Lord will renounce every evil work, will cease to do evil and learn to do well, because Christ is formed within the hope of glory.

Ms 41, 1894

Diary Material

Campground, Ashfield, Australia

October 19, 1894

I was present in morning meeting, and united in prayer. I then bore my testimony to the people. God let His blessing rest upon me. This was the first meeting of the camp meeting proper.

October 20

I attended morning meeting, and my soul was drawn in humble, earnest prayer to my heavenly Father that His grace may be imparted to ministers and people. There is a coldness of heart, an absence of love for God and for those who are of the same faith. There is not the sweet communion and fellowship of the Spirit that there should be. There is an antipathy to God's holy authority and control. Humility has departed from the church. The heart is the temple of God. When the heart feels its own weakness, it will have a sense of its own sinfulness. It will show that it appreciates the infinite loveliness of Jesus. Then God's people will see themselves as selfish.

Jesus Christ is meek and lowly in heart. He is beneficent. He loves fallen humanity. He loves His enemies. He is constantly reaching with pitying tenderness the most oppressed. He is patient, kind, full of the simplicity of heaven. O what goodness was expressed in His life, what purity of motive, what a depth of holy affection. The humbler we are, the more clearly shall we discern the purity and loveliness of Jesus, the one to be admired and adored. We are not to admire and adore one another.

The Lord gave me the spirit of supplication. I believed that the Lord would answer my prayer and verify His promises to us. I have faith in the promise that the Lord will reveal Himself to us at this meeting. In the afternoon far more were out than I expected, and a deep, earnest interest was shown by some, while others seemed to be astonished at the word spoken. The truth seemed to be to them as a new revelation, which amazed them.

I spoke from John 13:34, 35. "A new commandment I give unto you, that ye love one another. ... By this shall all men know that ye are my disciples, if ye have love one to another." The Lord gave me great freedom, and His Holy Spirit rested upon me. These are the words of truth and, if practiced, are full of present and eternal results. How essential that we cultivated love to God and love to our fellow men. Let all remember that upon these two principles hang all the law and the prophets. The Lord will co-operate with the human agent, but He does not crush the human agent or compel the will. Grace and truth are victorious. Faith works by love and purifies the soul.

October 21

Meetings were held in the large tent through the day. I spoke in the early morning meeting. There is a weight resting upon my soul that at times makes me very sorrowful. I cannot understand what will be the result of this matter. I am sure that the Lord will not reveal His power in our midst unless there is a decided change in the sentiments and feelings that are controlling our ministering brethren. In the night season I am laboring for them, speaking to them under the influence of the Spirit of God, and pointing out the necessity of earnest work in our own individual cases if we would have the deep moving of the Spirit of God in our midst. Elder Daniells is president of the conference, but there must be a change in

his experience. The Lord is not pleased with Elder Daniells. His way is right in his own eyes. He prays for humility and tells the Lord of his unworthiness, and then puts on the cloak of self-sufficiency and ruling. This is an offence to God.

We have a sufficient truth, a powerful truth, the Word of the living God. It is a sword which cuts both ways. But if the spirit of meekness is not a cherished attribute in the soul, it languishes and the truth does not sanctify the soul, bringing it into subjection—even the thoughts—to Jesus Christ. Those who have great light are required to walk in that light as did Enoch. To do this, our ministers need to be converted to God every day, as vessels whom God can fill with His Holy Spirit. They must ever bear in mind that as ministers they are entrusted with very solemn responsibilities. They cannot act out their own natural traits of character and yet be ensamples to the flock of God. The man who is a teacher of truth, who is bearing the last message of mercy to our world, must work in Christ's lines, adopting Christ's maxims. He must be imbued with the Spirit of Christ, else he will lead souls astray by his words, his spirit, and his daily manifestation of character.

The precious, sacred truth is so mingled with ideas, and opinions of self that the truth is not presented as it is in Jesus. Elder Daniells, self-sufficiency and unbelieving caution will be the cares of your life unless you see these things as they are, and say, I am a Christian. I must love God supremely and my neighbor as myself. I must in no case exalt myself as supreme, or my ideas and opinions as though they needed no modifying. I must practice humility as well as talk humility.

You are disqualifying yourself to be a proper help to the people as you are now carrying matters, your individual self, in connection with the influence of your wife in the conference. But your individual self cannot carry the conference. You need to be changed in many ways, else you will not do credit to the work of the conference. The people are uneasy, and many are questioning the wisdom of placing Elder Daniells where he shall be a director, to have the responsibility of the conference. While you manifest so little wisdom and ability to carry the people with you, you cannot win their confidence. Another must take your place unless a <decided> change is made. Your wife is not connected with God to receive the Holy Spirit, to subordinate herself to God, to be led and controlled by God. Therefore the people will receive wrong principles and the very same principles that have a controlling power in America will be brought into the conference. The Lord warns you, my brother, of the ground you are now traveling.

October 26

I went into the morning meeting under a great burden. I bore a very decided testimony to the ministers in regard to the little faith, love, or confidence that is expressed by them toward each other. The Lord helped me to talk. I told them that it was not possible for the work of God to bear His own signature unless His servants expressed a regard in every line and in every way for each other. There is need of kindness, deference, courtesy, Christian politeness, fervent love for each other. We are far behind on this point.

After breakfast I met with the ministers in the reception tent and bore them a decided testimony, addressing them by name. I spoke to Brother Hare in regard to his treatment of his brother ministers. Brother Hare confessed in a very tender spirit to Brother Daniells, and Brother Daniells confessed that

he had not had that love and tender regard for his brethren that he should have had. Confessions were made by others. With tears they clasped each other's hands. The Spirit of the Lord came into the meeting, and the hearts of all were melted down. From this time there was altogether a different, purer and a more holy, atmosphere in our meetings. After this work had been done, the Lord put His own signature on our meetings, and love and tenderness for one another was expressed. Selfish exhibitions of distrust, the constant fear, expressed in attitude if not in words, of losing the supremacy, is an offence to God, and brings great weakness to the church.

I attended the meeting held especially for young people, and bore my testimony to about forty assembled. The Lord gave me words to speak which I am sure will benefit those who not only bear but practice them. Then we had a testimony meeting. Many testimonies were given which were precious and encouraging. I then spoke in the large tent to the people assembled. Many testimonies were borne in regard to an earnest desire for the salvation of friends and relatives. Prayers were requested in their behalf. The Spirit of the Lord was in the meeting.

I spoke in the afternoon from John 3:1-4. The Spirit of the Lord was upon me. The meeting was large and many unbelievers were present. They listened with great attention, and impressions were made upon many minds.

In the afternoon Elder Corliss spoke with great power, and called the people forward. Seventy-five responded, and when the meeting closed they went into my large tent, and twelve decided to be baptized. This was a most precious day to the whole encampment.

October 28

Elder Corliss gave a discourse in the forenoon upon the subject of baptism. It was a most powerful sermon. Expressions were made regarding it such as, "He outdid himself." Surely this is what always should be—out of self in Jesus Christ. "Without me, ye can do nothing." [John 15:5.] Out of self in Christ, He speaks through the human agent. Those newly come to the faith were fully settled in regard to their duty.

At three p.m. in the afternoon I spoke to a crowded tent from John 15. "I am the vine, ye are the branches." [Verse 5.] The Lord gave me much freedom. I dwelt particularly upon the duty of parents to educate and train their children, not only for this life but for the future, immortal life, that all their powers and capabilities entrusted to them by God should be employed in such a way that they will be a blessing to humanity. In co-operating with God and doing His service, and working in Christ's lines, we are uplifting humanity by precept and example. We are obeying the will of God expressed in His holy law by educating our children in righteous principles, that they may educate others.

Business interests, social endowments, ease, honor, reputation, every capability we possess, all these are gifts entrusted by God, and must be held in subjection to the superior, ever-paramount claims of God. Abundant compensation will follow true faith and obedience, both in this life and the future, immortal life. "Everyone," says Jesus, the great Teacher, "that hath forsaken houses or brethren, or

sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold in this life, and shall have eternal life." [Matthew 19:29.]

The great apostle Paul did not think that he made any real sacrifice when he exchanged Pharisaism for the gospel of Jesus Christ. In his ignorance he thought that in persecuting the saints, he was doing God service. He had a zeal that was not according to knowledge. He thought that in being exceedingly bitter against the believers in Christ he was doing God service. But Christ arrested him in his zealous career. He told him that he was persecuting Him in the person of His saints. And when Paul found that he was in a wrong path, he linked himself, according to divine light, with a people he had thought he must wipe from the earth. He turned from honorable position, from ambitious preferment. He taught Christ and lived Christ, and suffered martyrdom for Christ's sake.

Monday, October 28

The work of God is going on. Brother Martin's wife has been a most bitter opponent of her husband, because he became a Seventh-day Adventist. She allowed one of her children to come on the campground. There was no place for her to sleep and Sister Davis took her into her tent. Sister Davis had in her tent still another young girl, Flora Bellamy, who was keeping the Sabbath, but whose mother had given up the Sabbath and opposed her. Brother Martin took another child from school, and brought her to the camp, and Marion Davis took her in for a few nights.

Thus we all hoped to reach the mother at last, and our hopes were not in vain. She came to the camp meeting last Sunday, and Sister Davis took her in while the children returned home. She listened to the discourses in the afternoon and evening. The victorious power of God was upon her. She was overwhelmed with deep conviction. In the meeting she cried out aloud in soul agony. She was helped out of the tent into Sister Davis' tent. She solicited her to pray, and she prayed most earnestly for her. After a severe struggle she found rest and peace in Christ by an entire surrender to Him.

October 29

We have been very busy getting off American mail. Yesterday, Monday, the steamer left for America. This was a severe tax on me. Tuesday the steamer left for Capetown, Africa, direct. We made every effort to get off all the manuscript we could on this steamer, and I became very nervous. For several nights I was not able to sleep because of the mosquitoes. Emily and I went to Granville to get more bedding, mattresses, and quilts, for many people could not be accommodated. The ride rested me, and I was able to sleep in my own hired house.

Wednesday, October 31

In the morning we were surprised to see Willie. He came up on the cars to Granville for some of his papers. On our return to the camp he rode in the carriage with us and we had opportunity to devise and plan with reference to the interest which is constantly growing. It is a sure thing that Sydney must be worked now, while the interest is awake. We decided to appropriate one hundred dollars to getting out circulars of the discourses preached, and send them to every house.

We see that it would not be our duty to go to South Africa now, for this field needs to be worked. A mission home and meeting house will have to be built in Sydney. God will give us many to help if we will work in harmony with His will. I am willing to work decidedly in this vicinity, and appropriate means here as God shall put it into our hands.

There is necessity for much prayer that God will teach us how to work, and how to present the truth, not in a controversial way, but as it is in Jesus. The path of the just shineth more and more unto the perfect day. In our weakness God will make known His strength.

October 31

This afternoon I spoke from [Matthew 5:14,] "Ye are the light of the world." The congregation was composed mostly of outsiders. This was the best representation we have had of noble women. Not a few, but many, were present. They listened with deep interest, and God gave me freedom in speaking upon experimental godliness. Then Elder Corliss told them he would give a Bible reading, and many remained and asked questions. His subject was the coming of the Lord. The people seemed anxious to continue the service. He asked if they would be pleased to have another Bible reading the next day, and all hands were immediately raised.

October 31

I rose at three, and after dressing, had a precious season of prayer, and then commenced to write. The day is pleasant, and we hope for growth in the interest of the meeting. Oh, we must have Jesus today! We hope that many souls will be able to truly say, "The darkness is past, and the true light now shineth." [1 John 2:8.]

Sister Daniells came into my room with a letter she had received from Sister Hanna of Williamstown. I will copy a few lines from her letter. "Now a word about your meetings. We have heard reports about the success attending your camp meeting. We do praise the Lord for it, and may many more souls that attend out of curiosity be brought into the acceptance of the truth as I have been. I never was so happy in my life as I am now, and I do pray the dear Lord to make me strong in Him, and keep me faithful, that when He comes, I may be found an overcomer. I do wish I were with [you], especially to hear Sister White. I do think it is my privilege to call her my spiritual mother. "If I had not gone out of curiosity, I would not have been the happy woman I am today. I often feel that I would like to see Sister White and speak to her. I may have an opportunity some day.

"We are increasing slowly in numbers. Our church numbers thirty-eight, Sabbath School, sixty-nine. I pray God to bring more brethren to help us. We are thankful to have such a good elder as we have. He is excellent and energetic. We have missionary meetings on Tuesday night now, and they are very profitable. My dear husband likes them. I am surely blessed with a husband so kind and good. I pray daily that the Lord will bless him, and bring him into the fold before it is too late."

When I was in Melbourne, I spoke several times in Williamstown, where Elder Canright's book of misrepresentation and falsehood had been circulated. The Lord always gave me perfect liberty, and His

power sustained me. The last Sunday afternoon the meeting was held in a large tent, and it was well-filled with interested hearers. That was the first time Sister Hanna was out. It was at that meeting that she was convicted, and surrendered all to God. She is a tall, noble looking woman with a very pretty face. She has a clear white complexion and red cheeks. She was a very proud woman, fond of fashion and display, loving amusement, and giving herself to its attractions.

Her mother had received the truth, but this daughter could not be prevailed upon to attend the meetings. Finally, out of curiosity to see and hear Sister White, she came, and the Holy Spirit made the word effective to reach her heart, and draw her to the Saviour. The decided change that the truth has wrought in her is a miracle of God's mercy. The vanity, pride, selfish indulgence, and extravagance have gone. She has been born again and her life in Christ has commenced. O how happy the mother is because of this change. The daughter and mother are now united. Sister Hanna's husband is a noble man. He does not oppose her attendance at the meetings and it is hoped that he will be converted to the truth.

We have just read the painful news of the railroad accident which occurred between Parramatta and Sydney. One car collided with another. Twenty were wounded and one killed. This is a warning for all to be sure that they have a good hope in Christ. With our life hid with Christ in God, we shall not be surprised unready.

In the morning papers we read the sad news of the wreck of the Wairarapa. This steamer left Sydney for New Zealand October 24, with a large passenger list, and under ordinary circumstances she should have reached Auckland on Monday. But the following cable was received: "The Wairarapa became a total wreck on Sunday night. One hundred and eleven passengers, with twenty-three of the crew and Captain McIntosh, were drowned." I have traveled on this steamer several times. I was acquainted with the captain and especially with the stewardess, Mrs. MacDonald, both of whom are lost. There is no safety only in God. Disasters by sea and by land closely follow one another.

November 2

I thank my heavenly Father that I have slept better through the night. I rose this morning at four o'clock. We are favored with another pleasant day. For this we thank our heavenly Father. The Lord can give us success in these meetings, and He has done this. Many souls are deeply interested in the truth. It is thought best to close these meetings next Sunday night and pitch the tent in another locality, a few miles from this place. God has given us His Holy Spirit on this encampment, and we praise His holy name. My heart is filled with thanksgiving for that which we have seen of the working of His Holy Spirit. Last evening Elder Corliss, W. C. White, Sister Campbell, and myself rode out to view several locations, and we found one really desirable, if we can obtain it.

The holy hours of the Sabbath have commenced. I thank my heavenly Father for the peace and rest of spirit I have had in Him. I can trust in His love. I am thankful for the meeting we have had and for the interest awakened in many minds. Two have taken their stand on the Sabbath. The conversion of Sister Martin is a miracle of grace. She came like a lion in opposition, but the Spirit of the Lord convicted her.

The struggle was severe, but she surrendered. She is as meek as a lamb. This lost sheep found gives me great joy.

November 3

This Sabbath morning I woke at half past two with decided impressions on my mind that there is danger before us if we do not seek the Lord in earnest prayer when we rise up and when we sit down, when we go out and when we come in. I attended the morning meeting and spoke to a goodly number. The blessing of the Lord rested upon me as I tried to present to all present the necessity of each having a living experience in the things of God. I felt relieved of a burden. Willie visited me and we had a precious season of counsel together in reference to important matters relative to our work. It is seldom we can find time to have a genuine talk. We both felt better after this conversation.

The forenoon meeting was conducted by Elder Corliss. After his discourse, a revival effort was made. Many came forward for prayer. The meetings all through the day have been excellent. After the discourse in the afternoon, we had a testimony meeting, and many excellent testimonies were borne. One precious soul was keeping her first Sabbath. One intelligent-looking man who is an outsider said that he had learned more of Jesus in this one meeting than in all the church services he had ever attended. This day has been precious to my soul.

Who can estimate the value of that knowledge which maketh wise unto salvation, of that love which passeth all understanding? When this is realized, the value of missionary instrumentalities will be better measured and understood. How few of the professed servants are engaged in the service of God. How few have any sense of home service for Jesus Christ. O if there was a genuine spirit of missionary work in the home, co-operating with God, the exclamation would be made, What hath God wrought! God hath never failed to do His part. He hath done exceedingly abundantly above all that we have asked or thought.

This afternoon I spoke to a well filled tent of believers from our churches. Many unbelievers were present. My text was 2 Peter 1. The Lord gave me His Holy Spirit with which to address the people with earnestness, and to present Jesus Christ as our only hope and entire dependence. We must come to Him with all our little trials and large perplexities, and tell it all to Jesus, believing that He will be our helper and our strength, our sympathizing Friend. He is touched with the feelings of our infirmities.

The Lord Jehovah is our strength. In every family an altar to God should be erected. The head of every family should present his petitions to God morning and evening before his whole family. This is a recognition of service to God and dependence upon Him. Before every member of the family eternal realities are brought to view. The fact that you make your requests known to God, and ask His guidance, is a confession of Christ as your Leader, your Captain, and divine Teacher. The prayer of Christ to His Father, recorded in (John 17:1-26) is an important revelation to all human intelligences.

As I awoke this morning, I was repeating these words to my son Willie: Be careful that you do not show distrust of God in making decisions as to where our school shall be located. God is your Counselor, and we are always in danger of showing distrust of God when we seek for the advice and counsel of men

who do not make God their trust, and who are so devoid of wisdom in matters that they will, by following their own judgment, retard the work. They do not recognize God to be infinite in wisdom. We are to acknowledge God in all our counsels, and when we ask Him, we are to believe that we receive the things we ask of Him. If you depend upon men who do not love God and obey His commandments, you will surely be brought into very difficult places. Those that are not connected with God are connected with the enemy of God, and the enemy will work with them to lead us in false paths. We do not honor God when we go aside from the only true God to inquire of the god of Ekron. The question is asked, Is it because there is not a God in Israel that ye have gone to the god of Ekron to inquire?

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 prosperity. It was a sin in the ancient economy to offer upon a wrong altar. It was sin to offer incense kindled from a strange fire. We are in danger of co-mingling the sacred and the common. The holy fire from God is to be used in our efforts. The right altar is Christ. The true fire is the Holy Spirit. This is our inspiration. It is the Holy Spirit that leads and guides the man and makes him sure in counsel. If we turn aside from God's chosen ones and from God to inquire at strange altars, we shall be answered according to our works.

We have forfeited all by sin. If we have any mercies and blessings it is by grace. We have not a blessing but that comes through Jesus Christ. Those who are sinners and disloyal to God are not to be trusted to pass wise judgment in regard to that upon which great results depend. In our course of action Satan will be on hand to put suggestions in the mind and words in the mouth that are entirely contrary to God's mind and God's will. Those that advocate these ideas may be honest in their advice because they are blinded and deceived. How safe is the man whose God is our God. Christ is our Advocate, pleading in our behalf. The Spirit pleads within us. Then let us show perfect trust in our Leader and not inquire of false guides. They will mislead, entangle, and ruin us if they can. Will not God be dishonored if we depend on men of the world, whose wisdom God pronounces to be foolishness? Let us go to the fountain of wisdom. Will God not help us?

"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation: he that believeth shall not make haste." [Isaiah 28:16.] "Hath a nation changed their gods? For my people have changed their [glory] for that which doth not profit." "Will a man leave the snow of Lebanon which cometh from the rock of the field, or shall the cold, flowing waters that cometh from another place be forsaken?" [Jeremiah 2:11; 18:14.]

There is great danger in our casting aside the counsel of God for the counsels of men. Satan is delighted when he lays his snares, and we walk into the meshes of his net. It is spread for our feet. Shall we be led in false paths? In figures it has been presented to me that we are to beware of men. Trust in the Lord, heed His voice, and turn from men.

November 4

Since one o'clock my mind has been on a train of thought. The Lord has wrought in this camp meeting. But there were greater blessings for the whole encampment. The work that ought to have been deep and thorough for our ministers has been left as a mere surface work. The root of bitterness whereby

many will be defiled has been left to spring up anew. The Lord would have worked wondrously if that faith that works by love and purifies the soul had been exercised daily. But while the spirit which causes variance and terrible bitterness through false imaginations is only quiet for a time, and is ready to spring into life, envy and evil surmisings will break forth when least expected to dishonor God and His truth, which circumstances give life and vitality to the slumbering demon.

Men think wrong, have wrong ideas, false thoughts, in regard to self. They give utterance to the thoughts which have been cherished, which have been the meditation of the heart. It is supposed by them to be truth and righteousness. But it is sin and unrighteousness. Every time this spirit is indulged, it obtains power and, as habit, will ruin the man.

I must write that Elder Corliss and Elder McCullagh are in greater danger than they or anyone suppose. Elder McCullagh is tempted and is gathering darkness to his soul. Elder Corliss needs so much the molding influence of the Spirit of God to transform his mind and purify and cleanse his thoughts. His suspicions are easily aroused and he behaves impulsively because he thinks he is mistreated. It is because of this very spirit that he is so easily aroused, that it is so hard for himself and so utterly impossible for others to manage, and that he has been so often a perplexity and a distress and a burden to his brethren.

It is this spirit, so easily irritated and so strongly striving for the mastery, that unfits him to associate kindly and with Christian fellowship with his brethren. It is a problem that many are trying to solve, how a man, apparently under the influence of the Spirit of God, preaching truth in its attractive loveliness before hundreds and thousands, can at times be so overbearing, manifesting such a spirit, speaking such words to his brethren who are innocent of the charges he prefers against them.

This hurts the influence of our brethren in the ministry. These things can be cured only when our brethren see them as they are, and realize that they are not to be strengthened and encouraged. This spirit is of the same character as the spirit which led the Jews to crucify Christ. It is an abandonment of self into the hands of the enemy. This spirit will either be controlled because it is sin against God, or it will control our members, and they will do the work of the enemy by tearing down and discouraging others to their own ruin.

The Lord's people are a little flock compared with the world, and if they have not love and confidence in each other, they cannot be one with Christ. The spirit of kindness must be cultivated. Self must die. Put away the thoughts prompted by Satan.

Time must be given for rest. Never should Elder Corliss be placed in responsible positions of trust as president of our conference, for he will mar the work of God. He should not be left to carry on meetings alone, for he loves to preach. If under the control of the Holy Spirit, he will do much good; but when he imagines that any restraint is put upon him he becomes at times like an insane man. It is not his wound in the head that causes all this. His heart is in need of cleansing, the thoughts of purifying; then the head will not become excited.

Ms 41a, 1894

Sermon/Sabbath Morning Talk, “Look and Live”

Ashfield, Australia

October 20, 1894

Every one of us [can] do as John did when he beheld Christ, and we can say from our hearts, “Behold the Lamb of God which taketh away the sin of the world.” [John 1:29.] Now the Lord does not want us to get our minds on our weaknesses and infirmities, and dwell upon them. He knows all about those. He does not want us to keep in our minds constantly how sinful we are, only as we shall look and live. This is an individual work, and if any [of us], after we have attended the meetings one after another, leaves the tent feeling poverty and wretchedness, [then] remember, and look and live. That is our only hope; that is the only way that we can do. To know that we have a Saviour is to believe in Him as the One that stands as the advocate before the Father, pleading in our behalf, a living intercessor for us, constantly pleading for us. We do not half plead for the grace and the power that He is more willing to give to us than we are to give good gifts to our children.

God does not design that we shall live here in this world with all the opposition, all the power of Satan arrayed against us, and we not have the power which comes with God giving Jesus for us. All heaven was given in that one gift, Jesus Christ. Well, what is His name? Saviour. What is the definition of Saviour? One that saves us from our sins. Well then, let us take Him with all that His name signifies, a Saviour, and let us have not only a casual faith, but let us have that faith that fastens to the only source of power, the only One that can save us from sin. We may stay away from Him and talk of our sin, but that will not do any good. There is not any Saviour in that [any] more than when the brazen serpent was lifted up in the wilderness. You remember the call was given—the invitation, Look and live.

God does not want us to look and deplore our wounds and bruises that sin has made. He wants us to look right away to whom? The Saviour, because He says, He will save—what? To the uttermost all who come unto Him; and not one that cometh unto Him in sincerity will He cast away, not one. Well then, we shall know, if you do not have the freedom and the life and the blessing of God, that you are not looking. If you look to Him, He can heal the terrible wounds and bruises of sin, as those looked in the wilderness and were healed just as soon as they looked. Now, we want the healing power of the grace of God upon us at this meeting. We do not want to talk discouragement. We do not want to sow one seed of unbelief, but we want to look and live, to look and to live. To look how? By living faith, to come into living connection with Jesus Christ as did the woman that touched the hem of His garment. She had the faith.

Now, one says, I am hasty tempered. Another says, I am unbelieving. Another says, I am passionate and all this, and selfish. Well now, look and live. All the selfish ones, all the unbelieving ones, all those that need cleansing, will you look, will you look by faith, will you live? You will, if you look in faith. Well, what we need is a Saviour, and we want Him at the very commencement of this meeting, every one young and old. It is not the eloquence that God looks at, it is not your ready speech that He looks at. He looks at the humble and contrite heart, He looks at the heart that He wants cleansed from all the buyers and the sellers and all the impurity. Those in the wilderness, if they had said, “My wounds, my wounds, the

poison is in my veins; I cannot be healed!" they would have died. You are to look, whatever is your position, whatever is your condition, begin to look—from this very precious Sabbath morning. Look today; today keep looking. Do not expect somebody else to believe for you, but keep looking in the name of Jesus, and claim Him as your Saviour. Then you can say to others, "Behold the Lamb of God which taketh away the sin of the world." [Verse 29.]

[May] God imbue us with His Holy Spirit. May God feed us with Himself, the precious, precious Saviour. We want His spirit and His light and His love, and when the unbelieving world shall come into any one of our meetings, let it be known what it is to be a believer in the truth, for the truth of God, what does it do? It purifies. We want that faith that works by love and purifies the soul. Every other faith is good for nothing to us. Then let us commence the purifying, the cleansing. God will bless us abundantly. If we look, we shall live.

Ms 42, 1894

Sermon/Morning Talk.

Camp Ground, Ashfield, Australia

October 22, 1894

I have felt greatly anxious that our people who have had light and truth should gather all the rays of light [there] are for them at this meeting, not merely to please and enjoy themselves, but to keep thinking all the time how they can use all the light that has been given them to impart to others. The scenes in America which have come to our understanding—of the floods, of the fires, and of all these things—tell us that the end of all things is at hand; and while we have an intense desire that the people should understand what is truth, we need ourselves to be in living touch with God, that self shall not have the supremacy. In all our movements, in every decision, in every plan, we do not want the sharp qualities of self, that have been educated and trained, to appear, but we want the molding influence of the Spirit of God to carry such an influence surrounding our souls that Christ shall be in us, a well of water springing up into everlasting life.

There are serious times before us. The enemy is working with intense power to bring that power to bear upon human minds; he shall gather his forces, the powers of darkness, to unite with evil men on the earth, so that men will take steps, steps, steps toward the black banner of the powers of darkness; and they don't know where they are going, they do not understand it. There seems to be an infatuation, a terrible pall, that is upon minds.

When in the night season I am once awake, that is the end of it. I cannot sleep after that, and my mind begins to travel, travel. How few of our people understand the terrible crisis that is upon us. We do not want to make a time of trouble beforehand, but there is the greatest necessity for us to know something of the working of the powers of darkness and of the iniquity that abounds, that we may feel the importance of rising up to the emergency. Why, the nations are tottering everywhere, their safety and security and strong bulwarks that they think are really protecting them and making them safe, why, it

will be but a very little time until they will see that they are shaken, hopelessly shaken, and all their hopes that are centered in this world are just shaken to pieces; and we are not half awake.

Here is this large city. We saw them coming out here last night, and there were several who said, “I never knew that there were such a people in the world; no, I never heard of it before.”

If everyone felt and understood that it was their privilege to be laborers together with God, there would not be idlers, there would be those who would go to work in the Lord’s vineyard. But some seem to consider that it is an impossibility for them to do anything unless they shall climb up into the desk and preach a discourse. That has got to be taken out of all [who] think they can do something. It has to be taken away from them. Work just where you are; work in your homes; take up the work just right at your hand. Here is a neighbor, there is a friend. Now consider: I must not be fevered, and excited, and benumbed with the things of this life, that I shall have no sense of the worth and the value of souls that I am brought in contact with.

When I hear a little cluster of our young people [who] know the truth, [who] understand the truth, collected together, and there will be a titter and a laugh, and then another titter and a laugh; you cannot think, it is just like a sword in my heart. These are representatives of Jesus Christ. What is there to laugh at? A fool laughs at his own folly, and I have thought many times that those who profess to be wise and children of God, create a laugh at their own folly. God wants us on this ground to come into a sacred nearness to Himself. It is holy ground, and when I see the little clusters getting together to titter and to laugh, I consider how the unbelievers with us regard such a sight. It sounds altogether different to them than it does to the very ones who are engaged in it. Now let us watch for souls as they that must give an account.

When we see frivolity and lightness and trifling, would it not be well for us to consider that it is our duty in kindness, in love, to set it right before them, and show them that it is not the right and correct education for Christians? We want to be diligent students in the school of Christ, and we want to learn every day His lessons and His ways. We want that Christ should take possession of our hearts, and mold and fashion our characters. This morning it seems we ought to have a sense of the solemnity of the times in which we live. We may be cheerful. God does not want any sour faces on this ground; the Lord does not want anyone in gloom and sadness; He wants you to lift up your countenance to Him, and let Him just pour upon it the brightness of the light of the Sun of Righteousness. He wants all our countenances [to] light up; He wants the brightness of His image to be expressed in us. It is our privilege to be strong in the Lord God of Israel, and it is our privilege to cling to the mighty One. It is our privilege to lift up holy hands without wrath and without doubting. It is our privilege to come with confidence and ask wisdom of God. If ever our people needed it, we need it now, wisdom on the encampment, wisdom every day, wisdom every hour; and God will give it to us. He has promised it. Well then, when the Word of God is full of the very richest promises, why shall we not take them when we need them so much? Does God want us to go bereft of these blessings, when with Jesus He gave all heaven, when we can have access to the divine power?

Why, this morning it seemed of such necessity to me, as I awoke, that every one who claims to be a follower of Christ should be doers of the Word of Christ, and should catch the lessons He gave. What for? That they may by precept and example give them to others. A brother that has embraced the truth out at Pennant Hills was speaking with me last night, and he seemed to be so earnest. He did not know what was before him, he could not tell that; but he says that this place, and that place, and the other place all around about him need light; they want the truth all around him. Well, who is going to give it to them?

Now, God wants us to be minutemen, and when I think that [all] [in] the church are missionaries, which they are if they are children of God, they are missionaries, [then] they should educate their families and themselves to take up the work that lies right before them, and try to communicate every ray of light that God has given to them. Oh! the angels of God come right by their side; the angels of God are making the impression. We cannot impress a single soul; there is not a thing that we should be exalted about; it is not we that do the work, but it is the heavenly intelligences.

If every one in the fear of God, not to exalt and extol self, will speak the words in humiliation and weakness to their friends, why you would see that it would be of greater effect than all the discourses that could be given from the desk, not to demerit preaching, we don't demerit it, but we want co-laborers with Jesus Christ. Many are idlers, many are doing so little, and carrying so little weight and so little burden. What we want is to pray more. Brethren, when you are at work, look up to God for help, for a connection with God, to be fastened to God. Wonderful things are to take place.

When I saw this congregation yesterday, I thought, "The decisions are to come after this meeting and during the meeting. There will be some that will take their position forever under the black banner of the powers of darkness; there are some that will take their position under the bloodstained banner of Prince Immanuel. Our words, our deportment, how we present the truth, may balance minds for or against the truth; and we want in every discourse, whether it is doctrinal or not, we want that Jesus Christ should be presented so distinctly—as John declared, "Behold the Lamb of God that taketh away the sin of the world." [John 1:29.]

Every expression that you have ever been in the habit of making, people and ministers, that is sharp or cutting, every practice of thrusting upon the people the very strongest positions, that they are no more prepared to receive than a baby is to receive strong meat, must be put aside. There must be a leading along, Christ must be woven into everything that is argumentative as the warp and the woof of the garment. Christ, Christ, Christ is to be in it everywhere. My heart feels the need of Christ, as I have, seems to me, never felt it more sensibly.

Here are an ignorant people; they do not know anything about the truth; they have been educated by the ministers that this is so and that is so. When the Word of God is explained to the people, when it is presented in its purity, and they see what the Word of God says, what are they going to do? There are very few that will take their position on that Word. But I tell you, be very careful how you handle the Word because that Word is to make the decisions with the people.

Let the Word cut, and not your words. But when they make their decision, what will it be? Oh! the Bible is at fault; it is not their practices, it is not their habits, it is not their education; it is the Bible; there is something the matter with it; it is not just right, and it needs to be changed to meet their standard. Then will come the working up of the persecutions and the trials that are to be brought upon those who have the Word—the pure Word. We must expect it; it is right upon us.

Just after the decisions are made, the forces of the powers of darkness take these minds that have been convicted, and that have resisted the conviction of the Spirit of God. They have a superstition, and Satan works upon those minds until there is an intensity of opposition to the truth and everybody that believes it, and they think they are in God's service, as Christ told us, "Whosoever killeth you thinketh that he doeth God service." [John 16:2.]

Now, we can see the intensity of their minds. Where is the intensity on the other side? Unite with the Spirit of the living God to present a bulwark around our people and around our youth, to educate and train them. This must be met, and we must carry right through the truth of God at any cost. We understand something about it, but there are many who do not understand anything about it; therefore we need to lead them along, to instruct them kindly and tenderly, and if the spirit of God is with us, we will know just what to say.

What we want is the Spirit and the power of God, practical godliness, men to go forth who will present Christ in everything; we want Christ to shine forth to the people. Angels of God are right around us. We don't make the impression, it is the angels of God, as I thought last night and yesterday as we saw the people coming in, the heavenly intelligences are at work. There are regions all around about here that are to be worked, and we want that consecration that God can use the simple instrument to do His work, but self must die.

Ms 42a, 1894

Sermon/Words by Sister White at the Morning Meeting

Campground, Ashfield, Australia

October 26, 1894

We want you all to come close together; we want you to get together in heart [and] mind, and be in unity. There is a work to be done for us before the Spirit of God can come into our meeting. Where <are> the deep movings of the Spirit of God among us? Where is the might which God alone can give us? After that which I have been presenting before you why our school should not be located near a city would not make an impression, it [surely] must have after yesterday's experience. Here was an afternoon meeting, and only a few of our people present. There was a special effort made, but where were our people? They can answer where. Were they going down town to hear Mr. McNeil? Did you leave [the place] where you could get spiritual blessings? It seems to me our people are two thirds paralyzed.

This is a holy convocation. We have come together to this encampment for spiritual blessings, to seek God with all our heart. And then to see that there is a scattering of mind, there is a diversion somewhere else, anything to take the mind no matter what it is, should not be allowed.

I have had light that we are to separate from the spirit and influence of the world, and the importance of our having our souls in the love of God. Many have been isolated, many need just such religious privileges, and we have come here to seek God. Some are not in harmony with each other. There is no particular warfare here, in connection with the camp, but with the conference. [Manuscript ends here.]

Ms 43, 1894

Sermon/Sabbath Afternoon Sermon, "The Vine and the Branches"

Ashfield, New South Wales, Australia

October 27, 1894

John, the fifteenth chapter. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it (pruneth it), that it may bring forth more fruit." [Verses 1, 2.]

Then let not any one of us consider because trials come upon us, poverty, sickness, the loss of property, which we have not power to control, that we are forsaken of God; because God wants you to give an evidence to the world of the power of His grace that enables the branches of the true Vine to show that patience, that forbearance, that hope, which we ought to show because we are branches of the true and living Vine. Now everyone that is abiding in the Vine will bear the same fruit of the parent stock.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you." [Verses 2-4.] The very same sap and nourishment that nourishes the parent stock, nourishes the branch abiding in the vine. Christ is represented by the vine that imparts the nourishment, the vitality, the life, the spirit, the power, [so] that the branch can bear fruit, and then when affliction and disappointment comes, you are to show altogether a different character of fruit than the world. There is the evidence that you are connected with Jesus Christ, and that there is a power that sustains you in all your afflictions and disappointments and trials; and this power and this grace sweetens every affliction. [When] the cup of suffering may be placed to your lips, there is a Comforter, and Helper. The cup of consolation is placed in the hand, and it may be the happiest period of your life.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." [Verse 4.] Now, here are the most precious jewels of truth for every individual soul of us. Here is the only election in the Bible, and you can prove yourself elected of Christ by being faithful; you can prove yourself the chosen of Christ by abiding in the Vine. And He tells you that if you do not abide in the Vine, then you can bear no fruit. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [Verse 5.]

Now you can see how foolish it is, how inconsistent it is, for those who have a special influence and a special work to perform in our world, that show capability, that show tact, that show that they have excellent qualities for usefulness and duty, how foolish it is for the human being to present them and praise them as wonderfully smart, as wonderfully capable; and the person feels that unless he can be fed with this kind of flattery and praise, that he does not really receive what is his due. Now, Christ tells us plainly that the whole power, the whole fruit-bearing quality, is in the parent vine stock. Then let them be abiding in Christ, and drawing the nourishment from Christ, and what shall we see? We shall see something, the world will see something.

There is a clear line of distinction between the believing and the unbelieving, between those that obey God and those that disobey Him; there is a decided and marked difference in the fruit they bear. These that are searching diligently to know what are the precepts of Jehovah, which is indeed the representation, the transcript, of His character, [so] that they may imitate His character, will obey the precepts that God has given them. They will not seek to evade it, they will not trample it under feet, they will not be indifferent to God's commandments. They will not say, "When I am in a favorable position, I will keep the commandments of God. I will steal from God His time for my own till I can see that He will give me His blessing and reward me for my obedience." How much value is such a faith as that? How much value is such a trust in God as that? It is not worth anything at all, and after a little, all such branches will be taken away, because they do not draw the sap and the nourishment from the living parent stock. If they did, you would see them bearing fruit.

Let us see what He says about it. Here He declares Himself to be the Vine. "Ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [Verse 5.] Now, do you think that Jesus Christ who died upon the cross of Calvary to pay the penalty of transgression, to become a substitute and surety before the justice of God, to die on Calvary's cross that we might become partakers of the divine nature—the sap that flourishes in the parent stock—that Jesus is going to be with us when we are walking right contrary to the commandments of God? He has given us another test, He has given us another trial, He has given us another probation, that we may prove whether we will be loyal to the God of heaven, to obey His commandments, or whether we will be disloyal because we consider that it is our privilege to be so. Because we cannot see the end from the beginning, and judge whether we are coming out all right or not, is it not best for us to believe God? Is it not best for us to be right because it is right?

Well now, He says, "Without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [Verses 5, 6.] Well, what shall we do about the matter? Shall we consent to open the heart to Jesus and let Him come in? Shall we hear His knock at the door of our hearts and His voice saying that He has the gold, and He has the white raiment, and He has the eyesalve, and here are His goods that He wants us to buy of Him? Will we do it? It is our privilege to do it if we will; it is the greatest privilege and blessing that could ever be granted to the human being. In obeying God, shall we become fools and idiots? We may in the sight of the world. They may say it, but is it so? "The entrance of thy word giveth light; it giveth understanding to the simple." [Psalm 119:130.] Do we believe it? God wants us to arouse, and to exercise that living faith that shows our dependence upon Him entirely. Where is your faith? God help

us that we may not think that after a time we will keep God's commandments. We must keep them now if we would represent Christ in character.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [John 15:7.] Disconnect from Christ because you think you will have a fairer chance outside of Him? Disconnect from Him, and then where are the rich treasures of heaven that when God gave us Jesus, He shows to the world, He shows to the universe of heaven. He testifies to the worlds unfallen—what? That He could not do more for man than He has done. That there was no reserve power greater that He could give to man, because when He gave Jesus He gave Himself, the God of heaven, and He gave all the treasures of heaven. Here we may draw from the heavenly resources of our strength.

If you think in yourself you can take the case in your own hands, and can treat it better than the great Physician, you can try it; but I have decided I could not do it. I decided that I was sick, and that I knew not the extent of my disease nor its danger; but I came to Jesus, and I said, "Forgive me my sins, and give me Thy righteousness; pardon my transgression, forgive my sin." This is the very work every individual has to do. And do you think you will ask Him to do it in vain? Do you think He will [hear your] call and not answer you? You call, and He will answer you. Why, He says He will. Don't you believe it? Now He is testing us to see if we will trust Him, if He can take us to the heavenly courts above as members of the royal family and children of the heavenly King. He is testing us to see if He can make us heirs with His Son Jesus Christ, joint heirs with Christ, heirs with God, and joint heirs with Jesus Christ. And what does that involve? Obedience. It was the disobedience of Adam that lost Eden. It is God's obedience to His commands that will gain for them Eden. It will be restored to them if they will obey the commandments of God.

Now we have the promise. Whatsoever we ask, we shall receive, because we abide in Christ, and we are obedient children to all the commandments of God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me," (now you know how God must love His only begotten Son) "so have I loved you: continue ye in my love." [Verses 8, 9.] So you see that the election that is for every one of us depends on our obedience. You can be disobedient and separate from God, and you can be obedient and continue in His love. "If ye keep my commandments, ye shall abide in my love." Here is the condition of continuance. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [Verse 10.]

So you see, He places Himself—having taken the garb of humanity, having laid aside His royal crown, His royal robe, and [having] clothed His divinity with humanity He came to our world—[so] that humanity might touch humanity, that He might encircle the human race with His human arm, while with His divine arm He grasps the throne of the Infinite, that He might link finite man with the infinite God, and that He might connect this world, that has been divorced because of sin from the continent of heaven, that He might connect it through His own merits, with the universe of heaven. This is His work. Will you help Him in it? Will you labor together with God? Now, the Lord is watching us.

The whole universe of heaven is looking upon this earth while the great conflict is being carried on between Christ, the Prince of life, and Satan, the prince of the world. And the same conflict was taken

up by His disciples when Christ left our world, so that we are to work and carry the plan of the battle and the contest after Christ's devising, after the pattern. We are to imitate the example of Jesus Christ in obedience. "If ye keep my commandments, ye shall abide in my love." [Verse 10.] "These things have I spoken unto you"—to make you have just as hard a time as you could in this life, to take away from you all the pleasure and gratification that you can have in this world that I have created. Is that what He means? Not a bit of it. But let us see.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [Verse 11.] Do you think the butterfly has any joy that is of any real value or desirable? I answer, No. What is the joy that is of any value? It is that which comes from the eternal source of wisdom, that which comes from Jesus Christ, our what? What is [He]? [Our] Saviour. [He] saves us from all the temptations, the trials and difficulties that we shall meet here, as He met them. And He has promised that His joy shall remain in us and our joy should be full. Now what is His joy? "Who for the joy that was set before him, endured the cross, despising the shame, and is forever set down at the right hand of God." [Hebrews 12:2.]

Seeing of the travail of His soul, He is satisfied. Satisfied that He should come to our world, that He should become poor for our sakes [so] that we through His poverty might be made rich. And yet we are unwilling to make the venture of enduring of His trials, of His difficulties, for His name's sake. Why, what does it mean? Shame and reproach, and the shameful spirit, for humanity whom He created and for whom He paid the ransom of His own life and sufferings, and yet they mocked Him and they smote Him in the face, and they clothed Him with an old purple robe, and cried out, "Prophesy unto us who it was that smote thee." [Matthew 26:68.] They bowed to Him in mockery as though bowing to a king. For our sakes He was a man of sorrows, and acquainted with grief. For our sakes 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. Well then, what is this joy that is coming to us? Why, He suffered all this that He might bring many sons and daughters to glory, that He might elevate humanity, that He might place humanity in an elevated scale with God.

Every temptation that Christ endured in our behalf places man on vantage ground with God. Every suffering, every stroke that fell upon our Redeemer, was paying the debt of sin that man had incurred because of transgression. And will we continue to bruise the heart of the Son of God? Will we cling to sin as a precious acquisition, a precious treasure, when the voice is heard sounding down along the lines from century to century from John, "Behold the Lamb of God, that taketh away the sin of the world"? [John 1:29.] How will He take it away? Why He is drawing you to Himself. You cannot approach one step toward God unless He draws you, and as He draws you to Himself, why then, you are to lay off your burden as you see the crucified Redeemer. What is He there for? What is He dying upon the cross for? The sinner in anxiety asks the question as the gospel of truth is presented to him. Why, it is because of sin.

Well, what is sin? Every minister in our land is obliged to tell him, if they are true shepherds, what sin is. John says, "Sin is the transgression of the law," and the Word of God declares that where there is no [law], there is no transgression. [1 John 3:4; Romans 4:15.] God wants every one of us to have a living

connection with Jesus Christ, and if we have a living connection with Him we shall be saved, “for God so loved the world that he gave.” Now you see He did not love the world because He gave, “He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not”—oh, that word is of immense value, “should not perish, but have everlasting life”—a life that measures with the life of God, and runs parallel with the life of Jehovah. [John 3:16.] Can we ask more than this as our reward of obedience? Well then, what are we to do? We say, I believe in Him; I accept Him as my Saviour.

Many have a casual faith, but that will not save them. That will not heal them from the wounds and the bruises of sin. But we want that living faith that lays hold upon a living God, that connects us with the Divine, and believes Him to be my Saviour. Individually He is your Saviour. So you take Him as your Saviour. How? You roll your sins upon the Sin-bearer. Satan will tell you there is no hope for you; it is no use for you to pray because you are a sinner. He tells thousands of poor souls, so he will tell individual souls, “Here, there is no use for you to pray. God will not hear you, you are a sinner.” Let us hear what the Lord Jesus Christ said Himself when they accused Him of eating with publicans and sinners. He turns to them and said: “I came not to call the righteous, but sinners to repentance. They that are whole” (in their own estimation) “need not a physician, but those that are sick.” [Luke 5:31, 32.]

So, poor, sinsick souls, come to Jesus just as you are. Come to Him with all the wounds and bruises that the bite of the serpent has made upon you, and look and live by living faith. Take your position that you are a child of God; take your position that He will do just as He said He would, that if you take Him as your personal Saviour, He will take away your sins, and then what? Why, then it is to believe in God that brings the joy to the soul, and His joy makes your joy full. Then what does that mean? Why, you go without the camp; you bear the reproach for Christ’s sake, you deny self for Christ’s sake, you obtain an individual experience for Christ’s sake, and if you are scorned at, and derided as people that do not know anything, do you think you have need to believe it? No. You have no need to believe it at all because God puts all the value there is upon humanity. All that he has obtains as the branch from the living stock Vine.

Then God wants us to appreciate the value of the human agent. God wants us to make the very most possible of ourselves, and to do our very best with the capabilities and the talents He has given us, and if we keep in exercise the graces He has given us, He will give us grace for grace. We impart the grace to those that are around us; we do not fall out and say, I am happy, my joy is full in Christ. It won’t remain for a very great while unless you impart that grace and knowledge to the world who are in darkness. We are in a world of sin and temptation, and youth are perishing out of Christ all around us, and He wants you to labor for the youth in every conceivable way that you can. If you have a house, and a pleasant home, then invite the youth that have no homes, invite the youth that are in need of help, that are in need of sympathy and kind words, courtesy and respect. They want all this. If you want to bring them to Christ, you must show your love and respect for the purchase of His blood, the souls whom He has ransomed by the infinite cost of His own precious life; and is not that enough to lead us, as soon as we are a branch in the vine, to bear fruit?

Now one and another may judge of character; they may think that this and that one has a lovely character, but we want to test it. The tree is known by its fruit, and the fruit is known by the tree, and the fruit is the character. “Ye are,” says Christ, “the light of the world,” and now what? “Let your light so shine before men that they by seeing your good works shall glorify your Father which is in heaven.” [Matthew 5:14, 16.] Now here are the souls that we shall rejoice in. In heaven we shall see those youth that we helped, those youth that we invited to our house, those youth that we led from temptation, those youth that we tried to win away from being drunkards and tobacco users and wine drinkers and all these habits which are taking the underpinning out of the house, befogging the brain, and taking away the reason, and leaving men without a sound mind and a sound body.

You can spread your table with the simple foods God has provided for us. You can have the music, the amusement, the giddy laugh. Why it is like the crackling of thorns under a pot. Proverbs says there is nothing to it heaven can respect. What do we want instead of the giggle and the titter? What do we want? A face that will reflect the sunshine of the glory of God; we want a face that reflects the likeness of the divine. We want a character reshaped. We want that the image of Christ should be restored to us. May God help us that we may every one of us do our best in our lifetime.

You have no time to devote to the theater or the dance hall. You have no time to grumble. It is lost, lost. You have no time to play cards. You have no time to attend horse races. You have no time to attend shows. How is it with my soul? That is the live question with you. Have I a living connection with God? If I have, I must seek to win these souls that are attracted with these outward pleasures. Satan has managed it. Satan has devised it that one pleasure should crowd on the heels of another, a feverish excitement. No time to contemplate God, no time to think of heaven or heavenly things, no time to study the Bible, no time to put forth interested efforts for those that are out of Christ.

But those that do this, that are giving themselves to Jesus, why then, you can hear that voice that shall pronounce the benediction, “Come ye blessed of my Father; enter the kingdom that was prepared for you from the foundation of the world.” [Matthew 25:34.] There you see, that is election. Yes, it is election. It was prepared for every soul that would be obedient to God and that would work in Christ’s lines, because when they obtain the treasure of heavenly reward, they enter into the joy of their Lord, because their joy was full of Christ’s joy which was to win souls to the Saviour.

And now every ability that you have, every power that you have, your reasoning powers, every talent that you have, every capability that you have, is to be brought right into the religious life, and the kindness, the compassion, the pitifulness, the love of God, is the fruit borne upon the branch that is grafted into the living Vine. And then as the rich clusters of fruit are upon the boughs, the vine stock, that is introduced and grafted into the living Vine, why the rich clusters bow down that branch, showing that those that bear the most fruit, the richest clusters, have the true humility of lowliness like Christ.

He says, “Learn of Me. Come unto Me.” Now let us every one hear it. It is the invitation not from the speaker, but it is the invitation from Jesus Christ Himself. “Come unto me, all ye that are weary in your worldly pursuits, your worldly transactions, and ye shall find rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [Matthew 11:28, 29.] Will

you try it? It takes something besides a novice. You may say these people that claim to believe the binding claims of God's law, they are novices, they do not know what they are talking about. But we claim something entirely different. We claim that we are wise in keeping the commandments of God, and we want that every soul should become wise.

Well, Christ says, "Take my yoke upon you. I have kept my Father's commandments. 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." [John 15:10; Matthew 11:29.] Then what? "For my yoke is easy, and my burden is light." [Verse 30.] Now, if you are complaining of the heavy load, and all you can hear from your lips is complaining and murmuring for the self-denying you have to make for Christ, you do not know anything about self-denial. Everything you can do for Jesus is such a pleasure and gratification. You never talk about the great sacrifices you are making, no, because you are one with Christ, and you feel it is very, very little you can do if you do your best, and you are doing all you can with your entrusted capital of money He has put into your hands, and with your influence.

We could never have any influence in our world if it were not for Christ. We never should have any light [lack?] for anything to place on our tables if Christ had not provided it for us by giving the sacrifice of Himself. Then everything is borrowed capital, and had we not better use it for the glory of God, and send our treasure beforehand to heaven? Had we better not look after the needy, and in that great day when there are two classes on the right hand and on the left, and He says of one, "I was hungry, and ye fed me; I was thirsty, and ye gave me drink; I was naked, and ye clothed me: I was sick and in prison, and ye visited me." And they answer, Lord, when saw we thee thus? They have no knowledge of doing anything only that which was a pleasure for them to do, and they say, When saw we thee thus? Says He, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:35-40.] Thus you will see that Christ identifies His interests with suffering humanity. Any slight, any disrespect, any neglect of Christ's position, His inheritance, any neglect on this part, is the neglect of Jesus Christ in the purchase of His blood.

You say, shall we help those not of our faith? Do not go by them. Did He not purchase them? Is it not the very way to bless them, that you should impart to them of the goods that He has left you in trust? He has given to some abundance; He has given to others but little. You are to watch your opportunity, and you are to help those that are needy and suffering, and in this very way you are bearing fruit to the glory of God, and then if you are connected with Jesus Christ, you are talking of His love, you are telling of His power, you are beholding His character, you are delighted to behold His character, and by beholding Jesus, you will become changed into the same image. Now, I am not going to hold you any longer. My time is up, but I want to say just a few words.

Who in this congregation will give their hearts to Jesus? Who will take Christ's yoke upon them, and wear it yoked up with Christ? He bears the heaviest end of the yoke, and yoked up with Jesus, we can draw all the loads that He puts upon us with joy and with gratification, and you will go singing all the way to Mount Zion. Instead of complaining, it will be gratification and thankfulness. You are praising God, you are educating your tongue. Why do you murmur? Why do you complain? Why do you fret from day to day? The voice is a wonderful organ. It is a wonderful blessing; let us use it wholly on

Christ's side, and not praise the devil by complaining of the hardness of the way to heaven. Suppose we give to the world a living example of the beauty there is in religion and Jesus Christ by the offerings we present to God, talking of His goodness, and telling of His power. If you feel disposed to murmur, let it die before you give it breath, and let your voice and tongue be educated, and then when you open your eyes in the morning the very first thing will be, "I thank the Lord; He has kept me through the night. I thank Thee, Jesus Christ, for the peace that is in my heart,"—and morning, noon and night you have a gratitude offering. It comes up before God as sweet perfume.

Jesus said He would give us the Comforter. [John 14:16.] What is the Comforter? It is the Holy Spirit of God. What is the Holy Spirit? It is the representative of Jesus Christ, it is our advocate that stands by our side and places our petitions before the Father all fragrant with His merits. There He accepts the petition of the humblest saint. He doesn't ask you how much money you have, or how heavy you are loaded with property, but [He accepts] the very humblest saint that brings his petition to God, and [his] thank offering is made fragrant with the riches of His grace, and the Father accepts it as your offering, and the blessing comes to you, grace for grace. As you pour out your thank offering, God is glorified, and He gives you more. As you pour out thanksgiving He gives you more joy. We learn to praise God from whom all blessings flow. Shall we not begin right here to turn over the page and forget our murmurings and complainings and faultfinding, and educate the tongue to courteous words, and loving words, and sympathetic words, and tender kindness for one another of His children? Let us show Christ formed within, the hope of glory, by the fruit that we bear, and thus we can evidence to the world a living Saviour. He is not in Joseph's new tomb. No, He is risen. He has risen a live, not a dead, Christ. We have a living Christ. He arose. He broke the fetters of the tomb. In triumph He rejoices over the rent sepulchre of Joseph. "I am the resurrection and the life." [John 11:25.] Glory to God! I praise Him, the resurrection and the life! You have got a living Saviour. Then hang your helpless souls on Jesus Christ. Abide in the vine, and bear fruit to His glory, and His joy shall be in you, and your joy shall be full. May the blessing of God rest upon these hearers. May the Holy Spirit of God impress the heart, and may the character reveal the loveliness of Jesus Christ, because you are His representatives, is my prayer.

Ms 43a, 1894

Sermon/Sunday Afternoon Sermon

Campground, Ashfield, Australia

October 28, 1894

Matthew, sixth chapter, commencing at the nineteenth verse: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." [Verses 19-21.]

Now this is a very important matter to us. Who is the speaker? It is Jesus Christ. Who is He? The only begotten Son of God. Who is He? Our Saviour. One who left the royal courts of heaven, laid aside His high command in heaven, and clothed His divinity with humanity. He came to our world that humanity

might touch humanity, that His long human arm might encircle the race, while His divine arm grasps the throne of the Infinite.

For our sakes He became poor, that we through His poverty might become rich. What kind of riches? It was not the riches of this earth, but it was the eternal riches, the knowledge of God communicated through Jesus Christ. He consents to become man's substitute and surety; He engages to bear the penalty of the debt which man had incurred by transgression. It is He that loved us, and so loved us that He offered His life as a living sacrifice to bear the sins of a guilty world, that man should have a second probation, that man should be tested and proved and tried to see whether he will stand under the bloodstained banner of Prince Emmanuel, or whether he will choose to stand under the banner of the prince of darkness.

Has He not an interest in His purchased possession? Is He not intensely interested that the people for whom He has suffered so much should be successfully carried through the warfares and the conflicts of this life, that they may have that immortal inheritance that He has given His life to purchase for the human family? Then has He not a right to speak in warnings, in instruction? What weight do these words of the Son of the infinite God have with the human family? He tells you that which is for your present and eternal good.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves"—you are working for yourselves, cooperating with God who has laid out the plan whereby you can work successfully through His grace for yourselves, to secure your own eternal happiness in the kingdom of glory—"Lay up for yourselves a treasure in the heavens, 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.]

Christ has bought our hearts. Christ has bought the human intelligence. Christ has bought the reasoning powers, and Christ has entrusted us with capabilities and with powers. He does not want that we should let these powers and capabilities be employed merely in the common things of earthly substance, and lose sight of the eternal. 1 Corinthians 6:19, 20. He came to our world when Satan appeared to have the human race under his control. The Lord Jesus made our world. Everything was made by Christ. Here Christ through God created our world, and He engaged before the foundation of the world that if man that was created in Eden should transgress the law of God, He would take the penalty of their transgression upon Himself. And He did this. Then has He no right to instruct His subjects what to do, that they shall not miss the eternal reward? Who, I ask you of this congregation, will absorb brain, bone and muscle for the acquisition of merely temporal advantages?

Christ gave His life that we might not perish. "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.] Our precious Saviour has made the world, and when He came into the world He found the great usurper there, and He came into the world that He might contest with him the possession of this earth. Therefore the battle, the conflict, was carried on right here in this world, and here He tells us that it is for our eternal interest to lay up for ourselves a treasure in the heavens. Oh well, you say, How can I do

it? In Christ. When the Householder went away from his house, he gave to every man talents, to some five, to some two, and to another one. And these talents he gave them direction to employ in his service. He gave to some the property of means, to others ability, intellect, all God's gifts. We could not have any of it unless it came through Jesus Christ.

Then He tells you to use these talents to His glory. Improve them. How shall we improve them? As God gives me light, as God gives you light, as He has given you His precious Word. It is full of hidden treasures. He wants you to explore, work the field, and you will find the treasures, and you will sell everything that you might buy the field that contains the treasure. There are the jewels of truth that are to be searched for as hidden treasures. As you find it, what then? Why, you find that there is truth, beautiful truth, jewels of truth, riches of truth, and you accept them. What do they do? They bind you by the golden links to the eternal God, for Jesus Christ came that He might link finite man with the infinite God, and connect earth that has been divorced by sin and transgression from heaven.

What riches, what treasures, what love, are here revealed! It is impossible, yes, it is impossible to conceive of the love of God that is bestowed upon fallen humanity. Well, He tells you, "Lay up for yourselves treasure in heaven." [Matthew 6:20.] Will you do it? "Ye are," says Jesus, "the light of the world," if you become rich in heavenly treasure, in the knowledge of the true God. [Matthew 5:14.] You are to search for it, search that Book, the Word of God, and then you are to diffuse the knowledge that you have obtained to others. Impart the heavenly gift.

"Oh," says one, "I must attend to my farm; I must attend to the interests of my family. I cannot afford to be here, giving my interest and time and money in order that I may win souls to Jesus Christ." Well, it shows that you do not appreciate the heavenly gift. It shows that you do not appreciate and value the human families that Christ has estimated of such cost that He came into our world to suffer and become a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. Only think of it! No one could bear the stroke of God's justice but His only beloved Son. He came in the express image of His Father's person, one with God. He thought it not robbery to be equal with God. The plan is laid out. You are not to occupy brain, bone and muscle to the acquisition of the things of this life, and invest not in the treasures of heaven. He wants all that there is of man. He wants the whole heart.

The question is asked by the lawyer that came to Christ, "What shall I do that I may have eternal life?"—this very inheritance that He had been presenting to him. Well now, there stood the frowning Pharisees, there stood the rabbis, there stood the priests, and the rulers of the synagogue, and they hoped to catch something from the answer that they could use, that they might condemn Christ, the world's Redeemer, the mighty Healer, the greatest Teacher that the world ever knew. Christ read their heart and their purposes, and what did He do? He turned back the labor of answering that question upon the lawyer himself. He said, "What saith the law? How readest thou? And he answered, Thou shalt love the Lord thy God with"—nine tenths of your heart? two thirds? one-half? one quarter?—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, with all thy strength." [Luke 10:25-27.] This takes intellect; this takes reason; this takes education, ability; and it takes all there is of man.

But just as soon as some enter college and get a little bit of knowledge, they think they know more than God. And you hear of the higher critics. Who is the Higher Critic? It is the Lord God of the universe who has spread the canopy of the heavens above us and has made the stars and called them forth in their order, [who] has created the lesser light, the glory of the moon to come in its order and to shine in our world. And the higher critics come in. Who are they? Poor, finite man on probation, to see if he will be loyal and true to God [so] that he can stand under the bloodstained banner of Prince Emmanuel, and that he can become a child of God and an heir of heaven. Talk of the critics, the higher critics. We have God; we have His Word in its simplicity. He might have opened to the world door after door of the mysteries of science, and gratified the inquisitive mind; but did He do it? He had one object before Him, as we should have in following His example. It is to bring to the human family the divine knowledge of the Christ of God, to teach them how they may save their souls, and that they may have that life that measures with the life of God.

The salvation of man was to Him everything. He takes the world by the hand, and He places it in its proper position, subordinate, while He brings eternity that has been lost from their reckoning, in view. He leads you to behold the threshold of heaven flooded with divine glory, flushed with the glory from the throne of God, and He tells you it is for you. He tells you to strive for that inheritance that poverty cannot strip from you. He tells you to seek for that kingdom that hath foundations, that city whose builder and maker is God; that is the eternal treasure, that is the immortal inheritance. I want it.

I long for it; yes, and I am willing to spend to the last that which I shall accumulate that I may recover souls that are ready to perish. All the value there is in money to me is to invest it in the treasures of God, that He may have meat in His house, that when missionaries are called to lift the standard in the places that know not God, He shall not find an empty treasury because men spend God's money for liquor and tobacco—ten, twenty, a thousand times more in eating and in drinking these things that are taking the underpinning out from their house, which are obliterating the image of God in man, which are creating disease and infirmity and imbecility, and shortening the existence of men years [when] they might [have] used their God-given life to the glory of God. Why, it is God's money. He has seen fit in His providence to open the way before me that I could have a little of His money to use for His treasury, and to carry the truth to the people that are ready to perish.

He wants us to do what? "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] And that is what we are in the world for—not to eat and to drink and to attend horse races, and to use the holidays in idling and in gratifying self; and if we have a shilling, get on the cars and go somewhere to have a good time. There are souls to be saved. There are youth to be educated by our precept and example. The Lord is coming. The end of all things is at hand, and it is time now as the end of all things is at hand that we commence the work for youth; that we begin to see what we can do to gather souls to Jesus Christ. There is poverty around us, there is distress; there are the naked to clothe, the hungry to feed; and those that are thirsting for the water of life and hungering for the bread of salvation, we want to give it to them.

I will read a little farther. "The light of the body is the eye: if therefore thine eye be single" (your discernment is of that character that it is single), "thy whole body shall be full of light." [Matthew 6:22.]

Do you think you will find men [there] that are smoking tobacco, introducing a poison into their system when nature makes the most tremendous effort to expel the intruder that it almost dies in the conflict? If that was the terms of eternal life you would think it was a very hard condition. But it is not, thank God. But who has instituted this? It is the devil that wants the brains of man. He wants to cobweb your faculties and your thinking forces, and he wants to send disease between the fluids and the solids of your body that you shall not have health, and that you shall be in the slavery of a perverted appetite, an appetite which has no foundation in nature, and the most difficult to break from because the enemy has woven his threads all about you to bind you to the habits which will ruin both soul and body.

Not an unclean thing is to enter the kingdom of God. I want you to think of this; and those that benumb their senses, paralyzing their reasoning by intoxicating drinks, I want you to consider they have sold their reason to the devil, and he takes possession of them soul and body, and you know what he does with them; you know that it is the attributes of Satan that walk right out in these men. Shall we make an attempt to save men? Shall we educate our children from their very babyhood to self-control? Shall we teach them the blessed, precious name of Jesus? Shall we sing to them the heavenly songs? Shall we teach them to imitate the graces of Jesus Christ?

I was riding with an Englishman, and we were in Texas. My husband was then living. We were laboring there in Texas; and he [the Englishman] was smoking his pipe. My husband said, “What do you think, friend, did Christ give you an example of using your pipe? Did He lay down this example for you?” “Oh,” he groaned, “I never regarded it in that light. No, no,” said he, “I throw this pipe away; I will never touch it again. To think of the Redeemer of the world going through the streets smoking a pipe, making a chimney of His nose! No, I never could do that again.” It seemed his sensibilities were shocked. But here, see the devil had invented it. What for? To consume money so that the poor should not be clothed; so that the needy and the distressed might suffer for the want of food and care and house; so that the gospel should not be carried to all parts of our world.

Well, here is God’s money. How much better to say, Here I see that man eating his house in liquor, eating the very substance, which should go to his family in smoking. Now you are taking this portion which my brother uses, or my brethren, and you are putting it into God’s treasury. And then there is a meeting house to be built; here is a church to be organized; here is a company sending the Macedonian cry, “Come over and help us.” [Acts 16:9.] In our cities you could send scores of laborers and support them in the field if man would only sacrifice the idol of tobacco. Professed Christians stand off in their slavery and say, I can’t overcome it. No, I cannot, but through Jesus Christ you can overcome; through the merits of the blood of Christ you can sweep away this deadly evil which is corrupting our earth and corrupting our youth; and parents are giving their appetites and passions as an inheritance to their children, and they are weaker in moral power than they themselves are to resist the contaminating influence that is upon our earth.

What account will fathers have to give in the judgment? What account for the habits of liquor drinking? What accounts for the habit of tobacco using, the money consumed in lessening physical, mental and moral power that belongs to God? All of it has been purchased by an infinite price, the price of the Son of God. You do not realize the necessity of sending light to those that are in darkness because your eye

is not single to the glory of God, your whole body is full of darkness, and you treat yourself as a slave, a slave to grant to taste and appetite that which is unwholesome and unhealthy, and which is destroying vitality.

“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,” if you are not observing the truth of God’s Word above everything in the earth, and if you are not investing the talents that He has given you, put them out to the exchangers. Let light shine forth from you. The Master is going to require an account of you, and your whole body is full of darkness. You consume means on your body that ought to be given to the treasury of God, and you stand forth in your God-purchased nobility of character that is standing in the sight of God, written in the books of heaven as a man—a man that will overcome every pernicious habit and every pernicious practice. Now He says, “How great is that darkness.” [Matthew 6:23.]

No man can serve two masters. If tobacco is your master, if it has brought all your forces under the control of the pernicious appetite, it is your master, and you are its slave. How then can you serve your tobacco and your God, sending up the fumes of tobacco before you go into the prayer meeting so that your mind is so confused that you do not know what you are about? Why? Because the stimulant of tobacco and the stimulant of the Holy Spirit of God never combine to give meaning to inspiration in the meeting that you may give the testimony clear from the courts of heaven that God wants you to give. “Ye are my witnesses,” says God [Isaiah 43:10], and God wants us by precept and example to represent Christ in our world. He represented the Father, and He left the work in our hands to attend to the needy and the distressed, and to have something to help them that they may have the blessing of relief, the necessities of suffering humanity. But if we use it up unwisely, imprudently, He will say, “Thou wicked and slothful servant, why did not you take My talent, why did you not put it out to the exchangers? Why did not you use My gift that you could double it for My service?” [See Matthew 25:26, 27.] God wants us to win souls for Him; and then what? You are to begin to work with the talent which God has lent you, and then every gift there is, to the praise of heaven.

Oh, I am so thankful for a Saviour! I am so thankful for One that is mighty in power, that will help in every emergency. “Lo,” He says, “I am with you to the end of the world.” [Matthew 28:20.] Well now, if we have Christ at our right hand to help us—how much can He help that man that is so devoted to the smoking of his pipe that he can think of nothing else? God help us to cleanse the soul temple of its impurity. God help us that we may give to God an offering that is untainted physically, mentally and morally. Well, “no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” [Matthew 6:24.] You see, the problem is weighed with God, and He tells the result. He requires all there is of you.

When the lawyer asked a decided question, Christ let him answer that; and what does Christ say after he had declared, “Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength”? He added, “And thy neighbor as thyself.” [Luke 10:27.] Here are the first four commandments which reveal the duty of man to his God. Here he must give supreme worship to God; and the next is to love his neighbor as himself. Who keeps the commandments? Who keeps them? Oh that God would help us to see how many of us are commandment breakers and are robbing

God of the gifts, the precious gifts, He has given us! He came to bring moral power to man that he might overcome every sin, that he might become conqueror through Christ. Man cannot do it of himself, but he brings moral power to combine with man's human effort, that man may stand victor on vantage ground with God. May the Lord help us that we may possess that grace and divine power, be partakers of the divine nature, that we may overcome the corruption that is in the world through lust.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on. Is not the life more than meat, and the body than raiment?" [Matthew 6:25.] Should we not educate and train our children that to preserve health, to preserve themselves with a sound mind in a sound body, is of more consequence than the gratification of adornment, or the gratification of such a variety of food and such endless preparations for the table, the spices, the pickles, the condiments, the wine, the beer drinking, and the desserts? I want to know what is the necessity of all these things? The cook has no time to read her Bible.

You say, I hire the cook. And has not the cook any soul as well as you? The cook has a soul to save, and you want to educate and train that cook to seek God in the morning, to seek Him at night, and to live so she can have a chance to read her Bible. With all the wonderful preparations for man's appetite and taste and passions for the varieties of his life, they rob God of His service. They have no time to go to their neighbors and to teach them right in the shadow of their own doors how they may love Jesus and how Jesus loves them.

This is what we are in the world for—on trial to see if we will be fit for the courts above, to see if God can honor us to become one of the heavenly family in the kingdom of glory. If we are so selfish here that we have no interest for one another to make them obedient, and to bless them with the good things that He has provided for us in this life, how will we manifest anything like unselfishness in the kingdom of glory? How will we do it? We would be wanting to snatch the crown from another's head because it is more brilliant than ours. Another would become jealous, and we should have as bad a time as when Satan set up that work in heaven of rebellion against God. Therefore the Lord has given man a probation, and we will work out our characters as the artist takes upon the polished plate; as he takes the features of the one that wants his picture produced; the God of heaven is taking the character of every human soul of us. That character is going up to heaven, and it is produced there; it is recorded there in the book what traits of character we manifest. If we manifest the attributes of Satan, it is that character that can find no place in the heavenly courts above.

Well then, how shall we occupy our time here? As pilgrims and strangers. You have a home. Thank God for that. There are many who have none. Make that home just as pleasant, just as nice, as you can, but not extravagant. You can make things very nice and very tasteful with few things. By exercising taste you can make a beautiful home. Then will you sit down and enjoy it? Here are youth who have no home. Here are orphans with no father or mother, without a home. Here is the example of horse racing and holidays, and the tobacco devotees, and the world is full of excitement and corrupting influences that are making the people as the inhabitants of the earth before the flood, whom God swept away by the waters of the flood, and as Sodom that fire came from heaven and consumed.

Now there is work for everyone to do. God calls for the talents that He has lent you, and He wants you, in the place of devoting money and time for expensive dress, and for expensive adornments, and for expensive houses merely for visitors, to do something different from that. They come in and show them all about the little things that you have to take their attention. [You are] professed Christians, but never speak of Jesus; and God says to you, What saw he in thine house? Did he see you imparting the light and knowledge of Him? Did they see you bring up your children in the nurture and admonition of God? Did they see you preparing those little ones for the crown of immortal glory? Will you place their hands in the hands of Jesus Christ? Will you educate them to meet the standard of the world, to do as the world does, to practice the maxims and to follow the fashions of this degenerate age which are ever changing, and its mouth is always swallowing money, money, money?

The poor are suffering for food, and there are youth that you could educate and train. Our houses should be made pleasant to our children. Remove the drapery that would shut out the sunlight and the pure air of heaven lest they tarnish the beautiful pictures and the carpets. Let them tarnish them. Had they not better tarnish these than have the children obtain a street education, and imbibe the appetites and the passions of this degenerate age which tarnish the soul, and may produce a scar which can never be effaced? Here are the human beings. The probabilities and the possibilities are before them of working out a character for the future, immortal life, so that the Lord can say, “Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things.” [Matthew 25:21.] Oh, will not that fall on the ear like the sweetest music?

“I was hungry, and ye fed me; I was sick and in prison, and ye visited me; I was naked, and ye clothed me.” Jesus was abiding in the heart and in the mind. They were serving Him so perfectly that they have no idea that they have done anything wonderful. They don’t know what they have done. “Inasmuch,” said Jesus Christ, “as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [Verses 35, 36, 40.] I want the tobacco devotees to reckon up every week how much they devote to their idol god tobacco. I want the liquor drinkers to reckon up what they spend for wine, brandy, and strong drinks, and then see the sum you might expend on God’s purchased possession.

He gave His life that these precious souls might have eternal life. “Ye are laborers together with God.” [1 Corinthians 3:9.] What sacrifice will you make? What self-denial will you practice? It may be self-denial for a time, but in the end it is the greatest blessing to soul, body and spirit that you can experience. We have a duty to humanity. We are bound before God, if we [will] possess eternal life, to show that we appreciate the value of the sacrifice which Christ has made, and that is to purchase heaven, that we may glorify His name upon the earth, and that we may win souls to the cross of Calvary, that we may win souls to teach them how to give their hearts to Jesus Christ, that we may represent Jesus Christ as Jesus Christ represented the love of the Father. This is our business in the world.

We are not here to please ourselves. And then our families, our children—don’t say to them, as I have heard many mothers say, “There is no room for you in the parlor. Don’t sit on that sofa that is covered with satin damask. We don’t want you to sit down on that sofa.” And when they go into another room, “We don’t want your noise here.” And they go into the kitchen, and the cook says, “I cannot be bothered with you here. Go out from here with your noise; you pester me so, and bother me.” Where

do they go to receive their education? Into the street. Fathers and mothers, you have an awful responsibility lying at your door. What has made the drunkards? They are made at home.

It is the neglect of teaching the children the commandments of God when they rise up and when they sit down, when they go out and when they come in. What are the commandments of God? They are the ten holy precepts, the royal law, the holy law of God which is the standard of character which every soul present must meet in the judgment, notwithstanding it may be proclaimed from the pulpits of the day that God has no law. Now who believes it? Every nation has a law; but the God of heaven has given us His law to represent His character, and there it stands. There is not one of the precepts done away. They stand immutable and eternal. “The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] What do you want to change a perfect thing for? You cannot get anything more than perfect, and the law of the Lord is for us to respect and reverence and obey.

If the inhabitants of the world had obeyed the law of God instead of hearing reiterated from the pulpits that God has no law, that God has no commandments, and if the parents should educate their children as Christ enshrouded in the billowy cloud gave the direction to Moses to give to Israel, we should not hear of the thefts, the robberies, the murders, and our jails be filled, the prisons filled with criminals because of the crime and wickedness that prevails in our world to such a fearful extent. Now we would say, Let us love God and keep His commandments, for this is the whole duty of man.

Well, I will read a little farther. I want to take up some other points, but we shall have to leave them for another discourse. A few thoughts more and I will close.

“Which of you by taking thought can add one cubit unto his stature?” Now just as though God that places you in this world could not carry you through this world. If you are diligent, if you are patient, if you try, if you do what is fitted for you to do, and are colaborers with God, He says, “Which of you by taking thought can add one cubit to his stature?” God works for you all the time. God Himself is taking care of you. “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 even Solomon in all his glory” (could not be compared with one of these) “was not arrayed like one of these.” [Matthew 6:27-29.] He has been telling about raiment.

Now that God that puts the tints and the color upon all these things, can He not provide for us suitable clothing and comfortable clothing, neat and warm clothing? We need not practice extravagance. There are other ways for our clothing than that. Now He says, “Solomon in all his glory was not arrayed like one of these. 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?” [Verses 29, 30.] Well now, why not trust Him who made the beautiful lilies of the valley?

In America we have the fresh water lilies. These beautiful lilies come up pure, spotless, perfect, without a single mar. They come up through a mass of debris. I said to my son, “I want you to make an effort to get me the stem of that lily as near the root as possible. I want you to understand something about it.” He drew up a handful of lilies and I looked at them. They were all full of open channels, and the stems were gathering the properties from the pure sands beneath, and these were being developed into the

pure and spotless lily. It refused all the debris. It refused every unsightly thing, but there it was developed in its purity. Now this is exactly the way that we are to educate our youth in this world. Let their minds and hearts be instructed who God is, who Jesus Christ is, and the sacrifice that He has made in our behalf. Let them draw the purity, the virtue, the grace, the courtesy, the love, the forbearance; let them draw it from the Source of all power.

When God gave Jesus, He gave us all the riches and treasures of heaven in one gift, and He says, Impart these riches to every one that needs them. Then let us come and ask Him. Ask and ye shall receive. Teach your children to pray from their very babyhood; teach them to lift their little voices to God in prayer. He is their Maker; He is the One that can make their hearts happy; He is One that can give them contentment; He is One that can give them virtue; He can reshape even the tendencies that have been transmitted to them by unwise parents.

God help us to feel the weight of our responsibility. Take the youth. If you have none of your own, adopt them. I had children of my own, but I did not stop there. I was traveling nearly all over the world, and yet I gathered [them] into my house—"I have a house," I said, "and children shall come in and enjoy it." And I adopted child after child, and I brought some of them up to womanhood and manhood, and God has helped me in the work. When I could gain a victory (when children laid down the stubbornness of their natural tempers) not by beating them, I tried a better plan—to gain their confidence—and then I could do anything with them; and God has helped me in the work. No soul that I have taken in to train and educate has made me regret it. They have given their hearts to Jesus, and we have tried to point them to the Lamb of God that taketh away the sin of the world.

I love Jesus. I love those that are found in His image, and I want to do everything in my power to help them. Next month I shall enter upon my sixty-seventh birthday, and yet I expect to issue many books yet; I expect to bear my testimony in other countries besides this, and God helping me, I shall seek to let the light shine for others that they may see the way that they can enter the strait gate, and have eternal life. May God help us to help our children. God help us to help our neighbors. God help us in the church to let more light shine nigh and afar off, to go into the byways and the highways and point souls to Jesus Christ and show them how they can believe in God, and have His righteousness imputed to them by taking Jesus Christ as their personal Saviour.

And now I would say to every one of you, If I have introduced into this little address any ideas that you will work upon, I shall feel that I am abundantly paid; and if I have helped to point the eye to Jesus Christ, I will praise Him for that. You want to educate your children to praise God. You want to educate them to bring their little offerings to God. You want to educate them not to make themselves a center and a core, and all the gifts of the parents be lavished upon the children. God's cause calls for money. God's cause calls for means that you may carry the light into the regions that are beyond. And then I beg of you, for Christ's sake, to let the treasury be supplied that God may have meat in His house.

Ms 44, 1894

Presenting the Truth in Jesus

Campground, Ashfield, New South Wales, Australia

October 30, 1894

3:00 a.m. Last night in my sleeping hours I seemed to be in meeting with my brethren, listening to One who spoke as having authority. He said, Many souls will attend this meeting who are honestly ignorant of the truths which will be presented before them. They will listen and become interested, because Christ is drawing them; conscience tells them that what they hear is true, for it has the Bible for its foundation. The greatest care is needed in dealing with these souls. Be always on guard. Do not at the outset press before the people the most objectionable features of our faith, lest you close the ears of those to whom these things come as a new revelation.

Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy that new light is shed on the Word of God. Whereas if truth were presented in so large a measure that they could not receive it, some would go away and never come again. More than this, they would misrepresent the truth, and in their explanation of what was said, they would so wrest the Scriptures as to confuse other minds. We must take advantage of circumstances now. Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of truth.

Those who will study the manner of Christ's teaching, and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day. The Saviour is our example in all things. His love abiding in the heart will be expressed in words that will benefit the hearers and win souls to Him. When the truth in its practical character is urged upon the people because you love them, souls will be convicted, for the Holy Spirit of God will convict of the truth. Satan will be on the ground, that with his hellish shadow he may obtrude himself between the human agent and God, to intercept every ray of light that would shine to the soul. The great message is to be given as it is in Jesus.

There is necessity for individual effort. Give opportunity for all who are in any way troubled to speak of their difficulties, for they will have them. Arm yourself with humility, pray that angels of God may come close to your side, to impress the minds, for it is not you that works the Holy Spirit, but the Holy Spirit must work you. There is a winning, compelling power in the gospel of Jesus Christ; it is the Holy Spirit that makes the truth impressive. The truth as it is in Jesus will subdue the most powerful opponents, bringing them into captivity to Jesus Christ. Christ will take men who possess the strongest spirit of opposition, and if they submit to Him, He will connect them with Himself in His work. Thus the truth is presented so as to win a decided victory. Keep practical truth ever before the people.

After these things were spoken, I heard men conversing together in a discouraging way. Poverty was, they thought, the greatest obstacle to the advancement of the work. Their words were more negative than positive, expressing little faith, hope, or courage. All admitted that the field was a hard one, to be worked with so little means and so few workers.

Then the Teacher said that these were not the most disheartening features; the most weighty difficulty is that unless imbued with the Spirit of God, you will be inclined to allow your natural temperament to

shape the work, and leave Jesus out of the conflict. You have neglected to cherish love for one another, and it has not been strengthening in the heart. Criticism is the school that some have been educated in. Who are feeling a burden to come into perfect unity? Who will deny self and make any and every sacrifice of your own ideas and preferences, that you may be in harmony with your brethren? It is the lack of the grace of the Holy Spirit which makes the professed followers of Christ so decided and unyielding, so determined to please themselves.

"Rebuke not an elder (man older than yourself), but intreat him as a father; and the younger men as brethren, the elder women as mothers; the younger as sisters, with all purity. Honor widows that are widows indeed." [1 Timothy 5:1-3.] "Now the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned." [1 Timothy 1:5.] "Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth." [1 Corinthians 13:4-6.]

The great obstruction to your work will be the disregard of the tenderness of Christ in dealing with one another, because self is seeking the supremacy. Self loves to vaunt itself, and those who present a spirit unlike Christ's cannot discern what manner of spirit controls them. They speak and act like sinners, while they profess to be Christians. They more readily express their own will than the will of God, yet they are very strenuous to have their will regarded as the will of God. Satan is urging his attributes into the very midst of us; he is seeking to destroy our love for, and confidence in, each other; and the lack of confidence which brethren in the ministry repose in their fellow laborer is easily read in the rules and regulations concerning even the details of the work which they seek to impose upon them.

When men will show confidence in their fellow men, they will come much nearer to possessing the mind of Christ. The Lord has revealed the estimate that He places upon men. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] But some minds are ever seeking to reshape the character of others according to their own ideas and measures. God has not given them this work to do.

Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticize one another. This spirit will be constantly striving for the mastery to the close of time. Satan is seeking to foster it, in order that brethren in their ignorance may seek to devour one another. God is not glorified, but greatly dishonored; the Spirit of God is grieved. Satan exults because he knows that if he can set brother to watch brother in the church and in the ministry, some will be so disheartened and discouraged as to leave their post of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be.

He who has paid the infinite price to redeem men reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul. And in dealing with men, He reveals the same principles that are manifest in the natural world. The beneficent operations of nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their

own hands. God works through the calm, regular operation of His appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought, by abrupt actions or prescribed rules. He honored man with His confidence and thus placed him on his honor. He introduced old truths in a new and precious light. Thus when only twelve years old, He astonished the doctors of the law by His questions in the temple.

Jesus assumed humanity that He might meet humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that His identification with their nature and interest is complete. The truth came from His lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did He treat every honest inquirer after truth, that He might gain admission to the sympathies and find a home in the heart.

I must tell you, brethren, you are far from being what the Lord would have you be. The attributes of the enemy of God and man too often find expression in your spirit and attitude toward one another. You hurt one another because you are not partakers of the divine nature. And you work against your own perfection of character; you bring trouble to yourselves, make your work hard and toilsome, because you regard your own spirit and defects of character as precious virtues, to be clung to and fostered.

Jesus points the highest minds, as well as the lowest, to the lily, in the freshness of the dew of morning, and bids us, “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” And He impresses the lesson: “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, ye of little faith?” [Matthew 6:28-30.]

Men make the work of advancing the truth tenfold harder than it really is by seeking to take God’s work out of His hands into their own finite hands. They think they must be constantly inventing something to make men do things which they suppose these persons ought to do. The time thus spent is all the while making the work more complicated, for the Great Chief Worker is left out of the question in the care of His own heritage. Men undertake the job of tinkering up the defective characters, and only succeed in making the defects much worse. They would better leave God to do His own work, for He does not regard them as capable of reshaping character.

What they need is to be imbued with the Spirit of Christ. If they take hold of His strength, they will make peace with Him; then they will be in a fair way to make peace with their fellow laborers. The less of the meekness and lowliness of Christ the human agent has in his spirit and character, the more he sees perfection in his own methods, and imperfection in the methods of others. Our only safety is to watch unto prayer, and to counsel together, believing that God will keep our brethren as well as ourselves, for there is no respect of persons with Him. God will work for us when we are faithful students, and the doers of His words.

But when there is, on the part of the laborers, so manifest a disregard of Christ’s express command that we love one another as He has loved us, how can we expect that brethren will heed the commandments

of finite men, and the regulations and definite specifications as to how each shall labor? The wisdom that prescribes for us must be supernatural, else it will prove a physician that cannot heal, but will only destroy. We would better seek God with the whole heart, and lay down self-importance, for "all ye are brethren." [Matthew 23:8.]

Instead of toiling to prepare set rules and regulations, you might better be praying and submitting your own will and your ways to Christ. He is not pleased when you make hard the thing He has made easy. 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." [Matthew 11:29, 30.] The Lord Jesus loves His heritage, and if men will not think it their special prerogative to prescribe rules for their fellow laborers, but will bring Christ's rules into their life, and copy His lessons, then each will be an example, and not a judge.

Christ's most favorite theme was the paternal character and abundant love of God. The curse of every church today is that men do not adopt Christ's methods. They think they can improve on the rules given in the Gospel and so are free to define them, hoping thus to reform the churches, and the workmen. Let God be our one Master, our one Lord, full of goodness, compassion, and love.

God gives knowledge to His workmen, and He has left on record for us the rich, full promise, "If any of you lack wisdom, let him ask of God, who 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." [James 1:5-7.] Is it not best to obtain wisdom individually by going to God, and not man? What saith the great Teacher? "I have manifested thy name unto the men which thou gavest me out of the world." [John 17:6.]

There is among us an evil that needs to be corrected. Brethren feel free to look at and speak of the supposed defects of others, when that very liberty reveals a decided defect in themselves. They make it manifest that they are wise in their own conceits, and God cannot give them His special blessing, for they would exalt themselves, and hurt the precious cause of truth. When the world was destitute of the knowledge of God, Jesus came to impart this inestimable blessing, a knowledge of the paternal character of our Heavenly Father. This was His own gift to our world, and this gift He committed to His disciples, to be communicated by them to the world.

All the wisdom that men possess is God's gift, and He can and will impart wisdom to every man who asks it of Him in faith. Solomon sought wisdom from God, and it was given him in large measure. But how did the universe of heaven look upon him when he perverted that wisdom, and employed God's great and holy gift to exalt himself? God chose him to build the temple, but how he perverted the sacred trust! He leagued himself with idolatrous nations. Thus he who at the dedication of the temple had prayed, "Let your hearts be undividedly given to the Lord," himself began to separate his heart from God. He imperiled his soul's interest by the formation of friendships with the Lord's enemies. What carefulness there should be exercised in the formation of friendship. Companionship with the world will surely lower the standard of religious principle. Solomon's heathen wives turned away his heart from

God. His fine sensibilities were blunted, he became hardhearted for he lost his sympathy for man and his love for God. His conscience was seared, and his rule became tyranny.

Solomon prepared the way for his own ruin when he sought for wise men from other nations to build the temple. God had been the educator of His people, and He designed that they should stand in His wisdom, and with His imparted talents should be second to none. If they had the clean hands, the pure heart, and the noble, sanctified purpose, the Lord would communicate to them His grace. But Solomon looked to man instead of God, and he found his supposed strength to be weakness. He brought to Jerusalem the leaven of the evil influences which were perpetuated in polygamy and idolatry; it was not [a] question to who made Israel to sin.

Although Solomon afterward repented, his repentance could not abolish the idolatrous practices which he had brought into the nation. We shall individually transmit an inheritance of either good or evil. The silver of Tarshish and the gold of Ophir were obtained by Solomon at a terrible expense, even the betrayal of sacred trusts. The evil communications with heathen nations corrupted good manners. When the Lord's people turn from the God of all wisdom, and look to men who love not God in order to obtain wisdom and arrive at decisions, the Lord will allow them to follow that wisdom which is not from above but from beneath.

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Need of Workers

Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Work should be done that [will] qualify the students to be laborers together with God.

God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. As a people we are in some respects far behind in missionary work. We are not doing one-twentieth part of the good we might accomplish in positions of trust, because selfishness prevails to a large extent among us. Some are envious of others, fearing that they will be more highly esteemed than themselves.

Cultivated intellects are now needed in every part of the work of God; for novices cannot do the work acceptably in unfolding the hidden treasure to enrich souls.

God has devised that schools shall be an instrumentality for developing workers for Jesus Christ of whom He will not be ashamed, and this object must ever be kept in view. The height man may every reach by proper culture has not hitherto been realized. We have among us more than an average of men of ability. If their capabilities were brought into use, we should have twenty ministers where we now have one. Physicians, too, would be educated to battle with disease.

Cities and towns are steeped in sin, yet there are Lots in every Sodom. The poison of sin is at work at the heart of society. God calls for reformers to stand in defense of the laws He has established to govern the physical system, and to maintain and elevate standards in the training of the mind and the culture of the heart.

Heart Culture

There is danger of pharisaical exactitude burdening minds with worldly forms and customs which will, in many cases, become all important, making a world of an atom, and an atom of a world. The grace of Christ with its purifying, ennobling influence, will do more for us than all the worldly education upon etiquette that is made so essential. To many, the externals are the sum total of religion, and yet it will be evidenced that the heart has not that genuine courtesy which alone is of value with God. If they are spoken to about their faults, they have so little Christian politeness that the sacred position of the minister, whom God has sent with His message of warning, is lost sight of in their effort to criticize his attitude, his gestures, and the formation of his sentences. They think themselves paragons of wisdom, but they pay no heed to the words of God from the courts of heaven. To all such, God says that they will have to become fools in order to know the true wisdom of Christ.

I was shown that our college was designed of God to accomplish the great and good work of saving souls. It is only when brought under the full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent. The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science.

The heart which is ennobled by the grace of God can best comprehend the real value of education. The attributes of God as seen in his created works can be appreciated only as we have a knowledge of the Creator. The teachers must be acquainted, not only with the theory of the truth, but must have an experimental knowledge of the way of holiness in order to lead the youth to the fountains of truth, to the Lamb of God that taketh away the sins of the world. Knowledge is power <for good> only when united with true piety. A soul emptied of self will be noble. Christ abiding in the heart by faith will make us wise in God's sight.

Ms 45, 1894

Resembling Christ in Our Words and Actions

November 1894

"Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." [Matthew 24:12, 13.] "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?" [Micah 6:8.]

During the night seasons I have been receiving instructions from God. A great while before day I arose to write that which has been communicated to me. This question was asked, My brother, my sister, do you in your words, in your spirit, and in your actions, resemble Christ? If in word and spirit you represent the character of Christ, then you are Christians, for to be a Christian is to be Christlike. The tongue will

testify of the principles that characterize the life; it is the sure test of what power controls the heart. We may judge our own spirit and principles by the words that proceed from our lips. The tongue is always to be under the control of the Holy Spirit.

When poor, wounded, bruised souls come to you for words of hope, you are to speak to them the words of Christ. Do you refuse to give them pleasant, courteous, kind words? Those who speak as Christ spoke will never plant bitter words like barbed arrows in the wounded soul. “The Lord hearkened and heard.” [Malachi 3:16.] Will you bear in mind that the Lord hears the words we speak, and is acquainted with the spirit that prompts your actions? Christ is the defense of all that are hidden in Him.

Bear in mind, my brother, that every unkind word, every ruthless thrust, is recorded in the books of heaven as given to Christ in the person of His suffering ones. Is it not Christlike to speak kind words, comforting words, even though you feel inclined to do otherwise? Is it not Christlike to help lift the burdens when they press heavily upon souls whom God has valued so highly as to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?

It is of great importance what attitude we assume toward those who are laborers together with God. I am so sorry to write that the Lord withholds many blessings which He longs to bestow upon those who have a knowledge of the truth; He cannot pour out His blessing upon the human agents because of their attitude toward their fellow laborers and their fellow men. Those who claim to be members of Christ’s body will [not] allow their own fancies, their likes and dislikes, to shape their conduct toward even God’s own delegated servants.

The presidents of conferences have hurt and bruised the souls of God’s workers because they felt inclined to do it. What power was prompting to action? the power from beneath. After Christ has made the infinite sacrifice to redeem us from the oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren and hurt their souls because he imagines that he has authority and can do this work? The Lord “suffered no man to do them wrong; yea, he reproved kings for their sakes saying, Touch not mine anointed, and do my prophets no harm.” [1 Chronicles 16:21, 22.]

“Dost thou believe on the Son of God?” [John 9:35.] You are just as dependent upon Christ for all that you receive as is the weakest, poorest, and humblest soul. “Dost thou believe on the Son of God?” A mere speculative belief amounts to nothing. Do you believe on the Son of God as your personal Saviour? Then if you believe with all your heart, God dwells in the soul, and the soul in God. You represent Jesus. Those who have been chosen as presidents of conferences are on test and trial to see if they will be wise men in positions of trust, to reveal whether Christ is working in and through them so that they can represent His character and express themselves in their words and actions toward His heritage for whom He has given His own precious life. He will not suffer these men who are entrusted with responsibilities to harm His children. He will punish all who are acting in His stead if they suffer one to be hurt, bruised, or discouraged and become crippled in spirit, or influence through the course they pursue, or if they look with indifference on the wrong course of another who claims to believe the truth. He will surely punish the one who misrepresents Christ in character, in words, in attitude.

Every arbitrary exaction of man toward his fellow man will react upon himself in double measure. Just in proportion as the human agent is a partaker of the divine nature he will be in sympathy with Christ. Jesus says, "A new commandment I give unto you, that ye"—tolerate one another? No,—"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.] "This is my commandment, that ye love one another as I have loved you." [John 15:12.]

Through false philosophy Satan has a widespread influence over many minds that are loyal to God's commandments in sentiment but not in practice. What is the character of 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." [Exodus 34:6, 7.] Here we have the character of the Lord Jesus plainly set forth, and the principles upon which He acts as Lawgiver.

The fifty-first Psalm is of great importance; its lessons should be studied and practiced. We should say with the psalmist, "O Lord, open thou my lips, and I shall show forth thy praise." [Verse 15.] If the heart is in harmony with the truth, the lips will speak words to help, to bless, to strengthen, and not take all the life, courage, and confidence out of a man, and exasperate him by the manifestation of a spirit which reveals that Satan is working through the human agent who claims to be a Christian.

The following words were written not to meet the case of a few who are great sinners, but to meet the case of men who have been entrusted with special responsibilities—men who are not to be lords over God's heritage, but to be ensamples to the flock. "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [Verses 16, 17.] "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.] "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:7, 8.

All these are lessons from God, to be carefully studied and diligently practiced. Many of those who profess to believe important, sacred truths are by their words and actions exerting an influence that counteracts the truth. There are many whose unlawful propensities are so strong, because of their high notions of their own capabilities, that the Lord cannot work through them for it would prove their ruin. Therefore the power that should be revealed in these men as representatives of Christ is not revealed, for God cannot work with men's sins. He may bear long with them, and send them messages of warning; but unless they shall take heed and mend their ways, He will leave them to themselves, to be filled with their own doings. In these perilous times there are few who are qualified to do a work for the Master; and men know not what they are doing when they will in any way grieve the Spirit and wound and bruise the souls of men engaged in opening the Scriptures to others.

Ms 46, 1894

God Is Love

November 1894

“Beloved, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God 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. No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. ... And we know the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.” [1 John 4:7-13, 16, 17.] (See further, 1 John 4:18-21.)

It is the expression of God’s love for us that makes us care for one another. When the Lord Jesus dwells in our hearts, we think the thoughts of God, and we do the works of God. How can I find language to express the deep, earnest interest I have for our people? I am filled with yearning of soul that those who have accepted present truth should realize that they are to be sanctified through the truth; otherwise they lie against the truth. God is the Author and Finisher of our faith.

Notwithstanding our varying types of character, we are brought into church capacity through the profession of our faith. Christ is the Head of the church, and if those whose names are on the church record do not belong to Jesus, the invisible Head, they are like the fruitless branch of the vine, and are taken away. If one is really a fruitful branch, he will make it manifest by bearing fruit, giving evidence of his absolute allegiance to Christ. He has a spiritual connection with God. Faith and love constitute the gold of character, and will be ever working on the Lord’s side to unite and harmonize the members of Christ’s body.

Name, position, or wealth will not weigh one jot in the scale with God. Men and women are admitted to the church who do it no honor. But however poor, whatever the rank, tribe, or nationality, all are to be heartily received on their confession of faith if you have evidence that the grace of God which bringeth salvation has wrought upon the heart. All who are sons or daughters of God will deny ungodliness and worldly lusts. All who take their position on the Lord’s side will, as branches of the True Vine, receive nourishment and will be stimulated by the vine to bear like fruit. They will be in co-operation with God, according to their ability exercising themselves unto godliness by walking in newness of life, which is daily repentance toward God, and faith toward our Lord Jesus Christ.

This faith in Christ is demonstrated by works; it produces a transformation of character through the effectual working of God’s Holy Spirit. Selfishness and pride with all their force will make a stand against anything that would show them to be sinful. But all who shall endure as seeing Him that is invisible will have to lie very low at the foot of the cross, for contrition of soul will mark the experience of everyone who has received the grace of Christ.

Let us hear the testimony of God upon this subject: “Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.” [Jeremiah 17:5, 6.]

This is precisely [the condition] of those who have not a vital connection with Christ. They seem to be ever working at cross purposes with God and are so full of jealousy, evil surmising, discord and strife—satanic attributes—that they are constantly lying against the truth. They are not doers of the words of Christ. Yet many church members are in this very position. They dwell, as it were, in the salt land, in a parched wilderness.

“Blessed is the man that 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.” This is the evidence that souls are connected with God. “The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” [Verses 7-10.] “But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my words.” [Isaiah 66:2.]

“For thus saith the High and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place.” Therefore we are to reverence the Lord God and walk carefully and tremblingly before Him. For our comfort and encouragement He adds that, notwithstanding His high and holy position, He dwells “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.] In this wonderful statement from our Heavenly Father all may learn what their character will be if they are indeed in vital connection with God.

Can one be a co-worker with God and not work as God works? Will the poor, sinful agent take it upon himself to pronounce sentence against anyone, however humble, with whom God dwells because he is cherishing the spirit of contrition? Do those men who claim to be branches of the Living Vine bear fruit like unto the parent stock? Unless they fall upon the Rock Christ Jesus and are broken, unless there is a thorough conversion of soul, body, and spirit, they give evidence that they are not working in Christ’s lines, and are not obedient to His commandments. Faith and love and trust in God are needed in the church. Jesus says, “If thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.” [Matthew 5:30.] When they have plucked out the eye and cut off the hand—surrendered the attributes which Satan had inspired—then they will be tender and pitiful, for the love of Christ will constrain them.

Satan will seek earnestly to intercept every ray of light coming from the throne of God, and will place his own darkness for light; it is he that prompts the keen criticism, the satanic accusing. But it is the love of Jesus cherished in the soul that will overcome every opposing force; it places the man wholly on the side of Christ, for it brings him into harmony with the principles of the law of God. O, what a change takes place! The boughs that receive nourishment from the root bear rich clusters of fruit. O, when one is thus

united to Christ, how he will praise God that his eyes have been anointed with heavenly eyesalve to discern his poverty, his nakedness. In humble faith he can declare, “He hath opened mine eyes, he hath changed my heart. He hath conquered the stubbornness of my will, and His grace hath conformed me to His will that I may become a fruit-bearing branch of the True Vine. He has brought me back to my allegiance, not only to be an advocate of the law, but a doer of its precepts.”

O, let us all determine to crucify self and to imitate God. We are to express in our own lives the holiness of God, showing His forbearance, His tenderness, His compassion and love, thus, communicating His attributes. Then we shall no longer judge from the sight of the eye or the hearing of the ear. We shall bear in mind that we are yoked up with Christ, to draw with Him, and to do the greatest possible amount of good. Our work may not be appreciated, we may be misjudged, falsified, and mistreated by those who claim to be Christians, but we are to look to Christ and follow Him. Christians are to walk even as He walked. They are to have the mind of Christ, to possess that faith which works by love, and purifies the soul.

He who is conformed to the image of Christ will possess His grace and will be helpful to strengthen every brother in the faith. No harsh or bitter words that discourage the soul will fall from his lips. “If any man be in Christ, he is a new creature; old things are passed away, and behold all things are become new.” [2 Corinthians 5:17.] “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.” [Philippians 2:3.] “Wherefore lift up the hands which fall down, and the feeble knees. And make straight paths for your feet, lest that which is lame be turned out of the way. Follow peace with all men, and holiness, without which no man shall see the Lord.” [Hebrews 12:12-14.]

Here is a work which you are authorized to have an earnest zeal to accomplish. “Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled.” (See Isaiah 59:1, 2.) All who have a vital connection with God are guided by His counsel. United in church capacity, they give themselves to do Christ’s work. If we will open the door to Jesus, He will come in and abide with us; our strength will always be reinforced by His actual representative, the Holy Spirit.

But whenever the church unites with them a man who is without earnestness and sanctified moral purpose, they have a hindrance that weakens moral power and turns souls away from faith and love and trust in God. Whenever anything is encountered that is contrary to his mind, such a one will reveal his true spirit. In councils he does unlawful acts, pronounces unjust sentences, and through his influence decisions are made that are entirely contrary to God’s will and ways. Thus he proves himself disloyal to God. He has neglected to follow the rules which Christ has given, and he works according to the principles of the world. If others sit by and let these things pass, God charges the sin upon them also. It is a duty to keep our offices of publication pure, that there shall be no conniving to do injustice in the business transactions.

He who loves God and his fellow men as he loves himself will practice no robbery towards God or man. All who live out the law of God will on all occasions maintain the strictest integrity. If men are in living

communion with the only true God, they will have the presence of a living Saviour. Such men will be a blessing to the church. Christians who cherish love toward their brother and manifest confidence in him are greatly strengthening him. We are to be complete in Him who gave His life for us.

Ms 47, 1894

Freely Ye Have Received, Freely Give

November 26, 1894

All day the people had pressed about Jesus, eager to hear His words and to see His wondrous works. As evening began to fall, the sympathies of the disciples were roused for this great multitude, now faint and weary after the long, exciting day. They came to Jesus for permission to send the crowds away—away from Jesus—to find refreshment. In amazement they hear the Saviour's answer, "Give ye them to eat." "Master," they say, "we have here but five loaves and two fishes." Yet at His command they bring their little store to Him, and "looking up to heaven He blessed and brake, and gave the loaves to His disciples, and the disciples to the multitude." [Matthew 14:16-19.]

Christ did not Himself pass around among the hungry multitude and place in their hands the portion to supply their necessities. When He would feed the five thousand by the Sea of Galilee, He broke the bread, blessed it, and gave it to His disciples. They placed it in the hands of the hungry ones. These men were ministering for Christ. The people took the provision from Christ's appointed agencies as if they were taking it from the hand of Christ. When they looked up with grateful response upon their lips, their expressions of gratitude were accepted by Christ as given to Himself. The various instrumentalities are to be used by the Lord Jesus; ministers, evangelists, teachers, friends, companions, all are workers together with God.

The multitude was fed by the five barley loaves, and every one had a sufficiency; their hunger was perfectly satisfied. How surprised they were to hear the voice of the great Teacher say, "Gather up the fragments, that nothing be lost," and there were twelve baskets full gathered up. [John 6:12, 13.] All this the people rehearsed over and over again to friends and relatives and acquaintances. There was in it a hidden meaning which they did not then discern; it had a lesson for His disciples. The Lord would place in the hands of His delegated servants the Bread of Life to be given to the multitude. The Jewish religion was one of exclusiveness; they built up the partition walls as high as possible between themselves and the world. They would not accept the words of Christ, that there is no respect of persons with God, although the prophets had borne to them this testimony for centuries. They thought that God loved the Jew only and hated the Gentile. This error Christ was seeking to correct.

The Saviour's act in breaking the bread and placing it in the hands of the disciples for them to distribute, returning to Jesus to receive again, represents the very work which is to be carried on in His spiritual kingdom. The treasures of the grace of God are open to His believing agents, and they are constantly receiving light and knowledge to impart to others. Those who freely receive are to freely give. Christ bids us give to all, high or low, bond or free, of whatever caste or nationality. Nothing is to exclude any from the privilege of receiving the precious gifts of heaven. As the loaves and fishes, multiplied by the power

of Christ, were given by the disciples to the multitude, so the gift of the precious, saving truth is imparted in rich abundance to all who will pass it on to others and then expect fresh and new supplies from the Great Center to bestow upon all. “Freely ye have received, freely give.” [Matthew 10:8.]

The narrow conceptions of God’s grace and love, which had been propagated by the teachings of the rabbis and elders, were being swept away by the words and works of Christ. The operations of Providence in the work of Jesus were to impress upon the minds of the people the fact that in God is an inexhaustible treasure house for His church. Whatever is imparted by Christ to individual workers is to be passed on to those that need the light. Every ray of light emanating from Christ is to be faithfully put to use to bless others. Thus the divine agencies can co-operate with the human. As light is imparted, more light is given.

“Gather up the fragments, that nothing be lost.” [John 6:12.]

Do you believe that the Lord still moves upon men to speak as the Holy Ghost gives them utterance? Appreciate the blessing; let thanksgiving be offered to God. Gather up the precious light, and impart it to others. Study to devise ways and means of spreading the light. Make use of the secular papers when these will report for you, but do not trust too much to this agency. The editors and publishers of these papers feel bound to cater to the popular taste, and they may exclude from their reports the most precious things that would make an impression and enlighten the understanding of those who are in the darkness of error.

The important truth that is presented before the people by the living preacher should be published in as compact a form as possible and circulated widely. Thus the truth which was placed before a limited number may find access to many minds. But let no extravagant expressions be used; do not present the most startling points of truth before the people are prepared to receive them; for all this would give occasion for the enemies of truth to misconstrue and misrepresent it. Those who have become interested are compelled to meet sophistry and misrepresentation from popular ministers, and they know not how to answer these things. Satan is wide awake; he never gives himself a vacation, but is on the track of every soul who is convicted of the truth. We know that the Lord never slumbers nor sleeps, for this reason He gives to His beloved sleep, because they need it to revive their exhausted energies.

The Lord requires that His servants shall manifest their faith by their works. “Gather up the fragments, that nothing be lost.” [Verse 12.] Let the reasons of our faith which have been presented to the people in clear lines, be furnished them in printed form, so that they can read what the minister has said and give it to their friends. Let these publications be widely scattered. Truth has been strangely perverted; all evil influences are at work, and we must work with persevering, determined effort, 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.” [Ephesians 6:12.] Then “quit you like men, be strong.” [1 Corinthians 16:13.]

After the five thousand had been fed, there were twelve baskets of food gathered up; the one basketful had increased to twelve. So when our means are wholly inadequate for the needs of the work, let none of the Lord’s workers become discouraged at the situation. To depend upon what we can see is not

faith. Faith depends upon God's promises. It is "the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] The precious things of God, if appreciated and imparted, will be more abundantly bestowed. The Lord is not pleased with our unbelief. If those upon whom rests the management of the great interests of the cause speak uncertainly, unbelievingly, the Lord is grieved, for they are robbing themselves of the rich treasures of His grace. When one refuses to move unless he can walk by sight, his faith amounts to nothing. If we were placed in a position [similar] to that of the disciples, with the great multitude and the five little barley loaves, would it be hard for us to believe, hard to trust in God?

The Lord expects His agents to do their best. The fragments are to be gathered up, all needless expenditures for selfish gratification are to be cut off. Let self-denial and the cross become a portion of our individual experience. The Lord Jesus would have us study His word faithfully. The unbelieving will not be quick to discern the movings of Providence, but we should cultivate faith and use every talent that can be employed in dispensing to others the Bread of life. We can never be better employed than in imparting the light received. By every wholehearted, earnest sacrifice we make for the Master's service, our talents will be increased. But we are to be only the instruments for the Holy Spirit's working. Thus the grace of God will work in us to form new habits, to overcome powerful propensities, and to deny old inclinations.

Unbelief regards the precious light, the precious evidences which God gives, as a matter of no special importance. This is why the Lord can do nothing for those who have not faith; the Holy Spirit would be treated by them as a common thing. This unbelief will bind about the work of God.

O, there is too much arguing on the side of unbelief. When a worker loses his faith, he needs to take a vacation, have little or nothing to do, until the Lord shall work in His behalf, and imbue him with the Holy Spirit. He needs to have his perceptive faculties sharpened that he may discern the works and ways of God. He has received an education of an objectionable character, and he needs reshaping. The light of heaven must shine upon him.

Christ says to His disciples, "Cast the net on the right of the ship, and ye shall find." [John 21:6.] We must work on the faith side. The proper enlargement of the work is an impossibility unless we dare to press our way against forbidding circumstances. Those who fear to risk something will never attain an experience of the greatness, value, and security of the unfailing resources of heaven.

The Lord has thrown open before us the door of heavenly commerce. We are to trade on our Lord's goods. He Himself is our security if we walk and work by faith. The humblest believer may trade upon the entrusted capital; he may employ all his powers to the glory of God; and the one talent, thus consecrated to the Master's use, will increase unto precious treasures.

Ms 48, 1894

Sermon/Morning Talk

Campground, Ashfield, New South Wales, Australia

November 3, 1894

It is necessary for every one of us to come into a sacred nearness with God. Our meetings are drawing to a close. These precious opportunities will soon be in the past, and the record is going up to heaven every day of just how we stand, how our course, our actions, our work have been through the day. We want, every one of us now, to see what there is in ourselves that we know is sin. We do not believe in fastening your minds upon yourselves, and keep looking to see how good you feel, and what your feelings are; but we do implore you for Christ's sake, and for your souls' sake, that you shall closely examine just how you are, as far as your finite judgment can discern what you are, and what you must do in order to meet the requirements of God.

You know, many who hear my words this morning, that you are practicing sin. You know it. Well then, how can you expect to be in the liberty of the children of God while you do this? It is an impossibility. If you have a negligence in your family, if there is a negligence of prayer, if there are those who have families and you do not seek God for His grace, if you have neglected this, you need to call your children about you, and tell them that you have neglected a God-given responsibility, and you want them to forgive you. If you have been harsh and overbearing in your families, you want to seek the forgiveness of God and the forgiveness of your children.

The children that know what they ought to do, and yet are practicing iniquity, need to confess their sins before God. From the light that God has given me, there is iniquity in our midst, there is sin that is fostered, and God cannot bless these youth. He has given His life for them; He has paid the price of His blood that they might be saved. He has done everything for you, youth and children, that you might have eternal life. Now we wish to know what you are doing yourselves. We wish to know if you are living a false character, a false life. Christian; what is the definition of Christian? Christlike.

God wants all the strength, youth, that you have, all the powers of the brain, and He wants you to keep that brain in a healthy, sound condition. He wants that every practice of yours shall be such as shall preserve you in health and vitality, that you can give to God that which He has purchased with His own blood. We are living in a very solemn period of this earth's history. The Lord is coming. The end of all things is at hand. And every character that is here this morning, every day is just as faithfully daguerreotyped there in the books in heaven. Our God seeth in the secret of the night as well as in the day. The night to Him is as the day. He discerns everything.

Suppose you had been on that boat, that steamer, that went down with its freight of human life, had you been there and struggling in the waters of the great deep, what kind of thought you would have had about your life. Would you have felt prepared to go down into the grave? Just as you go down into the grave, you will come up. Those that go down with a stained and polluted character, why there is no change made of the character in the resurrection. That change must be made here. Is it not day today that we should seek God most earnestly? Are there not those here whose conscience tells them that we have the truth, and yet they have not surrendered their hearts to God? You are not your own; you are bought with a price, even the precious blood of the Son of the infinite God. Bought with a price. Well then, have you been robbing God all the years of your life? Some may have nominally professed to be in

the faith of their parents. Are you converted children? Are you converted youth? Have you sought the Lord most earnestly that you may find Him?

I remember I was so fearful in my childhood, when I was about eleven years old, that I should not live through the night, and while my twin sister would be sleeping by my side, I would be upon the floor <in prayer,> and it was winter. But oh, how I did plead with God to save my soul! How I tried to get something like faith! But I did not have an intelligent knowledge of faith as we have now. I wanted to know how to believe, but God seemed so great, so wonderful, so high and lifted up, and the train of His glory filled the temple to my mind, to my knowledge, and I could not see His graciousness, and His compassion, and His tenderness, and His goodness, and His love. I could only discern an angry God. Oh, I did not know Him then! I did not know God then! I did not know Jesus Christ then! And there I did plead with God much of the night, night after night, night after night for fear, [for] they said that I was liable to bleed at the lungs any time, and then my life would go out; and I thought, no one knows when that will be; and I kept pleading with God, and pleading with Him. But when He did reveal Himself to me, oh never, never can I forget. Never since that time have I ever thought that anything was too much to have a Saviour.

That impression that was made upon my mind was as enduring as eternity. I never can lose the impress of the value of Christ. Language sinks into insignificance to attempt any description of it. And when I ventured to offer up the prayer to God in faith, and the light came to me, it seemed to fill my whole being. I seemed to be another being born again; I seemed to be entirely another person. The things I hated before I loved, and the things that I once loved I hated, and sin seemed such a terrible thing, such a dreadful thing. And thus I have thought if the youth would come to Jesus just as they are, sinful and polluted with the fall, as it is presented to you, it is to just come to Him, and give yourself to Him, and let Him take away your sins. Do you let Him go?

You cannot be a child of God and practice sin. You cannot here unite with Jesus Christ, and yet do the very things that you know [are] sin. You cannot do it. We want our understanding a great deal keener and sharper than it is. Parents and children need to reach a much higher standard. Why, we have been contented to be altogether too low, too common, too cheap; and we claim to be Christians—claim to be what? Sons and daughters of God. He calls upon everyone of us to reach a higher standard. Shall we be quite happy? No indeed. There are many things that are as dear to us as the right hand and the right eye. Now those things are to be cut out from our lives. Better, oh better to be deprived of those things that we think are essential to our happiness, that our happiness demands, that we should let these things entirely alone.

Young Christians, you that claim to be followers of Jesus Christ, can be a powerful influence for good upon the younger ones. But when you take your position as a Christian, you may heretofore have been to all the concerts where you come right into connection with those whose love is only for sport, only to enjoy their own folly, you may say, and levity, and cheapness, now it is the association of these things which will affect your character. You cannot possibly enter into these things and obtain and retain solidity of character. “Come out from among them, and be ye separate, saith God, and touch not”—you

are not to place yourself where the temptations of the enemy, by your associations, shall affect your soul. [2 Corinthians 6:17.]

We pray not to be led into temptation. Well now, what leads us there? It is perverted ideas that lead [us] there. We do not want the amusement, we do not want to place ourselves in the society of unbelievers unless it is to do them good. We can then go with the heart all filled with love, and the angels of God will be round about us. We should not go to please and glorify ourselves. We may think things are very innocent. We may go to this concert. Yes, we love music, and the enemy lays his snare, and he lays his net to entangle our feet, to get ideas, and to get an experience, simply what Adam had in Eden that God never wanted him to have. We want to keep ourselves in the love of God, and where we shall walk closely with God, the more close, the happier.

You see a child, and the parents do not want to forbid it anything, and they think if that child loves them, they must gratify all its desires and let it do as it pleases. In a little while Satan has taken hold of the child, and its attributes are after the attributes of Satan, and instead of love and reverence and obedience to the parents, why they are just as unhappy and just as miserable, because everything the parent desires of them they think is a denial, is a warfare, and it is a hurt to them. Just so with the children of God, if you do not surrender heart and soul and mind to God to do His will at any cost because you love Him; and if you love Him you will do it, you will surrender to Him and look to Him, and you will by living faith grasp His promises; you will come to Him with full assurance of faith. It is not His will, because you want to do it. It is for you to do it; and because Christ abides there, why then you can reveal Christ to others. But I want to tell you, come out from every scene of temptation, and do not be led astray, and God will help you.

I think there is a greater work to be done for our youth on this campground. We want to see the deep movings of the Spirit of God upon hearts and characters; there is too much surface work. There is too much touching the truth with the ends of the fingers, and it is not brought into the soul temple. When it is there, it cleanses the soul temple. There are those here, and there are those in our world everywhere, that are indulging some favorite habit; it is hurting minds, it is hurting soul, it is hurting body, and yet they permit themselves to be bound to Satan's chariot car. Is there not power, dear friends, in God for you to break loose? Is there no power to place you wholly on the Lord's side? Are you going to wait till death shall put its seal upon you before you shall awake to your situation?

What characters are you forming for your children? What hold have you of God to keep the fort in your house? Why parents, we can point you to the fountain of life, we can open before you the strength of Israel and what He will do for you. But what good does it do you to hear it unless you shall take right hold and that your faith shall be mixed with loving faith to practice?

We want to see the converting power of God in our midst. We want that the angels of God should walk up and down this encampment and solemnize the minds of parents and of youth and of children. We want the opportunity here of seeing the revealing of the power of God in our midst. The blessing is already to fall upon us in rich showers of grace if we will prepare the way for it. We want to know if you are going to do it. It is the precious Sabbath of God. He sanctified it; He made it holy. Now let us humble

our hearts before God this day. In Isaiah it says, “Behold, ye fast for strife and debate, and to smite with the fist of wickedness.” [Isaiah 58:4.] What do your fasts amount to, to spread sackcloth and ashes under you? Why you neglect the very duties that are laid right before you.

Should temptations come powerful and strong upon your children, parents, and should they let go their hold of the truth, although they know it, I want to know if sin will not be at the door of the parent. What are you neglecting? For Christ’s sake, let us arise and go to our Father. For Christ’s sake, let us seek every soul, every sheep that is wandering, everyone that is keeping on the outskirts of the camp. God help us that we may go deeper than we have done at this meeting. God has rich blessings for us, and we have only a little time. And yet in one moment you can place yourself where, by wholly surrendering your way and your will and your ideas, the precious influence of the Spirit of God will come flowing into your hearts, and you can drink of Jesus. Are you thirsting to go into His company or that of unbelievers to find something attractive?

Oh, the invitation is, If any man thirst, let him come unto me and drink. Me, Jesus Christ. Now, there are souls to be saved on this encampment. Can they go away after hearing the preaching that has been on this campground without effect upon them? They never can go away as they came. That is an impossibility, for God has a controversy with every soul, and those to whom He has sent a message of light and warning, the question is—Will they accept that message, will they receive the warning, will they humble their souls? It is not to put ashes on your head or sackcloth upon your body, it is not to abstain from food; but it is: Will you humble your heart? Will you have a contrite heart before God? Passions—will you fast from your passions? The tobacco devotee that has heard of the precious truth of God, there is no example in the life of Christ for any such practice, will you fast? Will you let it alone? Will you cut out from the life the very things that make you weak and worthless in character?

Oh, the preciousness of character that can be formed by those here before me! How my heart yearns after them! Since half past two o’clock, I have been awake pleading with God and entreating of Him to walk upon this consecrated ground. It is a holy convocation we are having to God, and we want to know what you are going to do about it. Are you going to seek God as you never sought him before? Are you going to put away your pride, your trifling, your lightness, your vanity, your foolishness, and are you going to be converted?

“Come unto me,” says Christ, “and drink the water that I shall give you, which will be in you a well of water springing up into everlasting life.” [See John 4:14.] Then will you come to Him? His arms are open to receive you. Believe He accepts you as you come to give your heart to Him. Here are children of Sabbathkeepers that need the converting power of God. Will you come, children? Will you come, youth? I do not mean, will you just say I want to be a Christian? I mean, will you come? I mean, will you come to the foot of the cross? I mean, will you accept Jesus, the precious Saviour who gave His life for you? He understands every temptation, He understands every trial, He understands every infidel theory that is sought to be introduced into your minds.

He can help you to overcome all this, but will you do it? Will the decision be made here? Shall we see a decided move to change leaders? Shall we see the youth that are under the black banner of the powers

of darkness say, I chose Christ today, I chose Him as mine this morning, I cut loose from the powers of darkness? When God sees that I am seeking to sever the chain, He will cut it by His own power. Now we ask you, Will you accept of Christ as your Saviour? Shall He be yours? God help us to make decisions here.

Brethren and sisters, carry a solemn weight today. God is on the campground, Jesus is on the campground. He is observing all outward works and the inward sanctuary of the soul. We do want to see the children enjoying the love of God, enjoying the service of God. We want to hear their happy voices telling what Christ has done for them. We do not want them merely to have a profession. We want them to have an inward work of grace in their hearts. And now I do beseech of you, make this a day such as you have never had before in your life, a day of consecration, a day when your sins shall be confessed together and forsaken forever through Jesus Christ. He will give you help if you will come to Him sinful and polluted; He will take you; He will wash you; He will cleanse you. The question is asked, "Can the Ethiopian change his skin, or the leopard his spots?" [Jeremiah 13:23.] It is an impossibility. He never can do it, and the sinner can never change. It is God, it is Jesus Christ, that can take away the stained and the spotted character.

How many went down on that steamer! One name I remember, it was my stewardess. My heart was drawn out after her, and I implored her for Christ's sake to accept of Jesus and to love Him. "How do you suppose," she says, "I can make a profession of Christ in this business? I have three children to support, and it is the only way I can support them. Look at the society there is on this boat, drinking, playing cards, and swearing, and all this. Tell me, how can I be here and yet serve God?" "Why," said I, "you need to love God if you are obliged to be here. But if you are here and love God, you can raise the standard." I see that her name is among the lost in the boat. Is it lost? Is it eternal life? Is there no trace of her name in the Lamb's book of life? Have the waters washed out her name? Oh, dear friends, thank God you were not on that steamer. I think but few would have been ready, would have been prepared.

And now, I would say, Let us get ready. Now is the accepted time; now is the day of salvation. "Seek the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will" (no ifs or ands about it) "have mercy upon him; and to our God for he will abundantly pardon." [Isaiah 55:6, 7.] And then He explains why. "My ways are not your ways." Why, one of you, if another of the human nature should offend you, you would let him go. Christ holds on to you. "My ways are not your ways, nor your ways my ways, saith the Lord. As the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts." [Verses 8, 9.] Although you have been sinners against me all your lives, you have robbed me of the service that was my due, and yet I will pardon abundantly. You are transgressors and sinners. Is not this an invitation from God to you, and can you resist it? God grant that you may turn, while you can and live.

Ms 49, 1894

Sermon/Sabbath Sermon

Camp Ground, Ashfield, Australia

November 3, 1894

Second epistle of Peter, first chapter, and commencing at the first verse. “Simon Peter, a servant, and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these”—bear in mind what the privilege is, exceeding great and precious promises—“that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things,” does not work on the plan of addition, “is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” [Verses 1-9.]

Now here is the life policy that God has given to us brought to view in the next verse. “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 10, 11.] Here is our life assurance policy. Here we have the directions laid down how we shall secure the life that measures with the life of God.

I am so thankful that we have these great and rich and abundant promises, but every one of these promises are upon conditions, upon the condition that we carry out just the direction that is given us; and if we neglect to follow the directions, we need not expect that God will let His rich mercies, His great grace, abundant grace, come to those that do not follow His directions. We are to be so particular to follow the directions of God, because it is the right road, it is the only way of our happiness, the only way of our peace, and we want the will and way of God, not our will nor our way. Many profess the religion of Jesus Christ, but they do not live it. What is their profession good for? They might just as well trace their name in the sand, and how long would it stand?

The religion of Jesus Christ makes us better men and better women. It takes right hold of our youth and transforms them in character. Christ came to our world to reshape the deformed character of man. It was a very crooked character. God wants us to be His sons and His daughters. He wants us during the hours of probation here to be fitting up with all these graces that He has presented, “according as His divine power hath given unto us all things.” [Verse 3.] Nothing is withheld that pertains unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Then the rich promise is that we shall be partakers of the divine nature. Why this means everything to us, to be a partaker of the divine nature.

What victories should we gain in this lifetime if Christ had not overcome point after point for us in the wilderness of temptation? Here the enemy met Him with the three great leading temptations

wherewith man is beset. One of the greatest temptations is on the point of appetite. Christ knew what it was to be hungry. The long fast of about six weeks left the Redeemer of the world in a state of feebleness, because humanity was upon Him; and while He was struggling against the enemy to resist him, he comes and says, “Here, just come. If thou be the Son of God, command that this stone be made bread.” [Matthew 4:3.] If, if! Why Christ had instituted and framed the plan Himself that, with humanity upon Him, He was to bear every temptation wherewith man is beset.

He was not to work a miracle so as to avoid suffering Himself, but He was to stand the test upon every point of appetite that could be brought to the human family. And thus He said to Satan, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [Verse 4.] If Adam had depended on the words of God in the place of the words of a stranger, he would not have transgressed the law of Jehovah. Temptation will come to every one of us as it came to Jesus Christ, and what is our hope? We may be pressed sore with temptations, but we may overcome, because Christ has brought moral power within the reach of man.

Everything that pertains to godliness, everything that pertains to the salvation of the human soul is to be placed within the reach of every human being upon the face of the earth. There is no excuse for one of us why we should falter and fail in any respect in the work of overcoming, for Christ has said, “To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my father in his throne.” [Revelation 3:21.] Now He places Himself right upon the scale with humanity. Humanity is to overcome as He overcame. And here is the promise that humanity may become partakers of the divine nature, and that is what Christ came to our earth to do, to open a way that man shall be so united with God, that he shall be partaker of the nature of God, that he shall have the power and the strength which come from God in the work of overcoming.

As soon as we are baptized, then we commence to work earnestly for God. We are not to consider that we are ready to graduate just as soon as we have received baptism, and fold our hands, and think the work is done. Christ received baptism from the hands of John, and He prayed, and His prayer entered into heaven, cleaving its way right through the hellish shadow of Satan, and it came right before the Father and that opened the way for the prayers of every one of us that are fallen. What did Christ’s prayer amount to? Why the heavens were opened before Him, and the glory of God in the form of a dove in burnished gold encircled the Son of God, while from the voice of the Father were heard the words of such importance to every one of us, so wonderfully important. This is My beloved Son in whom I am well pleased.

That says to every son and daughter of Adam that come to God to present their credentials, which is Jesus Christ, our Advocate, “You are accepted in the beloved, your faith shall be respected, your prayers shall enter in through the gates that are ajar, and your Advocate, that stands before the Father shall present your petition.” While He is pleading outside of us, the Holy Spirit is working and pleading within us, and the petition ascends to God with power. Had we not better pray more? Is it not of importance that we send up our petitions to God that Christ can mingle with these petitions the fragrant incense of His own righteousness which ascends to God in our behalf.

Heaven is open before us, and you can have the strength that is given to every soul that shall ask of God for that strength. We are to lay hold upon the divine power. The work of Christ was to resist temptation on account of every son and daughter of Adam. Here everything was hinging. Would Christ overcome, or would He be overcome? Our salvation was hanging here, depending on Christ passing over the ground where Adam fell through disobedience, to redeem Adam's disgraceful failure and fall by overcoming just as Adam might have overcome, and just as every son and daughter of Adam now may overcome. "Why, I am fallen," you say, "I am fallen. Sometimes I pray, but the Lord does not seem to hear me." How do you know He does not hear you? Are your words and your ideas about the matter stronger than the promise of the infinite God who never lied?

He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] Now you can rely upon that promise, or you can be in such unbelief that if God should bless you ever so much, you would not recognize it as a blessing from God, for you do not expect it. Is it not best for us to take God at His word? His long human arm has encircled the race, while with His divine arm He grasps the throne of the infinite. Here is man, fallen, sinful.

Jesus hates the sin, but He loves the man; He loves the human agent, and He has told us how much—Calvary, the Victim upon Calvary. He has shown us the depth of that love, and the promises of God, rich and full and broad as the world, high as heaven. Why, we are to come right to God with these promises. "You said it Lord; you told me if I asked, I should receive. I believe Thee, Lord, and take Thee at Thy word." And now in little things you say, "I cannot carry my little things to God." But who do you carry them to? What God have you made besides the Lord to open your heart difficulties and little trials [to]? They lead to very much larger ones. Then what are you to do? Take everything to God, the little and the large trials; let it open right before Him, tell Him just how you feel about these difficulties.

If you have heart-burnings against any one for whom Christ has died, you must cut that away from your life. You must not have that. Cut it right away from you, and ask God that He will supply the grace that is so essential for every one of us to have in order to be victors. And the precious victory will come to us, rich and full and abundant, if we will only believe. Well, here the promise is that the grace is brought unto us through the knowledge of God and Jesus Christ. Well then, how shall you know God, except you have communion open between yourself and God? Satan, he is engaged himself, and the whole synagogue with him, all the evil angels, have engaged themselves, to cast a shadow, a hellish shadow, between every soul and God that not one ray of light shall come to that soul. They would not enter in, and they would prevent others from entering if it was within their power.

Do not be in a hurry to think that God does not hear your prayers. You should take it that Satan is seeking to cloud your mind and heart with the same darkness that covers the earth, and the gross darkness which covers the people, which is trusting in everything and everybody but God. We cannot afford to leave the fountain of living waters; we cannot afford to leave the cool streams of Lebanon to drink of the turbid waters of the valley.

We want every one of us to consider that Christ has died in order to link finite man with the infinite God and to connect this earth that was struck off from the continent of heaven, and become an island. He

has engaged before God to give His life to win back the world and draw it back again into favor with God, to make it loyal to God, and to keep the commandments of God that Adam transgressed and that men are transgressing all over our world, that makes the world like a Sodom, that makes it as it was before the destruction of God came in the waters of the flood. We can't afford to lose our souls by transgressing one of God's laws, nor by showing disrespect to it; but we want the victory.

Well now, here is set before us what we should do. We are placed on vantage ground with God. When Christ overcame in our behalf, He placed us where every living soul may overcome on His own account, in His own behalf, through being partakers of the divine nature. There is our only hope. When God gave us Christ, He gave us all heaven, everything He put into the hands of Christ at our disposal so that Satan could not accuse the angels of God. God could do no more than He has done.

There is not a second probation for any one. Now is probationary time, before the angel shall fold her golden wings, the angel of mercy, and shall step down from the throne, and mercy, mercy, is gone forever. But now every one, He that hath the scarlet sin, He that hath the crimson sin, are not left out, for God says, "Though your sins be as scarlet, I will make them white as snow; though they be as crimson, I will make them like wool." [Isaiah 1:18.] What precious promises are given to every one of us, if we will take hold of them. But we must lay hold of them, not by a casual faith, but lay hold of them as a personal blessing given to us, as a personal Saviour.

We give ourselves to Him, surrender to Him, to have the mold and the fashion of our God upon us, that we may imitate His character. He does not want any there in heaven that do not represent His character. He wants us to represent His character here below; and the law of Jehovah is the transcript of His character. Just as soon would His throne be abolished, just as soon would His glory be abolished as His law, for that is His character; it reveals to man the only standard which is to measure character in the last day and every day that we live. Well then, let us see what characters we are forming.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." [2 Peter 1:2.] As you work on the plan of addition, as you are constantly adding, grace is given you for grace. As you gather one grace to overcome, why the way is prepared for additional grace, there is still additional. You are constantly to add, add. Not that you are to take one grace and leave all the rest, but in bringing one grace into your soul you are imparting that to another, and thus you take the graces of the Spirit of God, and you have them all, and you have them to trade upon. You impart it to another. You work in Christ's lines, and therefore it is to gather all the knowledge of Jesus Christ and of the Father that you can possibly gather to you. It is not to sit down in your parlor, not to feel pleased, to just play on your instrument of music, or to have some very light employment.

There is dead earnest work for every one of us. It is missionary work that we are to do, to educate our children by precept and example to do this very work from their childhood. Now to do that you must educate them, not as in the pulpits of the day. They tell us that God's law is not binding. Tell us, (why, every one of them is to prevent the wickedness which is existing in this present age,) Is God going to take man with all his disobedience and transgression into heaven as [he is]? There would be tenfold worse rebellion than there was when Satan was there. We cannot afford to go on in this, so delusive as

it is. We want eternal life, and we want it in Christ's way. We want to keep the way of the Lord as Abram kept it, and taught his household and his children to keep the way of the Lord, to do judgment and justice, and then God can co-operate with man. You are partakers of the divine nature, and Christ puts His spirit upon every one that will earnestly co-operate with Him.

Why, there is a world to save. Is God going to drop us down here, and leave us without a law, without a standard? Is God going to leave us here to meet with all the wickedness and subtlety of Satan, who fell from heaven because of transgression of the law, and not give us any help or any strength to resist the enemy? Never! Never! Oh, it makes my heart ache when I read the letters that come over the broad waters of the Pacific from poor souls, such pitiful appeals: "The Lord does not hear my prayer," "I am afraid the Lord has forsaken me," and all this. Well, there is an Advisor right by them, and they do not recognize Him.

"I am at your right hand," says Jesus Christ, "to help you." [Isaiah 41:13.] He wants them to pour out the soul troubles to Him. You need not study to have eloquence in your prayers; you need not study to have it all framed in set words and have a long prayer. No. You can come with a broken heart and with a contrite spirit, and you can tell Jesus all about it. And then what does He say? "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Luke 11:13.] Is not that promise good for anything to you? God wants us to show that we trust Him.

God wants us to show that we believe that He is, and that He is a rewarder of all them that diligently seek Him. Now He says, "When you seek me with your whole heart, you shall find me." [Jeremiah 29:13.] Cannot you believe it? Oh, if I did not believe it, I should not be in Australia today. No, I should not be here. I walked out on the promise of God, and He gave me strength to cross the broad waters in great feebleness, and there is no respecter of persons with God. How glad am I for that. The humble servant in the humble employment wherever they are, God sees them; they are the purchase of His blood; He has bought them with an infinite price, and it is His greatest delight to bring them so close to Him that they will recognize their leader, and that they will listen for His orders. The Captain of our salvation will make known unto us everything it is essential for us to know that concerns eternity, our salvation. The earthen vessel clings to infirmity, weakness, and looking at self.

One place we were laboring in America, and there was every youth in our college [at] South Lancaster, Massachusetts, (in the effort that we made,) proud sons, proud daughters, converted as we were telling them the simple story of the cross, to come to Jesus just as they were. Such an experience! I missed the youth there one evening, and I inquired, Where are they? They have been here, but they are not here now. Soon a whole class of them came in and took their seats, and then they got up and began to bear their testimonies: I had done wrong to such a neighbor, I had done wrong to such a man, and I had done this sin, and that, and the other one; and one [and] another stood up on their feet and bore their confessions. They said, I wanted to come to this meeting knowing that I had taken up the last stumbling block to my feet and to the feet of others. What a testimony they bore!

The glory of God came into that meeting. It seemed at times at the commencement of the meeting that the glory of God was about to drop upon us, it did not come only to a few, but at this time, like a tidal wave, it swept through that congregation and what a time of rejoicing! There were no wild demonstrations, for the praise of God does not lead to that. We never hear of any such things as that in the life of Christ, as jumping up and down and around, and screaming and hollering. No; God's work appeals to the senses and reason of men and women. There are no such outward demonstrations. But the Spirit of God has an influence upon the human heart that shows itself in the countenance, and the shining of the very face reveals Jesus within. Now, it was a miracle of God's mercy that took every student in that school and transformed them in character, and sent them out as missionaries. Two of the teachers are now in Tahiti as missionaries that were in that meeting. The light of the glory of God was there.

I am so thankful for Jesus. Oh, I feel so thankful wherever I am, on the water, on the land, that Jesus is my Saviour. There is no caste with God, whatever the color, whatever the nationality, however weak we may be, rich or poor, one God is our Father, and we can come to Him, and ask for the things that we need. Now, here is the word before us. "According as his divine power." [2 Peter 1:3.] We have no strength, we have nothing of ourselves, we are utter weakness, we cannot make one step toward God unless His grace is working upon human hearts and drawing us. Just as soon as we make the first step toward His mercy and grace, He advances toward us, He advances with His pardon and grace. He taketh away the sins of the world, and imputeth to us His righteousness. Now we may think, "I did not feel just as I wanted to."

In that very meeting there was one that thought that he had received the love of God as he never had received it before. The next morning he came to the meeting and he got up. I knew in a moment something was the matter. The light was not in his countenance. Said he, "Somehow I don't feel as I did last night. Somehow I don't feel a nearness to God. I lost the blessing." "Where did you lose it, Brother Robinson? Where did you lose it?" "I can't tell." "You slept through the night, yes; and God guarded you all night. Then what is the matter this morning?" Well he did not know. "I will tell you. You have not educated yourself to believe in God whatever feelings you have." Feeling is not your god, and it is no use for you to offer the sacrifice on the altar of feeling, for feeling and faith are just as distinct from each other as heaven and earth, as the east is from the west.

"Faith is the substance of things hoped for, and the evidence of things unseen." [Hebrews 11:1.] Now faith walks the narrow plank, and walks till it comes to the end, and then steps right off on to nothing as it were, and yet it is everything. It is a mighty upholder. You walk the plank of faith, and you cannot see another step to go. Then it is to plead with your whole heart. You need not consult how you feel. Feeling has nothing to do with it. Do I believe in God that He is my God, and that His promises will be verified to me? Then [I] go right about my work. I never look or examine whether I have feeling or have no feeling. I know what my duty is from the expressed will of God, and it is for me to do it, do it intelligently.

I will tell you when I know that God helps me. It is when I feel utterly unable physically to speak to the people. I go out so weak at times that it seems to me that I could not utter a word, and as I stand before the people the blessing of God never fails me, the Lord uses the frail instrument to speak to the people. I

take no credit myself; neither should any minister in the world take any glory or credit, for if he gives words to the people, it is because there is a power above him that gives him the message. And if you give a discourse as dry as the hills of Gilboa, you may feel, There, I did not trust the Lord; He would have been with me if I had trusted Him, and He will be with every one of us if we maintain our simplicity. But when we climb up above the simplicity of the work [we lose it], and many that have professed Christ have lost it when they wanted to gather an eloquence, and yet they see it doesn't move the hearts of the people.

What we want is to talk just as simply as Christ taught; just so plain that a little child could understand it, and ignorant people could understand all about it, and we know that the very noble, and many of the chief priests, and the rulers believed on Him. It was the very simplicity with which He presented the Word. It was with assurance, not in a hesitating way. It was in assurance and in power and in simplicity, that all could lay hold upon it. I love Jesus. I want to place myself in His school, and in His presence, listen to His words and then give them to the people.

Dear friends, we have a living Saviour, and He has not left us in this world to fight the battles alone. No. But He has not flattered us. He did not tell us, If you will believe on Me, you shall have no trials, no difficulties. He says, "If they receive you, they will receive Me. If they hate Me, they will hate you." [See Matthew 10:40; John 15:18.] And He tells us that there shall be those "that whosoever killeth you will think that he doeth God service." [John 16:2.] That is a terrible deception that comes on human minds. But here He has shown you the plan of the battle; He tells you what you are to meet. "We struggle 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." [Ephesians 6:12.] This is what we have to meet. Then what does He say? "Put on the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand." [Verse 11.]

You are to fight as in the presence of the universe of heaven. You are to fight the battles of the Lord. Then He tells you that more than human beings compose that army; He tells you that the angels that excel in strength are the warriors there; He tells you, as Captain of the Lord's host, He is there. They are to do the warring. You are to stand in the army of God, and they will gain for you the victory; they will give power to everyone that is fighting the battles of the Lord to the very gate. The power of God shall be upon every soldier that is true and that will bear hardness as good soldiers. But we cannot meet the evil angels and overcome them. It is the divine power, it is partaking of the divine nature. "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] It is He that is building the character.

It is the Spirit of God that has sent the mighty cleaver of truth to take you out of the world, out of the quarry of the world. Now you are to be squared and hewed and fitted for the heavenly building. Every one will find his place in the holy temple. Every one will emit light. You may be but a little stone, you will shine, you will emit light. Thus we will find a place in the workshop of God, to be hewed and squared and polished, and fitted for the holy temple of God. Well then, if we have such a work going on with us, can we mix and mingle with the world in its amusements, in its pleasures? Will we be found in the dance

hall? Will we be found at the horse race? Will we [be] found taking part in the lotteries? Will we be found in the society where God is forgotten?

We want to cultivate every faculty and every power to know God and Jesus Christ whom He has sent. We want a personal knowledge of Him. We may think we understand something about the truth and the Bible, but the revelation of truth is much beyond anything that our finite vision can comprehend. Christ leads us. When we are caught up to meet Him, and enter through the pearly gates into the city of God, He leads us by the living waters, and all the time He is educating and talking with us about things that He would have opened to our understanding upon the earth if we could have borne it.

But we do not walk fast enough. We take too many back steps. We do not advance heavenward; therefore the light that would have come in glorious rays, could not come to us because we were not prepared for it. We take a step back into the world, [to the] gratifications of earth, and then we take a step toward heaven; and then we take a step back, and then we take a step toward heaven. If you follow on to know the Lord, you shall know that His goings forth are prepared as the morning. You know the morning light first breaks upon us in a very dim light, and then it increases, and it increases in brightness until the king of the day marches in the heavens in all his glory, in all its beauty. "Ye shall know his goings forth are prepared as the morning." [Hosea 6:3.] Now if [God's] glory [were to] shine first upon us as He wants to let it [shine], we could not endure it. Daniel could not endure it. He prayed to the Lord, and the Lord answered his prayer. The angel opened before him the great events of the future, the history which is of so much value to us.

Satan means to take up the minds of every one of us that we shall not be acquainted with what is coming on the earth, that we shall not know that the day of God's great preparation is upon us. Here Daniel prayed to God, and one of the heavenly angels was sent to him. As soon as he caught sight of the glory he fell helpless to the earth, and the angel touched him to give him strength. Well, there he was; he could just look again at the glory and there was no more strength in him. Again the angel touched him that he might hear the words, and yet he could not behold that glory that was presented to him until he came as a man.

That is just why Christ came in humanity. We could not have borne Him if He had come in all His glory, to shine upon us. But here was Daniel, you know all about his history, that man that God calls beloved, and he could not endure the glory of the angel. Now if we will follow on, and if we will not backslide a step or two every now and then and have to gather up our forces and go on, (it is better to gather up your forces than to remain in a backslidden condition and keep on backsliding, but I wish that we did not lose so much time and so much strength) we [may] know more of God and more of heaven, and become better acquainted with the precious truth, and the richest blessings that God has for us if we will only comprehend them. He has prepared wonderful things for us. I want to present a few more words, and I will hold you no longer.

And besides this you are to become a partaker of the divine nature, having escaped—how do you escape? Why, by taking right hold of divine power as Christ took hold of it. Overcome as He overcame. The only way for Him to overcome in the wilderness of temptation was to present the Bible. "It is

written; it is written; it is written," He said to the enemy, and the enemy could have no power over Him. We may present it to the devil when he comes to us and tells us his story. And as you are partakers of the divine nature, it works out everything, the corruption in your nature; and you will be changed into the likeness of Christ as you talk of Him, as you behold Him, and as you follow on to know the Lord. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge." [2 Peter 1:5.]

What is faith good for unless it works by love, and purifies the soul? "And to knowledge temperance." You cannot go to the bar and spend God's money tippling; you cannot spend it on tobacco. It is God's money, it is to be put into His treasury instead of your mouth to take away the vitality of your system, and to cobweb your brain so you cannot discern spiritual and eternal things. He wants you to add temperance, that is another grace that you are to have. "And to temperance patience." [Verse 6.] An intemperate man never can be a patient man. Temperance comes first, and then patience.

"And to patience godliness." [Verse 6.] Why, that is you are like the character of God; you are forming a character after God's pattern. "And to godliness brotherly kindness." We have little enough of it, very little of it. "And to brotherly kindness, charity"—love. [Verse 7.] Now we are to work right on these principles. God grant that those that are within the hearing of my voice today shall begin to climb the ladder. The base of it is resting upon the earth, and the topmost round reaches to the highest heaven, and God stands above it, and the glory of God in its brightest rays is shed upon every round of this mystic ladder. That ladder is Christ Jesus. That is the connecting link that has connected this earth that was divorced from heaven, which has bridged the gulf and connected earth with heaven again. And here we are to climb round after round of this mystic ladder, and the glory of God is shed upon that ladder.

Here are the graces of the Spirit that come to every one that is clinging to Christ. Hold fast to Christ; never let go of Christ. Look upward constantly, look heavenward, and you will step off, "for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verse 8.] Here is your life policy. Have you got it? Have every one of you taken the life policy? It is an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. If [you] practice these virtues, [you] shall never fall. Why that is an insurance; there is the election of God on the condition of practice, and there is no other election in the Bible. Election is within our reach. "If ye do these things ye shall never fall." [Verse 10.]

I have just begun on that subject; it is a big subject and I must leave it. But I beseech of you to study to show yourselves approved unto God, a workman that needeth not to be ashamed. This does not merely apply to our ministers. It is every one of us that is to work for God. As you begin to work for some poor soul, you cannot do anything for him, but the angels of God are right by your side. They will put in your mind things you never thought of in regard to the work. They will bring your mind where you can grasp the most precious truths, and you are in a school gaining, diffusing, receiving, giving. Freely ye have received, and freely give.

God help us every one to elevate the standard in our homes, lest the standard of Satan shall be established there. You want a household for God, you want your family for God. You want to take them up to the gates of the city [and say], "Here am I, Lord, and the children that thou hast given me." [See

Isaiah 8:18.] They may be men and women that have grown to manhood and womanhood, but they are your children all the same, and your educating, and your training, and your patience, and your prayers, and your watchfulness over them have been blessed of God, till they stand as overcomers. Now [they] can say, "Here am I, Lord, and the children"—their own children by birth only? No, indeed; every one that has been brought to the knowledge of the truth by them, come as their children. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." [Daniel 12:3.]

Ms 50, 1894

Sermon/Sabbath Morning Talk

November 10, 1894

I had risen one night to write to one that is very dear to me, a big distance from me in America, and the Spirit and power of God was upon me while I wrote to my son. I know that God has an interest for every one of His children, and those that are struggling to maintain their faith and confidence in God—He is ever near to them. The church militant is not the church triumphant in the kingdom of God. But every one of us is bound under the strongest obligations that can be presented before us of responsibility and accountability to the light that shines from the cross of Calvary.

The cross speaks to us of a living Saviour, an Advocate; and when we feel in trouble we have no need to go to those that are finite like ourselves and pour into their minds and into their souls our darkness. The devil loves to have us do that, because that other mind begins to ponder and ponder over that dark experience, and ponder what it means. But you go to them and tell them your story of brightness in Christ, the grace of Christ, how precious it is; and you talk of a living Saviour; and then what? Why you find that you receive grace for grace. That is how it is. You have given the grace of God as far as you can to others, and you will receive grace for grace.

Well now, there is not any grace in a dismal story that you are telling. There is not any grace in that; and God wants us to stand as brave soldiers of Jesus Christ. We are so apt to lean our weight upon one another. Now God will work so as to cut away our tendrils that are being twined around the rubbish of earth and around human beings, craving their pity and sympathy that can be no help to us. He will cut away the tendrils to leave us to entwine our tendrils about God. Fastened to God, they never need to be cut away. But God wants us to show that there is power in Him to hold us, and our great danger will be in the future of trusting in man and not in God, and we are censurable before God for the past. We have looked to men whom we think have wisdom which they can give in perplexing matters to those who are trying to keep His commandments.

The Lord has invited us to take our little matters, and our large matters, to Him. Is it because there is not a God in Israel that we are inclined to go to the god of Ekron to inquire? God wants us to have the strength which comes immediately from Him, and He is ready to impart it and we are to believe He does do it. We are not to look to any human agent, whatever their profession, for our sustenance, that they must inspire us by their words and their spirit.

The devil tempts them the same as he does us, and those that are in the most responsible positions feel the darts of the enemy stronger, because if they make a mistake and swerve from the right position, the devil makes a point of that: “Here is your representative man, here is the one you trust; now you can see how much he believes in God and acts after God.” We want to stand in a position of love and respect and tenderness toward every one because we do not know their temptations. I have been viewing for years the things represented to me, and the richest blessings God could not let come upon His people because of their unbelief. And because of their finding fault, [being] nervous and irritable with things that transpire around them they think evil and speak evil.

The Lord wants us to hide in Jesus Christ; and if our life is hid with Christ in God, have we not power with God? If any man lack wisdom—are we directed to go to one that is disloyal to God, that is breaking His commandments, trampling on His law, and try to get some special light from them? We are to educate ourselves to believe in God. From the light God has given me, there is not one-twentieth part of the respect, courtesy, and tenderness, and love existing even among those that profess to believe that we are having the most solemn message of mercy that has ever been given to our world.

We should watch one another—not for evil, not to criticize them, to see if you can find something in their labors that you can look upon with suspicion and distrust. Some have educated themselves in this school. They have been receiving an education all their lifetime in objection lines, and it has become chronic. They do not have confidence in any of their brethren, and their course of action is such that their brethren cannot have confidence in them, as long as they do not draw nigh to their brethren. Confidence is a mutual thing. You show honor and respect to one another, and the spirit leaps right forth from you to show honor and respect to them. It is a heaven-born principle, and God wants that that principle shall abide in our hearts, and He wants it should be cherished there.

Love is a tender plant, and it must be cultivated and cherished, and the roots of bitterness all have to be plucked up around it in order for it to have room to circulate, and then it will bring in under its influence all the powers of the mind, all the heart, so that we shall love God supremely, and our neighbor as ourselves. This is a commandment of God that is kept by only about one in a thousand. We do not know, and we do not feel, that we are commandment-breakers; we do not know that we are breaking the commandments of God nearly every day in our life, in our showing so little love for one another, and in our having suspicion and distrust, and thinking the worst of our believing brethren. The Lord wants us to obey His commandments to love as brethren, be pitiful, be courteous, and the richest blessings of God will come upon those that will educate themselves in this line.

Christ says in Revelation the second chapter—read it. We have read it; we have had the Bible right before us; we know all about what it says; and we may read it again and again, but feel no burden to practice it. Here it speaks of the people. “I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted.” [Verses 2, 3.] Now we would not think there was anything the matter with them when such commendation is given them. We would suppose they were a perfect people. But who is judging them? “Unto the angel of the church of Ephesus write; These things saith he that holdeth the

seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." [Verse 1.] Who is represented by the seven stars representing the churches? "Who walketh in the midst of the seven golden candlesticks .... Nevertheless I have somewhat against thee, because thou hast left thy first love." [Verses 1, 4.]

Jesus Christ has revealed Himself to us in the richness of His goodness, of His mercy, of His compassion. He has represented His character to us in various and decided lines—the precious Saviour has done it. Here we have it in the 34th chapter of Exodus and the fifth verse: "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." [Verses 5-7.] Now we have His character. We will read the fifth verse [Revelation 2]: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Why, that very love that is circulating in the character of God was to be imparted to the children of God, and reproduced in the children of God, and His character repeated in them to the world. He says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Verse 5.] Now we can see the light that God has for us, the precious truth, and grace, and glory, and power, that He has that will stream down upon His people, if they love God with their whole heart and their neighbor as themselves.

This command we do not keep, nor the second. The first comprehends the first four precepts which reveal the duty of man to his God, supreme love to God. The last six commandments take in the work and the duty to his fellow men. God wants us to wake up on these points, or our candlestick will be removed. God does not want any one of us to depend on one another for a Christian experience, but to love one another as He hath loved us. Depend on God, and the heavenly universe sets in operation human agents to do His will. The Holy Spirit will give you words of comfort, strength, and knowledge. The messengers of God are sent with His Word, and many feel at liberty to receive or reject as they may choose because of some words that have been spoken casting doubts in the minds of others, thus they lose the precious counsel.

God does nothing without the cooperation of the human agent through whom He works; and the human agent and the divine cooperate, and this is the very work that is essential to be done. The sin is that men feel too independent; they do not receive the words that they should receive from one another in tenderness and in love. The messenger must give words from the Lord. It becomes every one that has to deal with human minds to have a tact and ingenuity to know how to deal with human minds. This is the nicest work that was ever placed upon mortal man. He does not do the work, but an angel stands right by his side to speak words through him, and to imbue him with the right spirit.

God wants a love to circulate all through our ranks that we have scarcely dreamed of; we have just had but a faint glimmer of it. But we must have that love, or shortly we will find that the candlestick is gone,

the light is quenched. Who is it that is walking among the candlesticks? It is Jesus Christ. He is imbuing every one that loves Him. All have a work to do through God, and that is to love one another. Just let us read it. It is a very strong thing and we had better know something about it—a good deal more than we know now—every one of us. (John 13:34): "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." How much, Lord? "As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [Verses 34, 35.]

Now if God designed that there should be a love experienced every day of our lives, we have no need to hide it and bottle it up here, and after some of us are dead break the bottle and let the fragrance out. We want, while we are living on this earth, to bring all the brightness, all the tenderness, all the sweetness and graces of Christ into our lives that we shall impart them to the lives of others. That is what we read. "By this shall all men know that ye are my disciples." [Verse 35.] Why will they know it? Why there is a living connection between the human agent and his God; there is a communication open between God and the soul of the human agent, and wherever he goes he carries the fragrance of Christ, and wherever he goes it is unexplainable to the unbeliever but he knows that fragrance is there; he knows it. There is not a sharp word, there is not a cutting word. Everything is all battened, as you may say, with the Holy Spirit of God, with the grace of Jesus Christ. This is Christ's property.

But if you begin to educate, in your religious life, to take up this one and dissect him, it is nothing less than cannibals dissecting the character, and here you are feeding on the character that you think is so detestful. You see all the faults and mistakes, and when a discourse may be given, [you say], "There, what did he say that for?" "What did he do that for?" and instead of gathering the preciousness, the light God has given, [you] pick up a little, trivial thing and destroy all the impression made on the heart. Angels of God turn right away from you. They would have made that word precious.

God has power for us. And since I have been present here, during the night season it has been opened and unfolded to me the power of God that will be revealed in our labor if we will obey His commands—if we will obey them! But we do not obey them. We have not loved God supremely, neither our neighbor as ourselves. Now God wants every one of us to turn over a new leaf, and if we will do it we shall be enabled to strengthen one another. Jesus Christ said, when John spoke to Him about the offence that was shown to Christ, saying, "Shall we call down fire from heaven upon those Samaritans?"—why Christ said, "Ye know not what manner of spirit ye are of. The Son of man hath not come to destroy men's lives, but to save them." [Luke 9:54-56.] Thus everyone that believeth in Christ is precious to the heart of Christ, and anyone that shall lay a snare for another by his words, actions, or deportment, God charges it as done to Himself. He says it. He identifies His interests with suffering humanity, and if we will unite and knit our heart with Jesus Christ we shall have the Spirit of God.

Every branch in the vine can be fruitful by drawing sap and nourishment from that vine; but if you go into cannibalism, if you begin to tear character into pieces, and you seek to devour, you will be devoured in that very way. The counsel of God and the inspiration of the Spirit of God to every living soul that believeth on Him is not recognized, and God doesn't give His grace. It is not recognized. It would do us no good. We would only exalt ourselves and think we were very smart. God does not wish

us to think any such thing. We are branches of the same vine. We partake of the nourishment of the vine stock. God wants every one of these branches to drink the sap and the nourishment that is in Jesus Christ. He wants us to reveal that life, and we shall do it; wherever we go we shall speak of His glory; we shall tell of His power; we shall grow up into Christ our living Head. By beholding Him we shall become changed into His image.

Now here is a little cluster of people, only a few believing the truth in our world, and shall we with these form a hollow square, and turn the weapons of our warfare right against those who are vessels unto God to bear His truth and His message? Shall we do it? God forbid. No, we want every one of us to be where our weapons of warfare are turned right against the mighty foe, for we wrestle not against flesh and blood but principalities, and powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places. Now brethren and sisters, God places us upon our honor; He has given us His Word, and He has given us Himself; He says that if we will do this—if we will represent Him—why, then what will He do? Let us see what He will do. “Herein is my Father glorified, that ye bear much fruit.” [John 15:8.] What is it? The character of God. Why do we misrepresent the character of God? Why are we so distrustful? Why are we so infidel in regard to one another? Why is it that we are thus? God is not pleased with it.

“Herein is my Father glorified, that ye bear much fruit; so shall ye be may disciples.” “As the Father hath loved me, so have I loved you; continue ye in my love. ... These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [Verses 8, 9, 11.] Well now, only think of it, our joy be full! Why should it not? We stand here the representatives of God; we stand here with a message entrusted to us, and responsibility to give to the world the light that is to shine amidst the moral darkness of the world, and do not let a living soul intercept that light by anything you may do or anything you may say. Stand out of the way, and let God’s light shine to the world. “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.” [Verses 12-14.]

Now God help us to be Bible readers, and that we practice the Bible as well. When we come into the light, just as sure as we get out of our hearts all this feeling of distrust and jealousy and evil-surmising and evil-speaking, you may depend the vacuum will be supplied by a love—a love that is as far-reaching as eternity; a love that will never die—the vacuum will be supplied with Jesus and God and love. Now this is what God wants us to be, and I shall bear this testimony wherever I go. I will try with my whole soul to practice it. I will give my heart to God and to His love that will melt the heart. If any have educated themselves in the school of jealousy and evil-surmising and faultfinding, let us come right into Christ’s school. “Come,” He says, “learn of Me. Don’t you make My way hard; don’t make My cross so burdensome that it is impossible to carry it; no,” He says, “come yoke up with Me; exchange the yoke that you made for your own neck; yoke up with Me. My yoke is easy; My burden is light.” [Matthew 11:28-30.] The meekness and lowliness of Christ make His yoke easy.

Now dear brethren and sisters, let us work together. We have got a tremendous effort wherever [we] shall go to present the truth; we have forces of darkness to meet, and we want perfect unison in word

and action to meet these forces. We want that every heart should be in loving union and that we can strengthen and build up one another in the most holy faith. Love as God loves, and when we do that, from the light God has given me, the blessing that will come into our hearts will be twenty-fold that which we have ever experienced in our life. But we have never felt like acting the Christian; we have never felt like it. We have not felt that it was a duty, a sin against God not to do this—to take our brethren and love them as God loved them. He gave His life for them. Then as we love one another—why it is because we love Jesus. We have to love God first, and then we will love the purchase of His blood.

God wants us to be a strength and a force, and the devil doesn't want us to be. He wants us to be an unbraider of the cords by which God has bound us together; the silver chains that ought to link us together are much like ropes of sand. God wants us to have that love that loves with Jesus, loves as He loves. There is no distrust to it. You cannot estimate it; it surpasses knowledge. God help us to work for the eternal world. I want the Spirit of Jesus in my heart every moment. I have felt, since I have seen that heaven had so much for us, that we must reach up and ask God for wisdom, not go to any outside power, but trust right in God. And let every one add to the wisdom that God has given him. God will give wisdom if you ask it; and shall we add to our wisdom, and shall we work in that wisdom, and shall we speak in that wisdom? God help us that we may be fitted for—what? The family in heaven. We want to be fitted for that.

Ms 51, 1894

There is Work for All

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

November 14, 1894

There is a great work to be done in this country (Australia). I have spoken to the people upon the campground, and told them that the work cannot be done by the ordained minister alone. God will accept of any of those who love and serve Him in their efforts to educate those who are in the darkness of error, and thus win souls to Christ. Hundreds and thousands who profess the truth, who are now idlers in the market places, might be engaged in the work of the Lord. The voice of Christ speaks to them asking, "Why stand ye here all the day idle?" and adds, "Go work today in my vineyard." [Matthew 20:6; 21:28.] Why is it that many more do not respond to this call? Is it because they think themselves excused because they do not stand in the pulpit? Let them understand that there is a large work to be done outside of the pulpit.

God calls upon all who have been drinking of the Water of life to lead others to the fountain. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." [John 4:14.] "I, Jesus, have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star." [Revelation 22:16.] Christ is to be your light. Christ is to be your sufficiency and

power. Christ is the root, and He sustains every branch by His power. If you make finite men your dependence you will certainly fail.

He is the bright and morning star. He says, “He that followeth me shall not walk in darkness, but shall have light of life.” [John 8:12.] “And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.” [Revelation 22:17.] This commission to bid others to come embraces the whole church, and applies to everyone who has accepted Christ as his personal Saviour. Of those who receive Christ it is written, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name .... And of his fullness have all we received, and grace for grace.” [John 1:12, 16.]

Every converted soul has a work to do. We are to receive grace in order to freely give grace. We are to let the light shine forth from the bright and morning star to shed forth light in works of self-denial and self-sacrifice, following the example that Christ has given us in His own life and character. We are to draw from “the root that substance that will enable us to bear much fruit.” Every soul who has heard the divine invitation is to echo the message from hill to valley, saying to those with whom he comes in contact, “Come.” From the moment of conversion, those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning star.

Jesus would impress upon the church the fact that they are His brethren, and that they are to unite with Him as laborers together with God. They are to be a brotherhood for the saving of humanity. Christ expects a very different work from the church than that which has been given him. The people of God will not answer the expectation of Christ until they are converted and prepared to obey the commandments of Christ. He says, “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.]

Again He says, “By this shall all men know that ye are my disciples, if ye have love one to another.” [Verse 35.] When this commandment is obeyed, envy, evil thinking, evil surmising, and evil speaking will be banished. In the character of those who love God, these evils will have no part. Love means spiritual growth after the divine Model. Christ has given us a pattern in His own example. He would bind His followers to one another and to Himself. Their oneness with Christ makes them love one another, for love is the sure fruit of unity with Christ. Christ declared that their love for one another was a sure badge of their discipleship. He is the root, the disciples are the branches.

I would that I had the power to present the subject to others as it has been presented to me. Just before He descended to the greatest depths of humiliation, the Saviour lifted up His eyes to heaven and prayed that His disciples might be one. He said, “Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:20-23.]

The church will never as a whole receive the latter rain unless they shall put away all envy, evil surmising, and evil thinking. Those who have cherished hatred of the heart until it has strengthened and become a part of their characters must have a different experience if they would share in the latter rain. Many are not awake to the fact that the Lord is testing and proving them to make it manifest whether or not they really love Jesus. The spirit and attitude manifested to their brethren tell their spirit and attitude toward God. Great dishonor is done to Jesus Christ by those who claim to be His disciples.

Those who are not branches of the divine Root, who are not partakers of the divine nature, will not, and cannot, love those for whom Christ gave His life. The evidence that we are accepted in the Beloved, that we have passed from death unto life, is that "we love the brethren." [1 John 3:14.] "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." [1 John 2:10, 11.] "He that loveth not his brother abideth in death." [1 John 3:14.] This is the decision of One who cannot lie.

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." [Verse 15.] But notwithstanding these positive utterances, how little love is expressed among those who profess to be sons and daughters of God! "Hereby perceive we the love of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" [Verses 16, 17.] The inference to be drawn from this question is that it is impossible for one to have the love of God and fail to have compassion for his fellow men.

The love of Jesus in the heart will always be revealed in tender compassion for the souls of those for whom Christ paid so dear a price. "Let us not love in word, neither in tongue, but in deeds and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. ... And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." [Verses 18, 19, 22.] There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life and action, bears the living testimony that he has the mind and spirit of Christ. Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world.

Every true believer catches the beams from the Morning Star and transmits the light to those who sit in darkness. Not only do they shine amid the darkness of their own neighborhood, but as a church they [go] forth to regions beyond. The Lord expects every man to do his duty. Every one who unites with the church is to be one with Christ to diffuse the beams of the Morning Star, and becoming the light of the world, Christ and His people are to be co-partners in the great work of saving the world.

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the minister to pray and open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God and go to work for the Master. Thousands might be at work who are not ordained to preach the gospel. If the love of God was a living, abiding element in the soul there would be love among the brethren, and many who have been

indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistakes and drawn into fellowship. God has made every provision for better things.

God's people have close, severe battles to fight; but these battles are not to be against their brethren. All desire to hurt and weaken and destroy the influence of even the weakest of God's workers is registered in the books of heaven as desire to weaken the influence of Jesus Christ. The warfare we are to undertake is to be waged against the confederacy of evil, which is arrayed against the people of God. But woe unto those who shall turn their implements of warfare against their own brethren. God reminds that we are [to] fight in unison with the angels of heaven, and that more than angels are engaged in the warfare. The Holy Spirit, Christ's representative, arms the weakest with might to press forward unto victory. God has organized His instrumentalities to draw all men unto Him. He sends forth to His work many who have not been dedicated by the laying on of hands. He answers objections that would arise against this method of labor, even before they arise. God sees the end from the beginning. He knows and anticipates every want and provides for every emergency. If finite men to whom He commits His work do not bar the way, God will send forth laborers into His vineyard. To every converted soul He says, "Go ye into all the world and preach the gospel to every creature." [Mark 16:15.]

It is not necessary that the Lord should first sit in earthly legislative councils and inquire of those who think that they must plan for His work, "Will you permit men whom I have chosen to unite with you in working in some part of my moral vineyard?" Christ was standing only a few steps from His heavenly throne when He gave His commission to His disciples, and included as missionaries all who would believe on His name.

Jesus wants every minister to whom He has committed a sacred trust to remember His injunctions, to consider the vastness of His work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs. "Thus it is written, and thus it behooved Christ to suffer, and to arise from the dead upon the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem." [Luke 24:46, 47.] The power of God was to go with those that proclaimed the gospel. If those who claim to have a living experience in the things of God had done their appointed duty as God ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.

God has appointed a day in which He will judge the world. Christ tells us when that day will be ushered in and says, "And this gospel of the kingdom shall be preached in all the world for a witness ... and then shall the end come." [Matthew 24:14.] Satan has worked in such a way as to blind the understanding of men and to cause all who profess to be followers of Christ to neglect their weighty responsibilities and to lose their first love. He has worked in such a way that a selfish, satanic spirit has taken possession of many who loved souls for whom Christ died. They might have worked in a variety of ways as God's instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened.

Angels of God would have been close beside them to impress the hearts of those who were thirsting for the waters of life. God would have imbued the workers with His Holy Spirit as they sought to diffuse the

light which God had given them. He who works with an eye single to the glory of God will have increased light as He imparts light. He will see and realize the value of souls, and contact with an unconverted soul will lead him to kindle his taper at the divine altar, and bear its light to his fellow men. God will use the most humble men, even if they have not been ordained. Let all open the heart to the voice and knock of Jesus, and let Him in.

The Lord has waited long for the missionary spirit to pervade the church, so that every one would work as in the sight of the hosts of heaven. “Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” [Acts 1:8.] Determined effort to oppose the spread of the message will be aroused, but we are to remember that Jesus, who is our Example, did not fail, and was not discouraged. His method of labor must be our method of labor. He did not hesitate or sermonize, but He instructed men with authority, as a teacher sent from God.

Ms 52, 1894

Seeking to Save the Lost

1894

Every one who believes in Christ as a personal Saviour is under bonds to God to be pure and holy, to be a spiritual worker seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work upon earth is to seek and to save those who are lost, for whom Christ has paid the infinite price of His own blood. Every one is to do active service, and if those who have been blessed with light do not diffuse light to others, they will lose the rich grace which has been bestowed upon them, because [they] neglect a sacred duty plainly marked out in the Word of God. As [the] light [of the unfaithful one] diminishes, his own soul is brought into peril, and the ones to whom he should have been a shining light miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold.

God depends upon you, the human agent, to fulfill your duty to the best of your ability, and He Himself will give the increase. If human agents would but cooperate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them and make them more than conquerors. When two or three are met together to unite their counsel and to send up their petitions, the promise is for them, “Ask and it shall be given you: seek and ye shall find: knock and it shall be opened unto you.” “If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him.” [Luke 11:9, 13.]

The Lord has promised that where two or three are met together in His name, there will He be in the midst. Those who meet together for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need of several Christians meeting together to unite with earnestness their petitions to God. In these small companies Jesus is present, the love of souls is deepened in the heart, and the Spirit puts forth its mighty energies that human agents may be exercised

in regard to saving those who are lost. Jesus ever sought to show how worthless were formal ceremonies, and strove to impress upon His disciples that the Holy Spirit must enlighten, renew and sanctify the soul.

Ms 53, 1894

Should Christians Be Members of Secret Societies?

1894

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols; for ye are the temple of the living God; as God hath said, I will dwell in them, and walk with them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:14-18.]

The Lord’s injunction, “Be ye not unequally yoked together with unbelievers” [Verse 14], refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action. The Lord gave special direction to Israel to keep themselves distinct from idolaters. They were not to intermarry with the heathen nor to form any confederacy with them: “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God.” [Exodus 34:12-14.]

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people upon the face of the earth. The Lord did not set his love upon you, because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers ... Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.” [Deuteronomy 7:6-9.]

Again the Lord declares through the prophet Isaiah: “Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of his people, saying, Say ye not, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread.” [Isaiah 8:9-13.]

There are those who question whether it is right for Christians to be connected with the Free Masons or other secret societies. Let all such consider the Scriptures just quoted. If we are Christians at all, we

must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God's Word.

The people of God on earth are the human agents that are to cooperate with divine agencies for the salvation of men. To the souls that have joined themselves to Him, Christ says, "You are one with me, laborers together with God." God is the great and unperceived Actor; man is the humble and seen agent, and it is only in cooperation with the heavenly agencies that he can do anything good. It is only as the mind is enlightened by the Holy Spirit that men discern the divine agency. And hence Satan is constantly seeking to divert minds from the divine to the human, that men may not co-operate with heaven. He directs the attention to human inventions, leading men to trust in men, to make flesh their arm so that their faith does not take hold upon God. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." [Matthew 6:22, 23.] And when our light becomes darkness, how shall we be a light to the world?

The work of our personal salvation also depends upon our co-operation with the divine agencies. God has imparted to us moral powers and religious susceptibilities. He has given His Son as a propitiation for our sins, that we might be reconciled to God. Jesus lived a life of self-denial and sacrifice, that we might follow His example. He has given the Holy Spirit to be in Christ's stead in every place where help is needed. He employs the heavenly intelligences to bring divine power to combine with our human efforts. But we are to co-operate with the divine, saving agencies. We must accept the gift of God, we must repent, and believe in Christ. We must watch, we must pray, we must obey the requirements of God. We must practice self-denial and self-sacrifice for Christ's sake. We must grow up into Christ by constant connection with Him. Whatever turns our minds away from God to trust in man, or conforms to a human standard, will prevent us from cooperating with God in the work of our own salvation.

This is why the Lord forbade His people to form any alliance with the heathen, "lest it be for a snare in the midst of thee." He said, "They will turn away thy son from following me." [Exodus 34:12; Deuteronomy 7:4.] And the same principle applies to the association of Christians with the ungodly.

When we accepted Christ as our Redeemer, we accepted the condition of becoming laborers together with God. We made a covenant to be wholly for the Lord, as faithful stewards of the grace of Christ, to labor for the upbuilding of His kingdom in the world. Every follower of Christ stands pledged to dedicate all his powers of mind and soul and body to Him who has paid the ransom money for our souls. We engaged to be soldiers, to enter into active service, to endure trials, shame, reproach, to fight the fight of faith, following the Captain of our salvation.

In your connection with worldly societies, are you keeping your covenant with God? Do these associations tend to direct your own mind or <the minds> of others to God? Or are they diverting the interest and attention from Him? Do they strengthen your connection with the divine agencies, or turn your mind to the human in place of the divine?

Are you serving, honoring, and magnifying God, or are you dishonoring Him and sinning against Him? Are you gathering with Christ, or scattering abroad? All the thought, and plans, and earnest interest

devoted to these organizations has been purchased by the precious blood of Christ; but are you doing service for Him when uniting yourselves with atheists and infidels, men who profane the name of God, tipplers, drunkards, tobacco devotees?

While there may be in these societies much that appears to be good, there is, mingled with this, very much that makes the good of no effect, and renders these associations detrimental to the interests of the soul. We have another life than that which is sustained by temporal food. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [Matthew 4:4.] “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” Jesus said, “Whoso eateth my flesh, and drinketh my blood, hath eternal life.” [John 6:53, 54.] Our bodies are built up from what we eat and drink. And as in the natural, so in the spiritual economy, it is that which our minds dwell upon which sustains the spiritual nature.

Our Saviour 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.” [Verse 63.] Spiritual life must be sustained by communion with Christ through His Word. The mind must dwell upon it, the heart must be filled with it. The Word of God laid up in the heart, and sacredly cherished and obeyed through the power of the grace of Christ, can make man right and keep him right; but every human influence, every earthly invention, is powerless to give strength and wisdom to man. It cannot restrain passion or correct deformity of character. Unless the truth of God controls the heart, the conscience will be warped. But in these worldly societies the mind is turned away from the Word of God. Men are not led to make it the study and the guide of life.

I ask you who take pleasure in these associations, who love the gatherings for indulgence in wit and merriment and feasting, do you take Jesus with you? Are you seeking to save the souls of your companions? Is that the object of your association with them? Do you see and feel that there is in you a living embodiment of the Spirit of Christ? Is it manifest that you are [a] witness for Christ, that you belong to the peculiar people, zealous of good works? Is it manifest that your life is governed by [the] divine precepts: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and “Thou shalt love thy neighbor as thyself”? [Matthew 22:37, 39.] To speak to the hearts and consciences of those who are ready to perish is beyond the power of one who does not himself surrender all for Christ. But where does your fluency and warmth of speech show that your interest is centered?

In these societies, what are the favorite subjects of conversation? What are the themes that excite interest and give pleasure? Are they not the gratification of the senses—eating and drinking and pleasure-seeking? The presence of Christ is unknown in these gatherings. No reference is made to Him. His companionship is not desired. Where and when is God honored by such associations? Wherein is the soul in the least benefited? If you do not influence your companions for good, are they not influencing you for evil? Will it do to lay aside the lamp of life, God’s Word, and mingle freely with this class of associates, and come to their level? Do you think you can find something to satisfy the hunger of the soul apart from truth and the favor of God? Shall those who profess to believe the truth for this time be at home in such scenes, when God is not in all their thoughts?

In the same room where these societies have had their gatherings, the congregations have met to worship God. Can you, during the sacred hour of divine service, forget the scenes of merriment and feasting and indulgence in the wine cup? All this God writes in His book as intemperance. How does it blend with eternal realities? Do you forget that at all these pleasure gatherings there is a witness present, as at the feast of Belshazzar? Could the curtain that separates us from the invisible world be rolled back, you would behold the Saviour grieved to see men absorbed in the pleasures of the table, in hilarity and witticism, that put Christ, the center of the world's hope, out of their thoughts.

Those who cannot discern between him that serveth God and him that serveth him not, may be charmed with these societies that have no connection with God, but no earnest Christian can prosper in such an atmosphere. The vital air of heaven is not there. His soul is barren, and he feels as destitute of the refreshing of the Holy Spirit as were the hills of Gilboa of dew and rain.

At times the follower of Christ may by circumstances be compelled to witness scenes of unholy pleasure, but it is with a sorrowful heart. The language is not the language of Canaan, and the child of God will never choose such associations. When he is necessarily brought into society that he does not choose, let him lean upon God, and the Lord will preserve him. But he is not to sacrifice his principles in any case, whatever the temptation.

Christ will never lead His followers to take upon themselves vows that will unite them with men who have no connection with God, who are not under the controlling influences of His Holy Spirit. The only correct standard of character is the holy law of God, and it is impossible for those who make that law the rule of life to unite in confidence and cordial brotherhood with those who turn the truth of God into a lie, and regard the authority of God as a thing of nought.

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects—God and truth and eternity—their thoughts and sympathies and feelings are not in harmony. One class are ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God." [James 4:4.] "No man can serve two masters." "Ye cannot serve God and mammon." [Matthew 6:24.]

We are to beware of indulging a spirit of bigotry and intolerance. We are not to stand aside from others in a spirit that seems to say, "Come not near; I am holier than thou." [Isaiah 65:5.] Do not shut yourselves away from your fellow men, but seek to impart to them the precious truth that has blessed your own heart. Let it be manifest that yours is the religion of love. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.]

But if we are Christians, having the Spirit of Him who died to save men from their sins, we shall love the souls of our fellow men too well to countenance their sinful pleasures by our presence or our influence. We cannot sanction their course by associating with them, partaking in their feasts and their councils, where God does not preside. Such a course, so far from benefiting them, would only cause them to doubt the reality of our religion. We should be false lights, by our example leading souls to ruin.

I lately read of a noble ship that was ploughing its way across the sea, when at midnight, with a terrific crash, it struck upon a rock. The passengers were awakened only to see with horror their hopeless condition, and with the ship they sank to rise no more. The man at the helm had mistaken the beacon light, and hundreds of souls were at a moment's warning launched into eternity. If we present a phase of character that misrepresents Christ, we present a false light and souls will surely be misled by our example.

And Christians who connect themselves with worldly associations are injuring themselves as well as misleading others. Those who fear God cannot choose the ungodly for companions and be themselves unharmed. In these societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldlings' standard. Their love for God grows cold, and they have no desire for communion with Him. They become spiritually blind. They can see no particular difference between the transgressor of God's law and those who fear God and keep His commandments. They call evil good, and good evil. The brightness of eternal realities fade away. The truth may be presented to them in ever so forcible a manner, but they do not hunger for the bread of life, or thirst for the waters of salvation. They are drinking at broken cisterns that can hold no water. O, it is an easy thing, by association with the world, to catch their spirit, to be molded by their views of things so that we do not discern the preciousness of Jesus and the truth. And just to the degree that the spirit of the world dwells in the heart, it will control our life.

When men are not under the control of the Word and the Spirit of God, they are captives of Satan, and we know not to what lengths he may lead them in sin. The patriarch Jacob, inspired by the Holy Spirit, beheld those who take pleasure in wickedness. He saw what would be the result of associating with them, and he exclaimed, "O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united." [Genesis 49:6.] He lifts up the danger signal to warn every soul against such associations. The apostle Paul echoes the warning, "Have no fellowship with the unfruitful works of darkness." "Be not deceived: evil communications corrupt good manners." [Ephesians 5:11; 1 Corinthians 15:33.]

The soul is deceived when it trusts to worldly policy and human inventions. Can man find a better guide than the Lord Jesus? A better counselor in doubt and trial? A better defense in danger? To set aside the wisdom of God for human wisdom is a soul-destroying delusion. If you would see what man will do when he rejects the influence of the grace of God, look to that scene in the judgment hall, when the infuriated mob, headed by Jewish priests and elders, clamored for the life of the Son of God. See the divine Sufferer standing by the side of Barabbas, and Pilate asking which he should release unto them.

The hoarse cry swelled by hundreds of passionate, Satan-inspired voices, is "Away with this man, and release unto us Barabbas!" [Luke 23:18.] And when Pilate asked what was to be done with Jesus, they cried, "Crucify him, crucify him!" [Verse 21.] Human nature then, is human nature now. When the divine remedy that would have saved and exalted human nature is despised, the same spirit still lives in the hearts of men, and we cannot trust to their guidance and maintain our loyalty to Christ.

These societies that are not controlled by the love and fear of God, will not be found true and upright toward man. Many of their transactions are contrary to justice and equity. He who is of too pure eyes to behold evil will not, cannot, be a party to many things that take place in these associations. Your own conscience will bear witness to the truth of what I say. The talent and skill and inventive power with which God has endowed men are in these associations too often perverted to instruments of cruelty, of iniquity, of selfishness in practicing fraud upon their fellow men. Of course all this is denied by the members of these bodies.

But God looks beneath the pleasant, attractive appearance, to the secret, underlying motives and the real working of the association. While some of them claim to make the Word of God, in a certain sense, the basis of their organization, they depart far from the principles of righteousness. The vows imposed by some of these orders require the taking of human life when the secrets of the order are divulged. Members are also pledged, under certain circumstances, to clear the guilty from deserved punishment. Toward those who work against the order, they are required to pursue a course that is not at all in harmony with the law of God.

We cannot swerve from the truth, we cannot depart from right principles, without forsaking Him who is our strength, our righteousness and our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, cannot benefit us, and greatly dishonors God. Every species of deceit or conniving of sin is abhorrent to Him. Fraud runs all through these secret associations, and none can be bound up with them and be a free man before God and heaven. The moral nature is dragged down to that which God pronounces unjust, which is contrary to His will and His commandments.

One who professes to love God may in these associations be placed in positions which are called honorable, but in the eyes of God he is tarnishing his honor as a Christian, and separating farther and farther from the principles of righteousness and true holiness. He is perverting his powers that have been purchased by the blood of Jesus. He is selling his soul for nought. In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit, and the books be opened, there will be revealed the unchristlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.

These societies may offer some advantages which from a human point of view appear like great blessings; but not so when judged by the Lord's measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: "I saw him taking root, but I cursed his habitation." [Job 5:3.] They are Satan's traps, his net to entangle souls.

Very many things are sanctioned and upheld by the world when they are an offense to the Holy One of Israel. It was seemingly a small thing for Eve to depart from God's specified restrictions and do the thing He told her not to do, and for Adam to follow her example; but that very thing was planned by the arch-

deceiver to destroy the souls of men by leading them to follow their own imaginations rather than the revealed will of God. So in these associations principles are held that bring men under the deceptive power of Satan, leading away from safe paths into rebellion against God and disregard of His holy standard of righteousness. “Watch and pray, lest ye enter into temptation,” is the oft repeated injunction of our Saviour. [Mark 14:38.] Watch, watch with diligence and care, lest Satan succeed in ensnaring the souls of those for whom Christ has paid the ransom money of His own blood.

God calls upon you who would be His children to act as under the divine eye, to adopt the holy standard of righteousness. His justice and His truth are the principles that should be established in every soul. He who preserves his integrity toward God will be upright toward man. No man who truly loves God will, for the sake of a bribe of gold and silver, of honor, or any other earthly advantage, expose his soul to temptation. “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.]

Christians must sever every tie that binds them to these secret orders that are not under the control of God. They cannot be loyal to these organizations and loyal to God. Either the connection with these bodies must be severed or you will assimilate more closely to them and, as the result, will come to unite more fully with them, and will sever the ties that bind you to those who love and fear God. The Christian will abandon those things which are a hindrance to his spirituality be the sacrifice ever so great. Better lose money, possessions, and life itself, than to imperil the vital interests of the soul.

You who have connected yourselves with these secret societies are trusting in a staff that will be broken in pieces. You do not trust in the Lord God of Israel, diligently searching to know His will, and to follow in His way. When you invest money in these organizations you do so in the hope of making provision for the future. You have given them time and thought and labor and money, while the cause of Christ has been neglected. Every dollar paid into these organizations is as truly turned away from the cause of God as if sunk in the ocean. But was not this capital entrusted to you of God to use in His service, for the salvation of your fellow men? By investing it where we cannot honor God or benefit men you are repeating the sin of the slothful servant.

The Lord had entrusted to the unfaithful servant not a large capital, but only one talent. That one talent the man did not invest for the interest of God; he hid it in the earth, complaining that the Lord is a hard master, reaping where he had not sown, and gathering where he had not strawed. The selfishness he manifested, and the complaints he made, as though God would require of him that which he had no right to claim, showed that he did not know God, or Jesus Christ whom He had sent. Everything he possessed was the Lord’s own property, and was entrusted to him to use for God. When he says, “I was afraid, and went and hid thy talent in the earth,” he acknowledged that the talent was from God. And what saith the Lord? “Thou wicked and slothful servant, thou knewest that I reaped where I sowed not, and gathered where I had not strawed.” [Matthew 25:25, 26.] Here he repeats the servant’s words, not acknowledging their truth, but showing what, even according to his own account, the servant ought to have done.

The Lord virtually says, You made no effort to trade upon My entrusted capital and to gain an increase to promote My glory in the earth. “Thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not” (traded on his Lord’s goods) “shall be taken away even that which he hath. And take ye the unprofitable servant, and cast him into outer darkness.” [Verses 27-30.] To every soul to whom the light of truth has come is this lesson given.

We should never forget that God has placed us on trial in this world to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches. It is only as the self-sacrificing life of Christ is reflected in our life that we can be in harmony with heaven, and be fitted to enter there.

The great study and ambition of the world is to obtain material, temporal advantages, to the neglect of spiritual good. Thus it is with some members of the church. When at last they shall be called to render their accounts to God they will not only be ashamed but astonished that they did not discern the true riches, and have not laid up a treasure in the heavens. They have bestowed their gifts and offerings upon the enemies of truth, expecting the time to come in this life when they would receive the returns for what they had invested. They could entrust their means to secret societies, but when the cause of God is [in] need of the means He has committed to His human agents, they feel no interest, they do not consider the gift the Lord has made to them.

They are blinded by the god of the world. They say: “I have nothing to give to this enterprise; shall receive no returns. In paying to the lodge, I am providing for the future; and besides this, I must bear my share of expense for the entertainments that gratify my taste. I cannot give up these enjoyments. Why does the church look to me to help meet these constantly recurring demands? ‘Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewn: and I was afraid, and went and hid thy talent in the earth,’ expecting that sometime I would be benefited by it.” [Verses 24, 25.]

The Saviour bids us “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves 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.” [Matthew 6:19-21.] Many are laying up their treasure in these secret societies and can we not see that their heart is there? However powerful may be the evidences of truth, little by little it loses its brightness, loses its force, heaven fades from the mind, the eternal weight of glory, the gift of God for a life of obedience, appears a matter unworthy of notice in comparison with the supposed benefits to be realized in laying up earthly treasure.

Souls are starving for the bread and water of life, but what is that to him whose heart is set on this world? Many a man is saying by his actions, if not in words, “I cannot let go my interest in these earthly treasures to secure that which is eternal. The life to come is too remote for me to count upon. I choose

the earthly good, and I will run the risk of the future. God is good and merciful." Slothful servant! Your portion is just as surely appointed with hypocrites and unbelievers as you continue to pursue this course. Fascinations of the club room, the suppers and the world-loving associates has led, as did Belshazzar's feast, to forgetfulness of God and dishonoring of His name.

There is a blindness upon human minds that is willful. Jesus said, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." [Matthew 13:15.] The work of God for the salvation of men is the one work of supreme importance to be carried forward in our world; but many do not see this because their interest is more with the ranks of the enemy than with the loyal soldiers of Christ. They do not perceive the necessity for the cooperation of the human with the divine agency.

The Lord has bidden us, "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his own good pleasure." [Philippians 2:12, 13.] This is the plan which God has revealed to us to guide us in all the plans and purposes of life. But while men pray, "Thy kingdom come; thy will be done on earth as it is in heaven" [Matthew 6:10], many reject the very means by which God would establish His kingdom. When they are willing to count all things but loss that they may win Christ, their eyes will be open to see things as they really are. Then they will turn away from the earthly attractions to the heavenly. Then they will see the true nature of the worldly, selfish enjoyments that they now value so highly and those things that they now hold so dearly will be given up.

All heaven is looking upon you who claim to believe the most sacred truth ever committed to mortals. Angels are waiting with longing desire to co-operate with you in working for the salvation of souls. Will you refuse this heavenly alliance in order to maintain your connection with society where God is not honored, where His commandments are trampled on? How would the truth ever have been brought to your country if others had felt so little interest in its advancement as some of you manifest?

The cause of God demands our help, that it may be established upon a proper basis and that the truth may be carried forward into new fields, to those who are ready to perish. Can you who claim to be sons of God refuse to aid in this work? Will you, in order to receive an earthly return, withhold your means from the treasury of God, and let His work be shamefully neglected? It is grievous to consider what might have been accomplished in the saving of souls if the heart and service of all who profess to believe the truth had been undividedly given to God. The work in Australia has been negligently done. If self had been hid in Christ, sinners might, through wise, ingenious methods, have been won to the truth, and today be in co-operation with God.

Now, before the time comes when you must render up your account to God, I urge you to give heed to His Word, "Lay up for yourselves a treasure in the heavens," not in secret societies. [Verse 20.] Consider that there is one only proprietor of the universe, and that every man, with his time, his intellect, his resources, belongs to the One who has paid the ransom for the soul. God has a righteous claim to constant service and supreme affection. God's will, not your pleasure, is to be your criterion, and though you should accumulate a fortune less rapidly, you are laying up a treasure in heaven. Who of the church

is resolved to maintain his spirituality? Who will develop an experience that reveals Christian fervor, persevering energy? Who, like Jesus, will not fail nor be discouraged, not in grasping means for the service of self, but in laboring together with God?

All who are striving for the crown of everlasting life will be tempted as was their Master before them. He was proffered the kingdoms of the world if He would pay homage to Satan. Had Christ yielded to this temptation, the world would have passed forever under the sway of the wicked one. But thank God, His divinity shone through humanity. He did what every human being may do in the name and strength of Jesus. He said, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.] If this is the way you meet temptation, Satan will leave you as he left Christ, and angels will minister unto you as they ministered unto Him.

To those who have thought and talked of the great advantages to be gained by worldly association, the Lord declares through the prophet Malachi: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." [Malachi 3:13-15.] These are the thoughts of many, if the words are not spoken.

"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 between the righteous and the wicked, for, behold, the days come 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." [Malachi 3:16-4:1.] Here are the people that in the world are judged to be greatly favored; but there comes a time when the children of God are distinguished as those who are favored of God because they have honored Him.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [1 John 3:1-3.]

While temporal honor and riches and power are the great objects of ambition with the men of this world, the Lord points out to us something more worthy of our highest aspirations: "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. Behold, the days come, saith the Lord, that I will punish all them which are circumcised." [Jeremiah 9:23-25.]

“Wherefore also it is contained in these scriptures, Behold, I lay in Zion a chief corner stone, elect, precious ... but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” [1 Peter 2:6-9.]

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” [1 Peter 1:13-19.]

Ms 54, 1894

Salt of the Earth

December 17, 1894

“Salt is good: but if the salt have lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out.” [Luke 14:34, 35.] Salt possesses preservative qualities which prevent corruption. Christ, who was the light of the world, who was a propitiation for our sins, and for the sins of all who believe in Him, said, “I sanctify myself, that they also may be sanctified through the truth.” [John 17:19.] Christians should have a vital connection with God. Their lives, their character, purified through the truth, should possess saving qualities that would keep the world from going into utter moral corruption. Christians receive instructions from Jesus, their example. They should pray in faith that they may be connected with His saving grace, that the righteousness of Christ may be imparted to them. Their influence will save the world from a large amount of crime and iniquity, and work the reformation of many souls.

But of how much value is salt when that has lost its savor? When those who claim to be Christians do not in their words and actions reveal the attributes of Christ, they are represented as salt that has lost its savor. Whatever may be their profession, they are looked upon by men and angels as insipid and disagreeable. Of such Christ says, “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.] They have a form of godliness, a profession of religion, but it is contradicted by their lives. Any attempt on their part to advocate truth has no weight, for they have lost their connection with God.

The sincere believer diffuses vital energy which is penetrating, and imparts new moral power to the souls with which [he] labors. It is not the power of the man himself, but the power of the Holy Spirit that does the transforming work. “The law of the Lord is perfect converting the soul.” [Psalm 19:7.] The salt

has retained its savor, and it has an influence that is unperceived and unestimated upon the characters of those who possess it. The Lord says, “I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.” [Isaiah 13:12.]

He who receives Christ by living faith has a living connection with God and is a vessel unto honor. He carries with him the atmosphere of heaven, which is the grace of God, a treasure that the world cannot buy. He who is in living connection with God may be in humble station, yet his moral worth is as precious as was that of Joseph and Daniel, who were recognized by heathen kings as men with whom was the Spirit of God. They were representative men, and were entrusted with the most important responsibilities. Because of their living connection with God they had power with God and with men, and of them it could truly be said, “Ye are the salt of the earth.” [Matthew 5:13.] They represented the character of Christ and were as salt possessing saving qualities essential for the transformation of the character of those with whom they associated.

Daniel was beloved of God. He who brought in everlasting righteousness, the Anointed, the Holy One of God, gladly accepted the consecrated agency of His servants through whom He worked by imbuing him with His Holy Spirit and imparting to him grace for grace. Of Daniel and his companions in Babylon, the heavenly record states, “God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.” [Daniel 1:17.] Thus was the Lord God of heaven represented in the courts of Babylon. He was also represented in the kingdom of Egypt by His servant Joseph. These men were representatives of what it means to be “the salt of the earth.” [Matthew 5:13.] Through these agents God could and did work to make known His majesty to the heathen kingdoms of the world.

It was their moral integrity that constituted them the “salt of the earth.” Joseph would not sacrifice his purity of character. When tempted to evil, he met the tempter [saying], “How can I do this great wickedness, and sin against God?” [Genesis 39:9.] Jesus of Nazareth was the representative of the Father. He is the vital chain by which man is bound to God. In Him all fullness dwells, and from Him the Christian may receive a constant supply of grace that is represented by the saving properties of salt. Those who have a personal interest in Jesus Christ will possess those qualities of character which are represented by salt, which will work for the saving of the world. Thus it is [that] Christians become living witnesses for heaven. By their life they testify, saying, “We know him whom we have believed, and are persuaded that he is able to keep that which we have committed to him against that day.” [2 Timothy 1:12.]

But Christ uttered a sorrowful fact when He said, “If the salt have lost its savor, wherewith shall it be seasoned?” [Luke 14:34.] How shall the world be preserved from moral corruption? Let these words have due weight upon the mind. The Lord Jesus Christ, the Anointed One of God, is seeking to assimilate our characters to His own. Although we profess great things, we are represented as salt that has lost its savor, and as entirely worthless unless the Holy Spirit can use us as [a] channel by which to communicate to the world the truth as it is in Jesus.

By precept and example we are to reveal to the world that Christ has made reconciliation for sin, that He is our only hope, the One who has brought in everlasting righteousness. He is the anointed priest that

ever liveth to make intercession for every individual soul. Our only efficiency is Jesus Christ. We are to represent to the world His love, both in words and works. We are constantly to express to the world our appreciation of God's unspeakable gift, which He has given us because of the great love with which He hath loved us. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him, should not perish, but have everlasting life." [John 3:16.]

In the gift of Jesus is included the whole heavenly treasure. But what a fearful responsibility rests upon those who hear the truth and who claim to believe it, and who are yet not sanctified through the truth. They testify to the world that the truth which they claim to believe has no sanctifying power, and thus they make of none effect the truth of God. It is the privilege of those who accept of Christ to reach a high standard in character, and thus become a living epistle known and read of all men, as was Joseph in Egypt and Daniel in Babylon. There is no reason why we should not possess fragrance of character through the merits of Christ, and be recognized in heaven as laborers together with God.

Through Jesus Christ we may have a saving influence upon the world. Christ would have every one of us a savor of life unto life. He would impute to us His righteousness in order that we may communicate His goodness, mercy, and love to fallen humanity. When we enter into the joy of our Lord, praise will ascend to the throne of God, and we will say, No credit belongs to us, Christ did it all, and to His name shall be all the glory.

Ms 55, 1894

Sending Out Workers

December 10, 1894

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold I send you forth as lambs among wolves." [Luke 10:1-3.]

When Jesus sent out the twelve previous to the sending out of the seventy, their mission differed somewhat in character to that of the mission of the seventy. They were sent out two and two, "not into the way of the Gentiles," or "into any city of the Samaritans," but they were commanded to "Go rather to the lost sheep of the house of Israel." [Matthew 10:5, 6.] But when Christ appointed the seventy, He sent them "into every city and place, whither he himself would come." [Luke 10:1.] He gave them directions similar to that which He had given to the twelve, but the seventy were sent into Samaria, into the regions where He had formerly forbidden His disciples to go. In His charge to the seventy Christ acted upon the principle that he announced in these words, "He that receiveth you receiveth me." "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." [Matthew 10:40; Luke 10:16.]

They were to preach along the same lines to the Samaritans as Christ had preached, presenting the message of truth in all cities and places whither Christ Himself would come. Christ had journeyed from Jerusalem because of the bitter opposition that was manifested against the truth which He had spoken to the Pharisees. They had been greatly offended at Him and had taken up stones to cast upon Him. But though He had departed from Jerusalem, He now steadfastly set His face to return. He was finishing His public ministry, journeying slowly from place to place, and taking a circuitous route by which He might pass through many villages. He knew that persecution, denial, rejection, condemnation, and death of a most cruel character awaited Him. But He also knew that this path was marked out for Him by His Father and He would not for a moment yield to the temptation to change His course and save Himself.

Satan made a most determined effort to assail the Son of God to influence Him to avoid the terrible future; but He knew from whence these temptations came and He refused to listen to the enemy's suggestions. He set His face determinedly to go to Jerusalem, and He would not be turned aside. On every hand He saw the poor sheep without a shepherd, and the enemy suggested that it would be better for Him to wait, that He could alleviate much distress and woe by avoiding the path of pain. There was much that He could do to stay the tide of evil. He groaned in spirit as He said to His disciples, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of harvest that he would send forth laborers into the harvest." [Verse 2.]

What yearning compassion pressed His soul as He saw the needs of the people. Darkness covered the earth and gross darkness the people. But when the Samaritans were assured that Christ had set His face steadfastly to go to Jerusalem, they were offended. They refused the Majesty of heaven, jealous that He should pass by their temple of worship, and go to the feast at Jerusalem. The Samaritans refused to be helped physically on account of bitter religious prejudice.

The Jews and the Samaritans were at bitter enmity one with another, and the fact that Christ would not go up to Mount Gerizim stirred up their feelings of hatred, and they refused to entertain Him. In their treatment of Christ and His disciples they violated the Oriental custom of showing courtesy to travelers. They knew something of Jesus. Many had heard of Him. If they had received Him as an honored guest, they would have been largely rewarded, for He bestowed blessings wherever He went. For every grace manifested toward Him in favor and courtesy, He requited a more precious and valuable grace. He gave the people light, and rich blessings, and made them co-laborers with Himself; but the precious gifts bestowed by the world's Redeemer wherever He went were lost to the Samaritans on account of the bitter spirit that controlled them.

The disciples were much offended at the disrespect shown to their Lord. They asked, "Wilt thou that we call down fire from heaven and consume them, as did Elijah?" But Jesus rebuked their indignation, and said, "Ye know not what manner of spirit ye are of." "The Son of man came not to destroy men's lives, but to save them." [Luke 9:54-56.] How effectually this lesson rebukes the spirit of persecution. Professed Christians who would proscribe the faith of others have no authority in sacred record for seeking to force the conscience of anyone. Those who are imbued with the Spirit of Christ will be kind to their enemies even as was Christ.

No more forceable evidence can be produced that a man possesses the spirit of Cain than the indulgence and manifestation of that spirit. Cain destroyed Abel because his actions were contrary to his own ideas; but the Lord came not to destroy but to save. It was no new thing that Christ was repulsed. Even now He neared the completion of His great work in fulfilling all righteousness, for His face was set steadfastly to go to Jerusalem, and He was urging His way against entreaty and remonstrance.

The spirit that animated the Samaritans is the same spirit that is found today in the religious world. But religious bigotry today is a greater offence in the sight of God than it was in the days of the Samaritans, because the light shining forth in the character of Christ is greater now than it was before His death, resurrection, and ascension. Any harm done to human agents by their fellow men is registered in the books of heaven as though done unto Christ Himself. Oppression and persecution is as offensive to God in this age as it was in the time when Christ spoke from the pillar of cloud, or as when He spoke as a man when clothing His divinity with humanity.

The lesson which Christ gave to His disciples in regard to their treatment of the uncourteous Samaritans is a lesson that every one who desires that God's judgments should fall upon the disobedient, should take home to themselves. We are not to show disrespect one to another by either word or manner. The human agent is not to indulge in the spirit of revenge, he is not to desire that retribution shall fall upon one who dishonors the truth and the Author of truth.

Christ's disciples were indignant because the Samaritans did not courteously respect the request of Jesus. Knowing Jesus so well themselves, they thought the Samaritans ought to think themselves highly honored in having the opportunity of entertaining the Messiah. The seventy were to plainly state the character of their guest. Oh, how much [we need] to learn the meekness and lowliness of Christ! He is our example in all things. Jesus came to represent the character of God, and if He had admitted that a vindictive spirit was proper upon such an occasion, He would not have left a true representation of the divine character.

Those who follow Christ whithersoever He goeth will be doers of His word. He came to restore, to save. His heart is ever touched with human woe and He enjoined upon man the duty of respecting his brother man who was formed in the image of God. The human family is the Lord's property by creation and redemption and anyone who abuses his position or his power by oppressing his fellow men under any circumstances will have to render an account to God and meet his actions as done to Christ in the person of him whom he has oppressed. Christ identifies His interest with those of the suffering, the hungry, the naked, the imprisoned. He has paid the ransom for man in the price of His own blood.

Ms 56, 1894

Sermon/Judge Not

December 30, 1894

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices." [Luke 13:1.] The disciples thought that these Galileans richly deserved their

punishment but they did not venture to express their ideas until they had heard His opinion. The Master had given them decided lessons in reference to their judging other men's characters and measuring retribution according to their finite judgment. At this time Herod and Pilate were at strife among themselves. The Galileans did not belong to Pilate's jurisdiction, but because they were Herod's subjects, he felt like wreaking vengeance upon them.

The Jewish people were offering sacrifices at Jerusalem, and the Galileans were engaged also in offering the blood of animals; and Pilate, coming suddenly upon them, slew the Galileans. The Great Teacher answered the question of the disciples saying, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." [Verses 2, 3.]

There were those who mingled with the disciples who were blessed with opportunities, who received lesson upon lesson, line upon line and precept upon precept, here a little and there a little, and yet they had not become transformed in character. In clear and elevated principles Christ had shown them God's hate for sin, and with prophetic eye He discerned the future when Pilate was delivering Him up to be scourged and crucified, and He was a Galilean. One of the twelve who were with Him would betray Him into the hands of sinners, and another who was favored by being in His presence, by hearing the words that fell from His lips, would deny Him with cursing and swearing.

Jesus would be delivered up to the agonies of crucifixion by a man who pronounced Him innocent, and the people would choose a robber and murderer before they would choose Christ, the Son of God. They would choose one who had afflicted the community, who was hardened with guilt, whose character was defiled, and turn away from [One] who was innocent, pure, and undefiled. Instructed by priests and rabbis, the people would shriek out the name of Barabbas, hoarsely crying [in answer] to the question, "What then shall I do with Jesus?" "Let him be crucified." [Matthew 27:22.] The blood of the Son of the Infinite God was to be mingled with the sacrifices of men for He was the perfect sacrifice for the sins of the whole world.

Christ came to our world to die for the sins of the world, to testify to every son and daughter of Adam the immutability of the law of God, and to proclaim the holy indignation of God against sin which is "the transgression of the law." [1 John 3:4.] The law of God is the standard of perfection of character. After the fall of our first parents, it was written upon stone by the finger of God and given to man. The law of God was broken by the transgression of the inhabitants of the earth, and Christ alone could be a propitiation for our sins. The guiltless suffered for the guilty. The wrath of God against sin fell upon the Substitute who was innocent of any disloyalty. But He suffered at the hands of man imbued by the spirit of demons. The people became agents of the enemy and through them, God allowed the prince of hell to bruise His only beloved Son, and the words were fulfilled, "Awake, O sword, against my shepherd, and against the man that is my fellow." [Zechariah 13:7.]

As Jesus talked with the disciples concerning the Galileans whose blood Pilate had mingled with their sacrifices, His prophetic eye looked forward to the time of Jerusalem's destruction. He saw the city besieged by armies; He heard the tramp of the aliens marching against Jerusalem, and saw the

thousands upon thousands that would perish in the seas. The only hope for Jerusalem was to believe in Jesus Christ.

The disciples had told Jesus of those Galileans, whose blood had mingled with the blood of the beasts they had slain, because they thought that they were more wicked than other men, but the words of Christ, though tenderly spoken, were keen and cutting and were never to be forgotten by them. They had commented freely upon those who had been violently slain and had judged that they were sinners above others, but they were led to see that they had made a mistake, and that those who had charged guilt above other men upon these Galileans were likewise to be visited with calamity. At the overthrow of Jerusalem many of the Jews were slain within the temple courts, in the very act of offering sacrifices—[they] perished in the same way as had the Galileans.

Jesus continued upon this subject, using for an illustration the eighteen upon whom the tower of Siloam fell, saying, "Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." [Luke 13:4, 5.] It is very natural for human beings to think that great calamities are a sure index of great crimes and enormous sins, but men often make a mistake in thus measuring character. We are not living in the time of retributive judgment. Good and evil are mingled and calamities come upon all. Sometimes men do pass the boundary line beyond God's protecting care, and then Satan exercises his power upon them, and God does not interpose.

Job was sorely afflicted, and his friends sought to make him acknowledge that his suffering was the result of sin, and [to] cause him to feel under condemnation. They represented his case as that of a great sinner; but the Lord rebuked them for their judgment of His faithful servant. The Saviour of men Himself was misjudged by men. It was declared that He was not fit to live because He had made Himself the Son of God. One would charge Him with one accusation and another with another. Satan stirred up the worst elements of human nature and he was "despised and rejected of men." [Isaiah 53:3.] But the shame and the suffering endured by the Son of God was for the purpose of canceling the debt of every sinner who would rely upon His merits and virtue.

Ms 60, 1894

Beneficent Action a Proof of Sincere Love

1894

I would write a few lines this morning to all who are connected with the missionary work, and to those who are interested in its success. I have not been able to sleep since one o'clock, and have risen to take my pen to relieve my mind in writing. Very important matters of deep interest are now opened up before me. On every hand it is made apparent that means to carry on the work is very limited. The work must be pushed on into new fields, and it will go into "regions beyond." [2 Corinthians 10:16.]

Let every one cherish love for, and confidence in, one another in order that we may safely counsel together with brotherly love, in honor preferring one another. Let all the churches be taught lessons of economy in every line. Let every family heed the lesson which Christ has given. When He worked the

miracle of feeding the multitudes who followed Him into a desert place, He said to His disciples, “Gather up the fragments that remain, that nothing be lost.” [John 6:12.] Let every member of the family who professes to believe the truth, watch and pray, and have works that correspond to the truth they believe. Let parents and children consider the fact that as the Father sent His Son into the world to represent Him, so Christ has sent us into the world to be His representatives. This we may do by not merely teaching the law in words, but by living out the principles of the law as Christ has given us an example.

There is great need of proper family discipline. Both parents and children have need to mold and fashion their characters to meet the high standard of the law of God. The parents who feel the solemnity of the time in which we are living will follow where Christ leads the way, and will make straight paths for their own feet, walking in a way that will be safe for their children to follow after them. I have been shown that there is great need that there should be lessons given concerning industry and frugality, in order that the professed followers of Christ may learn to practice principles of economy in their eating, drinking and dressing.

Every member of the church should seek to deny self, and let the result of his self-denial be placed in a box, sacredly dedicated to the work of the Lord. Each member of the family should ever have the fact before the mind that moment by moment he is dependent upon God’s mercy, love, and benevolence. God is the Provider not only of our food and raiment, but of every breath of air we breathe. Then why not present thank-offerings to God, and make frequent deposits in the missionary box, that may be dedicated to the work of relieving the destitute and saving the souls of the perishing?

Attention should be given to this matter. Let each member of the family from the oldest to the youngest practice self-denial in small matters as well as in large, that each one may have something to render to God. We are pressed for want of funds to do the work that must be done in this country. Many are in the darkness of error and need to be divinely enlightened, and when those who claim to believe the truth do sincerely believe, their works will testify to the fact, and it will be made manifest that the truth received into the heart works a great change in the life of its receiver, for “the law of the Lord is perfect, converting the soul.” [Psalm 19:7.]

This is no time for any one to become discouraged, not even if there are many gloomy prospects before our vision, for forbidding circumstances may be made the means of attaining great advantages. Let faith, living faith, cut its way through every obstacle, and let our petitions go up to heaven and be lodged upon the throne of God. Let every one do his very best and be “not slothful in business, fervent in spirit, serving the Lord.” [Romans 12:11.] Let not parents or children regard the doing of honorable labor with their hands as too great a humiliation. Let parents teach industry to their children not only by precept but by example. Let parents employ their time, their mental and physical strength, in earning means to be used to educate their children and to provide things for the subsistence of their families.

Those who feel too proud to work are too proud to sit down with the suffering Man of Calvary, and they will never hear the words of commendation from the divine Master, “Well done, thou good and faithful servant, ... enter thou into the joy of thy Lord.” [Matthew 25:21.] Let every man, woman, and child be

both industrious and economical, that they may have gifts and offerings to present to God. If they fail in making contributions to the work of God, when God has endowed them with physical strength and opportunity to labor, they commit robbery toward God and do not follow in the footsteps of Jesus. Christ worked at the carpenter's trade with His father, and He was the Majesty of heaven, the King of glory. In thus doing He honored all honest workers, high or low, rich or poor.

God calls upon every one to do his best. When the Lord sees both ministers and people standing as faithful workmen, each at his post of duty, co-operating with heavenly intelligences, then and then only He will say of them, "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Christ has said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." [Luke 9:23, 24.]

The father or mother who leaves the impression upon their children's minds that it is lowering their dignity to work with their hands have exalted their wisdom above the wisdom of our Lord, and have need to be born again, that they may be converted from their false notions and ideas. To the holy pair in Eden God gave the work of tilling and dressing the garden, because labor was essential to their happiness and progress. Indolence is a great curse. God has blessed human beings with nerves, organs, and muscles, and they are not to be allowed to deteriorate because of inaction, but are to be strengthened and kept in health by exercise. To have nothing to do is a great misfortune, for idleness ever has been and ever will be a curse to the human family.

When men and women are divested of pride and selfishness, the Lord will make them vessels unto honor, and honor comes in being accepted for the Master's use, in being trusted to do His work in His name. There is a great work to be done in our world, and no one can answer the purpose of God in resting at his ease. No one ever will be happy in living a useless life. We are to follow the example of Jesus. He was a worker; He spent Himself for the good of the people and lived not to please Himself. In following His example we shall need to learn in the school of Christ meekness and lowliness of heart. He who is burdened to seek for the highest place, who has a disposition to desire to be first, exhibits himself rather than Jesus. He is vain, self-conceited, self-important, and cannot be trusted in the work of the Lord. He who seeks for the supremacy to have the first seat will at last, as a result of his course of action, have the last and the lowest seat.

We must practice the example given us in the life of Jesus Christ, and follow Him in self-denial and cross-bearing if we would win the crown of life. Selfishness must be uprooted from the human heart. It has spread itself so thoroughly through the thoughts, through the plans and methods of life, that it will take earnest work to eradicate it, and to have an eye single to the glory of God. We must begin to work to set various and numerous rivulets flowing into the divine channel of benevolence, in order that missionary work may be done to save the souls that are perishing in our world.

With an eye single to the glory of God, we should give careful, thoughtful attention to the matter of our eating and drinking. We need divine guidance, even in our commonest habits of every day life, that there may be no little leaks which will consume means unnecessarily, simply for the gratification of

perverted appetites. In the New Testament not one of God's requirements loses its binding force, or relaxes in the least its obligation to be fulfilled. The precepts and example of Christ are ever to be before us, presenting the true standard of our moral obligations.

Instead of the requirements of God being relaxed in the New Testament, the lines are drawn closer, and duty is more distinctly defined. The apostle says, "Whatsoever ye do," even in the matter of eating and drinking, "do all to the glory of God." [1 Corinthians 10:31.] The question may be asked, "May I not do what I like with myself? Am I never to have my own way? Is not my body my own?" You may have your own way, but it will be at the loss of your soul, or you may have God's way and live to a purpose in this world, and in the world to come have life everlasting. "Ye are not your own, for you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

Will you give back to God that which He has ransomed with the price of His own blood? Will you give Him your reasoning powers; will you set them apart for His glory? They are His; He has bought them with a price. Will you place yourselves in the school of Christ, that your conscience may be enlightened, that it may be a good conscience, a faithful sentinel to guard the highest interests of the soul? Christ has purchased the affections; will you trifle with them, will you pervert them? Will you place them upon unworthy objects, center them upon human beings, and make the creature instead of the Creator your god to worship? Or shall your affections be purified, ennobled, refined, and made to twine about your Creator and Redeemer?

I am alarmed concerning our brethren and sisters who seem to have but a nominal faith. If they have the love of God, they do not reveal it, and it is certain that if they did have it they would manifest this love by letting it flow out to bless the souls who need the exhibition of divine compassion. God will not occupy a divided heart, or reign from a divided throne. Every rival that holds the affections and diverts them from the God of love must be dethroned. The Lord demands all that there is of us, and there must be no reserve. Christ has purchased us; we are His heritage, and we are to be honored by being co-laborers with Jesus Christ. Wear the yoke with Christ, and daily walk with God. How shall we do this? by laying hold upon the help which God has provided. The Lord has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask him." [Luke 11:9, 13.]

May God help us to maintain a godly jealousy over ourselves. God calls upon His ministers and His workers to be closely united in love and confidence. Let no unsanctified influence come in among the workers to make them suspicious one of another, for God will not and cannot work for His name's glory when His professed children are living in strife and alienation. Press together, let heart be close to heart. Treat each other as God's anointed, chosen ones, who are appointed to do special work for the Master. Let there be no whispering, no slandering, no evil speaking and backbiting. In the sight of the universe of heaven, let brother be perfectly honest with brother. Cultivate love and respect one for another, and manifest courtesy, in honor preferring one another.

We have been entrusted with [the] most solemn message ever given to our world, and the object to be kept plainly and distinctly before our minds is the glory of God. Let us take care that we do nothing which will weaken physical, mental, or spiritual healthfulness, for God will not accept a tainted, diseased, corrupted sacrifice. Care must be exercised in eating, in drinking, in dressing, and in working, lest we detract from our efficiency and fail of doing our most exalted work in the best manner, in order that the results of our labor may be as lasting as eternity.

It is our duty to train and discipline the body in order that we shall render to the Master the highest possible service. Inclination must not control us. We are not to pamper the appetite and indulge in the use of that which is not for our good, simply because it gratifies the palate; neither are we to seek to live by the starvation plan, with the idea that we shall become spiritually-minded, and that God shall be glorified. We must use the intelligence that God has given in order that we may be perfect in body, soul, and spirit, that we may have a symmetrical character, a well-balanced mind, and do perfect work for the Master.

Those who work in harmony with God will become wise in learning the lessons that they should learn in the school of Christ. It is essential that every minister of the gospel should take physical exercise, and that every teacher and every student in our schools should cultivate their physical strength and live in such a way that disease shall not fasten upon them, so that the impression will go out that education is incompatible with good health. Shall not Christ's soldiers keep themselves in training? Shall they not put on the whole armor of God, for this will be necessary in order to meet principalities and powers, and the rulers of the darkness of this world.

Care needs to be exercised in regard to the regulation of hours for sleeping and laboring. We must take periods of rest, periods of recreation, periods for contemplation, or else the work of God will not be accomplished in a sound and healthful manner. If the worker does not take periods of rest, time for relaxation and contemplation, he will become diseased in body, and consequently will be sick in mind and soul, and his influence will not be a savor of life unto life. Divine grace alone can make a true, sensible, courteous Christian. The principles of temperance have a wider range than many think, and true temperance is not practiced as it should be. Long hours spent in council meetings are injurious to the sound principles and live interest that such meetings demand. No careless, off-hand decisions can be made with any safety. May God anoint our eyes with eyesalve, that we may see clearly.

A great and solemn work is before us, which is not to be done in a surly, sour spirit, but with pleasantness and love. We are to remember that we are pilgrims and strangers here, having no continuing city, but we are seeking one to come, even a heavenly. But while we journey here we are to breathe in the atmosphere of the heavenly Canaan. We are to breathe the sweetness of the spices and fragrance of the heavenly land that shall make all our garments smell of myrrh. The influence we exert is to be of a pleasant, heavenly character.

We see a great work to be done in order to advance the third angel's message, and we find little means to sustain the workers and to push the work into the "regions beyond." [2 Corinthians 10:16.] But if we have failed, we need not despond. We must plan wisely and push forward the work, and let not outward

appearances cloud our faith. You must not talk in a hopeless, discouraged way. If you do you will lose much. Talk and act as though your faith was invincible. “Faith is the substance of the things hoped for, the evidence of things not seen.” [Hebrews 11:1.]

Trying times are before us; but the signs of the times tell us that the Lord is soon to come. Then lift up your heads and rejoice, for your redemption is at hand. Instead of doubtful words, let there be words of hope and courage in the Lord. Watch your words, watch your manners, in order that they may be indicators of spiritual health. You are to talk with certainty, not in a doubtful way, not stating truth as a supposition instead of a certainty. God will give you grace that with great boldness you may speak the truth in love as it is in Jesus. Jesus the precious Saviour is knocking at the door of your heart for entrance, in order that He may abide with you. If you invite Him to take up His abode with you, you may speak as one who knows.

When Jesus abides in the heart, all pride is expelled from the soul. There will be no harshness, no coldness, no uncourteousness in word or spirit. He who is Christlike will manifest divine sympathy for others. Self will be forgotten and the fragrant influence of the character will testify to the power of the truth on the human agent. When we abide in Christ we are one with Him as He is one with the Father, and through us He lives again in the world blessing those with whom he comes in contact. He is a living, shining light unto the world.

We have no time now to cultivate suspicion one of another. Let us draw together and love as brethren, guarding against judging, criticizing and condemning each other. All this brings confusion and every evil work. Christians should conform their lives to the life of Jesus Christ and not fashion their characters after the model of their former education in their ignorance. To fulfill Christian obligations is to act like Christ, to follow the example of Christ, to have the mind of Christ. Then there will be no variance, but only unity and love.

Our faith must be something more confident than it now is. We must live the truth, and teach it by our lives as well as by our words. There are thousands within our reach to whom we can teach the truth, and it does not require the investment of large means to reach our neighboring towns and cities. We do not need to go to a people of a strange town, but to English-speaking people, and yet year after year has passed by, appeal after appeal has been sent out, and yet men, women, and means have done little to advance the work. Are we the light of the world? Has Christ committed to us sacred trusts in order that we may be witnesses for His truth? Then what are we doing? Were we living out the law of God as Christ lived it out, we would practice daily self-denial in order to seek and save that which was lost, and bring the wandering back to the fold.

Let the people of God offer up many more earnest prayers. Let them open the heart for the Holy Spirit. Let us pray that He may mold and fashion us after the divine pattern. Let us pray that our eyes may be anointed, that we may discern the necessity of fields that are nigh and of fields that are afar off.

When I am shown the great work that might be done if those who claim to know the truth would walk in the light, and co-operate with heavenly intelligences, I feel constrained by the Spirit to write early and late. Since coming to Granville, N.S.W., I have been unable to sleep after one and two o’clock in the

morning, and could relieve my oppressed mind and heart only by writing and entreating souls to give proof of the sincerity of their love for Christ and His truth by holy and beneficent action. I have pleaded with many to give proof of their piety by manifesting conformity to the likeness of Christ. If they fail to do this, they are none of Christ. He who drinks of the water which Christ shall give him will refresh others. The water which Christ gives shall be in him "a well of water springing up unto everlasting life." Out of him shall flow "rivers of living water." [John 4:14; 7:38.] This will be evidence that we are the children of God.

Ms 61, 1894

Walk in the Light of the Cross

Granville, New South Wales, Australia

September 16, 1894

I had a wonderful dream last night or this morning: A few persons had assembled and were conversing together as to how the work should be carried on in this country, when there is such a dearth of means with which to advance it. We seemed as sheep in the midst of wolves. We offered up tearful prayers. Our hope and courage and faith were severely tested and tried. We could not see how we could advance the very work that we were very anxious to do, and which the Lord was impressing upon us should be done.

In our solemn council we decided that methods must be devised by which the work could be more effectual, and while we laid open our situation before God a voice was heard full of melody and sweetness saying, "If any man 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 on the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [James 1:5-7.] The voice continued, "Cast thy net on the right side of the ship; walk not in the shadow of the cross, but in the path where the Sun of Righteousness is ever shining to impart life and vitality, and to give grace for grace. The cross of Calvary is to you a pledge of forgiveness, of righteousness, of peace, and of fullness of joy. It is a well of water to every believer, springing up into everlasting life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life." [See John 21:6; 4:14; 3:16.]

The cross speaks life, and not death, to the soul that believes in Jesus. Welcome the precious life-giving rays that shine from the cross of Calvary. Reach up for the blessing, believe for the blessing. Your Saviour who died on the cross is God's gift to a fallen world, and that gift embraces all heaven.

Walk not in the shadow of the cross. Do not give expression to weeping, lamentation, and woe; but encourage your soul to hope and joy. The cross points upwards to a living Saviour, who is your Advocate, and is pleading in your behalf. I remember that my husband used to sometimes halt in the shadow of the cross, and he could see nothing but the dark side. He was sorely tried and perplexed. He suffered

being tempted. So sorely were we tried that I thought death would be preferable to the sufferings we endured. Clouds surrounded us, and everything was unfavorable to the light, hope, and courage of the soul. We are in the same danger now of not discerning the light that shines from the cross of Calvary. We have been halting in the shadow of the cross of Calvary. At times we have failed to gather about us the warm bright rays which come to us from an uplifted Saviour.

Brethren, the cross speaketh better things than the blood of Abel in behalf of every soul that receives Jesus Christ. When you are deeply shadowed it is because Satan has interposed himself between you and the bright rays of the Sun of Righteousness. In times of trouble the brightness is eclipsed and we do not understand why the assurance seems to be withdrawn. We are led to look at self and the shadow of the cross and this prevents us from seeing the consolation there is for us. We complain of the way and withdraw the hand from the hand of Christ. But sometimes God's favor breaks suddenly upon the soul and the gloom is dispelled. Let us live in the sunlight of the cross of Calvary. Let us no longer dwell in the shadow, complaining of our sorrows, for this only deepens our trouble.

Let us never forget, even when we walk in the valley, that Christ is as much with us when we walk trustingly there as when we are in the mountain top. The voice said to us, "Will you not roll your burden upon the Burden-bearer, the Lord Jesus Christ? Will you not live on the sunny side of the cross, saying, 'I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' 'Whom having not seen ye love, in whom now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls.'" [2 Timothy 1:12; 1 Peter 1:8, 9.]

I have indeed been halting under the shadow of the cross. It is not a common thing for me to be overpowered and to suffer so much depression of spirits as I have suffered for the last few months. I would not be found to trifle with my own soul and thus trifle with my Saviour. I would not teach that Jesus is risen from the tomb, and that He is ascended on high and lives to make intercession for us before the Father, unless I carry out my teachings by practice, and believe in Him for His salvation, casting my helpless soul upon Jesus for His grace, for righteousness, for peace, and love. I must trust in Him irrespective of the changes of my emotional atmosphere. I must show forth the praises of Him who has called me out of darkness into His marvelous light. My heart must be steadfast in Christ, my Saviour, beholding His love and gracious goodness. I must not trust Him now and then, but always, that I may manifest the results of abiding in Him who has bought me with His precious blood. We must learn to believe the promises, to have an abiding faith, so that we may take them as the sure Word of God.

Many who love God and who seek to honor God fear that they have no right to claim His rich promises. They will deal upon their painful struggles, and the darkness which encompasses their path, and in so doing they lose sight of the light of the love that Jesus Christ has shed upon them. They lose sight of the great redemption that has been purchased for them at infinite cost. Many are standing afar off as if they were afraid to touch even the hem of Christ's garment, but His gracious invitation is even extended to them, and He is pleading, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.]

Ms 62, 1894

Home Missionary Work

August 18, 1894

Those who love Christ will be imbued with the Holy Spirit, and whether they be at home or afar off, they will do missionary work. It is essential to devise plans, to advance money for the progress of the cause of God, but even more than this is required. Personal effort must be put forth to interest souls in the church, to attract the children and the youth. Missionaries should visit families and become acquainted with every member of the home circle, so working that they shall do their best to awaken an interest in every one to love the truth. This kind of work will not be in vain, but will leave results that will be as lasting as eternity. This is true home missionary work.

At present there is not the interest that should be manifested toward those for whom Christ died. The youth are passed by, and because no one seems to have an interest in them, they become reckless and irreligious. Those who love God ought to feed both the sheep and the lambs. They are God's agents to do this very work. With busy hands, with sensitive hearts, with tongues that are as a pen of a ready writer, they are to win the unconcerned and unbelieving, and inspire their brethren and sisters with a missionary spirit. They are not to say, "Go on," but "come on."

As yet not one hundredth part of the efforts that should be made have been made in our large cities to diffuse the light of truth, yet the Lord holds the church accountable for the souls of those who are in darkness, who have not yet heard the warning message. There is altogether too much self-indulgence, too much investing of money in houses, in adornments, in picture taking, in buying unnecessary things for display; and souls are perishing out of Christ. Men, women, and youth, according to their capacity, should be engaged in some part of the Lord's vineyard. Now is our time and opportunity. We are now in the midst of our God-given probation in which we are to develop character after Christ's order.

A mere profession of faith does not make us Christians. The vital question is, Have we the mind of Christ? Our heavenly Father gave Christ to our world as a sin-bearer in order that not one who should believe in Him should perish, but have everlasting life. Having made so priceless a donation to men, will He not with Christ freely give us all things? In the gift of His Son, all heaven was opened up that its priceless treasures might enrich the men and women of faith. The love of God has been revealed to the hearts of believers that they should diffuse the light of heaven and not spend their time and money investing in and cultivating lands, and in taking pleasure in the things which their imaginations might picture as desirable, as did the inhabitants of the Noachic world.

Let every believer act his faith, and thus give a testimony to the unbelieving world that he does believe that the end of all things is at hand. "Ye are my witnesses, saith the Lord." [Isaiah 43:10.] Self is not to figure so largely in the plans of those who claim to believe the truth. The truth for this time is a testing truth which should stimulate the mind, purify the soul, and sanctify the desires. Its reality should be demonstrated in saving those who are perishing out of Christ. God's work is to be done in His way and in His Spirit.

In various places small companies are to consecrate themselves to God, body, soul, and spirit; and laying hold of the throne of God by faith, they are to work zealously, keeping their souls in the love of God. The vital current of His love will make itself felt, and will be recognized as from heaven in the good works of His people. These little companies, who know the truth, with one voice should bid their minister to go to the lost sheep of the house of Israel. Each one should seek to do individual work in the home, in the family, one for another. Not one who has tasted the goodness, the mercy, and the love of God can be excused from working for the souls of others.

What a large amount of the talents that God has given to His people are now bound up and buried in the earth in selfish worldly interests! But let every spiritually slothful man, woman, or youth who is not employing his talents by putting them out to the exchangers, remember that he will lose the precious treasures, God's gifts to him, if he does not put them to use. Talents that are not improved [by men] will be taken from them and given to those who will make use of the heaven-intrusted capability. The people of God should realize the fact that God has not given them talents to be used almost entirely for the purpose of enriching themselves with earthly goods, but in order that they may lay up in store for themselves a good foundation against the time to come, that they may lay hold or come into possession of eternal life.

Let the churches say to those who preach the Word, "Go into the cities and villages, and preach the warning message. You are God's watchmen on the walls of Zion, and however much we should be gratified to have your labors, we shall not hold you with us. We shall draw for ourselves from the treasure house of heaven by living faith. We shall not take upon ourselves the work of sermonizing—this cannot help the church—but we will fear God and serve Him, and speak often one to another. Not one of us will be guilty of seeking the supremacy, or [of] cherishing a burning zeal for speechifying; but in all humility of mind we will speak often one to another of our individual experiences in our daily life, and will present the precious things we have found in the Word of God by digging as for hid treasure. We will work in simplicity, and will pray much, that our prayers as sharp sickles may follow God's delegated sowers and reapers in the harvest."

In this kind of work the church will flourish in the Lord. They will have a growing experience in learning how to work and how to honor God with their self-denial and their gifts and offerings. They will learn how to help those who are weak and lame and deficient. By being witnesses for Christ, by their example in the faithful discharge of every duty, making manifest the fact that they are good servants, serving the Lord in singleness of heart, they will reveal to all that they are living out the truth which they profess to believe. In letting their light shine in the home missionary work, they will accomplish great results. Their earnest zeal will encourage the messenger for God as he labors for the conversion of sinners, proclaiming to the unbelieving the message of warning, and bidding men, women, youth, and children to escape from the wrath of God that is coming upon all who do not love and obey the truth.

Will not the large and small churches awake to their God-given responsibilities? Will they not love God in deed and in truth, and their fellow men as themselves? Will they not open the door of their hearts to Jesus, that He may come in and abide with them, and as a heavenly Guest accompany them wherever they shall go, that they may introduce Him to others? Shall not the people of God show forth the praises

of Him who hath called them out of darkness into His marvelous light? To be a child of God means to be perfectly obedient to His words, to learn of Christ, and to teach others that which you have been taught. To be a child of God means to be constantly receiving grace, and constantly imparting it to others. You will then understand what these words mean: He giveth “grace for grace.” [John 1:16.]

The young man who came to Jesus asked what he should do that he might inherit eternal life. Jesus told him to keep the commandments, and enumerated several of the precepts of the law. The young man said, “All these have I kept from my youth up: what lack I yet?” [Matthew 19:16-20.] The first four commandments enjoin upon man the duty of loving God supremely and the last six present the requirement of loving our neighbors as ourselves. How many are truly, sincerely, and wholeheartedly doing this? The Lord is coming in a little while, and are we performing the duties that result from righteousness? Love is the basis of godliness.

No man has love to God, no matter what his profession may be, unless he has unselfish love for his brother. As we love God because He first loved us, we shall love all for whom Christ died. We shall not feel like letting the soul who is in the greatest peril, and in the greatest need, go unwarned, unlabored for, and uncared for. We shall not feel like holding the erring off, and being critical and exacting, or letting them alone to plunge into further unhappiness and discouragement, and to fall on Satan’s battleground, for God will deal with us as He deals with our brethren or the younger members of the Lord’s family.

Cultivate tenderness of heart; surround yourselves in your home life with the atmosphere of love. The spirit that has largely pervaded the church is an offense to God. Everyone who has been free to condemn, to dishearten, and to discourage, who has failed to give tender kindness, sympathy, and compassion to the tempted and tried, will in his own experience be brought over the ground which others have passed over and suffered with their hardheartedness, and will feel what others have suffered because of his want of sympathy, until he shall abhor his hardness of heart and open the door for Jesus to come in.

The converting power of God must come to every soul who has any connection with the work and cause of God, that each one may be filled with the love and compassion of Christ, or many will never see the kingdom of heaven. The mutual admiration that is manifested among special friends will not abide the test of trial, for it is not of a holy character. When Christ abides in the soul, He will be revealed in the uplifting of those who most need uplifting. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. We have not seen the good Samaritan largely represented in our churches, or in our offices of publication. We have not seen the men who are reckoned to be God-fearing, manifesting tender compassion for needy souls that are straying away from Christ. Many who claim to have been God’s servants have been indifferent, unfeeling, and hard of heart. Oh that all who claim to be serving God would be baptized with the tenderness, the compassion, of Christ, in order that they may feel for those who need words of love and acts of compassion!

The people of God who profess to be keeping His commandments are but a few in comparison to those whom the world loves and honors. Those who obey the teachings of Christ must bear the cross and know what self-renunciation means. Those who have a true Christian experience with Sabbathkeepers should be the better for their association, for if they live out the commandments of God, they are representatives of the Father and the Son.

Many of those who have filled responsible positions of trust in the Review and Herald office have failed to practice the keeping of the commandments of God. They have not been particular to keep holy the Sabbath day which God has sanctified and blessed. The very ones they could have helped, they have passed by, as the priest and the Levite passed by the wounded and bruised stranger who had been left to die by the wayside. The very ones who needed the power of the divine Healer to cure their wounds have been left uncared for and unnoticed. Many have acted as though it were enough to know that Satan had his trap all set for a soul, and they could go home, and rest, and be at ease, and care no more for the one lost sheep. In manifesting such a spirit, it is evident that we have not been partakers of the divine nature, but partakers of the attributes of the enemy of God. This is how the Lord regards it. “He that gathereth not with me scattereth abroad.” [Matthew 12:30.] Jesus said, “Whatsoever ye would that men should do to you, do ye even so to them.” [Matthew 7:12.]

To practice the principles of love which Christ taught by precept and example will make the experience of every one who follows Him like the experience of Christ. Such souls will labor in Christ’s lines, seeking to uplift and bless their fellow men. If we desire healthfulness of soul, a sunshiny experience, we must put into practice the rules given us in the 58th chapter of Isaiah. When those who are connected with the sacred work of God in all our institutions shall open the door of their hearts, Jesus will come in. For a long time He has been knocking for an entrance. When He is permitted to enter, the sunshine of His righteousness will pervade the soul; but “he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase.” [Ecclesiastes 5:10.]

Souls are perishing out of Christ. I inquire, Who are earnestly making personal efforts to seek the straying ones? Who will seek to roll back every reproach from the sacred truth of God? The voice of Christ is heard giving the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] Shall we, who claim to know by experience what is the blessing to be obtained in coming to Christ, lead others to Jesus? Shall anyone who professes to love God, and to love the truth, be cold, unsympathetic, and hardhearted toward those who stumble, toward those who err, and fail to give them a helping hand when they need help? By their neglect of the erring, by their unsympathetic words and indifferent deportment, some show themselves to be of that class who pass by on the other side. Some pour out words of gall and bitterness in censure, in reproach to the erring, and it is like pouring vitriol into an open wound, instead of pouring in the healing oil.

Oh, let us be witnesses for Christ, testifying to the power of His grace by representing Him in character! We are to work along Christ’s lines, and if we fail to do this, our experience will be marred, and our character will be defective. We are to be continually laboring together with Christ, seeking to turn the darkness of benighted souls into day. By our words, by our actions, we are to let heaven’s light shine

upon them, and do nothing that will cut off one ray of the light of Christ, who is the light that lighteth every man that cometh into the world.

Many professed Christians have interposed themselves between Christ, the Sun of Righteousness, and the world. In place of diffusing light, peace, hope, and comfort, they diffuse darkness, discouragement, and hopelessness. Every poor, tried soul needs light, needs tender, sympathizing, hopeful words. Every widow needs the comfort of helpful and encouraging words that others can bestow.

Orphans who are lent to Christians in trust for God are too often passed by and neglected, and yet they are bought with a price, and are just as valuable in the sight of God as we are. They may be ragged, uncouth, rough, destitute, cold, and hungry; yet as God's property, Christians should have a lively interest in them. They are members of the household of God, for whom Christians are responsible. "Their souls," saith God, "will I require at thine hands." [Ezekiel 3:18.] They must be cared for, they must receive special attention. You cannot expend your means in a better way than by opening your doors to make homes for them. When the Lord sees that you are faithful in doing what you can to relieve human misery, He will move upon others to provide means to care for those who need help. Those who enlarge their hearts in this kind of work do no more than their duty.

Christ is our Example. He was the Majesty of heaven, yet He did more for our fellow men than any of us can possibly do. "Ye are laborers together with God." [1 Corinthians 3:9.] Let not one needless expenditure be made for the gratification of pride and vanity. Put your mites and your larger sums in the bank of heaven, where they will accumulate. Many who have had precious opportunities to wear the yoke of Christ in this most precious line of work have refused to submit to the yoke. It has not been pleasant to practice unselfishness, and they have neglected to make the cases of the poor and unfortunate their own. They do not heed the injunctions of Christ, and improve every talent that the Lord has given them, cooperating with heavenly intelligences in gathering souls who will serve, honor, and glorify the name of Christ.

There is a large work to be done in our world, and as we approach the close of earth's history it does not lessen in the least degree; but when the perfect love of God is in the heart, wonderful things will be done. Christ will be in the heart of the believer as a well of water springing up unto everlasting life. But those who manifest indifference to the suffering ones of humanity will be charged with indifference to Jesus Christ in the person of His suffering saints. Nothing saps spirituality from the soul more quickly than to enclose it in selfishness and self-caring. Those who indulge self and neglect to care for the souls and bodies of those for whom Christ has given His life are not eating of the bread of life, nor drinking of the water of the well of salvation. They are dry and sapless, like a tree that bears no fruit. They are spiritual dwarfs, who consume their means on self; but "whatsoever a man soweth that shall he also reap." [Galatians 6:7.]

Christian principles will always be made visible. In a thousand ways the inward principles will be made manifest. Christ abiding in the soul is as a well that never runs dry. Where He abides there will be an overflowing of beneficence. There will be acts of love for the needy, and provision will be made for the destitute. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth

bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in every thing to all bountifulness, which causeth through us (the living human agency) thanksgiving to God." [2 Corinthians 9:6-11.]

How many, through selfish plans, rob God of the praise and the thanksgiving due to His holy name, because they would hold the goods lent them in trust and fail to relieve the necessities of their brethren who are in poverty and distress. They do not break the yoke of oppression. Many rob God in tithes and in offerings, so that there is no meat in the house of God. The Lord says of them, They have "gone away from mine ordinances, and have not kept them." [Malachi 3:7.]

Listen to the voice of God, speaking to every church, to every family, to every individual: "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." [Verses 7-9.]

How many are in the position where they are professing to serve God, but are diligently serving themselves and dishonoring the God whose representatives they claim to be? They say, "I do not see that it is my duty to give to the Lord a certain portion of all my income, and I do not feel condemned in not giving it." Wherein have we robbed God? The Lord answers through His servant the prophet. Listen to His words which you must meet in the judgment. You will have to meet with a revelation of the good you might have done in acts of charity, in giving back to God all that He claimed.

Open your hearts that you may be impressed with the words of the Lord: "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 8-12.]

It is a serious thing to embezzle the Lord's goods, to practice robbery toward God, for in so doing the perceptions become perverted and the heart hardened. How barren is the religious experience, how clouded is the understanding, of one who loves not God with pure, unselfish love, and who fails, therefore, to love his neighbor as himself. Though precious opportunities are often presented, he does not accept the opportunity, and refuses to wear the yoke of Christ, to be a laborer together with God. Those who follow their selfish, natural inclination, do not make their hearts an abiding place for Christ. They fail to bless others with means that God has lent to them in trust, in order that they may be His

almoners; and instead of dispensing it to the poor, like the slothful servant they bury it in lands or in stocks, or give it to their relations, and the Lord receives neither interest nor principal.

The last great day will reveal to them and to the whole universe what good might have been done had they not followed their selfish inclinations, and thus robbed God in tithes and offerings. They might have placed their treasure in the bank of heaven, and preserved it in bags that wax not old; but instead of this, they expended it upon themselves and [their] children, and seemed to feel afraid that the Lord would get any of their money or their influence, and thus they met with eternal loss. Let them contemplate the consequence of withholding from God. The slothful servant, who put not out his Lord's money to usury, loses an eternal inheritance in the kingdom of glory.

The Lord says, "Return unto me, and I will return unto you." [Verse 7.] Do not, like the slothful servant, ask, Wherein have I return? Wherein have I robbed thee? God has laid out the truth plain and clear before every one who has embezzled his Lord's goods. God is in earnest with us. We make desperate efforts to accumulate money, and there may be flattering appearances of our success, but God says, "I will blow upon it, I will scatter their substance as the wind scattereth the chaff." [See Haggai 1:9.]

Those who believe in Christ as a personal Saviour will grow in healthful experience, because they fulfill the conditions laid down in the 58th chapter of Isaiah. The Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee (the Lord my Righteousness); and the glory of the Lord shall be they rereward." [Verses 6-8.]

Consider these words, ye complaining, downcast, discontented, homesick souls. Here is the prescription that the prophet Isaiah [was] commanded of the Lord to present to you for the healing of the spiritual and bodily maladies. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." [Verse 9.] I am "thy Redeemer, the Holy One of Israel." [Isaiah 41:14.] "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;" (not exalting yourself, not thinking yourself very wise and prudent, while censuring and oppressing those who meet with trials and misfortunes; not grieving others by unfeeling, reproachful words and actions); "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." Oh, how many souls are starving for words of tenderness, for words of brotherly kindness, for words of hope, of faith, of forgiveness, of Christlike love, that will not quench the last spark of hope. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:9-11.]

Let us consider that all these rich blessings are for those who keep the commandments of God. What more can we desire? What richer reward can we ask? "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The

repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:12-14.

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isaiah 63:7-9.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Isaiah 62:10-12.

The Lord Jesus has come to our world to seek and to save that which was lost. He said, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] "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.] How earnestly we should believe in Christ as our personal Saviour, cultivating an intense desire to use every God-given faculty, every God-intrusted capability of means and influence to present a crucified and risen Saviour to those who are in darkness. What a pity it is that so many professed Christians are infatuated and deluded with the flattering prospect of becoming rich, in order to make a display and to glorify self before the world!

Let every follower of Christ become a living epistle, known and read of all men. Where Christ abides in the heart there will be deep yearnings of soul for the salvation of those who do not believe in Him. Let Christians reveal to every son and daughter of Adam the fact that they are more anxious to practice the good works of Christ in this world, and to be numbered as God's chosen ones, than to be seeking for riches. Let your words and your example be a continual sermon, making manifest the fact that you are laying up your treasure above, that your life is hid with Christ in God, and that it is your hope to appear with Christ, who is your life, when He shall appear in glory.

"Whosoever will be a friend of the world is the enemy of God." [James 4:4.] Let this be your theme for both precept and example, for conformity to the world and harmony with Christ cannot be maintained. Worldly maxims and worldly practices sap spirituality from heart and life. Conformity to the world means resemblance to the world in meeting the world's standard. But how dwelleth the love of God in the soul of him who assimilates to the world? No man can serve the world and Jesus Christ at the same

time. There is an irreconcilable antagonism between Christ and the world. Every one who loves Jesus has a solemn work to do for the world, for “ye are laborers together with God.” [1 Corinthians 3:9.]

Christ sought to save the world, not by conformity to it, but by revealing to the world the transforming power of the grace of God to mold and fashion the human character after the likeness of the character of Christ. To go over to the world in our practices will not influence the world to change its principles and practices. With an eye single to the glory of God, we are to live above the world, and yet in every way we are to seek to let the heavenly light shine forth in Christlike actions, and thus exert a powerful influence to save sinners. The moment a professed Christian goes over the line, and follows the fashions of the world, he becomes an idolater, and a stumbling block to sinners. You can draw the world with you only as you wear Christ’s yoke; but you can have no influence upon the world in lowering yourself to its low level. Remember, Christ gave Himself to save you, and you can do no less than give yourself to save souls for whom Christ died.

Ms 64, 1894

Diary

Ashfield, Australia

October 27, 1894

During the past night matters have been presented to me which I dare not withhold. I seemed to be in a meeting at Battle Creek, where many were assembled. Persons from far and near were present. But in the meeting there was revealed a lack of unity. I saw marked evidence that our ministering brethren did not have the love and confidence they should have, and they were weak in consequence. Then one rose in the meeting and with solemn, earnest words addressed the congregation. The words spoken impressed my mind vividly. The prayer of Christ for His disciples was repeated in a solemn, reverential manner, giving to it a sacred importance that I had never realized before. Then followed words of a similar character.

The Lord desires that each believing soul shall have a high estimate of Christ’s claims upon him. He designs that His followers shall be in sympathy with Him, one with Christ as He is one with the Father. He would have us hear to a purpose, and do His will. The restraining of persons from engaging in the work of convincing souls of the truth, because they have not been educated, has had much to do with erecting partition walls in the church.

The fear of evil being done by uneducated ones has led to the neglect of many talents, and has caused men to feel no travail of soul for a perishing world. This neglect to employ the means that might have been set in operation to carry forward God’s work has resulted in a dearth of laborers, and has cut off a vast amount of good from God’s people. God has been robbed of the power He should have in the work of opening new fields, and the world has been robbed of instrumentalities it should have to win it to God. God requires every member of the church who believes in Christ as his personal Saviour to employ

his talents as agencies of heaven, that the church members may become active workers, uniting their forces to win souls to Christ.

A precise line for the work has been marked out, and this the Spirit of God will obliterate. An altogether different spirit and plan of work than has hitherto been exercised must be called into action. The large amount of means spent in conducting ministerial institutes might far better be invested in sustaining the ministers who will give their whole energies to the work of declaring the truth to the souls who have not had the privilege of hearing it. Those men who spend their time in listening to the exposition of the Word are exhausting the strength and consuming the time which should be given to the poor souls in the darkness of error.

Why do not our people reason from cause to effect. How can the people hear without a preacher, and how can they have the light except a preacher be sent? But very little earnest ministry is done in the places where camp meetings have been held. Personal house-to-house labor is needed. If this were done, many who have strong convictions of the truth would become established, and small and large companies would be raised up in every place.

There are strange dealings in the management of the work in Michigan and other places. Large sums of money are consumed in traveling long distances by men who are in no condition to give wise counsel—men who have put out their spiritual eyesight. My brethren in Michigan, let nothing be devised to keep ministers who know the truth from engaging in earnest, self-sacrificing labor. Let them communicate the light to their fellow men who know not the truth, and in teaching others more light will be flashed upon their minds. They will gain more experimental knowledge than they would gain in all the Bible institutes you can establish. It is selfish to deprive the people of the labor they should have.

In failing to co-operate with God, the church has lost her first love. God's professed people today do not love God supremely and their neighbor as themselves. The prayer of Christ for unity among His followers is not being lived out. The principles Christ carried into His life and work are to be practiced in every mission in our ranks. God has given dignity to men by giving His Son to save them. Christ allied Himself to humanity that He might make it possible for humanity to ally itself with divine power, that man might love his fellow man with the love wherewith Christ has loved him. This conversion must leaven our churches. Christ calls upon men to exercise the same spirit of forgiveness, the same tender spirit of sympathy and love, which He has revealed for us. This is a debt which every man enlightened by the Spirit of God and converted through the truth, owes to every other man with whom he comes in contact, be he friend, neighbor, or acquaintance.

When Christ sent forth the seventy to proclaim the truths of the kingdom of God, their work was not to be restricted to the Jews. Christ presented the world before the disciples as their field of labor. From them the light was to shine to all parts of the world. And today Christ is calling upon His church to advance. God's people should never, never cease their labors till they have belted the world. We are to regard every man as our neighbor. The bitterest opponent should be treated with deference and respect in the advocacy of truth that we may show that we are sanctified through the truth.

Every soul in darkness needs our aid. Some will not respond to our efforts but will make light of the gospel invitation. But others—even those who now stand in opposition to the truth, and whom we suppose have passed the boundary of God's love and mercy—will be won to Christ. The very last work in the controversy may be the enlightening of minds who have not rejected light and evidence, but who have been in midnight darkness, who like Paul have in ignorance resisted and worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm them in unbelief. Their souls are as precious in the sight of God as was Saul's.

As we seek to carry forward this work, God will break down the partition wall. He will widen before us the circle of our influence. Leading us to the mount of Beatitudes, He strengthens our vision by presenting truths of the greatest importance. All territorial lines, all man-made distinctions, disappear before His teaching. Our vision takes in sinful, suffering humanity in regions beyond.

The angel said, "The world is in midnight darkness. Let your light shine." Christ says, not to the ministers alone, but to every believer, "Ye are the light of the world. A city that is set on an hill cannot be hid. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:14, 16.] Every one who truly believes God will be a light in the world.

God does not want His people to be weakened by being educated to lean upon the minister, to depend upon human beings for help. God calls His ministers to lift the standard of truth, to proclaim the last message of warning, not merely to a few select friends, but in regions where the truth has never entered. There are portions of the Lord's vineyard which have been left to run waste, places where many should be at work. There are large communities in peril, because they are making void the law of God. But these are praying for light, and Christ is drawing them to Himself. If Christ's followers would take up this work, and carry it on faithfully, they would understand that they are yoked up with Christ to plough the ground, to sow the seed, and to gather a precious harvest. And they would see results that would inspire them with hope and courage.

Those who have walked in the light as far as they have had knowledge of it will have a hungry desire to know more of the truth. They will long for a greater knowledge of the ways and works of God. Even the most irreligious have their hours of conviction, and then there comes to them a longing for something they have not. Instinctively their soul cries out after God. The Lord will use those who are humble in heart, and through them reach souls that the ordained minister cannot approach. They are moved to speak words which reveal the saving grace of Christ. The prayer offered from the humble soul will reach the throne of the Infinite.

God wants us to learn deeper lessons; He desires to lead us to greater heights, to educate us to love and obey Him. He wants to place us where we can use the talents God has given us. He is giving us opportunities to impart grace, that He may refill us with increased grace. It is by working in Christ's lines that we become laborers together with God. "Take my yoke upon you," says the Great Teacher, "and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] Do not fail nor be discouraged in the work. Means may be restricted, but despair of nothing. You are laborers together with God. The promise is given you, "Ask, and ye shall receive; seek, and ye shall find;

knock, and it shall be opened unto you." [Matthew 7:7.] God's promise is immutable. The unfailing God has encouraged us to ask, assuring us that He will establish His Word. Hope and faith will increase as the agent of God works with all the talents and facilities God has provided. He will have a divine agency to work with him.

When our entrusted capabilities are allowed to lay unimproved, God's vineyard is deprived of the labor it should have. The human agent is to obey the command, As ye would that men should do to you, do ye also to them. This is a duty broad and deep to be brought into our practical lives, and which, under God's divine working, will be a convincing power to the world. Wake up, brethren. Go, laborers, go and work in humble ways to bring souls to the truth. The Lord will open the way before you. In the great day of reckoning, the slothful servant will be dealt with according to the work he might have done by putting his talents to use. Your own talent, improved, will gain another talent, and those two talents will gain other two. In a faithful discharge of your duty, you will acquire increased ability, tact, knowledge and experience.

Had there been nothing in the world to work at cross purposes with us, patience, forbearance, gentleness, meekness and longsuffering would not have been called into action. The more these graces are exercised, the more will they be increased and strengthened. The more we deal our temporal bread to the hungry, the oftener we clothe the naked, visit the sick, and relieve the fatherless and the widow in their affliction, the more decidedly shall we realize the blessing of God.

The truly converted soul will have as his object the honor and glory of God. The obedience God required of Adam in Eden will be the obedience he will render to all the commandments of God. From the first hour of his belief in Christ as his personal Saviour, all his influence will be under contribution to God. He is Christ's purchased possession, and his physical, mental, and moral powers are to be constantly increasing in adaptability for the work of God.

Those standing under Christ's banner are to be united in the various branches of the work. They are to be of one mind, of one judgment. As there is to be one shepherd of the sheep, so there is to be one flock. "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.] Union with Christ brings man back to his allegiance to his Creator. It implants in the mind a love for God and His holy law. The soul that is one with Christ prays, and watches unto prayer, that he may have transcribed in his heart and reflected in his life the purity, the forbearance, the mercy, and the righteousness of God. "The Word was made flesh, and dwelt among us ... full of grace and truth. And of his grace have all we received, and grace for grace." [Verses 14, 16.] Upon this all-perfect Pattern he fixes his eye, and with open face, beholding as in a glass the glory of the Lord, he is changed into the same image from glory to glory, even as by the Spirit of the Lord.

Ms 65, 1894

Help in God

1894

Christ was tempted of Satan on our account. He saw that it was not possible for man to overcome the powerful foe in his own strength, therefore He came in person from the courts of glory and bore the test that Adam failed to endure. Christ resisted the manifold temptations of Satan on man's behalf and through His name made it possible for man to overcome Satan on his own behalf.

When we are burdened, when we are pressed with temptation, when the feelings and desires of the natural heart are contending for the victory, we should offer up fervent, importunate prayer to our heavenly Father in the name of Christ, and this will bring Jesus to our help, so that through His all-powerful, and efficacious name, we may gain the victory and vanquish Satan from our side. But we should not flatter ourselves that we are safe while we make but feeble efforts in our own behalf. The words of Christ should have weight with us, "Strive (agonize) to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able." [Luke 13:24.]

Our danger does not come on account of the opposition of the world; but our danger is found in our liability of being in friendship with the world and imitating the example of those who love not God. The loss of earthly things for the truth's sake, the suffering of great inconvenience for loyalty to principle, does not place us in danger of losing our faith and hope; but we are in danger of suffering loss because of being deceived and overcome by the temptations of Satan. Trials will work for our good, and if we receive and bear them without murmuring, they will tend to separate us from the love of the world, and will lead us to trust more fully in God.

There is help for us only in God. We should not flatter ourselves that we have any strength or wisdom of our own, for our strength is weakness, our judgment foolishness. Christ conquered the foe in our behalf, because He pitied our weakness and knew that we should be overcome and should perish if He did not come to our help. He clothed His divinity with humanity and thus, was qualified to reach man with His human arm, while with His divine arm He grasped the throne of the Infinite. The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ, it is possible for man to overcome the degradation caused by the fall, and through the exalted, divine nature of Christ, [to] be linked to the Infinite. It is dangerous for us to think that by any easy or common effort we may win the eternal reward. Let us consider how much it cost our Saviour in the wilderness of temptation to carry on [in] our behalf the conflict with the wily, malignant foe. Satan knew that everything depended upon his success or failure in his attempt to overcome Christ with his manifold temptations. Satan knew that the plan of salvation would be carried out to its fulfillment, that his power would be taken away, that his destruction would be certain, if Christ bore the test that Adam failed to endure. The temptations of Satan were most effective in degrading human nature, for man could not stand against their powerful influence; but Christ in man's behalf, as man's representative, resting wholly upon the power of God, endured the severe conflict, in order that He might be a perfect example to us.

There is hope for man. Jesus 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 in his throne." [Revelation 3:21.] The work before us is to overcome as Christ overcame. He fasted forty days and suffered the keenest pangs of hunger. Christ suffered on our account beyond our comprehension, and we should welcome trial and suffering on our own account for Christ's sake, that we may overcome as Christ also overcame and be

exalted to the throne of our Redeemer. Let us consider the life and suffering of our precious Saviour in our behalf, and remember that if we are not willing to endure trial, toil, and conflict, if we are not willing to be partakers with Christ of His sufferings, we shall be found unworthy of a seat upon His throne.

We have everything to gain in the conflict with our mighty foe, and we dare not for a moment yield to his temptation. We know that in our own strength it is not possible for us to succeed; but as Christ humbled Himself, and took upon Himself our nature, He is acquainted with our necessities, and has Himself borne the heaviest temptations that man will have to bear, has conquered the enemy in resisting his suggestions, in order that man may learn how to be conqueror. He was clothed with a body like ours, and in every respect suffered what man will suffer, and very much more. We shall never be called upon to suffer as Christ suffered, for the sins not of one, but the sins of the whole world, were laid upon Christ. He endured humiliation, reproach, suffering, and death, that we by following His example, might inherit all things.

Christ is our Pattern, the perfect and holy example that has been given us to follow. We can never equal the Pattern; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our realization of the sinfulness of sin; when we humble ourselves before God, afflicting our souls by true repentance and contrition; when we offer our fervent prayers to God in the name of Christ, we shall as surely be received by the Father as we sincerely make a complete surrender of our all to God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless, for it is only in the name and strength of the Conqueror that we shall be overcomers.

If we believe in the power of Jesus' name, and present our petitions to God in His name, we shall never be turned away. The Lord says "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." [Isaiah 66:2.] The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." [Psalm 102:17.] Our help cometh from God who holds all things in His own hands. Our peace is in the assurance that His love is exercised toward us. If faith grasped this assurance, we have gained all; if we lose this assurance all is lost. When we surrender all we have and are to God and are placed in trying and dangerous positions, coming in contact with Satan, we should remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. Every angel would be commissioned to come to our rescue when we thus depend upon Christ, rather than we should be permitted to be overcome. But we need not expect to get the victory without suffering, for Jesus suffered in conquering for us. While we suffer in His name, while we are called upon to deny appetite and to withdraw ourselves from lovers of pleasure, we should not murmur but should rather rejoice that we are privileged in a very small degree to be a partaker with Christ of the trial, the sacrifice, the self-denial and the suffering that our Lord endured on our behalf that we might obtain eternal salvation.

Nothing can be more helpless, nothing can be more dependent, than the soul that feels its nothingness and relies wholly upon the merits of the blood of a crucified and risen Saviour. The Christian life is a life of warfare, or continual conflict. It is a battle and a march. But every act of obedience to Christ, every

act of self-denial for His sake, every trial well endured, every victory gained over temptation, is a step in the mortal march to the glory of final victory.

If we take Christ for our Guide, He will lead us safely along the narrow way. The road may be rough and thorny, the ascent may be steep and dangerous, there may be pitfalls upon the right and upon the left, we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we may be called upon to hope; but with Christ as our Guide we shall not lose the path to immortal life, we shall not fail to reach the desired haven at last. Christ Himself has trod the rough pathway before us, and has smoothed the path for our feet. The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. As we follow in His steps, His light will shine upon us, and as we reflect the light borrowed from the glory of Christ, the path will grow brighter unto the perfect day.

We may think it pleasant at first to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises and hold out the hope of enjoyment, but we shall find that our happiness is poisoned, and our life embittered by hopes that center in self. In following Christ, we are safe, for He will not suffer the powers of darkness to hurt one hair of our head. He will keep that which is committed to His trust, and we shall be more than conquerors through Him that loved us.

Ms 66, 1894

Missionary Work

1894 [1892?]

“For we are laborers together with God; ye are God’s husbandry, ye are God’s building. According to the grace of God, which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.” [1 Corinthians 3:9, 10.] I wish to present before you the great good that may be done if our brethren who attend the school, and especially the ministers, would have some interest and burden for the church at North Fitzroy. It is not so much preaching that they need, as it is that which may appear little, helps in various ways, which mean very much to the success of the work.

The Missionary and Tract Society meetings are strangely neglected. This would not detract from the success and prosperity of the school, but would be a part of the great plan of God in educating those students how to work, to blend practice with their education in this disciplinary process. The training process consists in working, learning, and practicing as they go. Light received should be imparted to others. I know of no better way for you to fasten the instruction given your students, even to those who are inexperienced, than to encourage their attending Missionary and Tract Society meetings, and to educate them as best you can in the simple methods of successful work in these lines—teaching confirmed by practice—in this work all heaven will be brought near.

I consider it will be a blessing to you who are connected with the school to show a decided interest in the prosperity of the church in Melbourne. They have had preaching, but there has been a great deal of

work in certain lines that they ought to have had that they have not received, in education and training in the several branches of the work, which is essential for the strength and vitality of the church. In no case must we be indifferent to the apparently minor interests in connection with the church; the greater comprehends the less, like pins and rivets joining together the whole living, moving machinery. Ignorance as to how to work in the church now exists to a great extent. The tact, ingenuity, and skill must be put to use in the advancement and building up of Christ's kingdom.

In our world, orphanage, ignorance, and want are opened before us everywhere, and exist in our very midst; and the right kind of education is not in much sermonizing, but in teaching. The inculcation of ideas, sound principles, must be brought into actual practice, and must lay the foundation for true work in the church. The want of the church in Melbourne is the great want for this time. This want must be supplied in order to have a prosperous church.

Every student needs the practice of missionary work as a part of his scholastic life. This part of the education has been sadly neglected in every country, in every district, in every church.

Men have loved to preach, and have not considered that there was real art in ministering. They have not learned the trade to do personal labor. This work must be entered into as never before.

Man must understand his relation to his fellow man, and understand that Christ means that he shall improve his time in earnest prayer, and in studying the life of Christ that he may be an able workman that needs not to be ashamed. To be an able workman means far more than to sermonize.

The youth should be educated and trained to do wise planning and devising and qualifying themselves as to the best methods of reaching their fellow men. God cares for all souls, and they are the purchase of His blood.

Many have come to the years of maturity who will need to have the spirit of a little child, and learn in meekness and lowliness of mind the methods of putting their entrusted talents out to usury. They must learn how to trade on their Lord's goods, how to display the goods of heaven (the precious truths of God's Word) so as to win souls of all classes. They need wisdom from God, ingenious planning to reach souls. The intelligent, the refined, are altogether too much passed by. The hook is not baited to catch this class, and ways and methods are not prayerfully devised to reach them with truth that is able to make them wise unto salvation.

Most generally the fashionable, the wealthy, the proud, understand by experience that happiness is not to be secured by the amount of money that they possess, or by costly edifices, and ornamental furniture and pictures. They want something they have not. But this class are attracted toward each other, and it is hard to find access to them; and because of this many are perishing in their sins who long for something that will give them rest and peace and quietude of mind. They need Jesus, the Light of righteousness.

There is a certain round of labor performed in a certain way that leaves a large class untouched. The Lord would have a missionary spirit awakened far higher and deeper than has been manifested, and well

defined efforts put forth with a perseverance, an energy, proportionate to the grand, ennobling, and elevating truths, the golden treasure of heaven which we possess. We have been wonderfully deficient in this line of work.

Then there is another class more easily reached. Many of them are more worthy than the wealthiest, for those who are rich have not all obtained their riches by the strictest principles of integrity. There are those who would not sacrifice principle or strict honesty to possess any amount of means. This is the class that if the truth were presented to them in wisdom would receive it, and be reliable workers together with God. The laborer through the wisdom given of God will work in such a way as to draw these parties together in Christ Jesus.

The rich left alone without any effort to save them become shut up more and more to their own ideas. Their own train of thoughts and associations lose eternity out of their reckoning. They grow more proud and selfish, hard-hearted and unimpressible, suspicious that every one wants to get money, while the poor are envious of the rich, who need pity rather than to be envied. Bring these all under the power of saving truth, and the work of the upbuilding of the kingdom of God will go forward with much greater success.

One thing is certain, we must educate every believer to have a true missionary spirit, and understand how to work intelligently in the missionary cause, for the prosperity of the cause is depending on this branch of the work being successfully executed. Improvements large and deep are essential to be made in the lines of missionary work, that it may go to increase in strength and efficiency constantly; not gain in becoming more intricate, more difficult for the sincere, humble, and true-hearted worker to handle, but ever maintaining its simplicity even as it increases in growth. The health of our Tract and Missionary Societies depends on their being humble, and pure, and maintaining this simplicity.

Ms 67, 1894

Discipline to Be Maintained.

1894

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” [Matthew 6:22, 23.]

I would speak to the teachers and students of the Australasian Bible School. My heart is troubled on your account. Some of you do not see all things clearly. Your eye is not single that your whole body may be full of light. Some of you have a mistaken idea as to what constitutes the mercy and love of God. The standard must be kept elevated. There are all kinds of characters in our world, and when a large number are brought together in the capacity of a school, proper discipline must be maintained, or the students will receive a false education.

Those who stand in responsible positions in an educational institution need not only to exercise justice, but also to manifest mercy. Mercy and justice must stand side by side, the one to be the balance or

complement of the other. In this country there is much that is demoralized. Dishonesty, disorder, falsehood and lawlessness have been prevailing elements in the general education of the people, and those who come into close association as students do in school-life must be brought under right discipline and government.

It has been made manifest that parents have neglected to train and discipline and educate their children in the home life and this fact makes it hard for principal and teachers to maintain discipline in the school. Now should there be a neglect to maintain proper discipline and order in the school, then the very evil that should be checked will be cherished, and the very defects that should be corrected will be cultivated. The youth who are not educated to respect father and mother are left without a foundation principle of order, of true self-control, of rectitude, of conduct.

Unless youth have been trained to surrender their own will and their own way and come into harmony with the rules and regulations of the home, it will be no easy matter to train them to surrender their will and ways to discipline in the school. If one goes through the period of his school education without learning to wear the yoke in his youth, he will in all probability not make God the guide of his youth or his manhood. His conscience may be aroused, he may be convinced as to what is righteousness, truth may enforce the convictions of conscience, and a struggle may begin for the control of the heart; but he who has never surrendered his will, will have a hard struggle to surrender to God.

The struggle is represented in Scripture as like that of plucking out the right eye, or cutting off the right hand. The flesh warreth against the Spirit, and the Spirit against the flesh. When does this struggle cease? it is when the truth finds an entrance into the soul to work its will on the heart of the human agent, when it finds an entrance to the very seat of the affections, and is planted there by the Holy Spirit of God.

The psalmist says, “The entrance of thy words giveth light, it giveth understanding unto the simple.” [Psalm 119:130.] When truth is working only upon the conscience, it creates much uneasiness; but when truth is invited into the heart, the whole being is brought into captivity to Jesus Christ. Even the thoughts are captured, for the mind of Christ works where the will is submitted to the will of God. “Let this mind be in you which was also in Christ Jesus.” [Philippians 2:5.] He whom the Lord makes free is free indeed and he cannot be brought into servile bondage to sin.

Christ will accomplish a great deliverance for every human being who believes in Him as his personal Saviour. Christ has come to set men free, to call them out of the bondage of Satan into the liberty of the sons of God. To be a Christian is to be adopted into the family of God, to become sons and daughters of God, members of the royal family, children of the heavenly King. Christ has given His own life as a ransom, to deliver every soul from the slavery of sin and from the service of a tyrant, and to make free in Jesus Christ him that was bound. Will the child of Satan become the child of God? Will he lay hold upon the help which God alone can give him to overcome sin in its various forms? Will he stand forth in the grace of Christ to enlist in the army of Jesus, to war against fleshly lusts, to overcome appetite and passion, and no longer be under the yoke of the enemy?

The world's standard in spirit and in practice is not God's standard. The ten holy precepts constitute the standard of righteousness. In seeking to live up to the world's standard, the soul and body of the world's devotee becomes bound under its exactions, its customs, its prejudices, its cares, and its burdens, and he wears a yoke of bondage grievous to be borne. God calls upon all men, women, and children, to lift themselves up from this slavery, to renounce pride, unholy ambition, love of display, love of pleasure, and love of sin, and become free men and women in the simplicity of Jesus Christ.

Those who accept the ransom that Jesus has paid, place themselves, through the grace of Christ, free from bondage to sin and from every entanglement of Satan. God would give us mastery over ourselves, over our will [and] our ways. He would have us accept God's will and God's way. Self is a terrible tyrant, and rules every power of the being as with a rod of iron. Thousands of poor souls who are the subjects of self deceive themselves, supposing that they are free, when all the time they are struggling in the meshes of Satan's net.

Jesus has given His most precious life, in order that we shall have the mastery over Satan, by presenting our emancipation papers in the very face of the enemy. We may declare to the adversary that we are "justified freely by his grace through the redemption that is in Christ Jesus: whom God hath sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." "But God commendeth his love toward us in that, while we were yet sinners, Christ died for (us) the ungodly. Much more then, being now justified by his blood, we shall be saved from wrath through him." [Romans 3:24, 25; 5:8, 9.]

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." [Verses 1-5, 10, 11.]

Those who are students in our schools should remember that men and women who are called to responsible positions are to be faithful sentinels, and are not approved of God if they permit known sin to be passed over as a small and unimportant matter. The wrongdoer is not the only one involved in an open act of sin, for the Lord holds every teacher and every one in authority as responsible for the guilt until they do everything possible to purify the school from moral defilement. The case of Achan is recorded in the Bible for our admonition and instruction upon whom the ends of the world are come, and it is a sample of how the sin of one man weakens the hands of God's servants, and of how He holds them accountable until it is purged from the congregation.

Students will come to our school who have been permitted in their home life to do just about as they pleased, and unless a different mold is placed upon their characters, they will reveal traits similar to those of Achan. Have you considered why it was that all who were connected with Achan were also

subjects of the punishment of God? It was because they had not been trained and educated according to the directions given them in the great standard of the law of God. Achan's parents had educated their son in such a way that he felt free to disobey the Word of the Lord, the principles inculcated in his life led him to deal with his children in such a way that they also were corrupted. Mind acts and reacts upon mind, and the punishment, which included the relations of Achan with himself, reveals the fact that all were involved in the transgression.

It was covetousness that led Achan to disregard God's express command and appropriate to his own use that which God had appointed for the support of His treasury, or for destruction. After he had stolen and hidden the golden wedge, the shekels of silver and the Babylonish garment, he acted a lie. He saw the defeat of Israel, he saw Joshua lying on his face in astonishment and grief, and in abject humiliation, with a wounded, tortured spirit, because of Israel's defeat at Ai; but he did not confess his guilt, or reveal to the servant of God the reason of their discomfiture. But God enlightened His servant.

Joshua cried in anguish of soul unto God, and "rent his clothes, and fell to the earth upon his face before the ark of the Lord .... And said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear it, and shall environ us around, and cut off our name from the earth: and what wilt thou do unto thy great name? And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." [Joshua 7:6-11.]

God had pronounced a curse upon anyone who should appropriate to his own use any of the goods which He had appointed to destruction. Achan had transgressed the express command of God. He had taken of the accursed thing and had also stolen, and dissembled also, and put it with his own stuff. This was why the children of Israel could not stand before their enemies. The sin and guilt of this one man was charged upon the congregation of Israel, and the Lord said, "Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you." [Verses 12, 13.]

The way God dealt with Israel at this time is a lesson that shows the responsibility which rests upon those who stand in high positions of trust. God has not changed. He is the same God in the gospel that He was in the time of ancient Israel. Please read the history of Ananias and Sapphira who were slain of the Lord, because they lied to the Holy Spirit. Shall these lessons make no impression upon us? We profess to keep the commandments of God, but if we are transgressing any one of the commandments of God, we are failing to live up to our profession. He that offends in one point will be charged in heaven as being a transgressor of the whole law. Let us remember that we are in the field of conflict. We are opposed by the world, and even by those who claim to be Christians.

If we who know the truth, and who understand the requirements of God, and who hear the precious lessons of His Word daily, shall become careless, and pass by sin and transgression in the very midst of us, will not God hold us equally responsible with those who are guilty of open transgression? Can we afford to leave things to drift along, and confirm the impression that sin is not so exceedingly offensive to God as it is represented in His Holy Word? Those who are being educated at our school, perhaps at the expense of some self-denying, self-sacrificing follower of Christ, are receiving a mold that will influence their character and their history both for this life and for the life to come. Shall we not, as those who hold positions of trust, be held responsible if we do not give to these youth the right impression as to what constitutes sin and uncleanness, defilement and rottenness of character?

There is need of closely guarding the principles of righteousness and judgment, in order that a demoralized condition of things mayl not exist. If sins are covered and unknown, and principal and teachers are doing their duty, God will, by His Holy Spirit, point out the wrongdoers and will demonstrate the fact that He will not tolerate sin. At this most important period, we have come to this country to present truth in contrast with error, and we have a most decisive warfare to engage in. Shall we lose the favor of God because there are hidden sins among us? Shall we hold our peace when God is dishonored, when deception and falsehood and moral corruption are working among those who claim to be the children of God? We must work diligently to separate the Achans from our camp.

There will always be some who will have perverted ideas as to what is the right course of action to be pursued toward those who are transgressors. They reveal sympathy for the wrongdoer in the wrong way, and place an extra burden on those who are called upon to reprove, to rebuke, and to exhort with all longsuffering and doctrine. It is disagreeable work to reprove and correct the course of the evildoer; but it is doubly disagreeable when it has to be done under misconception. The persons who by their influence caused the misconception ought instead to give their sympathy and their prayers to sustain the ones who are doing the very work that God requires them to do in correcting evil.

The eyes of many are blinded in reference to the need of this essential work, and by their course of action, they exert a counter influence that leads him who has been reproved to conclude that he is not guilty of any great sin, and that his action was simply one that might be expected. Young men are liable to be faulty and to do mischievous things, but their actions are not so serious, but that they could be passed by without noticing them—this is the way some reason in regard to breaking the rules of the school, and transgressing the commandments of God.

Should those persons who give their sympathies to the wrongdoer see the result of their course, they would speedily change this order of things; but it is too costly an experience to permit them to carry out their ideas, and, by seeing the result of their course, reach the conclusion that they have been in error. There is need of most vigilant watching against the wily foe who takes possession of those who give their minds to his control. The Holy Spirit cannot work with a human agent, and mold and fashion the character after the divine similitude, unless there is a complete surrender on the part of the professed follower of Christ. God will not work with anyone who builds a halfway house between obedience and transgression, truth and falsehood.

The Lord will manifest His tender compassion to all who are contrite in heart. His love is revealed toward the believing, trusting soul. His pity and compassion are over all his creatures, and He will show Himself strong in behalf of those who fear Him. He is moved toward His people, who are exposed to the temptations of a relentless foe, and who are yet unable in their own strength to meet Him. He is touched with the feeling of our infirmities and bears us up in His hands all the days of our lives. If we will be obedient to His commandments, which always point out the safe and right way, we shall not fall a prey to Satan's temptations. It is only as we walk in the path of obedience that we show our love for Christ; thus we keep close to His side where the wicked one toucheth us not, and where he cannot pluck us out of our Saviour's hands. If we comply with the conditions of salvation, Jesus can give us a clear evidence of His continual presence and unfailing love, and He will assure us that the promises of God are "yea and Amen" in Him. [2 Corinthians 1:20.] He will be a very present help in time of trouble.

When Christ is by the side of His tried and tempted ones, there can be no such a thing as failure, loss, impossibility, or defeat, for we can do all things through Him who strengtheneth us. We must know the truth which is revealed in Christ in all its completeness. It is perilous to turn from the truth because you cannot discern how you are to make a success of your business and obtain a livelihood. Jesus lives, and because He lives, we shall live also. He said to the fishermen, "Leave your nets, and come and follow me." He said to Matthew sitting at the receipt of custom, "Follow me." [Matthew 4:19; 9:9.] Did those who were invited by Christ to follow Him hesitate? Did they tarry, and with trembling faith inquire, "How shall I live, and support my family?" They were obedient to the call, and after they had followed the directions of Christ, He inquired, "When I sent you out without purse or script, lacked ye anything?" They answered, "Nothing Lord." [Luke 22:35.]

The Lord has said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take no thought for the morrow: for the morrow shall take thought for the things of itself." [Matthew 6:33, 34.] The Lord opens the way for those who serve Him fully, and they are astonished at His providences. Many are rebuked for their unbelief, for in their hearts, if not in words, they have distrusted Jesus, and have been comfortless, imagining evil of our Lord, thinking that He would not sustain them in the trial of their faith.

Those who thus distrust God lose many precious revealings of His Spirit, and do not improve the glorious opportunities He gives them to strengthen their weak faith. They distrust Him who gave His own life in order that He might bring rich blessings to all those who believe. When any of His children fail to trust in Him in great emergencies, then the whole character of their mission becomes changed. Because of their unbelief, they fail to walk in the opening providences of God. Through their distrust, they make it impossible for God to multiply blessing and grace to them, for they would surely misinterpret His providences, exalt themselves, and dishonor His name. His ways are all justice, mercy and love. The homage and service rendered to Him in perfect faith and love will be rewarded by the richest revealing of His grace.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest

through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: ... Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. ... Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour." [Isaiah 43:1-3, 7, 10, 11.]

Will we not keep the way of the Lord? There is need to stir up the gift that is within thee, which is faith. God sends His messages of mercy and says, "If any man thirst, let him come unto me and drink." [John 7:37.] The message of truth is sounding clearly and distinctly. It is adapted to the cases of all who hear, but the evidence of the truth of God's word may be unmistakable. The chain may be perfect in every link, the conscience be convinced, and the heart approve of the truth which is presented, and yet the natural heart may refuse to humble itself before God to wear the yoke with Christ, to accept His burden, and to find that rest which is promised to the doers of the Word. Arguments may be advanced that are clear and authoritative, but unless the human will submits to God, the most convincing evidence, the most stirring eloquence, will fail to convert the soul. The heart must be opened, and then "the entrance of thy words giveth light, it giveth understanding unto the simple." [Psalm 119:130.] Those who are designated as "simple" are not those who are demented, but those who are of a meek and lowly disposition, who are willing to learn of Jesus and to obey His word.

To those who are unenlightened by the Spirit of God, the requirements of both the Old and the New Testaments seem as foolishness; but to those who receive Christ, they are spirit and life, for they receive Christ, and to those who receive Him, He gives power to become the sons of God.

Christ prayed to His Father saying, "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.] Those who are stimulated by the love of Jesus will all be drawn to the great Center, to contemplate the wondrous sacrifice that has been made for them. They will all be filled with soul-hunger, and will search out the hidden treasures of truth, sinking the shaft of inquiry deep into the mine of truth, that the precious ore may be discovered. They will look into those depths into which the angels desired to look. They will be constrained by the love of Christ to form characters after the divine similitude, in order that they may bear intelligent credentials to the world, and persuade men to believe that God has sent His Son into the world, "that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

It is the privilege of the Christian to present evidences to the world that the Lord cares for and loves those who believe in Christ as their personal Saviour. God loves the followers of Christ as He loves His only begotten Son. To present this fact to the world will be a power in winning souls to Christ. Will the churches arouse? Will they receive the truth in its purity and loveliness? Truth is love; "God is Love." [1 John 4:8.] If this had not been the case, we must all have perished.

If Satan can allure men to accept a theory of truth and exclude from their character the elements of the character of God, which are mercy and love, he cares not what claim they may lay to religion, for he will lead them to pursue such a course of action that Christ will be ashamed to call them brethren. They will cultivate sensuality, selfishness, commonness, earthliness, love of supremacy; and [they] will manifest cheapness in thought and conversation, because they have not experienced what it is to have the love of God, and have left the door open for the entrance of Satan, while closing the door to the Divine One who stands pleading and knocking for entrance.

Comparatively few received the gospel in Athens, because pride of intellect and worldly wisdom were cherished, which counted "foolishness" the gospel of Jesus Christ. [1 Corinthians 1:18.] On one occasion our Lord rejoiced in Spirit and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." [Matthew 11:25.] The grand truths which men in their pride and self-exaltation refused to examine and cast aside as worthless are clearly apprehended and enjoyed by those who may be called babes in knowledge.

The apostle inquires, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" [1 Corinthians 1:20.] "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. ... We preach Christ crucified, unto the Jews a stumblingblock, 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 nought 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." [Verses 18, 23-31.]

Christ lived for the glory of God, and He lived not for Himself, but for guilty, ruined men. Every one who is willing to be like Jesus will work the works of God, and will be a laborer together with God. The gates of heaven will be open to those who have followed in the footsteps of Jesus; and they shall have an abundant entrance into the kingdom of our Lord. They will be among those who have beheld Jesus, and have been changed into His image. Jesus was beautiful in character. He was meek, He was gentle. The psalmist exclaimed, "Thy gentleness hath made me great." [Psalm 18:35.]

Christ is long forbearing, full of compassion and love that cannot be measured. No other character can compare with His. The men who are called excellent, loving, beautiful, bear only a faint likeness to Jesus Christ. Solomon by the Spirit of inspiration beheld His character, and exclaimed, "He is the chiefest among ten thousand, ... yea, he is altogether lovely." [Song of Solomon 5:10, 16.] David, as he beheld Christ in prophetic vision, said, "Thou art fairer than the sons of men." [Psalm 45:2.] The Lord Jehovah

announced His character to the world, saying, “This is my beloved Son, in whom I am well pleased.” [Matthew 3:17.]

Ms 68, 1894

We Shall Reap As We Sow

1894

In company with my son, W. C. White, I rode in our carriage to Sydney, a distance of twelve miles. We could have taken the cars at the station in Granville, but by riding in our carriage, we escaped the confusion that is ever to be found at railway stations; we also had the advantage of riding straight to the meetinghouse without the inconvenience of changing from the cars to the tram, to be left at some distance from the place of meeting. We had a very peaceful ride, and a very favorable opportunity of conversing together. This is a rare treat, for both of us are so occupied that we have but little opportunity for social interchange of thought. We found a good representation of our people at the hall, and I felt constrained by the Spirit of God to speak very plainly to the church.

I spoke from the words, “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” The manner in which the sowing was to be done, is presented in the following words: “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.” [2 Corinthians 9:6, 7.] No selfish man is a Christian. Jesus says, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [Matthew 16:24.] Genuine self-denial will be practiced by all who follow Christ.

Judas undertook to follow Christ, and at the same time to carry out his selfish, covetous plans. He had the same privileges as had the other disciples. He had the same blessing of hearing the lessons of Christ, which plainly presented practical godliness, but he was not always pleased with the plain truth. It cut him; and instead of taking up personal labor with Judas Iscariot, he found fault with the words and works of Christ, and criticised His plain teachings. Instead of being transformed in character, he was cultivating self-love, self-esteem, and the love of money, and was becoming more and more greedy for gain. His love for Christ was not increasing, for he had not that faith which works by love and purifies the soul. Pure religion and undefiled is a religion that is of an experimental character, and brings forth practical results.

Every member of the church of Christ will be tested and proved. To each one is committed sacred responsibilities, for each one is to be connected with Christ, and to labor earnestly and cheerfully as a free moral agent, becoming more and more intelligent in working at the trade of being a laborer together with God. By practice he must learn how to pray, putting his whole soul into his petitions. Through self-denial he must learn how to present gifts and offerings willingly unto God. He must not consume in selfish indulgence everything which he gains, and have nothing to present to God to demonstrate the fact that he is constantly the recipient of heaven’s gifts. The Christian will be constantly imparting that which is bestowed upon him. True religion is imitation of Christ.

Not one of Christ's true followers will practice selfish indulgence in any way when the cause of God in many places is languishing because of the poverty of the people. God means that someone shall supply that which is wanting for the needs of the poorer brethren, and for the necessities of His cause. The kingdom of heaven must be the first consideration. To follow Christ means to continually study His life of self-denial, and from high motives to practice His good works. Following means to render obedience. We are under service to God, and we must obey His commands. No soldier is counted a follower of his commander unless he obeys his general's orders. The Master says, "Learn of me." [Matthew 11:29.] Keep your eye on the Model, for Christ gave His life that He might become the Teacher of men. Keep yourselves from idols. He desires that every one who believes in Him should learn how to live His life, and practice His virtues.

Jesus loved righteousness and hated iniquity. What is righteousness? It is the satisfaction that Christ gave the divine law in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and though all temptations that it was possible for the synagogue of Satan to bring upon Him were brought upon Him, yet He did not yield in the least degree to the power of the enemy. Righteousness means being good and doing good. He was just and right. As children of God are we developing a character that is Christlike? Are we individually working daily at the trade of being a Christian, and through the rich impartation of the gift of the Spirit of God, are we making straight paths for our feet, lest the lame be turned out of the way? The lame are those who are not firmly established in the truth, who are spiritually halting, having defects of character, and needing a correct example given them. If we make crooked paths, they make our errors an excuse for deviating from the path of righteousness. It is not enough to believe sound doctrine; we must put it into practice.

A religion built on selfishness is worthless. It is a deplorable, sleazy fabric. The apostle plainly declares what is the duty of the individual members of the church. He says, "Let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." [2 Corinthians 9:7.] The promise of God is that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." [Verse 6.] The Lord will not forget your labors of love. In this country times are very hard and money is very scarce. Some will learn lessons of economy at this time who never knew what economy was before. Yet we should not forget that we are in the service of God, and that He owns us, and He owns the world.

Though we are all poor and unable to do large things, yet the Lord calls upon every soul to practice self-denial in this time of scarcity, and be able to give, not grudgingly nor of necessity, but with cheerful gratitude for God's unspeakable gift. We are to engage in this work seriously, remembering that now is the time to lay up treasures in heaven, and to send it on beforehand. We shall have to do this through strict self-denial, but every man, woman and youth who claims to be the property of Christ has a work to do in building up the kingdom of God. Now is the sowing time; the reaping time is in the future. "And God is able to make all grace abound toward you." [Verse 8.] If you do your best, if you impart to others that which you have, God will see your labor of love, and will know the measure of every act of self-denial for His name's sake.

You will be tested and proved that it may be made manifest how much is your genuine love for Christ and for your neighbor, and these tests will come closer and closer upon us. Churches must be erected.

Wherever there is a little flock, they must be fed with meat in due season. The last message of mercy is to be given to the world, even to the uttermost part of the earth. Those who have physical strength are to employ that strength in the service of God. They are to labor with their hands, and earn means to use in the cause of God. Those who can obtain work are to work faithfully, and to improve the opportunities they see to help those who cannot obtain labor.

God is able to make His grace abound toward you, giving you a heart of tenderness and love for the souls of those for whom Christ has paid the ransom of His own life, "That ye, always having all-sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God." [Verses 8-11.]

Let every believer in the truth for this time awake to duty. Instead of studying how to gratify yourselves and follow your inclination, study how you shall imitate Christ in self-denial, and thus be able to help and to save the purchase of His blood. Relieve the wants of the needy, and work to help the weak and the poor sister churches. The Lord has made us His almoners. He places in our hands His gifts in order that we shall divide with those who are needy, and it is this practical giving that will be to us a sure panacea for all selfishness. By thus expressing love to those who need help, you will cause the hearts of the needy to give thanksgiving unto God because He has bestowed the grace of benevolence upon the brethren, and has caused them to relieve the necessities of the needy. It is through the exercise of this practical love that the churches draw nearer together in Christian unity.

Through the love of the brethren, love to God is increased, because he has not forgotten those who were in distress, and thus thank offerings ascend to God for His care. "For the ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." [Verse 12.] The faith of the brethren is increased in God, and they are led to commit their souls and bodies unto God as a faithful Creator. "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." [Verse 13.]

Giving for the necessity of the saints, and for the advancement of the kingdom of God, is preaching practical sermons which testify that those who give have not received the grace of God in vain. A living example of an unselfish character which is after the example of Christ has great power upon men. Those who do not live for self will not use up every dollar in meeting their supposed wants and supplying their conveniences, but will bear in mind that they are Christ's followers, and that there are others who are in need of food and clothing. Those who live to gratify appetite and selfish desire will lose the favor of God, and will lose the heavenly reward. They testify to the world that they have not genuine faith, and when they seek to impart to others a knowledge of present truth, the world will regard their words as sounding brass and a tinkling cymbal. Let every one show his faith by his works. "Faith without works is dead, being alone." [See James 2:17, 26.] "Wherefore show ye to them and before the churches, the proof of your love, and of our boasting in your behalf." [2 Corinthians 8:24.]

I have given you a brief sketch of my discourse to the Sydney church. After the sermon we had a most precious social meeting. W. C. White spoke, presenting some precious thoughts, and many melting testimonies were borne. The meeting was blessed of God, and we knew that Jesus was in the midst and by His Holy Spirit was moving upon hearts. We were soon in our carriage again returning to Granville. We ate our lunch as we rode slowly homeward.

How is it with my brethren and sisters in America? How much do you practice self-denial in order that you may show liberality to the needy cause of God at this time? We are doing our work here under great pressure for the want of the very money that many of the members of our churches are expending upon their own fancies, in pleasing and gratifying themselves. If they had accepted the testimonies I have borne to them concerning the great want in these "regions beyond" [2 Corinthians 10:16], they would not be found expending one dollar in following the example of those who are multiplying pictures of themselves and their families. You would not be multiplying bicycles, which you could do without, but would be receiving the blessing of God in exercising your physical powers in a less expensive way.

Instead of investing one hundred dollars in a bicycle, you would consider the matter well, lest it might be at the price of souls for whom Christ died, and for whom He has made you responsible. Please read the 58th of Isaiah and see what is a sure remedy for poor health. Satan will contrive to bring about many devices to absorb the means which should be devoted to the cause of God at this time. We cannot open new fields in regions beyond for the want of the very means that is used up in various ways, which might be given to destitute missions. God would have you invest in a fund to erect humble houses of worship for those who have newly come to the faith, who cannot possibly command means to do this, on account of their great poverty. Their souls are just as precious as your soul; and could you pass through the experience through which we have passed since coming to this country, you would bind about your supposed wants, and would be ready to help to build humble houses of worship in regions beyond. You would have the satisfaction of denying inclination in thus investing means in the cause of God.

Night after night, we have studied the perplexing problem of how we should obtain the means to advance the work of God. It rests with you in America to solve this puzzling question. "For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." [2 Corinthians 10:3-5.]

Ms 69, 1894

Item in Regard to Fern Hill Farms.

Late 1894

This is called Fern Hill Farms. It is far superior to the Fairlight place. We went through the house, which was built by employed convicts, of large square blocks of stone. These stones were very nice. There were large, broad, moon-shaped piazzas, very large halls, and rooms twelve or fourteen feet high and beautifully ornamented. Two immense mirrors were built [into] the walls. There was a cellar under the

whole house. Everything was built firmly, but the woodwork of the windows was rotted away and would have to be renewed. There was light in abundance.

The place was run down but the land was good, the location beautiful, the scenery grand. There were beautiful flowers and trees in the yard. One tree was a curiosity. It is called the red coral tree, and resembles the shape of coral in blossoms and the stems are red. The flower was small, tulip shaped, sharp red, thick, and cup-like in form. This was a most desirable place. But the money—where was it to come from? About one thousand acres were cleared, but in consequence of ignorance and laziness had been given up to pasturage for the cattle, and had not been cultivated in years. Thus it is with most of the lands in these colonies. The water supply is the rainwater from the roof.

Now where is the man who invested so much money in this immense building? The old gentleman who owned the place is dead. His son took possession and spent means like water, but did not manage the farm to bring in the means to keep up for the outlays. He sold his place and now lives in a hovel.

This is the case with very many in this country. They are too indolent to work the land, and find out that the land alone, uncultivated, will not keep them in food and clothing. Farms everywhere are turned into paddocks for grazing and dairy purposes, and income from the dairy business is about all the income they receive. Their orange and lemon orchards are left to decay.

We rode on, doing some considerable contemplating. The climate is exceeding hot in summer and cold in winter. There are serious drawbacks to this place, and many things very desirable. But I have felt no burden to inspect new locations. I had a severe headache brought on by the heat and when we reached the depot, a commodious building, I dared not go on the cars as I came from Granville, neither did I dare to pursue my way in the platform wagon without cover. I gave my head a thorough bath from time to time for one hour, then ventured the wagon. May Lacey was with me. Willie was driving the horses. Providence was favoring us.

Ms 70, 1894

Importance of Maintaining Personal Integrity

1894

If you suppose for a moment that God will treat sin lightly or make provisions or exemptions so that you can go on in committing sin, and the soul suffer no penalty for thus doing, it is a terrible delusion of Satan. Any willful violation of the righteous law of Jehovah exposes your soul to the full assaults of Satan. When you lose your conscious integrity your soul becomes a battlefield for Satan. You have doubts and fears enough to paralyze your energies and drive you to discouragement. The favor of God is gone. Some of you know that you have tried to supply its place and seek compensation for the loss of the Holy Spirit’s witness that you are a child of God, in worldly excitement in the society of worldlings. In short, you have plunged deeper into sin. You have become intemperate, until every better feeling is under the control of the adversary of souls. Satanic influences are at work to make you reach a point in

your sinful course where conscience will not make her voice heard. You are stupefied. Your moral sense is perverted.

This is a terrible picture, yet it is nevertheless true. Some regard sin as altogether so light a matter that you have no defense against its indulgence or consequence. You do not rise high enough in your efforts. How can you but tremble in the sight of your own inefficiency? How can you hope that a righteous God will be constantly granting you forgiveness for the offences you are constantly repeating? Why not yield your will unreservedly to the will of God?

Your spiritual sensibilities are almost completely benumbed. With some, the testimonies that I bear to you with pen and voice will not make any radical change in your life, your habits, your practices, because you do not sense sin. If once the fallow ground of the heart would be broken up, then there would be some hope that the good seed would find lodgment and spring up and bear fruit. But I greatly fear that some of you will not do that work in repentance that needeth not to be repented of. Your will must be summoned to the conflict.

Remember that temptation is not sin. Remember that however trying the circumstances in which a man may be placed, nothing can really weaken his soul so long as he does not yield to temptation but maintains his own integrity. The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the arrows of Satan. As long as you are firm to do right, your ruin can never take place. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint and defile you.

Eternal life is worth everything to us or it is worth nothing. Those only who put forth persevering effort and untiring zeal with intense desire proportionate to the object they are in pursuit of, will gain that life that measures with the life of God.

With some in your midst, religion is purely a thing of feeling. You will see a fair show of fervor and devotedness for a time, but soon a change comes. Their ardor is not fed, and a callous indifference takes the place of the feelings which were strongly and pleasantly affected while the love of Christ and the glories of heaven were dwelt upon. Their feelings, their experience, have no connection with the belief of the truth. Their hope is not founded on the statements of the living oracles of God, which they know to be true and which would be a firm foundation for their faith. When their experience changes, hope and faith and religion depart.

They made a profession of religion and were baptized, but they show they were not on solid rock but on sliding sand. They do not find all as pleasant as they anticipated. They want a sip of the pleasure of excitement—the ballroom, the dance, and the show. They have not yet tasted of the living water of the Fountain of Life, and because they have no hunger of soul for righteousness, no soul thirst for the waters of life, they drink at broken cisterns that can hold no water. Their religion rested only on the sandy foundation of their own fluctuating feelings.

If you are an intelligent Christian you will maintain religious vitality and will not be deterred by difficulties which shall beset you, because your hope is wrought in God. You will work the works of God

in gloom as well as in glory, in shade as well as in sunshine, in trial as well as in peace. The truth must be treasured up in your heart as well as incorporated in your being so that no temptation and no argument can induce you to yield to Satan's suggestions or devices. The truth is precious. It has wrought important changes upon the life and upon the character, exerting a masterly influence over words, deportment, thoughts and experience. The soul who appreciates the truth lives under its influence and senses the tremendous realities of eternal things. He lives not to himself, but to Jesus Christ who died for him. To him, God lives, and is very cognizant of all his words and actions.

Ms 71, 1894

Diary, January 1894

Brighton, Victoria, Australia

January 1-30, 1894

January 1, 1894

Campground, Brighton, Victoria

1893 has, with its burden of record, passed into eternity. A new year opens before us. I had some special exercises during the night season which I must express with my pen. I was in an assembly listening to an address delivered for the benefit of teachers of schools.

January 11, 1894

Brighton, Victoria

Slept well at George's Terrace, St. Kilda Road. I awoke Emily early that we may ride out to camp five miles and go into the morning meeting. Emily harnessed the horse. It was a beautiful morning and we enjoyed the ride very much. We had a remnant of the social meeting. I had written a few lines in reference to the picture-taker coming on the grounds and our people getting their pictures taken. This put a stop to that business. I attended ministers' meeting and bore a very decided testimony to the ministers. See Deuteronomy 6.

January 13, 1894

Brighton, Victoria

This is a most beautiful day and we praise the Lord with heart and soul and voice. At morning meeting Elder Olsen spoke to fathers and mothers in regard to the duty resting upon them to train their children in the fear and admonition of the Lord. There were on the ground prominent men, brothers, who keep a large music store. One couple, [a] man and his wife, are deeply interested. He wished to hire a tent on the ground, that he might attend the meetings. His brother in the business also thought after visiting the grounds, he would be pleased to come, with his wife, but they had his wife's two sisters and brother who had come from a distance to visit them, and they all decided to come. They were so interested they

wished to hear the discourse given by Elder Starr last evening, and with interest the two tents were prepared, and they occupied the tents during the night and attended the morning meeting. Elder Olsen has just closed a discourse two hours long. He called them forward. About forty responded, and they are still in the tent [at] twenty minutes past two. Meeting commenced at eleven a.m. Matthew 24:25-51. He preached fully two hours. I must speak this afternoon.

Monday, January 29, 1894

Brighton Campground

I cannot sleep this morning but arise before it is fully light. I see the eastern sky tinged with golden light, preparing for the sun's appearance. Oh, it is a beautiful, beautiful morning! The words of the Lord are, "Walk while ye have the light, lest darkness come upon you" [John 12:35]—because you do not appreciate truth.

We are now striking our tents and packing our goods for removal. We are constantly hearing of souls who acknowledge the truth and who are in the valley of decision as to whether they shall obey the truth and follow the light which shines upon their pathway.

We have just heard of another family—father and mother and nine children. A message came to Dr. Kellogg from the father, inviting him to sit at his table and enjoy a meal with the family. He went, and was much pleased with the family. He inquired of the mother if she enjoyed the meetings she had been attending. She said, "Oh, so much." "Do you think it is the truth which you have heard?" "Oh, more than that. I know it is the truth." "And what are you going to do about it?" "That is the matter that we want to settle; that is what perplexes us."

Wise words of counsel were given to those souls. Oh, that the Lord would help them to decide to be wholly on the Lord's side and walk in the light as fast as they see the light, lest darkness come upon them!

Emily and I chose to ride in company with Elder Olsen and my son Willie to the school building, and talk of important matters. We find everything in heaps, tumbled from the moving vans, to be placed in their position.

Tuesday, January 30, 1894

George's Terrace, St. Kilda Road

I have had much impressed upon my mind in reference to our school. I see and am troubled over many things.

Ms 72, 1894

Diary, February 1894

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

February 22, 23, 1894

Thursday, February 22, 1894

George's Terrace, St. Kilda Road, Melbourne, Victoria

I spoke to the students in the school chapel at nine o'clock. The Lord gave me much freedom in seeking to elevate the standards in our school.

Friday, February 23, 1894

George's Terrace, St. Kilda Road, Melbourne, Victoria

This morning our hearts are made to rejoice at the good news which Brother Starr has favored us with of last night's meeting in the Town Hall. The Hall was crowded and all could not obtain seats.

Ms 73, 1894

Diary, March 1894

Victoria, Australia

March 18, 1894

March 18, 1894

Williamstown, Victoria

Willie accompanied me from George's Terrace to Williamstown. Brother and Sister Ebdall kindly accommodated us by taking us to the depot, about two miles, with their horse and phaeton, where we took the cars for Williamstown, twelve miles from Melbourne. We found a hack waiting for us at the station and on our way we met Elder Israel and Brother and Sister Starr who informed us that the place of meeting was Mechanics' Hall. They stepped into the carriage and gave us a good report of their meetings on the Sabbath. Eight souls have taken their position to obey the truth and keep the holy Sabbath. March 17 they kept the Bible Sabbath. The president of the Women's Christian Temperance Union, Mrs. Press, has kept her first Sabbath. Some bore a good testimony, said they were greatly blessed, that they had not had any peace for two weeks, for they knew the teachings they had been receiving were the truth, that the seventh day was the Sabbath of the Lord our God, and now they had surrendered to keep the Sabbath, they were happy. It was indeed, they testified, the happiest day of their lives.

About two hundred people were assembled in Mechanics' Hall. They were a very nice class of people. I spoke to them from Matthew 6. "Lay not up for yourselves treasures upon earth." [Verse 19.] I read the remainder of the chapter and presented to them the dangers and the unbelief of our time and the necessity of walking by faith. All listened with profound attention. God gave His Holy Spirit and I praise His holy name.

We had just time to take the five o'clock train back to Melbourne and Brother and Sister Ebdall were waiting with horse and phaeton to take us to the school building, where we were making our home. The wind blew hard. It was like a blizzard. But my wraps made me comfortable, although my clothing was wet with perspiration. Enjoyed a good bath and retired to rest. This is always my practice—a cold bath after speaking, with quick and thorough rubbing. If I neglect this a nervous chill is the sure result, and I am very particular in regard to taking this treatment. It has been a great help to me, and if I could encourage other speakers to follow this practice they might prolong their lives. I thank the Lord for this enlightenment of my mind. I practice it now as a preventive of sickness. The cold baths do not leave me debilitated. We must charge ourselves with great care, for we are doing the Lord's work and must consider we are the Lord's property.

Wednesday, March 21, 1894

School Building, George's Terrace, Melbourne

I am reduced in strength. My heart is weak, my soul is sad, and I am not much encouraged at some features that present themselves. When I know that things exist among the workers that are wrong and that are displeasing to the heavenly Father, then I have very feeble faith that God will visit us with His grace and His honor. There is not love and the grace of Christ in the hearts. We ought every one to be daily fitting ourselves to do the Lord's work intelligently, for we have this probationary time graciously given us to be cultivating the heavenly graces for the higher life, even the heavenly school. In doing this we have the higher education and can become more and more molded to Christ's likeness. In molding ourselves after the divine similitude we become Christlike, meek and lowly and pure and holy. Intensely are we to be seeking for the higher life. The Lord presents to the believer the higher life. The Lord would give men an object.

Thursday, March 22, 1894

George's Terrace, St. Kilda Road, Melbourne, Victoria

I was invited to a seat in the phaeton of Brother and Sister Ebdall to ride out to Hawthorn, where the tent has been moved from Brighton. They commence a series of meetings next Friday. The scenery was very beautiful and to be out in the open air did me much good. The Lord gave me a decided testimony for the people. We were greatly blessed of God.

Ms 74, 1894

Diary, April 1894

Granville, New South Wales, Australia

April 24-30, 1894

Tuesday, April 24, 1894

Granville, New South Wales

I have slept until two o'clock and must relieve my mind by writing. Last night I seemed to be in an assembly where there were ministers and people. There was a discussion upon some subject, after earnest prayer, as to what plans and methods could be used to reach the people who have not yet had the light of truth presented before them. There is so little means that can be used to carry the message of mercy and truth into "regions beyond," it becomes painful to consider. [2 Corinthians 10:16.] When Christ would redeem the world He left His kingly crown and laid aside His royal robe and clothed His divinity with humanity and came to our world a babe in Bethlehem.

Wednesday, April 25, 1894

Granville, New South Wales

I thank and praise the Lord for the precious few hours sleep I have had. It is now half past one o'clock that I awake and cannot sleep. My mind is troubled. I want every day to write something on the life of Christ.

Friday, April 27, 1894

Granville, N. S. W.

I cannot sleep past three o'clock a.m. The subject presses upon my mind, What can we do to bring about reforms in the home life, for here the reforms must begin. How can we present in clear lines, to impress the fathers and mothers the duty to make their homes happy? They can if they will. Oh, that all Christian women would understand that a cheerful, comfortable home is the happiest place in the world! [Continues as Manuscript 110, 1894.]

Sabbath, April 28, 1894

Granville

I thank the Lord that I have slept more hours the past night—until four a.m. Wednesday I could not sleep after half past one a.m. My mind was burdened and in the visions of the night subjects were pressed upon my mind and I awoke. I could not find relief until I arose and commenced to trace upon paper that which burdened me, which in object lessons was presented before me. Thursday I slept until half past two o'clock and then I arose and again relieved my mind by writing.

The neglect of the parents to their children is oppressing my soul, and the religion in the home is the subject that burdens me. There are those who have no family prayer, inviting the presence of Jesus in the home circle. The home life is a great problem, misconceived and misunderstood. It may become a place to live, but is not a home where religion is cultivated. Its sunshine, its glory, which is needed so much, is not there.

Friday I was able to sleep until three o'clock. "Praise the Lord," was the language of my soul as I awoke. Up to this time I have not written on the life of Christ. There are so many things that burden my mind. The Lord help me to present to our people the necessity of home discipline. This morning I slept until

four o'clock. My mind rested and was at peace. I had written out the instruction given me, and having done what I could, I was restful.

Sunday, April 29, 1894

Granville, N. S. W.

I slept nicely until fifteen minutes of two o'clock. No more sleep could I get. My mind was uncomfortably active for that early hour. I felt like pleading with the Lord for grace, for wisdom. Every hour I must have it, that I should glorify His holy name. I feel deeply my individual weakness and the impossibility of my accomplishing anything without the abiding presence of the Holy Spirit. I pray much for divine enlightenment, that I may diffuse light to others.

I wrote diligently upon important matters which the church must have. These matters so burden my mind that I cannot rest until I have traced upon paper the matters which the Spirit of God urges upon me.

W. C. White, Elder Starr, and Elder McCullagh went to Seven Hills to attend eleven o'clock meeting. Brother Starr speaks to the people. Brother McCullagh returns to marry a couple at his home at three p.m.

We see so great a work to be accomplished, and we find so few in working order. Then my prayer is ascending to God for strength to clearly present the illustrations given me in the visions of the night. We must present the matter intelligently, that no man or woman coming to the Lord in humility of mind, in truth, and unfeigned sincerity ever sought Him in vain. I am instructed to say, In all instruction we are to maintain simple language while explaining the Scriptures, that the weakest and most unlearned may be able to comprehend.

There will be men who are ever learning on an elevated platform of their own imagination—ever learning and never able to come to a knowledge of the genuine truth as it is in Jesus. They seldom speak of the origin of evil and the results. They tell the people, "Better let these intricate subjects alone." Do they not consider this is the very subject that will bring Christ and immortality to light? Through the giving of His own life, Christ has made possible the redemption of the fallen race. Shall any forget the charge to rightly divide the Word of truth, and that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17)? Satan is seeking to confuse minds and to counterwork the work of God.

Monday, April 30, 1894

Granville

I praise the Lord I slept more hours last night, and this is a victory for me to gain. I did not arise, even when the clock struck five. I was up and dressed and had my season of prayer a little past half past five o'clock a.m.

Ms 75, 1894

Diary, May 1894

Granville and Dora Creek, New South Wales, Australia

May 4-29, 1894

Friday, May 4, 1894

Granville, New South Wales

I am not feeling well. Malaria symptoms are striving for the mastery. I have perplexities upon my mind that are difficult to solve. My American mail has brought me worriment. But the Lord is acquainted with it all. He can bring to me relief and His peace and His wisdom.

Sabbath, May 5, 1894

Granville, New South Wales

I have suffered with head and heart difficulty all day. Did not venture to attend meetings. My spirits are oppressed, my heart burdened.

Sunday, May 6, 1894

This morning my head is some better, my heart weak and heavy. Elder Starr, Willie, Brother Lawrence and wife go early to the meeting to be held at Seven Hills. Members of the Sydney, Kellyville, and Parramatta churches are to attend the meeting today. It is a question yet to be settled whether I can go later on and fill my appointment. The Lord can strengthen me and bless me.

Wednesday, May 23, 1894

Dora Creek

We left Granville about half past [?] o'clock for Dora Creek. In two hours and a half we were at Dora Station. We walked across a very damp piece of ground, a portion of the way across the paddock, to the temporary residence of Brother and Sister Lawrence. We found several here. Willie White and several of the brethren were already on the ground and had been examining the land several days.

Thursday, May 24, 1894

Dora Creek

We rode again on the rowboats on the river to view more thoroughly the tract of land upon which the school will be located if the committee [members] are pleased with the land.

Friday, May 25, 1894

Granville, New South Wales

We were early at work packing to return to Granville. Important meetings were to be held in Parramatta Sabbath, and Sunday important matters were to be considered and decisions made in reference to future labors. There seem at this present time to be very weighty responsibilities to be borne. The morning train is swift; running two hours and a half brings us to Granville. We passed Fountaindale farm twenty miles from Dora Creek. We arrived at home. They were not expecting us.

Sabbath, May 26, 1894

Granville

It is a lovely day. The Lord be praised for His goodness and mercy. We need wisdom to know our duty, that we may do it.

Sunday, May 27, 1894

Granville

We are having beautiful weather. I never was in any place where there was more pleasant and fine weather—clear, bright, sunshiny days. Today Elders Daniells, Starr, and McCullagh held an important missionary meeting in the church at Parramatta. In the afternoon a meeting was held in the Town Hall, upon the subject just now in agitation in this place caused by the arrest of Firth brothers for working in their fields on Sunday. The meeting was a success. The Lord has brought about the agitation of the Sunday question in this region and now, I consider, is the time to present the truth.

Monday, May 28, 1894

Granville, New South Wales

I am determined to cast all my care upon the Lord, who careth for me. He has a work for me to do and where would He have me and what would He have me to do? Is it duty for me to return to America? I sometimes think it is. May the Lord guide me in this matter. I will not plan or devise. The Lord must will and plan, and I will follow His directions. The Lord is good. The Lord is merciful, of tender lovingkindness. He knoweth all things. I leave my troubled mind and heart, and all my disappointments, and will trust in God and Him alone. He will order my way and bless my obedience in keeping the way of the Lord. I will not trust man or make flesh my arm. I am so sad that if I awake in the night season my thoughts trouble me.

Tuesday, May 29, 1894

Granville, New South Wales

I have not been able to sleep since half past three o'clock. I am relieved in my feelings. Heartsore, I dreaded the future. I could see no relief for me—nothing but perplexity and uncertainty. The Lord has revealed Himself to me in the night season. The Lord Jesus was speaking to me: "I have not been

unmindful of your griefs. I have known your sorrows. Will you not lay your burdens upon Me? I have a work for you to do. I will not leave thee to the will of thine enemies."

Read Isaiah 54:4-8. "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: .... For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee but a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." There was an assembly and many things were presented before me in figure, which I cannot call to mind. But a great peace came to my heart in resting from my burdens in Jesus Christ.

Ms 76, 1894

Diary, June 1894

Granville, New South Wales, Australia

June 14-23, 1894

June 14, 1894

Granville, New South Wales

We are anticipating changes. We have just returned from visiting a beautiful residence—a two-story building—standing upon a hill where we can have a fine view. The sun shines into the large windows all day. There is an upper veranda on the front of the house and extending along the west side of the house. Everything is convenient. There are ten rooms and a most beautiful garden. The front yard is laid out in flower beds, and the walk extends on either side of the garden, close by the outer edge of the large center, directly in front of the house. There is a large variety of flowers and shrubs and trees in front. A very fine entrance gate leads to the back entrance of the house, and to the barn, which is just finished, for horses and carriage house.

We pass through another gate at the left and then we see a fine garden on a small scale. There are a few carrots and cabbages about one finger high, a limited strawberry bed, and fifteen trees bearing fruit—one lemon tree with lemons, an apricot tree, a nectarine tree and several fruit trees of different kinds. We see everything nice, clean, and comfortable. We shall not have to pay quite as much rent as we now are paying for the house we have, which is low, the windows low, and the sun does not come in much into the windows. If our offer of one pound per week is received we shall be thankful.

Friday, June 15, 1894

Granville

I could not sleep past twelve o'clock. I arose and attempted to write and relieve my mind of its pressure and heaviness and distress. I wrote many pages and about five o'clock a.m. lost myself one half hour in sleep.

Sabbath, June 16, 1894

Granville

I thank the Lord that I can sleep at all, but I should have more strength if I could sleep until five o'clock; my mind has been so burdened of late I cannot sleep as I wish. I feel that I am pressed as a cart beneath sheaves, and decide to remain at home and rest all day, for I am troubled with heart difficulty. It is hard for me to breathe and my head is congested.

Willie proposed that we go to Kellyville and attend the Sabbath meeting. I decided to go. It is eleven miles to Kellyville. The day was beautiful. The singing of the birds was pleasant to hear for they were offering up their thank offering to God. The merry songsters were doing their best.

We had an excellent meeting. The little church was full. Brother Whiteman and Brother Radcliff, from Castle Hill—ten miles from Kellyville—were there with all their families. They had not attended church for some time until Brother and Sister Starr, Brother McCullagh, and I visited them a few weeks before. Brother Whiteman had been tempted. His financial pressure was great. He contracted a debt in building his house, and now his whole property will be swept away and himself and consumptive wife and children be left destitute.

We had a most precious season. I spoke upon the talents entrusted of God to be earnestly improved and [to] be doubled by putting them to use—which meant service to God. The Lord gave me strength to speak to His name's glory. Then I presented before them that the Christian life is a continual service to Jesus Christ, and when they come to meeting on the Sabbath they are under service to the Master, Jesus Christ, to do His work, act their part, and exercise their God-given abilities in bearing testimony for Jesus Christ. "Ye are my witnesses, saith the Lord." [Isaiah 43:10.]

We had a good social meeting. Fifteen testimonies were borne. The two Firth brothers bore their testimony in the little church for the first time. This was a victory gained. Brother Whiteman bore a good, earnest testimony. Some are yet too timid to say a word. Religious work is new and strange to quite a number. After the meeting we rode home and ate our lunch while riding homeward.

Sunday, June 17, 1894

Granville

I was unable to sleep past two o'clock. When will these burdens leave my soul? I have such a weight resting upon me. I am worried and grieved in spirit much of the time. Oh, I do look to God for help and strength and light. He can roll back the cloud and let peace and rest come to my soul.

I spoke in Masonic Hall at three p.m. on temperance. We had a very good congregation. I had freedom in speaking.

Monday, June 18, 1894

Granville

I arose at three o'clock. Today is mail day, for American mail to be sent. It is the most taxing burden I have to bear to get all the letters off that I should, and after all I think too late of some things that I wish I had sent and did not.

Tuesday, June 19, 1894

Granville

Slept until half past two o'clock, then arose and wrote important matters. My health is improving.

We are searching for a house to rent. We went to Mrs. _____ to ascertain if the large house upon the hill can be rented on reasonable terms. We fear the house being low, I shall have the rheumatism. This house Willie looked at and it was his choice before he decided to take this house; but the rent was eighty pounds per year. We could not consent to pay so high rent, and decided to take the one-story cottage at sixty-five pounds per year. Here we have lived three months. But Elder Corliss, in searching for a house, made an offer of sixty pounds per year for the two-story house upon the hill and informed me that we could get the house; a new stable had been built for horses and carriage. There is not much more house room than in the house we now occupy, but the rooms are more sunny and the chambers will be better for me than the lower rooms. We were much pleased to receive the use of the house for twenty-three dollars per month—two dollars less per month than the cottage we now occupy.

We see some articles of furniture we would need, and there are some articles of furniture we would be inclined to purchase, but we have not money to invest. There is a hat rack for the hall—a very handy thing, but not wanted enough to invest fifteen dollars (three pounds) for it. Then I have been tempted to invest in some things that seem needful but which we can do without. We must give twenty pounds to build a little church at Seven Hills. This they must have. Brother McKenzie's family must be looked after. He is away trying to canvass and Sister McKenzie has been quite destitute of food at times. I have helped them some and must help them more. Every dollar I have is the Lord's, to be used to His glory. I explained to the parties who own the house that we were pilgrims and strangers and we were seeking a better country, even an heavenly, and God hath builded for us a city.

Wednesday, June 20, 1894

Granville

I was able to sleep until half past two o'clock. Rose and dressed at three, and in my usual morning supplications I felt more than usual the need of guidance from heaven. I want light from above. In every purchase I shall make, I want to move to the glory of God. He is good and He is precious to my soul, and I

want ever to keep a single eye to His glory in every move I make. I must use the means entrusted to me of my heavenly Father to help the needy, to help build meetinghouses, to send youth to our college, and to lift up and relieve the oppressed.

We believe the Lord has opened the way before us to secure a good house upon a hill at reasonable terms. Rents are very high in Parramatta, Granville and localities in even country places and suburban towns. Land is held very high and houses rent very high.

Had some very important conversation with Willie in regard to his children coming to this country. He has been absent from them two years and a half, and they are very sorrowful at times because they cannot see their dear father. We want to move as God would have us. We do not want to make any mistake in our decisions. We ask wisdom of God and we believe we shall have it, for has He not promised? Have we not faith that we shall receive wisdom when we ask, when we have His pledged word? We do believe. We do trust in God, and He will be our Counselor.

Yesterday Elder Corliss and Willie and his mother rode out in our phaeton to find a brother who had solicited that Willie should visit him, give him counsel, and teach him the best methods of canvassing. We rode out about two miles and inquired the way to Brother Buland's house. We were directed and went through a woods and found a clearing. A little bit of a cottage was built on the grounds of an allotment. This little bit of a farm was well cultivated. Grapes and trees were set out and the whole arrangement was very tidy and showed industry. While some men will do but little, this man had made the most of the little he possessed. He had several children. God bless him! We left Willie to visit and do his duty in the line of instruction.

Thursday, June 21, 1894

Granville

I have, through the blessing of God, slept well during the night until quarter to three. I am thankful to my heavenly Father for this blessing of sleep. I have neglected my diary and must now try to be more faithful.

Last night Elder Corliss was contemplating what he should do to find a place for his family over the Sabbath. They would arrive on the boat that comes to Sydney tonight. I invited them all to make my house their home, until the house they have engaged near Sydney is prepared for their moving into it. This will, of course, necessitate some crowding, but if they will be content with the best we can render them we will be only too glad to help a little in their emergency. Elder Corliss was relieved at once, and we were thankful to act some little part in making it as favorable for them as possible.

Brother Hickox has presented the subject of a meetinghouse being built at Seven Hills. All are poor and have nothing to depend on to support their families but what little they can earn with their hands in turning off a little produce, fruit, etc. Brother Pond has recently been converted to the truth. He has a very few acres set out to orange trees and mandarins. He sent them to Sydney to the market and could not get one shilling a case. The outlook is that he will have to pay the commissions and will be left in

debt. How he can pay anything I cannot see. The poor man's faith is being tested and tried. I first pledged five pounds, and when I saw how little the poor people could do at Seven Hills I doubled my gift to ten pounds, and now I have made it twenty pounds, and I fear it will have to be increased still. Oh, I am so anxious for the little flock to have a small house of worship! But money matters are fearful, the pressure terrible. The banks have speculated on the money entrusted to them by the people and are ruined, shut down, or facing failure as the result, and this has brought distress on the rich and on the poor. We scarcely can get money to use in new fields.

Friday, June 22, 1894

Burnett Cottage, Granville

I could not sleep later than half past two. I left my bed and prepared for writing. I have need of much grace, and I seek for this most earnestly. I cannot keep myself, and as I am now trying to write on the life of Christ, the enemy will work to hinder me in every way possible. The Lord alone can keep me. Shall I become discouraged? Shall I fail of doing all that I possibly can do? Oh, what can we do, my Lord? The work must go forward, but we are hedged about for want of means. We have never done enough so long as there remains anything to be done. God has a work for all—the aged, the youth, the afflicted, the poor, the rich. The Saviour is our dependence. One who was a man of sorrow and acquainted with grief, One who for our sake became poor that we through His poverty might be made rich, was the greatest Teacher the world ever knew. There is so much poverty among our people. There is a meetinghouse to be built at Seven Hills.

Sabbath, June 23, 1894

Burnett Cottage, Granville

I could not sleep after one o'clock a.m. I felt that I must pray. My heart yearned after the peace of Christ and for the Holy Spirit to abide upon me, that I should not make any mistake in any decision or in any plans. The Lord has promised wisdom to all that ask Him, and ask in faith. I want to be an efficient co-worker with God.

It is the holy Sabbath, the Sabbath of the fourth commandment, instituted in Eden when the morning stars sang together and all the sons of God shouted for joy. This very morning I am in need of the blessing from God which He has given to His holy day, and sanctified it. I long to receive from God His blessing. My prayer is, Lord increase our faith.

I spoke to the meeting at Parramatta in the afternoon. It was cloudy and misting, but there was no downpour of rain. There were sixty present besides the children. Willie took up some little time speaking on the same subject—the necessity of the church being faithful to make the social meetings interesting, doing service to God. Each member of the church should have something to say on Sabbath in relating his experience and in testifying to the goodness and love of God. This will encourage and help all.

I tried to present before them that to be a Christian means service, earnest work for the Master. There must be no idlers in His vineyard. The church must be co-laborers with Jesus Christ. Then the church will be a living church. Their light will be well borne and will shine. Everyone must bear his share of responsibility. They have heard much preaching, and when there shall be no minister they need not feel that they must have someone preach. They may select one of their number to preach. Let everyone have something to say for Jesus Christ and have in mind the words in (Malachi 3:16, 17), "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."

Ms 77, 1894

Diary, August 1894

Granville, Norfolk Villa, Prospect Street, New South Wales, Australia

August 30, 31, 1894

Thursday Eve, August 30, 1894

Granville, Norfolk Villa, Prospect Street, New South Wales,

Home again much improved in health. We are pleased to be in our own hired house. The family were rejoiced to have us back again. This day has been an eventful day to us. We left for the station in the morning about a quarter before nine o'clock. Arrived twelve minutes before the arrival of the train. There were only two gentlemen in the compartment, and Emily made a bed for me on the seat and I rested nicely.

We arrived in Sydney about twelve o'clock. Found W. C. White and Brethren Daniells, Reekie, and Rousseau at the station ready to help us. We took a tram for Glebe Point where Brother Reekie is stationed at the mission.

After partaking of refreshments we heard the reasons why we were called by telegram from _____. Brethren Rousseau and Daniells had propositions to lay before us that land selected for the locating of the school was not as good land as we should have on which to erect buildings; we should be disappointed in the cultivation of the land; it was not rich enough to produce good crops, etc., etc. This was surprising intelligence to us and we could not view the matter in the same light. We knew we had evidence that the Lord had directed in the purchase of the land. They proposed searching still for land.

Already much money and much time and anxiety had been expended in searching for suitable land and there were objectionable features in all places they investigated. The land purchased was the best, as far as advantages were concerned. To go back on this and begin another search meant loss of time, expense in outlay of means, great anxiety and uneasiness, and delay in locating the school, putting us back one year. We could not see light in this. We thought of the children of Israel who inquired, Can God

set a table in the wilderness? He did do this, and with God's blessing resting upon the school the land will be blessed and will produce good crops.

We talked the matter over some time, and we found these two brethren very firm and decided. I knew that anything I might say would make no change in their ideas. They left for Melbourne about five o'clock, and we left for Granville at the same time. But a weight was upon my soul. I felt dazed and too amazed to sleep. I knew from light given me we had made no mistake.

Friday, August 31, 1894

Granville

We were very much pressed with writing for the American mail. Matter must be prepared. All day we labored most earnestly, but a weight was upon me. I could not possibly explain matters. I was confused and thus thrown into uncertainty and could not see anything that had the appearance of the wisdom of God's work in the ideas presented by our brethren. It looked to me very much like the work of the great adversary to block the way of advance, and to give to brethren easily tempted and critical the impression that God was not leading in the school enterprise. I believe this to be a hindrance that the Lord has nothing to do with.

Oh, how my heart aches! I do not know what to do but to just rest in the Lord and wait patiently for Him. He will bring matters to pass to His own name's glory. But how careful should we individually be lest we shall hinder the precious work of God, that should advance. We have no time to lose. I am impressed by representations that we have made no mistake in the place we have selected. I see that place before me, and buildings and orchards and produce from the grounds and property. I see success and rejoicing. Then I awake with the impression our brethren Rousseau and Daniells are keeping in their minds the rich lands they have worked in Iowa, and that they will not trust the Lord to make a home for us in the wilderness. But I shall hold right on and believe and trust and wait.

Ms 78, 1894

Diary, September 1894

Norfolk Villa, Granville, New South Wales, Australia

September 9, 1894

Sunday, September 9, 1894

Norfolk Villa, Granville, New South Wales

Sabbath, September 8, Brother Belden, W. C. White and his mother rode out to Seven Hills, or properly named Prospect Hill. The roads were very muddy and with one horse we should have made slow progress, but with Maggie and our new horse Jessie we were enabled to go right along. Riding in the open air did me good.

W. C. White reviewed the lesson for Sabbath [school] and then I spoke to the little flock for about three quarters of an hour. I then read to them important testimony which I send to America by the next mail. We think the meeting will encourage them.

We spoke with them all, parents and children. Several were not present. Sister Thomson has been sick six weeks with influenza and is now able to sit up a part of the time. We feel grateful that the Lord has graciously spared the mother to her children. Sister Johnson's [family] were not present.

Next Sabbath the little church they have been building will be finished. The dedication will be next Sabbath day. Thank the Lord for His goodness and mercy to the children of men! This little church has been raised up since the camp meeting held in Melbourne, and a meetinghouse—a small and plain building—has been erected on high ground for worship. We all feel very thankful to our heavenly Father that the Holy Spirit has wrought upon human hearts and about twenty-five souls are now keeping the Sabbath. Meetings have been held in a private house since the tent was taken down. Brother Hickox labored here faithfully under many discouragements and his labors have not been in vain in the Lord. It will be much more convenient and appropriate to meet in the neat little church for their services, and we rejoice in the Lord in their behalf.

We rode home, eight miles, eating our lunch as we rode to the church in Parramatta. The house where we meet for our church meetings was full, and I read to them important communications which I had sent to America a few weeks since. All listened with deep interest and then we enjoyed a social meeting. All responded in testimony to the words that had been read. The standard was placed high, and yet they expressed their determination to make efforts to reach it. They said the deficiency in their Christian lives had been opened before them and they confessed they had not done their duty to meet the approval of God. They would henceforth strive more earnestly to obtain the faith that works by love and purifies the soul.

Brother and Sister Price and daughter had come six miles over a very muddy, bad road to give expression to their thankfulness for the blessing they had received. We felt thankful to see them. The daughter had a severe experience of sickness at the camp meeting at Brighton, and her life has been oft despaired of; but she lives and is improving and bore an excellent testimony.

Brother McCullagh has been holding meetings the past week for the benefit of the church and old and young have been benefited. Since I last met with them one member of the church sleeps in Jesus—"blessed sleep, from which none ever wakes to weep." While mortality has been sweeping off many, only one of our number is missing, and he died in full faith in Jesus. We need to consider the shortness of time and not allow Satan to practice upon ourselves delusions that will ruin our souls. It is not safe to become so absorbed in providing for the temporal future as to make secondary the all-important preparation for eternity. Jesus was ever giving lessons that would raise up the standard and extend the light of the blessed truth to many. In all His lessons He does not forget we are mortal and must prepare to meet the consequence of sin, which is death.

This morning—Sunday, September 9, 1894—the comforting assurance from the Lord has encouraged my heart. After seeking the Lord in earnest prayer, and presenting to Him my thank offering for the rest

and freedom from pain through the past night, these words of comfort came to me with great force: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.” [Psalm 91:1-4.]

We need to drink deep at the fountain of the water of life. Then we shall have messages of peace, comfort, and hope to impart to others. We need to take a deeper interest in all souls unsaved, and to praise the Lord and glorify His name. There are opportunities we can improve to see and to converse and pray with those who have not a Christian experience and who need help. We do not all carry as we should the burden of the needy souls of poor sinners out of Christ. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” [1 Timothy 1:15.] He is able to save to the uttermost all who come unto Him.

Ms 79, 1894

Diary, October 1894

Ashfield, New South Wales, Australia

October 19-31, 1894

October 19, 1894

Campground, Ashfield

I was present in morning meeting, and united in prayer. I then bore my testimony to the people. God let His blessing rest upon me. This was the first meeting of the camp meeting proper.

October 20, 1894

Campground, Ashfield, N. S. W.

Our camp meeting commenced with morning meeting before breakfast. We had a better attendance than I anticipated. After the meeting opened with prayer many good testimonies were borne. I spoke a short time upon the necessity of every soul representing the truth correctly, in words and actions saying, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] This is our first camp meeting. We must have it correctly represented.

October 20, 1894

I attended morning meeting, and my soul was drawn out in humble, earnest prayer to my heavenly Father that His grace may be imparted to ministers and people. There is a coldness of heart, an absence of love for God and for those who are of the same faith. There is not the sweet communion and fellowship of the Spirit that there should be. ...

The Lord gave me the spirit of supplication. I believed that the Lord would answer my prayer and verify His promises to us. I have faith in the promise that the Lord will reveal Himself to us at this meeting. In the afternoon far more were out than I expected, and a deep, earnest interest was shown by some, while others seemed to be astonished at the word spoken. The truth seemed to be to them as a new revelation, which amazed them.

I spoke from John 13:34, 35. “A new commandment I give unto you, That ye love one another. ... By this shall all men know that ye are my disciples, if ye have love one to another.” The Lord gave me great freedom, and His Holy Spirit rested upon me. These are the words of truth and, if practiced, are full of present and eternal results. How essential that we cultivate love to God and love to our fellow men. Let all remember that upon these two principles hang all the law and the prophets. The Lord will cooperate with the human agent, but He does not crush the human agent or compel the will. Grace and truth are victorious. Faith works by love and purifies the soul.

October 21, 1894

Meetings were held in the large tent through the day. I spoke in the early morning meeting. There is a weight resting upon my soul that at times makes me very sorrowful. I cannot understand what will be the result of this matter. I am sure that the Lord will not reveal His power in our midst unless there is a decided change in the sentiments and feelings that are controlling our ministering brethren. In the night season I am laboring for them, speaking to them under the influence of the Spirit of God, and pointing out the necessity of earnest work in our own individual cases if we would have the deep moving of the Spirit of God in our midst. ...

October 26, 1894

I went into the morning meeting under a great burden. I bore a very decided testimony to the ministers in regard to the little faith, love, or confidence that is expressed by them toward each other. The Lord helped me to talk. I told them that it was not possible for the work of God to bear His own signature unless His servants expressed a regard in every line and in every way for each other. There is need of kindness, deference, courtesy, Christian politeness, fervent love for each other. We are far behind on this point.

After breakfast I met with the ministers in the reception tent, and bore them a decided testimony, addressing them by name. I spoke to Brother Hare in regard to his treatment of his brother ministers. Brother Hare confessed in a very tender spirit to Brother Daniells, and Brother Daniells confessed that he had not had that love and tender regard for his brethren that he should have had. Confessions were made by others. With tears they clasped each other’s hands. The Spirit of the Lord came into the meeting, and the hearts of all were melted down. From this time there was altogether a different, purer, and a more holy atmosphere in our meetings. After this work had been done, the Lord put His own signature on our meetings, and love and tenderness for one another was expressed. Selfish exhibitions of distrust, the constant fear, expressed in attitude if not in words, of seeking the supremacy, is an offense to God, and brings great weakness to the church.

I attended the meeting held especially for young people, and bore my testimony to about forty assembled. The Lord gave me words to speak which I am sure will benefit those who not only hear but practice them. Then we had a testimony meeting. Many testimonies were given which were precious and encouraging. I then spoke in the large tent to the people assembled. Many testimonies were borne in regard to an earnest desire for the salvation of friends and relatives. Prayers were requested in their behalf. The Spirit of the Lord was in the meeting.

I spoke in the afternoon from John 3:1-4. The Spirit of the Lord was upon me. The meeting was large, and many unbelievers were present. They listened with great attention, and impressions were made upon many minds.

In the afternoon Elder Corliss spoke with great power, and called the people forward. Seventy-five responded, and when the meeting closed they went into my large tent, and twelve decided to be baptized. This was a most precious day to the whole encampment.

October 28, 1894

Elder Corliss gave a discourse in the forenoon upon the subject of baptism. It was a most powerful sermon. Expressions were made regarding it, such as, He outdid himself. Surely this is what always should be—out of self in Jesus Christ. “Without me, ye can do nothing.” [John 15:5.] Out of self in Christ; He speaks through the human agent. Those newly come to the faith were fully settled in regard to their duty.

At three p.m. in the afternoon I spoke to a crowded tent from John 15. “I am the vine, ye are the branches.” [Verse 5.] The Lord gave me much freedom. I dwelt particularly upon the duty of parents to educate and train their children, not only for this life, but for the future immortal life, that all their powers and capabilities entrusted to them by God should be employed in such a way that they will be a blessing to humanity. ...

Monday, October 28, 1894

The work of God is going on. Brother Martin’s wife has been a most bitter opponent of her husband, because he became a Seventh-day Adventist. She allowed one of her children to come on the campground. There was no place for her to sleep, and Sister Davis took her into her tent. Sister Davis had in her tent still another young girl, Flora Bellamy, who was keeping the Sabbath, but whose mother had given up the Sabbath, and opposed her. Brother Martin took another child from school and brought her to the camp, and Marian Davis took her in for a few nights. Thus we all hoped to reach the mother at last, and our hopes were not in vain. She came to the camp meeting last Sunday, and Sister Davis took her in while the children returned home. She listened to the discourses in the afternoon and evening. The conviction of the power of God was upon her. She was overwhelmed with deep conviction. In the meeting she cried out aloud in soul-agony. She was helped out of the tent into Sister Davis’ tent. She solicited her to pray, and she prayed most earnestly for her. After a severe struggle, she found rest and peace in Christ by an entire surrender to Him.

October 29, 1894

We have been very busy getting off American mail. Yesterday, Monday, the steamer left for America. This was a severe tax on me. Tuesday the steamer left for Capetown, Africa, direct. We made every effort to get off all the manuscript we could on this steamer, and I became very nervous. For several nights I was not able to sleep because of the mosquitoes. Emily and I went to Granville to get more bedding, mattresses, and quilts, for many people could not be accommodated. The ride rested me, and I was able to sleep in my own hired house.

Wednesday, October 31, 1894

In the morning we were surprised to see Willie. He came up on the cars to Granville for some of his papers. On our return to the camp he rode in the carriage with us, and we had opportunity to devise and plan with reference to the interest which is constantly growing. It is a sure thing that Sydney must be worked now, while the interest is awake. We decided to appropriate one hundred dollars to getting out circulars of the discourses preached, and send them to every house.

We see that it would not be our duty to go to South Africa now, for this field needs to be worked. A mission home and meeting house will have to be built in Sydney. God will give us many to help if we will work in harmony with His will. I am willing to work decidedly in this vicinity, and appropriate means here as God shall put it into our hands.

There is necessity for much prayer that God will teach us how to work, and how to present the truth, not in a controversial way, but as it is in Jesus. The path of the just shineth more and more unto the perfect day. In our weakness God will make known His strength.

October 31, 1894

This afternoon I spoke from “Ye are the light of the world.” [Matthew 5:14.] The congregation was composed mostly of outsiders. This was the best representation we have had of noble women. Not a few, but many, were present. They listened with deep interest, and God gave me freedom in speaking upon experimental godliness. Then Elder Corliss told them he would give a Bible reading, and many remained and asked questions. His subject was the coming of the Lord. The people seemed anxious to continue the service. He asked if they would be pleased to have another Bible reading the next day, and all hands were immediately raised.

October 31

I rose at three, and after dressing, had a precious season of prayer, and then commenced to write. The day is pleasant, and we hope for growth in the interest of the meeting. Oh, we must have Jesus today. We hope that many souls will be able to truly say, “The darkness is past, and the true light now shineth.” [1 John 2:8.]

Sister Daniells came into my room with a letter she had received from Sister Hanna, of Williamstown. I will copy a few lines from her letter. “Now a word about your meetings. We have heard reports about

the success attending your camp meeting. We do praise the Lord for it, and may many more souls that attend out of curiosity be brought into the acceptance of the truth as I have been. I never was so happy in my life as I am now, and I do pray the dear Lord to make me strong in Him, and keep me faithful, that when He comes, I may be found an overcomer. I do wish I was with her, especially to hear Sister White. I do think it is my privilege to call her my spiritual mother. If I had not gone out of curiosity, I would not have been the happy woman I am today. I often feel that I would like to see Sister White and speak to her. I may have an opportunity some day.

"We are increasing slowly in numbers. Our church numbers thirty-eight, Sabbath school sixty-nine. I pray God to bring more brethren to help us. We are thankful to have such a good elder as we have. He is excellent and energetic. We have missionary meetings on Tuesday night now, and they are very profitable. My dear husband likes them. I am surely blessed with a husband so kind and good. I pray daily that the Lord will bless him, and bring him into the fold before it is too late."

When I was in Melbourne, I spoke several times in Williamstown, where Elder Canright's book of misrepresentation and falsehood had been circulated. The Lord always gave me perfect liberty, and His power sustained me. The last Sunday afternoon the meeting was held in a large tent, and it was well filled with interested hearers. That was the first time Sister Hanna was out. It was at that meeting that she was convicted, and surrendered all to God. She is a tall, noble-looking woman, with a very pretty face. She has a clear white complexion and red cheeks. She was a very proud woman, fond of fashion and display, loving amusement, and giving herself to its attractions. Her mother had received the truth, but this daughter could not be prevailed upon to attend the meetings. Finally, out of curiosity to see and hear Mrs. White, she came, and the Holy Spirit made the word effective to reach her heart, and draw her to the Saviour. The decided change that the truth has wrought in her is a miracle of God's mercy. The vanity, pride, selfish indulgence and extravagance have gone. She has been born again, and her life in Christ has commenced. Oh how happy the mother is because of this change! The daughter and mother are now united. Sister Hanna's husband is a noble man. He does not oppose her attendance at the meetings, and it is hoped that he will be converted to the truth.

We have just read the painful news of the railroad accident which occurred between Parramatta and Sydney. One car collided with another. Twenty were wounded and one killed. This is a warning for all to be sure that they have a good hope in Christ. With our life hid with Christ in God, we shall not be surprised, unready.

In the morning papers we read the sad news of the wreck of the Wairarapa. This steamer left Sydney for New Zealand October 24, with a large passenger list, and under ordinary circumstances she should have reached Auckland on Monday. But the following cable was received: "The Wairarapa became a total wreck on Sunday night. One hundred and eleven passengers, with twenty-three of the crew and Captain McIntosh were drowned." I have traveled on this steamer several times. I was acquainted with the Captain and especially with the stewardess, Mrs. MacDonald, both of whom are lost. There is no safety only in God. Disasters by sea and by land closely follow one another.

Ms 80, 1894

Diary, November 1894

Ashfield, New South Wales, Australia

November 2-4, 1894

November 2, 1894

Campground, Ashfield, New South Wales

I thank my heavenly Father that I have slept better through the night. I rose this morning at four o'clock. We are favored with another pleasant day. For this we thank our heavenly Father. The Lord can give us success in these meetings, and He has done this. Many souls are deeply interested in the truth. It is thought best to close these meetings next Sunday night, and pitch the tent in another locality, a few miles from this place. God has given us His Holy Spirit on this encampment, and we praise His holy name. My heart is filled with thanksgiving for that which we have seen of the working of His Holy Spirit. Last evening Elder Corliss, W. C. White, Sister Campbell, and myself rode out to view several locations, and we found one really desirable, if we can obtain it.

The holy hours of the Sabbath have commenced. I thank my heavenly Father for the peace and rest of spirit I have had in Him. I can trust in His love. I am thankful for the meeting we have had and for the interest awakened in many minds. Two have taken their stand on the Sabbath. The conversion of Sister Martin is a miracle of grace. She came like a lion in opposition, but the Spirit of the Lord convicted her. The struggle was severe, but she surrendered. She is as meek as a lamb. This lost sheep found gives me great joy.

November 3, 1894

This Sabbath morning I woke at half past two with decided impressions on my mind that there is danger before us if we do not seek the Lord in earnest prayer when we rise up and when we sit down, when we go out and when we come in. I attended the morning meeting, and spoke to a goodly number. The blessing of the Lord rested upon me as I tried to present to all present the necessity of each having a living experience in the things of God. I felt relieved of a burden. Willie visited me, and we had a precious season of counsel together in reference to important matters relative to our work. It is seldom we can find time to have a genuine talk. We both felt better after this conversation.

The forenoon meeting was conducted by Elder Corliss. After his discourse, a revival effort was made. Many came forward for prayer. The meetings all through the day have been excellent. After the discourse in the afternoon, we had a testimony meeting and many excellent testimonies were borne. One precious soul was keeping her first Sabbath. One intelligent looking man who is an outsider said that he had learned more of Jesus in this one meeting than in all the church services he had ever attended. This day has been precious to my soul. ...

This afternoon I spoke to a well-filled tent of believers from our churches. Many unbelievers were present. My text was 2 Peter 1. The Lord gave me His Holy Spirit with which to address the people with

earnestness, and to present Jesus Christ as our only hope and entire dependence. We must come to Him with all our little trials and large perplexities, and tell it all to Jesus, believing that He will be our Helper and our Strength, our sympathizing Friend. He is touched with the feelings of our infirmities. ...

As I awoke this morning, I was repeating these words to my son Willie: Be careful that you do not show distrust of God in making decisions as to where our school shall be located. ...

November 4, 1894

Since one o'clock my mind has been on a train of thought. The Lord has wrought in this camp meeting. But there were greater blessings for the whole encampment. The work that ought to have been deep and thorough for our ministers has been left as a more surface work. ...

Ms 81, 1894

Intelligence in the Practice of Health Reform

1894

There is need of reform in what are thought to be health reform ideas and practices. The wretched feelings supposed to result from eating an insufficient amount of food have often a far different cause. There is much to learn in this line. The feeling is generally due not to a lack of food, but to the fact that the food is not of the right quality or has not been properly prepared. Every person needs to become intelligent on this subject. Some have had their appetites indulged from childhood so that they think it essential to have the things that taste good to them. In many cases a perverted taste is cultivated, which makes a perverted stomach. The digestive organs are abused and overtaxed in eating that which "I love." Very many who think they are patterns of health reform and strict propriety in eating really are not intelligent health reformers. They do not know what health reform is. They have educated the taste in a wrong direction and will have to change their practices and unlearn and learn anew what constitutes health reform. Health reform is an intelligent selection of the most healthful articles of food, prepared in the most healthful, simplest form.

It is customary to provide at dinner a variety of vegetables and other articles, and then fashion requires a dessert in the form of pudding or custard prepared with eggs and milk and sweets combined. These, introduced into the stomach after a meal of vegetables, will create disturbance; and the recipes for concocting the endless variety of mixtures called healthful are anything but healthful. The grains, vegetables, and fruits are all that the wants of the stomach demand; and the extra dish prepared for dessert might better never have taxed time and ingenuity to invent, for it creates great difficulty in disagreement with that which has been eaten.

What kind of health reformers are we? I think we need to consider this question more, much more, critically. We do not need a large variety of dishes on the table at the same meal. We might better dispense with the sweet puddings and concentrated jellies, jams or marmalade which set up a fermentation in the stomach. When these are banished forever from our table it will be made easier to live a Christian life, for there will be sweeter stomachs and the result will be sweeter tempers.

It is within the power of every family to become intelligent in regard to eating and drinking and dressing, the hours of rising, the hours of retiring. In regard to all these things it is in the power of all so to educate and train themselves that they may retain health and physical strength. The Lord does not propose to work a miracle to keep our stomachs in healthful working order when, through willful ignorance and carelessness, we are treating ourselves unwisely.

Sedentary habits for those who can exercise the physical organs God has given them is sin. Those who will not exercise their reason, but work some part of the human machinery while other organs are left to rust from inaction give to God a lame, crippled offering. The mind can do only a limited amount of work compared with that which it is capable of doing when every part of the working machinery is in good working order.

Ms 82, 1894

Fanaticism and Side Issues

January 14, 1894

The Lord is soon to work among us in greater power, but there is danger of allowing our impulses to carry us where He does not want us to go. We must not take one step that we shall have to retrace. We must move solemnly, prudently, and not make use of extravagant expressions, or allow our feelings to become overwrought. We must think calmly, and work without excitement, for there will be those who become easily wrought up who will catch up unguarded expressions and make use of extreme utterances to create excitement, and thus counteract the very work that God desires us to do.

There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God desires us all to move calmly, considerately, choosing our words in harmony with the solid truth for this time. The truth should be presented to the mind as free as possible from that which is emotional, while still bearing the intensity and solemnity befitting its character. We must guard against encouraging extremists, those who would be either in the fire or in the water.

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds, and those who are inexperienced, will catch up, and which will lead them to make wild, immature movements. It is necessary for you to cultivate caution in every statement, lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength of the laborers into lines which God does not design shall be entered. One manifestation of fanaticism among us will close many doors against the soundest principles of truth.

Oh how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which would have to be retracted! We must move discreetly, sensibly, for this is our strength; then God will work with us, and by us, and for us.

Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God. We want to hold the lines evenly, that there may be no breaking down of the system of regulation and order. In this way license will not be given to disorderly elements to control the work.

We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle.

My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim [it] as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. Many apparently good things will need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.

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In the work of ministers and laymen who have not a daily connection with God there is not that which will stand the test of storm and tempest. A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers seek to be original, and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus.

The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, [repent,] was the message rung out by John the Baptist in the wilderness. Christ's message to the people was, "Except ye repent, ye shall all likewise perish." Luke 13:5. And the apostles were commanded to preach everywhere that men should repent.

The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers

in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with hope and faith to the Lamb of God, that taketh away the sin of the world. Christ will accept the soul that comes to Him in true repentance. A broken and contrite heart He will not despise.

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that are not essential to salvation. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity of the church.

Unbelievers are critical, and they seek to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth." Thus the ungodly take advantage of the divisions and controversies among Christians.

We are to pray for divine enlightenment, and at the same time we should be careful about receiving everything termed new light. We must beware, lest, under cover of searching for new truth, we allow Satan to divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to divert men's minds to some obscure or unimportant point, something that is not fully revealed or is not essential to salvation. This is made the absorbing theme, the "present truth" [2 Peter 1:12], when all the investigations and suppositions only serve to make matters more obscure and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.

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All must be careful what they present to the people as truth. Do not present your own imaginations. The enemy tries to warp and twist human minds. To the one who will listen to him, he will present ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds running in wrong channels, diverting them from the genuine tests which God has presented in His Word.

There is no need of entering into controversy with the poor souls who think they are doing God's service when they are believing fables. When our young ministers hurt themselves and bring reproach upon God's cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God's Word. "What is the chaff to the wheat?" Jeremiah 23:28.

In this age of error, of daydreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.” 2 Peter 1:16. The Lord calls upon us to follow high and noble principles. We must let the principles of the third angel’s message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.

Young men must be educated to keep within the bounds of “It is written.” Paul writes, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.” That time has come. I present the word of warning: “Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” 2 Timothy 4:1-5.

No one is to put truth to the torture by placing a forced, mythical construction upon the Word. Thus some are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and all connected with this great memorial is to be kept before the people.

I have words to speak to the young men who have been teaching the truth. Preach the Word. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, “In vain do they worship me, teaching for doctrines the commandments of men.” Matthew 15:9. They presented to the people traditions, suppositions, and fables of all kinds. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the traditions of men.

Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God’s Word, they will be as those represented in the last chapter of Revelation.

Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the mines of heavenly truth, and secure the riches which mean life eternal to the receiver. Precious treasure will be secured by those who study God’s Word with earnestness, for heavenly angels will direct the search.

Our ministers must cease to dwell upon their peculiar ideas, with the feeling, “You must see the point as I do, or you cannot be saved.” Away with this egotism! The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross; they must look and live. It is not your ideas they must feed upon, but it is the flesh and blood of the Son of God. He says, “My flesh is meat indeed.” “The words that I speak unto you, they are spirit, and they are life.” [John 6:55, 63.] The soul that accepts

Jesus places himself under the care of the Great Physician, and let men be careful how they come between the patient and the Physician who discerns all the needs of the soul.

Christ, the Physician of the soul, understands its defects and its maladies, and knows how to deal with the purchase of His own blood. What the soul lacks, He can best supply. But men are so officious, they want to do so much, that they overdo the matter, leaving Christ no room to work. Whatever molding and fashioning needs to be wrought in the soul, Christ can best do. The conviction may not be deep, but if the sinner comes to Christ, viewing Him upon the cross, the Just dying for the unjust, the sight will break every barrier down.

Christ has undertaken the work of saving all who trust in Him for salvation. He sees the wrongs that need to be righted, the evils that need to be repressed. He came to seek and save that which was lost. "Him that cometh to me," He says, "I will in no wise cast out." [Verse 37.] Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome, not only the sinner but the prodigal. His love, manifested on Calvary, is the sinner's assurance of acceptance, peace, and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary.

Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured and tells but little on the Lord's side. Let every minister make earnest efforts to ascertain what is the mind of Christ.

There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy.

We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension. There are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the understanding the wonderful plan of salvation.

There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. There is to be a shaking among God's people; but this is not the present truth to carry to the churches; it will be the result of refusing the truth presented.

The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out, and a people will arise to go forward and upward to the victory. Satan's

object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hands, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks.

Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get something startling, wonderful, entrancing, before the people, something that they think others do not comprehend; but often they do not themselves know what they are talking about. They speculate upon God's Word, advancing ideas that are not a whit of help to themselves or to the churches. For the time being, they may excite the imagination; but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in the wrong direction. Let the plain, simple statements of the Word of God be food for the mind; this speculating upon ideas that are not clearly presented there, is dangerous business.

Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for their particular ideas; but they should lay this aside, for it is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily His meekness and lowliness. In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren, and to speak the same things. This talking about divisions, because all do not have the same ideas as present themselves to your mind, is not the work of God but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden.

Christ does not weigh character in the scales of human judgment. He says, "I, if I be lifted up from the earth, will draw all men unto me." John 12:32. Every soul who responds to this drawing will turn from iniquity. Christ is able to save to the uttermost all who come unto Him. He who comes to Jesus is setting his feet upon a ladder that reaches from earth to heaven. Teach it by pen, by voice, that God is above the ladder; the bright rays of His glory are shining upon every round. He is looking graciously upon all who are climbing painfully upward, that He may send them help, divine help, when the hand seems to be relaxing and the foot trembling. Yes, tell it, tell it in words that will melt the heart, that not one who will perseveringly climb the ladder will fail of an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ; those who believe in Christ shall never perish, neither shall any pluck them out of His hand.

Tell the people in clear, hopeful language how they may escape the heritage of shame which is our deserved portion. But for Christ's sake do not present before them ideas that will discourage them, that will make the way to heaven seem very difficult. While we must often impress the mind with the fact that the Christian life is a life of warfare, that we must watch and pray and toil, that there is peril to the soul in relaxing spiritual vigilance for one moment, the completeness of the salvation proffered us by Jesus, who loved us and gave Himself that we should not perish but have everlasting life, is to be our theme.

Day by day we must talk with God, day by day following on to know the Lord, entering into the holiest by the blood of Jesus, laying hold on the hope set before us. If we reach heaven it must be by binding our souls to the Mediator, becoming partakers of the divine nature. Leaning on Christ, your life being hid with Christ in God, is your trust. And led by His Spirit, you have the genuine faith. Believing fully in the efficacy of His atoning sacrifice, we shall be laborers together with God. Trusting in His merits we are to work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of His good pleasure.

Always keeping hold of Christ, we are coming nearer and nearer to God. Jesus desires us to keep this always prominent. Do not arouse your combative spirit; the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits.

Ms 83, 1894

Rousseau, Sister

George's Terrace, St. Kilda, Melbourne, Australia

March 1894

Dear Sister Rousseau:

I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have often read these words: "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted <in Eden.> After the creation of Adam, the Lord said, "It is not good that the man should be alone; I will make him a help meet" suitable "for him." [Genesis 2:18.] When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow, does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a real happy union, if each will give to the other true heart affection.

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion in order to alienate your affections from each other. Life is a real matter, and it can be made unbearable by the husband and wife. When the romance is gone, let each think, not after a sentimental order, how they can make the married life what God would be pleased to have it.

Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things all over together. Renew the early attentions to each other; acknowledge your faults to each other, but in this work be very careful that the husband does not take it

upon himself to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two.

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of things that would not be at all necessary if the husband and wife loved God supremely.

But the fact is, in many cases where these difficulties are thought to exist, the cause is imaginary. Mistakes are made through ignorance, and the result that is sure to follow is misunderstanding and alienation. If the husband and wife would freely talk over the matter with each other in the Spirit of Christ, the difficulty would be healed. But too often they remain apart, and brood over the trouble, and it wounds them continually. If they loved God supremely, their hearts would be so filled, so satisfied, with His love, that they would not be consumed with longing for affection to be manifested in acts toward themselves. Many have mistaken the true duty of the wife to the husband and the husband to the wife. Self becomes all-absorbing, and Satan can manage the matter to suit himself. He has his net all ready to draw about the human soul, to get it so entangled by human imagination that it seems impossible for human wisdom to disentangle the meshes of his finely woven snares.

But what human wisdom cannot do, the wisdom of God can do through the surrender of the will, the mind, the soul, the strength, the entire being, to God. His providence can unite hearts in bonds that are of heavenly origin. But the result will not be a mere external interchange of affection in soft and flattering words. There will be a new experience; the loom of heaven weaves with warp and woof finer, yet more firm, than those of earth. The material is not a mere tissue fabric, but a texture that will bear the wear and test of trial; heart is bound to heart and in the golden chain of a love that is genuine. There is a love that it is cruelty to feed or to give vent to. It is regarded as very fine, very elevated, yet it absorbs so much that God cannot be glorified in the life of the ones He has purchased by the sacrifice of His own life to unite them with Himself.

Husbands and wives should feel it their privilege and their duty to reserve for the privacy of each other's society the interchange of love tokens between themselves. For while the manifestation of love for each other is right in its place, it may be made productive of harm to both the married and the unmarried. There are persons of an entirely different cast of mind and character, and of different education and training, who love each other just as devotedly and healthfully as do those who have educated themselves to manifest their affection freely; and there is danger that by contrast these persons who are more reserved will be misjudged, and placed at a disadvantage.

While the wife should lean on her husband with respect and deference, she can, in a wholesome, healthful way, manifest her strong affection for and confidence in the man she has chosen as her life

companion. She gives real, unvarnished proofs of her love, and does not think it essential to exhibit sentimentalism as the evidence of a happy union.

It is the high privilege and the solemn duty of Christians to make each other happy in their married life, but there is positive danger of making self all absorbing, pouring out all the wealth of affection upon each other, and being too well satisfied with such a life. All this savors of selfishness. Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only begotten Son.

Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that are resting heavily upon some shoulders. And words of counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family. That love is beautifully presented to us by Christ Himself: “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water ... Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” [John 4:10, 13, 14.]

Too often the marriage relation is entered into without proper consideration; none should marry in uncertainty. But if they have not been properly considerate in this matter, and after marriage find themselves dissimilar in character, and liable to reap unhappiness in the place of joy, let them not <breathe into another’s mind> the fact that their marriage was unwise. Let no third person become acquainted with the matter, but let each in the fear of God seek to understand and to help the other. In my experience many cases have come before me that were most difficult to deal with. Fictitious reading has confused the mind, and marriage is falsely colored. As Christians we should discard all this <class of> reading that creates so much unhappiness in the marriage life. Persons do not realize their expectation, and nothing that the companion can do is pleasing. The one in this dangerous position should center the affections upon God, and drink of the water that Christ shall give, which will be as “a well of water springing up into everlasting life.” [Verse 14.]

How anxiously I watched during the camp meeting to see who would give heed to the Saviour’s invitation, and seek unto Him for the water of life. I watched to see who would fall on the Rock and be broken. Some of our sisters who might have been helped and blessed were not helped because they were in a condition very like that of those at the Minneapolis meeting. They had the same spirit; they were doing a similar work in seeking to find spot and stain in others. I longed to see the work of the Spirit of God upon their hearts. But there was no perceptible change. I knew that when the divine enlightenment came to them, there would be such an emptying of self that there would be a vacuum to be supplied by the Holy Spirit working in the <human> heart with saving power.

When after the camp meeting it was urged upon me by the Spirit of God to bear a testimony and do a work which was not pleasant, I dreaded to undertake it. After the case of one was touched and I had done all that I could do to change the order of things, Brother Starr said to me, “I hope now you can lay down this burden and rest. You cannot continue to pass wakeful nights and suffer thus in mind without decided injury to her health.” I said, “Oh Brother Starr, the work is but just entered upon. You know not the true condition of things.” That which I looked upon as the most difficult to attempt to set in order is the case of Sister Rousseau and Sister Daniells. I would leave for New South Wales if I dared to do so, but I greatly fear and tremble to touch a matter which has been working deeper and deeper under the specious training of Satan, until the meshes of his net have entangled these souls in a self-conscious righteousness and a satanic deceiving that makes falsehood appear as truth <and truth appear as falsehood.> It is no easy matter to break this <deception of the artful deceiver.>

Brother and Sister Starr have not brought these matters before me. It has been here as at Minneapolis. Supposition is taken for fact because our sisters have not walked in the light of the Word of God and been doers of that Word. Satan has insinuated his awful, deceiving suggestions, and they have believed a falsehood. They have not opened the mind to the very ones they should have spoken to. They have allowed their mischievous confidences to lead them into false paths. Satan has put his construction upon matters, and they do not discern the truth. A malarious atmosphere has surrounded their souls.

How much greater would have been the manifestation of the Spirit of God in the working of the school had the atmosphere been pure and holy, <that the Holy Spirit could have worked with these sisters to do good and only good, and> if all who have come into the school <had> cherished a pure missionary spirit, faithful to the interest of the One who has given them their work to do. How much time has been wasted in <false> sympathy <in pitying> self, and in evil surmising and evil speaking, time which might have been turned to profit, the thought purified, the heart opened to the bright beams of the Sun of Righteousness. What an exalted satisfaction <would it be> to all the heavenly intelligences to see those who had long had knowledge and light and experience, the wives of ministers, closely united, answering the prayer of Christ that they might be one in heart and in purpose. <Loving God supremely, they would have loved their neighbors as themselves.>

In the school our sisters were surrounded by active, inquiring minds, quick to discern and to draw conclusions. The state of the mind is easily read, as revealed in little actions, in a word <which is a seed> dropped now and then. It is manifest whether or not one is on the side of order and obedience to rules and regulations. Unless these rules are respected and obeyed, the school would speedily become demoralized. When those who carried the burden of responsibility feel the necessity of requiring correct deportment, respect, [and] obedience, it is a sad thing that Sister Rousseau should be on the wrong side, feeling that those who disregard the rules should be treated in such a way that the rules would mean nothing to them. <Sister Rousseau does not regard her words and attitude thus, but thus God regards it.>

The discipline of the school is not to be lowered; but all who have any part to act in relation to the school are required to come up to the right standard. They must maintain propriety of conduct in every

line, and stand shoulder to shoulder. Those who profess to be followers of Christ are to draw with all their power in even cords.

Every worker in the school needs to learn daily in the school of the chief Teacher, Jesus Christ, how to control the feelings, how to subdue the passions. We must live in obedience to the words of Jesus Christ, adhering strictly to His rules, heeding His injunctions to the letter. One may possess fine sensibility, but unless this is balanced by sanctified common sense, it becomes a wearisome burden in every council. It is as a ship without a helm to guide it.

Under such an influence the students would soon override all government, and the school would fail of accomplishing the object for which it was established. It could not become elevated and ennobled, giving character to the work of present truth by showing what the truth can do for the students through knowledge of and obedience to its principles. It must be impressed upon the students that they are to make a proper improvement of their time, that they should keep clear from every influence that would divert their minds from their studies. If those who are working in the interest of the school neglect this point, they are unfaithful stewards. Parents and friends are paying out their money to support the pupils in school. They do this because they have high hopes that the students for whom they have this special interest shall repay them by doing their very best.

The school is not to be regarded as a place for courtship or marriage, but as a place where the youth are to be educated and disciplined for practical life. Flirtation or special attentions between young ladies <and> young men cannot be permitted in the school. Were the rules so lax as to admit of this, the education and home training of many have been so entirely different from what they ought to have been that the school would become demoralized, and parents would feel no safety in sending their children to the school.

Education means all that the term implies; it cannot be acquired without painstaking effort and patient application. It requires all there is of the human mind to dig for the precious ore, and by persevering effort hold all that is gained. Every grain of knowledge is to be regarded as of high value, because it enables the student to understand better his own capabilities, and to use his powers to the glory of God. The period of school life is full of great opportunities and privileges. The students should improve every moment to increase their knowledge, that they may put it to practical use as laborers together with God for the help and blessings of their fellow men.

Education is of no special benefit unless it has for its end true goodness and purity, preparing the student for the service of the Lord. He who studies to be good, that he may do good, will, like Daniel, come into possession of the richest treasures of knowledge. Let not one be content with superficial knowledge, trying to combine pleasure-seeking with the student's life, for he will meet with great loss.

The parable of the ten talents is given for our study, and it may be considered with great profit to the soul. The fear of the Lord is the beginning of wisdom. Heaven bestows upon us very large gifts when it give us opportunities. Those who are ever desiring greater opportunities seldom show that they appreciate the opportunities they do have. The precious opportunities are appreciated when the small advantages are eagerly seized upon and improved. The talent of time is a precious gift of heaven. So the

power of speech is a talent entrusted of God, to be wisely used in trading with the Lord's goods. We cannot possibly do this unless we are closely connected with Christ. Those who are vitalized by His divine nature can and will work in Christ's lines.

In Christ crucified we behold the manifestation of the wisdom and power of God, daily converting the soul and divinely adapted to meet all the obstacles and trials that come to us all in our daily experience. There is very little genuine faith in a personal Saviour who will help the soul in every emergency. Christ was crucified to take away our sins. Risen from the dead He is our Intercessor, our chosen and appointed Advocate, our Substitute and Surety in God's presence. Through His blood every soul may have access to God. In Him humanity and divinity are combined. It is enough; all sufficiency is provided for every soul. The follower of Christ is fitted for every work and every trial. In his desire for virtue and holiness he is opposed at every step by the synagogue of Satan, and he has to engage in a personal, spiritual conflict. "For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." [Ephesians 6:12.]

Ms 84, 1894

Christ the Center of the Message

1894

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Exodus 33:19; 34:6, 7.]

A veil has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look to Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy.

Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept of Christ as our personal Saviour, and He imputes unto us the righteousness of God in Christ. Let us repeat and make

prominent the truth that John has portrayed: “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.]

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] What love is this, what marvelous, unfathomable love, that would lead Christ to die for us while we were yet sinners! What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound!

It is true that the law of God reveals the love of God when it is preached as the truth in Jesus, for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in His relation to the law of God. How often should they have assured the people that “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” [Romans 8:32.]

Satan is determined that men shall not see the love of God, which led Him to give His only begotten Son to save a lost race, for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it except by exclaiming, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God”! [1 John 3:1.] Let us say to sinners, “Behold the Lamb of God, which taketh away the sins of the world!” [John 1:29.] By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and inexpressible love of God as manifested in Jesus Christ.

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy of the heavenly Father. Oh, that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will not more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that His disciples shall be one, even as He and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul.

The love of Christ will be the theme of every tongue, and it will no more be said by the True Witness, “I have somewhat against thee, because thou hast left thy first love.” [Revelation 2:4.] The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing in the image of Christ, fashioning all hearts alike. As living branches of the True Vine, all will be united to Christ the living Head. Christ will abide in every heart, guiding, comforting, sanctifying and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ’s church it will be proved that God sent His only begotten Son into the world.

When the church of God are one in the unity of the Spirit, all of Pharisaism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of His body, and His people will be new bottles into which He can pour His new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are the "riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labor, striving according to his working, which worketh in me mightily." [Colossians 1:27-29.]

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles.

The gospel of Christ could not be placed in their hearts for there was no room to contain it. They could not be the new bottles into which He could pour His new wine. Christ was obliged to seek elsewhere than among the scribes and Pharisees for bottles for His doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts. He said, "A new heart will I give thee." [Ezekiel 36:26.] But the self-righteous of that day and this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, because they felt no need of a Saviour. They were wedded to forms and ceremonies.

These very services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and had clung to the dead forms, after spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost by multiplying their own requirements, and making more rigorous demands than had God, and the more rigid they grew, the less of the love and spirit of God they manifested.

Christ said of the scribes and Pharisees: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. ... Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." [Matthew 23:2-7, 23.]

The remnant church are called to go through an experience similar to that of the Jews, and the true Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message

to bear to His people. He says, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:4, 5.] The love of God has been waning in the church, and as a result the love of self has sprung up into new activity. With the loss of love for God, there has come the loss of love for the brethren.

The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, “I know thy works, and thy labor and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love.” [Verses 2-4.]

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ, for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice—all proclaim to the world the testimony that the doer of these things considers himself as righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe.

The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the Author and Finisher of his faith. Look up to God; look not to men. God is your heavenly Father who is willing to patiently bear with your infirmities, to forgive and heal them. “This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3.]

By beholding Christ you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy.

Ms 85, 1894

Thoughts on 2 Corinthians 9:6-15

Granville, New South Wales, Australia

April 22, 1894

On Sabbath Willie accompanied me to Sydney, and I spoke to the people from 2 Corinthians 9:6-15. I had a message from the Lord for the people, and God gave me freedom in speaking.

“He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.” [Verses 6, 7.]

In these words the duty of every one is plainly outlined. All are to do their best. God has given rich promises to those who will reveal by good works in the daily life the virtue and power of their faith and self-denial.

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.” [Verses 8, 9.]

This promise is made to all who reveal a working faith, a faith that prompts the receiver to do good actions, to relieve the necessities of his fellow men. This is a faith that works by love and purifies the soul. But faith without works is dead, being alone.

We have the Word of God as our assurance and comfort, to inspire us with hope and comfort. God declares that He will not be unmindful of our labors of love in carrying out His will in behalf of our fellow men. God has made those who believe in Him stewards in trust. They are to live the law of God, showing the world by their good works that this law is perfect, converting the soul, uprooting from the heart all selfishness and covetousness, and planting there the precepts of righteousness.

The law of God is the transcript of His character. Those who profess to keep this law, but who fail to show that they love God with heart, mind, and strength, who do not devote themselves unreservedly to His service, neither keep the first four commandments, which enjoin supreme love for God, nor the last six, which enjoin unselfish love for one another. “By their fruits ye shall know them.” [Matthew 7:20.]

True love for God will always manifest itself. It cannot be hidden. Those who keep God’s commandments in truth will reveal the same love that Christ revealed for His Father and for His fellow men. He in whose heart Christ abides will reveal Christ in the character, in his work in behalf of those of the household of faith, and in behalf of those who need to be brought to a knowledge of the truth. He is ever to show by good works the fruit of his faith, revealing Christ by loving words and deeds of mercy. He is to show that he believes that the law of God is not only to be believed in a theoretical way, but is to be acted out in the life as a living, vital principle. He is to show by his life that the law of God is written in his heart. Thus we may all represent Christ. Thus we may show that we have the mind of Christ and are doing the works of Christ.

By diffusing light, those who claim to have the light of present truth are to manifest to the world the influence and power that the truth has upon the character. If the truth of God makes no decided change in us, it is of no value to us. We are like salt which has lost its savor, which is good for nothing. We do not reveal to the world any saving, redeeming qualities.

Mark carefully the following words: “Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God”—thanksgiving offered by those we have helped from love for God. [2 Corinthians 9:10, 11.]

The doing of the law of God is the fruit of His grace in the heart. Obeying this law, we daily remember that God is the giver of all that we hold in trust. He provides us with all we have. It is because of His mercy and love that we have strength to labor. He opens ways by which we may gain earthly treasure, not that self may be exalted, not that the treasure obtained may be hoarded up, but that God’s name may be glorified, that the needy may be helped, that God’s treasury may be provided with that which he claims in gifts and offerings, that the work of raising the standard of truth in the “regions beyond” may not languish, but move forward and upward. [2 Corinthians 10:16.]

Upon all who consecrate themselves to God as laborers together with Him is laid the responsibility of guarding the interests of His cause and work. They are to live the truth which they claim to believe. They are to keep Christ constantly before them as their Pattern, and by their good works cause praise to flow forth from hearts hungering and thirsting for the Bread of Life. Not only are they to minister to the spiritual need of those they are seeking to win for Christ, [but] they are to supply their temporal necessities. This work of mercy and love is ever presenting itself, and by faithfully doing it, God’s servants are to show what the truth has done for them. They are to be faithful stewards, not only of gospel truth, but of all the blessings God has given them. Not only are they to speak words of sympathy, [but] by their deeds they are to demonstrate the reality of their sympathy and love.

“For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God.” It warms the heart and awakens the soul, filling it with gratitude to God. “By the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and to all men; and by their prayer for you, which long after you for the exceeding grace of God in you.” [2 Corinthians 9:12-14.]

This work is a savor of life unto life. It is an “experiment” which will always produce the very best kind of fruit, not only in the receiver, but in the giver.

“He that receiveth the seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, and some thirty.” [Matthew 13:23.] Shall the expectation of the sower of the seed be disappointed? God forbid, for it is for the present and eternal good of the receiver that the seed sown be received into good ground. When it is received in faith, it springs up and bears fruit.

What does it mean to receive into the heart the good seed? It means to receive the words of Christ. This is a remedy for sinsick souls. Some give the truth a partial reception, a half sympathy, wishing at the same time that they had never heard the word of truth. In such soil Satan sows his seed, and soon there is a growth of the thorns which chokes and destroys the good seed. But when the gospel seed is sown in soil which welcomes it, when it is incorporated with the life, direct and glorious results are seen, results which testify to the infinite love of God and the transforming power of the gospel.

It means much to receive the good seed. In Luke we read, “That on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.” [Luke 8:15.] An honest heart is a heart which, when the light shines into it, acknowledges that sin is the transgression of the law. “Take heed how ye hear,” said the great Teacher. [Verse 18.] What will it avail to spend the life deceiving one’s self and revealing this deception in the character? When truth is received into the heart, the tares growing there are uprooted. The appeals of God to the conscience are no longer turned aside as of no consequence.

Ms 86, 1894

Sermon/Christ’s Mission of Love

Camp ground, Ashfield, Australia

October 21, 1894

First John, the third chapter, commencing at the first verse: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” [Verses 1, 2.]

How many today see Jesus Christ, the Saviour of the world, as He is! How few know Him! How few know the Father! Everyone that knows Christ has a knowledge of the Father. To see Christ as He is is one of the greatest blessings that can ever come to fallen humanity; the precious Saviour, to see Him as He is! How many have partial views of Jesus Christ. How many acknowledge Him as the world’s Redeemer, but they know Him not as a personal Saviour; and this is essential, the knowledge of God in Jesus Christ. Here we read in the seventeenth chapter of John, “As thou hast given him power over all flesh, that he should give”—what? What should He give? “Eternal life to as many as thou hast given him.” And now I want to know what this is. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [Verses 2, 3.]

We turn again to the third chapter of 1 John, and read the third verse. “And every man that hath this hope in him purifieth himself.” What hope? Why, of seeing Jesus as He is, the living faith that lays hold of the arm of the infinite God, the living faith that takes Christ as our personal Saviour. Who knows Him as thus? All your casual views of Christ will not save a single soul. Do you know Him by the living connection of faith? He came to our world that He might bring man, by taking human nature upon Himself, in close connection with the living God. No angel could do this work; had an angel come from glory, from the heaven above, who could have endured the light of that angel?

We read that after Christ was crucified and laid in Joseph’s new tomb, that a great stone was rolled before the opening of that tomb and a seal put upon it so that no one should steal away His body, and say that He had risen. But lo, a mighty angel leaves the heavenly courts, and is commissioned to come down to that sepulcher and roll away the stone. Clothed with the panoply of heaven, the light, the

brightness parched the darkness from his track, and that light as it falls upon the Roman guards, where are they? Oh, they are fallen as dead men to the earth! They beheld the light of the glory, but they could not endure it.

Had Christ come with even the glory of the angels attending Him, He would have extinguished humanity. They could not have endured His glory. [Then] what? He laid aside the royal crown; He laid aside the royal robe; He clothed His divinity with humanity; that is the reason that Christ humiliated Himself to humanity, that humanity might touch humanity. There was a wondrous work for Him to perform here when He came to our earth. Satan was having things about as he pleased. He claimed this earth's territory as his, the prince of the world. Christ came to dispute his power and his claim. Christ came to rescue the human race from his oppressive power. He declares that He came to break every yoke, to let the oppressed go free, to heal the wounds that sin had made. This was the work of the only begotten of the Father.

Here was humanity possessed with the power of demons; here was Christ sent into the world to demonstrate before the world; yes, the battlefield was right here in this little world, the conflict went on between the prince of life and the powers of darkness. Which shall triumph? All the heavenly universe was looking upon Christ, the heavenly intelligences, and taking cognizance of the battle. Here was Christ disputing the authority of Satan, and Satan was following Him at every step, determined to overthrow Him with his temptations, determined that he would weary and exhaust the patience and forbearance of God for the human family, that he should be able to ruin every one of them.

Christ comes here, and John the forerunner proclaims Him just as He is. He commences, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] That is His work, taking away the sins of men. Will you let Him have them, or will you cling to them as a precious acquisition? Will you hold them fast as precious jewels? Will you transgress the commandments of God? Will you trample them under feet and publish as Satan has done that God has no law? He has a law to govern the heavenly intelligences; He has a law to govern this kingdom upon the earth which Christ came to wrest from the hands of Satan.

When John proclaimed and prepared the way for the Messiah, his voice was lifted up in the wilderness. Why there? Why did he not go to men where they were? For the very reason that it is next to an impossibility to reach people that are wrapped up in the delusive enchantments of this life. He calls them away from scenes of a temporal character, the hurry, and the bustle, and the confusion that are seen in our cities, He brings them into the wilderness, standing under heaven's canopy, and where they can behold the things of God in nature, and there the God of nature imbues John with His Holy Spirit to give the message of warning to prepare the way for the coming Messiah, to bear a message of mercy to our world.

Christ was baptized of him [John] in Jordan, and after His baptism He came up out of the water, and then what? The heavens were opened, and the glory of God symbolized by a dove of burnished gold encircled the Son of God, and from the highest heaven were heard the words, "This is my beloved Son in whom I am well pleased." [Matthew 3:16, 17.] This representation was an assurance to John that he was

not mistaken in his idea that Christ was the Son of God. And what do these words say to us, to every member of the human family, whatever your position, whatever your country, what does it say to us? Through faith in the provision God has made in behalf of man, you are accepted in the beloved, not outside of Him, in, in, through the merits of Jesus Christ.

Now how many pass over this. They read it, but they do not take in its significance. It means everything to us; it means that the prayer of Christ should cleave its way through the hellish shadow of Satan, and reach to the very sanctuary, the very throne of God. That prayer was for us. That answer was for us, that you are accepted in the Beloved. That very prayer that entered heaven, it carries your prayers, my prayers, the prayers of every soul that ascend to God with a hungering and a thirsting after spirituality and righteousness: This prayer ascends, and the merits of Jesus Christ, His righteousness, gives fragrance to that prayer as holy incense that ascends to God. This is the very work that has been going on all through from that time to the present. The weakest child of God, the most oppressed, the most suffering, why [he] [has] in Jesus Christ hope. The faith of Christ bringeth infinite power. They may lay hold upon the divine nature, having escaped the corruption that is in the world through lust; so not a soul needs to faint, not a soul needs to be discouraged.

Whatever may be your weakness, [however] compassed with infirmities, there is hope for you in God. Now, our precious Saviour came to save to the utmost every soul that will come unto Him. He descended to the very depths of humanity for our sakes; He became poor that we through His poverty might be made rich, rich in earthly treasure? no. He made the world, and He placed it in its proper position as subordinate, and God and eternity elevated, exalted, supreme. To those who have their minds engrossed with earthly pleasures, He comes and lifts the voice of warning, and He presents eternity to your view; He there opens before you heaven, the threshold lightened and brightened with His glory, and the glory streams through the open door; the door is ajar, thank God.

Mothers that have the care of children, train them for Jesus, the gates are ajar. Every mother's prayer, every mother's tears, every mother's entreaty for her children, God hears. Why, they are, the younger members of the Lord's family. What is the work that is resting upon mothers? It is to fashion these children after the similitude of the divine Pattern, it is to leave the impress of God upon the character. In the place of taking them to the horse race, in the place of taking them to the theaters, give them to the One who gave His life for them, that He might bring them to the heavenly courts and crown them with glory, with honor, and with eternal life.

Who, I ask you, as parents, can neglect the solemn responsibility that is resting upon you? What is the matter with our world? It is because fathers and mothers have thought more of reaching the standard of the world than God's moral standard of righteousness. Will it pay? "What will it profit a man, though he should gain the whole world, and lose his own soul, or what will a man give in exchange for his soul?" [Mark 8:36, 37.] You can't afford to sin. We read here in John that sin is the transgression of the law. Third verse. "And every man that hath this hope in him purifieth himself, even as he is pure." [1 John 3:3, 4.] [There is] something for us to do, to prepare for the future immortal life. Christ has gone that He may prepare mansions for you. Make Him your dependence and your trust. Fathers and mothers, are you purifying your soul in your sphere as God is pure in His sphere? We lift the standard, we point you to

it. We say, “I see the battlements of heaven, but how am I to reach it? I see the glory that floods the threshold, but how am I to pass over the threshold? What shall I do that I may win eternal life?”

Well, when Jacob was a wanderer from his father’s house, poor, discouraged, disconsolate man, as sinners are indeed when they see themselves as they are, Jacob saw himself as he was. “Oh,” said he, “I love God, but I have cut Him off from me, no hope now of my having the inheritance of the firstborn.” He lays his head upon a rock for a pillow, and in the night season, lo, an angel comes to the discouraged man, and opens before him, what? The only provision He [God] has made whereby man can enter into the portals of bliss and have everlasting life. He sees a ladder, the [foot] of it is planted firmly upon the earth, its topmost round reaches unto the highest heaven, and God over it, flashing the light of His glory the whole length of that ladder, and [on] that ladder angels of God were descending and ascending.

There was the connection, there was the ladder, the representation of Jesus Christ, that He comes to our earth, He takes men where they are, He saves them by His own merits, He hangs helpless man upon the infinite God, and through the sacrifice that He makes, He brings them back to Him, places upon them His divine nature, giving [man] moral power and moral qualifications that man may honor his Creator upon the earth, that he may climb every round of this ladder into the portals of glory.

Well, this Jacob saw, and when he woke, he [said], “Why, this is as the gate of heaven. God was in this place and I knew it not.” [See Genesis 28:17.] What a happy man he was! He knew that he had had a communication from God. And any one of us who has received light from the throne of God, can but have a heart filled with praise, and thanksgiving, and honor to the Lord God of heaven. Well, this is the very ladder that reaches to the battlements of heaven, to the very threshold of glory. Now the question is, Will you climb? The question is, Will you follow the leader? Jesus Christ is our Pattern, the great Standard of moral character. Will [we] take Christ’s example and follow it, or shall we take the example and practices and customs of the world?

Fathers and mothers, what are you going to do about it? [What] do you expect that after you let your children go into all the amusements, the sightseeing? The enemy will bring all the attractions that amount to nothing, the weariness of the flesh, [but there is] no satisfaction in it. Will you place their hands into the hands of the world, to dress after its fashion, to pattern after its customs, or will you educate them to know God, the only true God and Jesus Christ whom He has sent? Shall Christ [have] died for your children in vain?

Is there not enough in nature that you can see of God’s handiwork? Look at the lofty trees; look at the spires of grass that clothe our earth with verdure, the green velvet carpet; look at the various flowers which our God has provided for us because He is a lover of the beautiful; the beautiful tints and coloring that He has given to some of these simple flowers. Who can copy it?

As I was in Colorado, they wished me to visit the art gallery; and there so many would stand before the pictures entranced, praising the human artist, extolling the human artist. I was walking through the street, and I saw the glory of the sunset. There were the bright beams shining upon the snowcapped mountains, and there it looked as though the portals of heaven were open, and its glory was shining through. One after another were passing along never looking at the sight. My companion and myself

were standing there in rapture. I could see God in it; I could see heaven's beauty; I could see heaven's glory shining forth, that we might take in the beautiful picture of what was within. They never looked. Well, that is the way God is treated.

How many go out in their gardens, and point their children to the beautiful flowers, and tell their children, "This is an expression of the love of God to you," pointing them to the tints, pointing them to the beautiful colors of the lovely flowers, and then pointing them up from nature to nature's God, the great Master Artist that has created the beauties in nature. Would not this be more profitable to your children than carrying them to all the shows and to everything which will have a demoralizing nature, and absorbing their attention so that they forget they have a God? Is that your work, fathers and mothers?

I was passing down on the cars in the streets of Maine, and I heard quite an ado of a little company there, and I wondered what it could be. My husband and myself were thinking about the matter. What was it? A little girl was just coming out. Her dress was five hundred dollars in our American money. I looked, and there was a wee little mite of a girl, seven years old, and she was coming out this way, a soul for whom Christ the Son of the infinite God had died. And that was the way the mother was treating the property of God, in the place of educating and training that child, that all its mind, all its powers, might be devoted to Jesus Christ, our Advocate, our Surety, our Substitute, the Lamb of God who taketh away the sins of the world. Instead of doing this, she was putting the little tiny mite of humanity right into the arms of Satan. We have another work to do, mothers. We have another work to do, fathers.

A solemn responsibility is upon you who have brought children into the world, to educate, and train, and discipline them, to show them how they should stand in this world to make the world noble and better, to elevate, to ennoble, in the place of running right into all their amusements and selfishness and expenditure, of what? My money, you may say. It is not your money at all. It is God's money. It is lent you in trust, and what for? that you should elevate humanity, that you should feed the hungry, that you should clothe the naked, that you should teach, teach, educate, line upon line, precept upon precept, here a little, and there a little, patiently, perseveringly, tenderly, kindly, with the love of Christ in your hearts. Teach them in the home true courtesy, teach them in their homes true politeness, teach them how to be helpful and to keep busy.

Teach them they are not in this world as mere butterflies, that they are here that they may form a character after the pattern of Jesus Christ, and that they may have that life which measures with the life of God, that life which runs parallel with Jehovah's, an immortal inheritance, incorruptible, undefiled, and that fadeth not away. Suppose you balance that child in the ways, the practices, and the customs of the world. Christ told you not to do it. "Whose adorning, let it not be the plaiting of the hair, the putting on of gold, and of jewelry, but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 Peter 3:3, 4.]

We want a life after this life of sin and sorrow and affliction shall close. I point you to Jesus; I point you to His Word. I will say to you that if you will educate and train your children here for the future immortal life, who do you have to help you? Jesus Christ. "Suffer little children to come unto me, and forbid them

not; for of such is the kingdom of heaven." [Matthew 19:14.] This is our work, and then what, fathers and mothers? You have the children entrusted to your God to help you in the missionary efforts. Every soul that has tasted of the love of God, every soul that has given their life to Jesus Christ, everyone of these souls, why they are to be prepared with refinement of character, they are to be refined to holiness, to purity.

Fathers and mothers are the teachers of their children, and while they shall feel the responsibility, they will be in the position to be learners. Where? In the school of Christ, to be educated in the home life, and they can take their children into the church, and there they can hear the living testimony borne of the Spirit of God that is fitting and preparing them for the future immortal life. They are soldiers, but not to be swayed independent of God, they stand in moral power not influenced by the iniquity and the sins that abound in this degenerate age.

It is high time that we begin to inquire, "Will my work bear the benediction of God: 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make you ruler over many things. Enter thou into the joy of thy Lord!'" [Matthew 25:21.] What is that? "Who for the joy that was set before him, endured the cross, despising the shame, and is forever set down at the right hand of God." [Hebrews 12:2.] We want to be with Christ at the right hand of God. We want that joy that was Christ's joy of being a blessing to humanity. We must be uplifters; we must not be destroyers. We must not be of that character which will destroy the property for which Christ has given His life. He wants us to be what? Counteractors of His work? Co-laborers with Jesus Christ. "Ye are laborers together with Christ." [See 1 Corinthians 3:9.] How? when you walk in Christ's lines. When? when you separate your children from the contaminating and poisonous influence of this corrupt age, when you separate them from society which will talk infidelity, which will talk pleasure. But where is the Christ, where is His light and example?

God help the fathers, God help the mothers, and He is ready to do it, He is willing to do it, He wants to do it. Will you come to Him? God has placed His cross between the world and heaven. Look and behold the God of heaven with angels, with archangels, with cherubim and seraphim; behold them in solemn track as they march to the cross of Calvary, and the Father bows in recognition. Here mercy and truth have met together, and righteousness and peace have kissed each other. Here is the salvation of the human race. It is here you are to bring the sins across the gulf. Sinners, roll them into the sepulchre. Sinners, come to Jesus Christ in repentance, and find pardon, and mercy, and forgiveness. Let your name be traced here in honor of the world, and it soon will be effaced; put it into the book of life, and it is to be immortalized to live among the heavenly angels.

It becomes us to consider the road we are traveling. Is it the road that leads heavenward, or the road that leads to perdition? And now I will not detain this congregation, but I want to say that the gift of God is eternal life, and we want you should have life, we want you should have happiness, we want you should have peace; and we ask you to consider which road you are traveling. There is a crown of immortal glory that is presented to every one who will overcome the world, the flesh, and the devil. This is the warfare. Christ will stand to help you at every step. Angels of God will be around about you; the heavenly instrumentalities are working with man; Jesus Christ has given His divine nature to man if they

lay hold upon it by faith, that through the merits of Jesus Christ, every soul may win immortal life. Will you have it?

I see matchless charms in Jesus. I see that which my soul desires; it is immortal glory, and we want you should have it, we want that you should dwell in His presence, we want you to see the king in His beauty, we want you to behold His matchless charms, and we ask you to give to Jesus your mental, your moral, your physical powers, and this is all we ask of you; lay them at His feet, and use them in His service. Win souls to Jesus Christ, and this is all that He asks of you. What has He given? His life. What will you give to Him? Your life. Give it to Him; and let Him use it as shall be for His name's glory. You will have peace here, He will be formed within the hope of glory, and you will have an eternal reward when this life shall close in the morning of the resurrection.

When the dead shall come forth, then you can cry a victory over death and the grave, and the gates of heaven will be open before you, and the eternal reward will be yours. Is it not enough? It is enough. Christ shall not have died for me in vain. Can you say this, that Christ shall not die for me in vain? Let every one be able to say, "I want to praise Him, and I will praise Him with an immortal tongue."

Ms 87, 1894

Our Duty to the Poor and Afflicted

1894

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he has promised to them that love him? ... If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" [James 2:5, 15, 16.]

I make an appeal to my brethren in the faith, and urge them to cultivate tenderness of heart. Whatever may be your calling or position, if you cherish selfishness and covetousness, the displeasure of the Lord will be upon you. Do not make the work and cause of God an excuse for dealing closely and selfishly with any one, even if transacting business that has do to with His work. God will accept nothing in the line of gain that is brought into His treasury through selfish transaction. Every act in connection with His work is to bear divine inspection. Every sharp transaction, every attempt to take advantage of a man who is under pressure of circumstances, every plan to purchase his land or property for a sum beneath its value, will not be acceptable to God, even though the money gained is made an offering to His cause. The price of the blood of the only begotten Son of God has been paid for every man, and it is necessary to deal honestly, to deal with equity with every man in order to carry out the principles of the law of God.

The great principles contained in the law of God enjoin upon us the duty of loving God supremely and our neighbors as ourselves. Those who love God will keep the first four precepts of the Decalogue, which define the duty of man to his Creator. But in carrying out this principle through the grace of

Christ, we shall express in our characters the divine attributes, and will work out the love of God in all our dealing with our fellow men. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] God gave His best gift to the world, and whosoever has the attributes of God will love his fellow men with the same love wherewith God has loved him. The Spirit of God dwelling in the heart, will be manifested in love to others.

In keeping the first four commandments, which reveal the duty of man to his God, the worshiper of God will find that he cannot cherish one fiber of the root of selfishness. He cannot do his duty to his God and practice oppression toward his fellow men. The second principle of the law is like unto the first, “Thou shalt love thy neighbor as thyself.” “This do, and thou shalt live.” [Luke 10:27, 28.] These are the words of Jesus Christ, from which there can be no departure on the part of any man, woman, or youth who would be a true Christian. It is obedience to the principles of the commandments of God that molds the character after the divine similitude. Those who render this obedience through the grace of Christ possess the attributes of the Saviour’s character, and are partakers of the divine nature having escaped the corruption that is in the world through lust. [2 Peter 1:4.] The word “lust” here includes not only licentiousness, but covetousness, desire for position, love of money, and that which leads to false dealings and unjust practices.

“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 people who keep God’s commandments are to bring the law of God into their lives, and reveal its value in their characters; they are to be Christlike and show forth true charity.

“Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.” [Deuteronomy 24:14, 15.] “Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.” [Leviticus 19:13.] “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 have entered into the ears of the Lord of Sabaoth.” [James 5:4.]

The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteousness. We are under obligation to fulfill these specifications, for in so doing we fulfill the specifications of the law of God. If a brother who has labored disinterestedly for the cause of God becomes enfeebled in body, and is unable to do his work, let him not be dismissed and be obliged to get along the best way he can. Give

him wages sufficient to support him, for remember he belongs to God's family, and that ye are all brethren.

In the New Testament the world's Redeemer has specified what constitutes pure religion in our dealings with our fellow men. Obeying the first four commandments with the whole soul causes us to render supreme love to God, and to become co-workers with God in carrying out the will of God toward our fellow men keeping the first four commandments makes us one with Christ, who gave His life as a ransom to deliver all from the thraldom of sin, and to make us free men and women in Him. The value of man is to be estimated at the price paid for his redemption.

The last six precepts of the Decalogue reveal the duty of man to his fellow men, and those who render obedience to the first four commandments will also carry out the injunctions of the last six. We are commanded to love our neighbors as ourselves. This command is not that we shall simply love those who think and believe exactly as we think and believe. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellow men, and lift up their souls unto vanity.

Men glory in themselves, and exalt themselves above their brethren. "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 that exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.] "Wash you, make you clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." [Isaiah 1:16, 17.]

Can we wonder that the curse of God is upon the earth, upon man and beast, when His law is set aside as a thing of naught, and men are following the imagination of their own hearts as did the inhabitants of the world before the flood? All this foretells the coming of Christ and the end of all things. "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 24:37-39.]

Through selfish pride, through selfish gratification, the blessing of God has been shut away from men, and from His professed people, because they have despised His words, and have failed to relieve the sufferings of humanity. "Ye shall not therefore oppress one another but thou shalt fear thy God, for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety." [Leviticus 25:17-19.]

To those who are doers of the words of Christ, prosperity is insured. In obeying His words, you become workers together with God in uplifting, in blessing and strengthening the sons of men, cultivating good impulses, and uprooting that which is evil. Christ said, "Make the tree good, and its fruit good." [Matthew 12:33.] It is only practical piety that is of value. No spurious religionist will enter into the

kingdom of heaven, and those who are genuine will bring forth the fruit that is found upon the Christian tree. The fruit found upon a tree is in harmony with its nature. This law prevails throughout the natural kingdom, and illustrates the truth found in the spiritual kingdom. When there is a decided change from a life of sin to one of purity, there will be a corresponding change in words and actions. Those who exercise faith, dwell in the presence of purity, and are one with Christ. Their life is hid with Christ in God.

"Blessed are the pure in heart; for they shall see God." [Matthew 5:8.] The pure in heart ever keep before them their invisible Lord, and they catch His Spirit; they love their Lord with all the heart, and exercise in their life the love that God has manifested toward all human beings. But "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself so to walk, even as he walked." [1 John 2:4-6.]

Let all read and understand the words of John in order that they may make no mistake. To what commandments is John referring? He says, "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. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." [Verses 7-10.]

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee." [Leviticus 25:35, 36.] How tenderly the Lord regards all who are suffering and in want! They are to be helped, not to be oppressed. "Thou shalt not give him thy money upon usury, nor lend him thine victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God." [Verses 37, 38.]

It would be well if every church would read in their assemblies in the Old Testament the lessons which Christ gave to the people. The Spirit and character of our Heavenly Father in His dealings with men [are] revealed through [these] lessons.

"If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shall surely lend him sufficient for his need, in that which he wanted. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou giveth him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I commend thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." [Deuteronomy 15:7-11.]

In the Old Testament the very same principles were revealed as those which Christ gave in His sermon of the mount. The scribes and Pharisees knew so little of these principles through everyday practice that Christ's sermon on the mount was as a new revelation to them, and sounded like heresy to their ears. They had misinterpreted the Scripture, and regarded the maxims and sayings of men that had passed to them from rabbi to rabbi, as having the sanctity of inspiration. But the commands of men were not like the divine command, and better suited their carnal hearts. Jesus, who had instituted the law, knew just how far those professedly pious teachers had departed from the law, and how far they had made it void by the traditions. They had worshipped God in vain "teaching for doctrines the commandments of men." [Matthew 15:9.]

Jesus revealed to them the far-reaching principles of the law of God. That which had been said by the rabbis of old time, though it had been oft repeated, and was hoary with age, though it was regarded by men as on a par with divine authority, [was] put in contrast with His own divine principles. The lessons He had taught to Israel in the Old Testament, He repeated in the New Testament. He enjoined upon them the exercise of mercy, compassion, and love toward all to whom they came in contact. Had the Israelites practiced the lessons which Christ spoke from the pillar of cloud, there would have been no oppression of man toward his fellow men.

Jesus had said in the Old Testament, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes in thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing." [Deuteronomy 24:17-22.]

If Israel had carried out the will of God that had been made known unto them, they would have had resting upon them the blessing promised to the pure in heart. They would have seen God, and by beholding Him would have become like Him in character. The ever-working principle and power of the Holy Spirit would have wrought upon human nature, till the heart was changed and the character conformed to the likeness of Christ's character. In daily doing the words of Christ, it becomes a pleasure to do His will. Christ came to our world to live out the law of God, to be our Pattern in all things. He placed Himself between the mercyseat, and the vast number of heartless worshippers who were full of ostentation, pride, and vanity, and by His lessons of truth, which were eloquent with simplicity, He impressed the people with the necessity of spiritual worship.

His lessons were impressive, beautiful, and weighty with importance, and yet so simple that a child could understand them. The truth He presented was so deep that the wisest and most accomplished teacher could never exhaust it. Those who work as seeing the invisible will always preserve simplicity, charging the simplest words with the power of the grandest truths. It was with this kind of teaching that

the Lord Jesus exposed and brought to confusion the theories of the most learned. The spotlessness of His character, untainted with sin, unmarred by a wrinkle, revealed the marked contrast there was between His religion and the pious pretensions of the Pharisees. They could not tolerate Jesus.

Though no fault could be found with Christ, He was rejected of men. With all his accusing power, Satan assaulted Him, and could find nothing in Him to condemn. Judas, who betrayed Him was constrained to own that he had betrayed innocent blood. Pilate, though he passed the [sentence] of condemnation upon Him, declared that he found no fault in Him. Pilate's wife sent word to the Roman governor, saying, "Have nothing to do with that just man: for I have suffered many things this day [in a dream] because of him." [Matthew 27:19.] This was the character of the great Teacher who has commanded us to treat our brethren with tenderness and compassion. Shall we disregard His words, and choosing impurity of heart, fail to see God? In failing to obey the words of Christ we become hardhearted, insensible to the woe of our fellow men and lack tenderness and love.

I address those who are [in] responsible positions. How stands your record when compared with the Scripture of the Old and New Testament? None of your excuses for neglect of obeying the Word of God just as it reads, will stand before heaven. When you employ a man in any branch of the work, and he does his best, and still falls into decay, and his wife and children are caused to suffer, you may pass judgment upon him because he is not successful in his work, and you may allow the cry of this brother and his family to come up against you into the ears of God; but remember that as you judge, you shall be judged, and as you measure unto others, it shall be measured unto you again.

Are you not afraid that the Lord will bring you over the very same ground upon which your brother has fallen? Your brother was of just as much value in the sight of God as you were yourself, for there is no respect of persons with God. He strips off the tinsel, the glitter, and the show with which men have clothed themselves, and beholds them in their true character. He allows those who boast themselves to pass through the strait places in which others have fallen, that they may be tested and tried upon the very points in which others have failed, that they may understand what it is to be regarded with indifference, contempt, and scorn. When others failed in the same place, they did not help, strengthen, and bless; but turned from them in heart, and regarded not their situation.

The Lord has represented Himself as an householder who left his goods with his servants, instructing them to trade upon them for his advantage. "He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come ... And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." [Luke 19:13, 15.] The Lord has given talents to His servants according to their several ability, and He means that they shall be good stewards of their Lord's goods. In carrying out the principles of the law of His government, they will put their talents to good use in distributing to the poor, in manifesting the compassion and love of Christ to their fellow men. Those who do this will hear from His lips the benediction, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." [Matthew 25:21.]

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” [Luke 10:25.] Here is a plain, decided question, asked before a large company, among whom were those who were watching to catch any word from the lips of Christ that they might turn against Him. Jesus understood just how to adapt Himself to the situation, and He asked a question of the lawyer, that will place upon him the responsibility of answering his own inquiry.

“And he said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy might; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain main went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, passed by on the other side.

“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will pay you. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” [Verses 26-37.]

Christ gave this lesson to those who claim to be expositors of the law of God. From His explanation it was evident that conformity to their rigorous ceremonies, the outward show of religion, would not make them fit subjects for the kingdom of heaven. The principles which must be wrought out in the life [are] supreme love to God and impartial love to men. The lawyer answered his own question by declaring that the law must be practiced. But did Christ say to him, “This preach, and thou shalt live”? no; “This do and thou shalt live.” [Verse 28.] The lawyer found himself a law-breaker, and was convicted under the searching lesson that Christ gave them; for while he understood the righteousness of the law he failed to show the mercy that the law enjoined. While he understood the letter of the law, he had not been of doer of its precepts. Convicted of his sin, repentance was demanded; but instead of repenting he sought to justify his course by asking Christ, “Who is my neighbor?” [Verse 29.]

The Lord presented a case of a poor man who had actually been wounded and left of robbers to die by the wayside. The priest and the Levite who had passed by on the other side were in that very company who listened to the words of Christ, and their actions were presented before them in their true colors. The priest and the Levite were passing along the road from Jerusalem to Jericho, and by chance they came upon this poor wounded man; but the Lord took occasion by this circumstance to test and prove them.

The Lord saw the man had been assailed by the robbers, who, being possessed with satanic attributes, had wounded and bruised and robbed their fellow man, and had left him helpless and dying, caring not

what became of him. They would have killed him had they not feared that they would be discovered, so they hurried away with their spoil. Christ says that not a sparrow falls to the ground without our heavenly Father's notice; but here was a man who had been greatly injured by his fellow men, and would God not look upon his affliction? Had those who injured him respected and obeyed the laws of God, they would have loved their neighbor as themselves. They would have treated their neighbor as they desired to be treated. But acting out the impulses of their sinful, corrupt nature, acting as though there were no law to forbid their cruelty, they cared neither for God or their neighbor, and left the wounded man by the wayside to die.

In His providence the Lord brings a priest, to whom is committed the work of ministering in behalf of the people, over the same road where the sick and suffering men lay in a dying condition. A faithful priest is to be pitiful, to be imbued with the Spirit of God, filled with mercy, compassion, and love toward all. There is no one to witness his actions, and put to the test, he will reveal the true nature of his character, and make it manifest before the universe of heaven whether he is fit for the sacred office. The angels look upon the distress of God's family upon the earth, and they are prepared to co-operate with human agents in relieving oppression and suffering. They will co-operate with those, who "break every yoke," who "bring the poor that are cast out into thine house," who, "when they see the naked, that thou cover him; and hide not thyself from thine own flesh." [Isaiah 58:6, 7.]

To leave a suffering neighbor unrelieved is a breach of the law of God. God brought that priest along that way, in order that with his own eye he might see a case that needed mercy and help; but the priest, though given a holy office, whose work it was to bestow mercy and do good, passes by on the other side. His character was developed in its true nature before the angels of God. For a pretense he could make long prayers, but he could not keep the principles of the law of God in loving God with all his heart and his neighbor as himself. The Levite was of the same tribe as was the wounded, bruised sufferer.

All heaven watched as the Levite passed down the road, to see if his heart would be touched with human woe. As he beheld the man, he was convicted of what he ought to do; but as it was not an agreeable duty, he wishes he had not come that way, so that he need not have seen this man who was wounded and bruised, naked and perishing, and in want of help from his fellow men. He passed on his way persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side.

Enshrined in the pillar of cloud, the Lord Jesus had given special direction in regard to the performance of acts of mercy toward men and beast. While the law of God requires supreme love to God and impartial love to our neighbors, yet its far-reaching requirements also take in the dumb creature [that] cannot express in words their wants or sufferings. "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again." [Deuteronomy 22:4.] He who loves God will not only love his fellow men, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to create suffering.

After the Lord had laid bare the indifference and disregard of the priest and Levite toward their fellow man, he introduced the good Samaritan. He journeyed along the way, and when he saw the sufferer, he had compassion on him, for he was a doer of the law. This had been an actual occurrence, and was known to be exactly as represented. Christ presented these cases, and inquired which one of the travelers had been a neighbor to him who fell among thieves. As a teacher of the law who had not practiced the principles of the law, the lawyer stood self-convicted while hearing of the exercise of mercy on the part of a Samaritan whom they despised.

The Samaritans had been excommunicated from the church, and the Jews were educated to cast contempt upon them, and yet it was one of this hated people, who had acted out the principles of the law. Christ laid open before them their cruel selfishness and hardheartedness, for while teaching the precepts of the law of God, they were not obeying the invisible Leader and Instructor of the hosts of Israel as they journeyed in the wilderness. But the Samaritan, who was one of the despised people, cared for his suffering brother, and did not pass by on the other side. He treated his neighbor as he would want to be treated were he in a similar condition.

By this parable the duty of man to his fellow man is forever settled. We are to care for every case of suffering, and to look upon ourselves as God's agents to relieve the needy to the very uttermost of our ability. We are to be laborers together with God. There are some who manifest great affection for their relatives, for their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love.

With earnest hearts, let us inquire, Who is my neighbor? Our neighbors are not merely our neighbors and special friends, [they] are not simply those who belong to our church, or who think as we do. Our neighbors are the whole human family. We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely, and our neighbors as ourselves.

Ms 88, 1894

Words to the Young

1894

"For ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and be a father unto you ... saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 Corinthians 6:16-7:1.] What large and comprehensive promises God has given us in His Word. Because of the great goodness of God to us, we can say with Paul, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." [Romans 1:14.]

I wish to impress upon the youth the fact that God has claims upon you, and has made provision so that you need not fail nor be discouraged. Many fail to recognize the claims that God has upon them. They profess to be sons and daughters of God, but they do not behave as children of God. They argue that their evil habits and customs, which they followed when they served under the black banner of the prince of darkness, must be excused on the ground of their weakness, while they claim that "it is their way." Their natural irreverence and lack of respect for those in positions of trust, their objectionable hereditary traits of character, they choose to retain as idols.

When a soul is truly converted, old habits and natural evil besetments are done away in Christ Jesus, and all things become new. Among those who profess to be servants of Christ, an earnest purpose should be cultivated, such as Daniel manifested in the courts of Babylon. He knew that God was his strength and his shield, his front guard and his rear guard. Amid the corruptions that surrounded him in the courts of Babylon, he kept himself free from those sights and sounds which would allure him, and draw him into temptation. When his duties required that he be present at scenes of revelry, intemperance, and basest idolatry, he cultivated the habit of silent prayer, and thus he was kept by the power of God.

To have the mind uplifted to God will be a benefit in all times and in all places. In place of permitting the imagination to fill the mind with daydreams and aircastles, let the soul cultivate the habit of contemplating the world's Redeemer. When the mind is thus filled, the soul will thus continue in prayer, and watch unto the same with thanksgiving; and the believer in Christ will be able to bring forth good things from the treasure of the heart, speaking of Christ, His mercy, His love, and compassion. God will give wisdom to such a soul, as He gave it to Daniel, making manifest to him how he ought to speak, and how he ought to walk in wisdom toward them that are without, redeeming the time. He will see meaning in the apostle's injunction, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." [Colossians 4:6.] "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." [1 Peter 3:15, 16.]

Hold the truth firmly by the hand of faith in righteousness, for the great need at this time among those who profess to know the truth is an individual application of the truth to the experience. The question you should put to your soul is, "Is Christ my Saviour? Is the sanctification of the Spirit in [my] life? Do I by faith behold Christ Jesus as my atoning Sacrifice, my only hope?" Help has been laid upon One that is mighty. Jesus has given His life that every soul might have abundant help in Him. Provision has been made whereby every soul that is struggling under sinful practices, may be made free from sin. "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

The Christian is not to retain his sinful habits and cherish his defects of character; but he is to be renewed in the spirit of his mind after the divine similitude. Whatever may be the nature of your defects, the Spirit of the Lord will enable you to discern them, and grace will be given you whereby they may be overcome. Through the merits of the blood of Christ, you may be a conqueror, yes more than a conqueror.

Will you who read these words resolve that you will never again seek to excuse your defects of character by saying, “It is my way”? Let no one declare, “I cannot change my natural habits and tendencies.” The truth must be admitted into the soul, and it will work the sanctification of the character. It will refine and elevate the life, and fit you for an entrance into the mansions which Jesus has gone to prepare for those who love Him.

Heaven is worth everything to us, and if we lose heaven, we lose all. Then let no deception take possession of your mind, and hold you in bondage to any sinful practice, for in so doing you will have a spurious kind of religion.

The heart in which Jesus makes His abode will be quickened, purified, guided and ruled by the Holy Spirit, and the human agent will make strenuous efforts to bring his character into harmony with God. He will avoid everything that is contrary to the revealed will and mind of God. The Lord says to us, “Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh, it shall be opened. If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.” [Luke 11:9-13.]

How much better it is for poor souls to give up their idols, and to bring themselves to the light. Let those who profess to know the truth plead with God, and instead of talking to no profit, ask the Lord to reveal to you yourself; place your life under His searching eye, and when He lays hold upon your case, you will see that you have made grievous mistakes, and what you suppose was of little importance was offensive in the sight of Heaven. You will see that there is a decided need of thorough transformation of character. You will realize that you must put away the evil of your doings, and co-operate with God, and heavenly angels who are sent to minister unto those who shall be heirs of salvation.

The apostle says of those who profess to serve Jesus, “Ye are laborers together with God.” [1 Corinthians 3:9.] All our ability, all our talents are to be brought into working order in union with divine agencies, or we shall never be overcomers, and inherit eternal life. Self must die. Every practice, every habit, that has a harmful tendency, however innocent it may be regarded by the world, must be battled with until overcome, that the human agent may perfect a character after the divine Pattern. The apostle says, “Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless (you must be blameless in order to be harmless), the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [Philippians 2:12-16.]

The crooked ways, the perverse doings of those around us, are not to dim the luster of our piety, or to lead us to conform our habits to, and assimilate our customs and practices with, the world’s. Let the prayer go forth from the lips of those who claim to be the sons and daughters of God, “Search me, O

God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." [Psalm 139:23, 24.]

"Search me, O God! my actions try,

And let my life appear,

As seen by thine all-searching eye

To mine my ways make clear.

Search all my [ways], and know my heart,

Who only canst make known,

And let the deep, the hidden part

To me be fully known.

Throw light within the darkened cells,

Where passion reigns within,

Quicken my conscience till it feels

The loathsomeness of sin.

Search all my thoughts, the secret springs,

The motives that control,

The chamber where polluted things

Hold empire o'er my soul.

Search, till thy fiery glance has cast

Its holy light through all,

And I by grace at last am brought

Before thy face to fall.

Thus prostrate I shall learn of thee

What now I feebly prove,

That God alone in Christ can be

Unutterable love."

Ms 89, 1894

Self-Discipline Necessary to Parents

1894

It is the work of parents to educate and discipline themselves, in order that they may educate and discipline their children. Let parents remember that they have transmitted to their children their own hereditary tendencies. Let them deal sharply with themselves as they see themselves mirrored in the dispositions of their children. Let parents open the door of their own hearts to Jesus, that His love and grace may take possession of the soul, and bring their will and ways into conformity to Christ's will and ways; then they will be able to impart divine instruction to their children.

It is a mistake for parents to notice every little defect in the manners of their children. They should not criticize them continually, but when they see wrong traits of character developing, they should make most strenuous efforts to correct the wrong by strengthening traits of an opposite nature. If you roughly lay hold on these disagreeable developments, and battle with them concerning their objectionable traits, you will be in danger of causing two evils to exist in trying to eradicate one. When children are inclined toward evil, seek to draw their minds away from the things that will mar them, and turn their attention in a different channel.

If you would train a precious pink, or rose, or lily, how would you minister to it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort, for this would only break the boughs, but by little attentions oft repeated. He moistened the soil and protected [the plants] from the fierce blasts and from the scorching sun, and by His miraculous power, God caused the plants to flourish and to blossom into loveliness. Parents should follow the method of the gardener in dealing with their children, and if the grace of Christ is in the heart, parents will seek in various ways to educate and train their children, to fashion their characters after the divine model. Parents should not be satisfied until they see the image of the divine in the characters of their children. They may give God all the glory for their success, because it has been the grace of Jesus Christ that has made the fathers and mothers wise to train their children.

That cannot be a happy home where love is not cultivated between husband and wife, between parents and children. If parents have been self-centered, and have trained their children in an atmosphere where love was not manifested in affectionate words and actions, then change the atmosphere of your home as quickly as possible. Let husbands love their wives, and let the wives see that they reverence their husbands. The plan of salvation was devised in order to transform the natural character, and fashion it after the divine image. When the grace of Christ is received in the heart, it will soften whatever is harsh, and subdue that which is coarse and unkind. Courtesy will be expressed in the affairs of home life. Let father and mother remember that they themselves are but grown up children. Though great light has shown upon their pathway, and they have had long experience, yet how easily are they stirred to envy, jealousy, and evil surmisings! Because of their own mistakes and errors they should learn to deal gently with their erring children.

Just as you conduct yourself in your home life, you are registered in the books of heaven. He who would become a saint in heaven must first become a saint in his own family. If fathers and mothers are true Christians in the family, they will be useful members of the church, and be able to conduct affairs in the church and in society after the same manner in which they conduct their family concerns. Parents let not your religion be simply a profession, but let it become a reality.

When truth is brought into the inner sanctuary of the soul, it has a wonderful and powerful effect upon the life. It will expel love of self, indulgence of self, hastiness and petulance of temper, sensitiveness and pride. These are the things that drive Christ from the heart, and when they are manifested in the life, the professors of religion cannot experience that noble joy that makes the servant of Christ free. He who professes to love the truth, and yet does not bring it into practical life, is bearing a heavy yoke. He admits the principles of truth to be right, and yet fails to carry them out in his actions, and thus cuts off his influence. He is subject to various caprices of his own natural character, and robs God of the service for which he was purchased by the precious blood of Christ.

Until Christianity is planted in the heart, it cannot control the life, for it is the evil in the heart that must be corrected. It is not enough to have a form of Godliness without holiness to the Lord, for it is like cleansing the outside of the cup while impurities remain within. A mere belief of doctrines will not save a soul from death, however pure they may be, unless they are brought into contact with the life. The heart must be purified through obedience to the truth.

Parents, you need to study your Bibles in order to know how to bring up your children in the nurture and admonition of the Lord. You cannot continue to indulge in your fitful manner of managing your children, and yet be accounted as true and faithful to God. You must watch for the souls of your children as those that must give an account. You should consider it your duty before God to educate your children in some useful employment. They cannot be permitted to spend their lives in amusing themselves simply, without being exposed to temptation. You should train your children to orderly habits, teaching them to bear responsibilities according to their years. You should train them also in habits of economy, instructing them to bind about their wants and restrict their desires for indulgence in dress and holiday pleasures.

Parents who profess to believe the truth should earnestly strive for the salvation of their children, teaching them both by precept and example that “the fear of the Lord is the beginning of wisdom.” [Proverbs 9:10.] It is with God, who looks upon the heart, that we have to do. Have the parents given their whole hearts to God? Have parents appreciated the countless blessings He has bestowed? Have they educated themselves in presenting gratitude offerings to God in response for all His blessings until their affections are set on things above, and not on things on the earth. The heart is the citadel of the whole man, and until the heart is wholly on the Lord’s side, the enemy will find his strong hold there, and no human power can dislodge him. The Lord alone can do this work.

There are many professed Christian parents whose souls are preoccupied with so many other things that there is no room in the soul temple for the presence of Jesus. They have given to their idols the devotion that is due alone to God. The door of the heart is closed against the truth, and Christ is misrepresented

in spirit, in character, and in actions. Their children are unconverted, wayward, and pleasure loving, and no recommendation to the truth. Should some of these youth be cut down with disease and have no opportunity to repent, they would be lost, forever lost. Their indulging in worldly follies and pleasures will not give their souls a fitness for the society of heavenly angels.

Souls are perishing because they have not an experimental knowledge of God and of Jesus Christ whom He has sent. Many sit under the sound of the gospel, but they do not take it as the truth, because parents keep practical religion apart from their lives. The glad tidings that should awaken every soul is of none effect to them. They are pointed to the Lamb of God who taketh away the sins of the world, but they say, There will be time enough tomorrow, and the bewitching power of sin holds them firmly in its grasp. As they cannot serve Christ and the world at the same time, they choose the service of sin and receive its wages.

My brethren and sisters, will you not face heavenward? Will you not open the chambers of the mind to the bright beams of the Sun of Righteousness? Will you not open the door of the heart and welcome Jesus in? There is healing in His wings. He will create the kindness and love in your heart that should be cherished and exhibited in your family, and this love will not only embrace your own household, but will flow out to those around you in the church and the world. We do not plead for a manifestation of what the world calls courtesy, but for that courtesy which every one will take with [him] to the mansions of the blessed.

O what rays of softness and beauty shone forth in the daily life of our Saviour, and were revealed in all the associations which He cherished! There never was so perfect an illustration of genuine courtesy as that which was exemplified in the life of Jesus. He bids parents to come unto Him, and learn of Him; for He is meek and lowly of heart. He says to the children, “Suffer the little children to come unto me and forbid them not, for such is the kingdom of heaven.” [Matthew 19:14.] Send them not to the rabbis, send them not to the Pharisees, but take the little children to Jesus for instruction and discipline.

Ms 90, 1894

Sustainers of the Liquor Traffic Responsible for its Results

1894

“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.] Calvary is the estimate that heaven has placed upon the human soul. God gave Jesus, the richest gift of heaven, to pay the ransom price for the human family. If the veil could be drawn aside, and we could look into eternity, we should see that which would change our opinions and our actions. We should see the glory of Jesus Christ, who is in the high and holy place, surrounded by seraphim and cherubim, with angels and principalities waiting to do his bidding. We should see that there is no heavenly being indifferent to the joys and woes of any one of the human family.

The angels of God are commissioned to go through the length and breadth of the earth to witness the struggle of every suffering mortal against evil, and to lend to him divine aid. But with what astonishment and horror do the angels look upon those who wear religion as a mask, and who would not put themselves to the trouble of contemplating the character of God or of understanding or obeying His will. They look with wonder upon those who will do as they please, following the imaginations of their own evil hearts; and it is registered that they lived and died, and had no regard for their human brotherhood, but supposed that God was like unto themselves, and would honor the rich, and esteem those who held high positions of trust; and they had little regard for those who were poor, ignorant, and afflicted. They did not wish to retain God in their knowledge, and they placed little restraint upon themselves in their unrighteous business and social relations. They gave no special encouragement to virtue, no particular sanction to methods and institutions by which the poor might receive consolation and substantial help. Thus it is that many live and die.

But how different is the action of the heavenly intelligences. The angels of God are sent to be in active communication with every part of the universe. They visit every part of the vast dominions of God, and work through a variety of channels for the blessing of every creature. He who gave His life for man is stooping down from His throne to catch every sound coming up from the human race, His purchased possession; and He approves or condemns every action according to its good or evil nature. He sends His angels to raise up the fallen and oppressed children of earth. They even visit those who aid the evil one in bringing degradation upon their fellow creatures, who act as if there were no God, no heaven, no hell. If these do not repent and reform, they will receive according to their evil works.

Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of His providence, they would see that not for a moment has any transaction of any human being been unknown to the Lord. Although men have practiced injustice and cruelty, and have stirred up in their fellow men the worst passions of the human heart, although they have rejected and scoffed at the mercy of heaven, yet not for a moment has the divine benevolence ceased to flow earthward. In every age, under every circumstance, divine goodness has worked to press back from the hearts of men the misery and evil with which Satan has sought to overwhelm the world.

I call upon the church and the world to say how God could have done more for the world than He has done. He “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [Verse 16.] He has poured forth upon the world a flood of heavenly grace. The Lord gave the best gift of heaven, in which all heaven was contained. God so loved the world that he would not suffer it to be possible that the infinite One could do more than has been done. He bestowed a gift that was past all computation, a gift that aroused in Satan the demon spirit of jealousy, and settled him in his determination to make that gift of God of no avail to man through his misrepresentation of the divine character. The reception of this gift will eradicate from the heart all selfishness, and transform its possessor into the image of Him who abides in the heart by faith.

In view of what God has done for the world in giving His beloved Son, and commissioning all the heavenly intelligences to minister to the human race, how does heaven look upon the work of injustice and cruelty that has been perpetrated by man against his fellow man in originating and preserving the

liquor traffic? Do those who are acting a leading part in making men drunkards realize that they will be held accountable for their deeds, and for not having the mind that was in Christ Jesus?

The world's Redeemer estimates the value of the human soul by the price which He has paid for it on Calvary's cross. And no matter what may be the wealth, power, or position of a man in the sight of the world, no matter whether or not he has been permitted by the law of the land to sell poisonous drinks to his neighbor, he will be held accountable in the sight of heaven for degrading the soul that has been redeemed by Christ, and will be arraigned before the judgment for lowering a character that ought to have reflected the image of God, to reflect the image of that which is below the brute creation.

In enticing men to educate themselves in the liquor habit, the rumseller is effectually taking away the righteousness of the soul, and leading men to become the abject slaves of Satan. The Lord Jesus, the Prince of Life, is in controversy with Satan, the prince of darkness. Christ declares that His mission is to lift men up. He says, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:13.] He healed the sick, and cleansed the leper, and cast out demons, "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." [Luke 6:19.]

Jesus left the royal courts of heaven, and laid aside His own glory, and clothed His divinity with humanity, that He might come into close connection with humanity, and by precept and example uplift and ennoble humanity, and restore in the human soul the lost image of God. This is the work of Christ; but what is the influence of those who legalize the liquor traffic? What is the influence of those who put the bottle to their neighbor's lips? Contrast the work of the rumseller with the work of Jesus Christ, and you will be forced to admit that those who deal in liquor, and those who sustain the traffic, are working in copartnership with Satan. Through this business they are doing a greater work to perpetuate human woe than are men through any other business in the world. But Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. They will realize that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] They will realize that the Son of God submitted to a life of shame, contempt, and poverty, and for our sake became poor, that we through His poverty might be rich, might possess eternal riches; and knowing this, they will regard themselves as their brothers' keepers.

The rumseller takes the same position as did Cain, and says, "Am I my brother's keeper?" and God says to him, as He said to Cain, "The voice of thy brother's blood crieth unto me from the ground." [Genesis 4:9, 10.] Rumsellers will be held accountable for the wretchedness that has been brought into the homes of those who were weak in moral power, and who fall through temptation to drink. They will be charged with the misery, the suffering, the hopelessness, brought into the world through the liquor traffic. They will have to answer for the woe and want of the mothers and children who have suffered for food and clothing and shelter, who have buried all hope and joy.

He who has a care for the sparrow and notes it fall to the ground, who clothes the grass of the field, which today is, and tomorrow is cast into the oven, will not pass by those who have been formed in His own image, purchased with His own blood, and pay no heed to their suffering cries. God cares for all this

wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul.

The drunkard is capable of better things. God has intrusted to him talents with which to glorify God; but his fellow men have laid a snare for his soul, and built themselves up out of his property. They have lived in luxury while their poor brethren whom they have robbed, lived in poverty and degradation. But God will require for all this at the hand of him who has helped to speed the drunkard on the way to ruin. O, how many pleasure-lovers there are who spend their thousands of dollars to please and amuse themselves, and to gratify their fancies, while the world is full of distress and poverty.

The prophet describes these co-laborers with Satan, who are degrading those whom God is seeking to uplift. He says, "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore are they become great and waxen rich. They are waxen fat, they shine: yea, overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof." [Jeremiah 5:25-31.]

"Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape gatherer into the baskets. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the world of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord: I am weary of holding in: I will pour it out upon the children abroad, and upon the assembly of the young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." [Jeremiah 6:9-13.]

The warnings and reproofs of the Word of God are fearfully applicable to the people of these last days, and every one will be judged by the light and privileges of the gospel. The advantages of this age are far greater than were the advantages of peoples that for ages have been an astonishment and a reproach before all heaven. Yet had these nations been privileged to have the light that shines upon us, they would have remained unto this day.

"Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say

unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Matthew 11:21-24.]

Ms 91, 1894

A Perpetual Memorial

The law of God is immutable in its character, for "it is easier for heaven and earth to pass, than for one tittle of the law to fail." [Luke 16:17.] The law of God is a revelation of the divine will, a transcript of the divine character, and must forever endure. Not one command has been annulled; not a jot or a tittle of the law has been changed. The Psalmist says, "Forever, O Lord, thy word is settled in heaven." "All his commandments are sure. They stand fast forever and ever." [Psalm 119:89; 111:7, 8.] In the very bosom of the Decalogue is the fourth commandment, as it was proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Exodus 20:8-11.]

The claim so often put forth that Christ changed the Sabbath is disproved by His own words. In the sermon on the mount He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Matthew 5:17-19.]

Both by precept and example the Saviour taught the sacred obligations of the Sabbath commandment. Throughout His ministry upon earth, no small share of His teaching was directed toward instructing men as to what was lawful to do upon the Sabbath day. He set aside the traditions of men, and because He did not concede to the perverted customs of the Jews, by which they heaped exactions upon the people in regard to the Sabbath, He was accused of Sabbath breaking. But this was a false charge for He declared that the works of mercy and necessity which He had done, were lawful works and in harmony with Sabbath keeping. In their ignorance and superstition, the Jews had condemned the guiltless. Are there not others who have followed this course and have charged Christ with Sabbath breaking, with violation of the law of God?

Jesus said at the close of His earthy ministry, "I have kept my Father's commandments, and abide in his love." [John 15:10.] Neither the Saviour nor His followers ever broke the law of the Sabbath. Had the Jews been able to sustain their charge against Christ as a Sabbath breaker, as they tried to do, they would have had no need of bringing false witnesses in order that they might secure His condemnation and death. But because no fault could be found with Him, in order to secure His death, it was necessary that men should perjure their souls by testifying to a lie.

Christ not only honored the Sabbath throughout His life upon the earth, but He provided that its sacred claims should be remembered and honored after His death and resurrection. When warning His disciples of the destruction of Jerusalem, which did not take place until forty years after His ascension, He said, “But pray ye that your flight be not in the winter, neither on the sabbath day; for then shall be great tribulation, such as was not from the beginning of the world to this time.” [Matthew 24:20, 21.] In accordance with His instruction, the followers of Christ were enabled to depart from the besieged city, and escape to the mountains, not taking their flight either in the winter, or upon the Sabbath day. After the death of Christ the disciples “rested the sabbath day according to the commandment.” [Luke 23:56.] After the ascension of Christ, Paul the great apostle to the Gentiles preached to both Jews and Gentiles “on the sabbath day.” [Acts 13:14, 42, 44.]

Then how can we account for the observance of the first day of the week by the majority of professed Christians, when the Bible presented no authority for this change either in the precepts or in the example of Christ or His followers? We can account for it in the fact that the world has followed the traditions of men instead of a “Thus saith the Lord.” This has been the work that Satan has always sought to accomplish—to lead men away from the commandments of God to the veneration and obedience of the traditions of the world.

Through human instrumentalities he has cast contempt upon the Sabbath of Jehovah, and has stigmatized it as “the old Jewish Sabbath.” Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of His truth, the keepers of His law, the depositary of His sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the Word of God, has come through the Jewish nation.

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews, and when He appeared on earth as a man among men, He came as a descendent of Abraham. Shall we use the name argument concerning the Bible and Christ, and reject them as Jewish, as men do in rejecting the Sabbath of the Lord [our] God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the rejection of one, as of the other.

But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it “My holy day.” [Isaiah 58:13.] Christ announced Himself as “the Lord of the Sabbath.” [Matthew 12:8.] Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist. Hallowed by the Creator’s rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; but Adam fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs from Abel to Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of the prevailing idolatry, lost their knowledge of God’s law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.

From that day to this the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Christ has given no hint that the seventh-day Sabbath has ever [been], or ever could be changed, and no apostolic example for the change from the seventh to the first day of the week can be cited. The custom of observing the first day of the week instead of the seventh day of divine appointment has no authority save that of tradition, popular custom, and the command of the Church of Rome. The Church of Rome has been the agent by which Satan has made this breach in the law of God, and turned the professed Christian world away from the precepts of Jehovah.

Through his insinuation men made the claim that because Christ rose from the dead on the first day of the week, therefore the first day of the week should be celebrated as the Christian Sabbath, but the Scriptures give no authority for this manner of reasoning. The prince of evil well knew that could he set aside the true foundation for Sabbath observance, he could make the fourth commandment of no significance in the minds of men. Thus under the pretence of honoring Christ, Satan succeeds in tearing down God's great memorial, turning the minds of men away from their Creator in a false zeal for a spurious institution. He led the Jews to have a false zeal for the Sabbath, and then enduced them to reject Christ the Lord of the Sabbath.

Satan's chief agent in bringing about the rejection of the fourth commandment, and the [instituting of] the first day of the week as a day of rest, has been the Roman Catholic Church. The Roman Catholic Church does not deny the part she has acted in this change, but makes a boast of her power as shown in the change which she has brought about in the world. Papists acknowledge that the Bible gives no sanction to this change, and that Protestants have no Scriptural authority for Sunday worship. The Catholic Church changed the day of rest from the seventh to the first day, and without the shadow of divine sanction it has been accepted by almost all the Protestant churches, and Rome, pointing to the adherents of her doctrines, claims the supremacy.

In changing the fourth precept of God's law, the papal power has thought to exalt itself "above all that is called God, or that is worshipped." [2 Thessalonians 2:4.] This was the very work that the prophesy foretold would be done by this power. In trampling upon the fourth commandment, the first commandment is broken. Their idolatry is similar to that of Israel's when she substitute that which her own hand had made for the living and true God, and followed after the example of Egypt; for when the Catholics substitute a sabbath of their own making for that which God commanded, they too worship that which their own hands have made, and follow the example of the heathen who worshipped the Sun on the first day of the week.

Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course, and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, "I will give you better laws than those of Jehovah." What an insult is this to the God of heaven!

Many thousands who have accepted the change made in the day of rest have done so ignorantly, and unwittingly have placed themselves under the banner of the prince of darkness. The Christian church has accepted the false sabbath, but the day of light has dawned, and though the times of this ignorance God winked at, He now commandeth men every where to repent. It is demonstrated that no change is necessary in the law of God. Were there a change needed in the law of God, and could such a change be made, the rebellion of Satan would be justified, and the universe would have to concerned that satan was wiser than God, and had a right to supreme authority. But Jesus came to magnify the law and to make it honorable, and his death on Calvary in the sinner's behalf proves the immutability of the law of heaven.

The work of the papal church was to be exactly of an opposite character to that of Christ. Daniel in holy vision saw that he "would think to change times and laws." [Daniel 7:25.] The laws of God and the time of God were to be changed by this antichristian power. The laws of God are the only laws which men are prohibited from changing, for secular powers may change as they see fit the laws of secular governments. In the prophecy it is plainly shown that this papal power would with deliberate intention change the law of God.

In the Catholic catechisms the second commandment is not taught as obligatory, but for this change they do not hold themselves responsible of intention to change the law, as they declare that the whole significance of the precept is all contained in the first commandment. But the change of the fourth commandment, the instigation of the first day of the week as the Sabbath instead of the seventh day, is a change for which she holds herself responsible of intention to change, and makes a boast of her power, because the whole professed Christian world acknowledges her mandate in this particular. It is by thus trampling upon God's commandments (sin is the transgression of the law) that the Roman church has proved his right to the title given in prophesy to one who shall be the "mystery of lawlessness." [2 Thessalonians 2:7.]

The Papacy, claiming to be the vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday institution as the sign of her authority; but in the change of the law and time of God, she is only doing that which Satan tried to do in heaven—prove the law of God faulty, and the Lawgiver fallible. In boasting of her power above the law of God, she is but echoing the sentiments of the great deceiver. God instituted the Sabbath as a sign of His authority and power, and the papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction.

The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshippers even in the Catholic Church, and while this ignorance and integrity remains, God accepts their sincerity, but when light shall fall upon their pathway, God requires them to come into harmony with His law, and to observe the sabbath of His appointing.

The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with His glory. The cry is sounding to the honest in heart to "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 my daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] "And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Revelation 18:4, 5.] "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12.]

Ms 92, 1894

Delusions of the Last Days

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." [1 Timothy 4:1, 2.] Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [1 Timothy 3:16.] There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made.

In denying the miraculous incarnation of Christ, many turn from other truths of heavenly origin, and accept fables of Satan's invention. They lose spiritual discernment, and practice that which is brought to them and impressed upon their minds through the agency of Satan. As the convict is branded and defaced by a hot iron, so their consciences are seared and marred by sin. They proclaim their own righteousness, and exalt themselves before the people in order to gain confidence and to draw to their side those who have not received the love of the truth.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." [2 Timothy 4:1-4.]

Spiritualism is about to take the world captive. There are many who think that spiritualism is upheld through trickery and imposture; but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will be the manifestations of spiritualism in the future. The foundation for the success of spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed, as Bible doctrines, falsehoods that have originated from the arch deceiver. The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet these theory is affirmed as

truth. Through this false doctrine, the way has been opened for the spirits of devils to deceive the people is representing themselves as the dead. Satanic agencies personate the dead, and thus bring souls into captivity. Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees, he uses all manner of deception.

The signs and wonders of spiritualism will become more and more pronounced as the professed Christian world rejects the plainly revealed truth of the Word of God, and refuse to be guided by a plain "Thus saith the Lord," accepting instead the doctrines and the commandments of men. Through rejecting light and truth, many are deciding their destiny for eternal death; and as men reject truth, the Spirit of God will gradually withdraw itself from the earth, and the prince of this earth will have more and more control over his subjects. He will show great signs and wonders as credentials of his divine claims, and through spiritualism will work against Christ and His agencies.

The Scriptures positively forbid intercourse with evil angels on the supposition of communion with the dead. Through this deception Satan can educate souls in his school of falsehood, and make of none effect the lessons that Christ could teach which, if practiced, would result in the eternal life of those who obey. Satan is seeking to form a great confederacy of evil by uniting fallen men and fallen angels. But the Lord says, "when they shall say unto you, seek unto them that have familiar spirits and unto wizards, and that matter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony, if they speak not according to his word, it is because there is no light in them." [Isaiah 8:19, 20.] "And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among the people." "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." [Leviticus 20:6; 19:31.]

The great power that attends spiritualism has its origin in the great leading rebel, Satan, the prince of devils. It is through his artifice that evil angels have been able to substitute themselves for the dead, and through lying hypocrisy, they have led men to have intercourse with devils. Those who commune with the supposed spirits of the dead are communing with those who will have a corrupting, demoralizing power upon the mind. Christ commanded that we should have no intercourse with sorcerers and with those who have familiar spirits. This class are represented in the Gospel as among those who shall perish in their iniquity—"the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." [Revelation 21:8.]

For years spiritualism has been growing in strength and gaining in popularity by advocating a certain kind of faith in Christ, and thus many Protestants are becoming infatuated with this mystery of iniquity. It is little wonder that they are deluded when they persistently retain the error that, as soon as the breath leaves the body, the spirit goes immediately to heaven or hell. Through the hold this doctrine has upon them the way is prepared for the delusive working of the prince of the power of the air.

Satan personated the serpent in Eden, regarding this creature as best adapted for his line of temptations. Satan has been increasing in skillful methods of constantly practicing upon the human

mind. It is his one purpose to complete the work which he began in Eden, and work the ruin of mankind. Through his mysterious workings he can insinuate himself into the circles of the most educated and refined; for he was once an exalted being, in a high position of responsibility among the heavenly hosts. It is a mistake to represent him as a monstrous being with hoofs and horns, for he is still a fallen angel. He is capable of mingling the highest intellectual greatness with the basest cruelty and the most degrading corruption. If he had not this power, many would escape his snares, who are now charmed with his attractive representations and taken captive by his delusions.

As the Spirit of God shall be withdrawn from the earth, his [Satan's] power will be more and more manifest. The knowledge that he had through being in connection with God as a covering cherub, he will now use to subordinate his subjects who fell from their high estate. He will use every power of his exalted intellect to misrepresent God and to instigate rebellion against Jesus Christ, the Commander of heaven.

In the synagogue of Satan, he brings under his scepter, and into his councils those agents whom he can use to promote his worship. It is not a strange matter to find a species of refinement, and a manifestation of intellectual greatness, in the lives and characters of those who are inspired by fallen angels. Satan can impart scientific knowledge, and give men chapters upon philosophy. He is conversant with history and versed in worldly wisdom.

Almost every phase of talent is now being brought into captivity to the prince of the power of darkness. Worldly minded men, because they wish to exalt themselves, and have separated from God, do not love to retain God in their knowledge, for they claim to possess a higher, grander intellect than that of Jesus Christ. Satan envies Christ, and makes the claim that he is entitled to a higher position than the Commander of heaven. His self-exaltation led him to despise the law of God, and resulted in his expulsion from heaven.

Through the papacy he has manifested his character, and brought out the principles of his government. Of this power the apostle Paul says, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. ... For the mystery of iniquity doeth already work. ... That Wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [2 Thessalonians 2:3, 4, 7-12.]

The confederacy of evil will not stand. The Lord says, "Associate yourselves, Oh ye people, and ye shall be broken in pieces; and give ear all ye of far countries, gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in

the way of this people saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread: and he shall be for a sanctuary." [Isaiah 8:9-14.]

Satan will use his agencies to carry out diabolical devices, to overpower the saints of God, as in times past he used the Roman power to stay the course of Protestantism; yet the people of God can look calmly at the whole array of evil and come to the triumphant conclusion that because Christ lives we shall live also. The people of God are to advance in the same spirit in which Jesus met the assaults of the prince of darkness in the past. The evil confederacy can advance only in the course which Jesus has marked out before them; every step of their advance brings the saints of God nearer the great white throne, nearer the successful termination of their warfare. The confederacy of evil will finally be destroyed, for the prophet says "Behold, the day cometh, that shall burn as an oven; and all that proud, yea, and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." [Malachi 4:1.]

Even of him whose heart was lifted up because of his beauty, who corrupted his wisdom by reason of his brightness, the Lord says, "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." [Ezekiel 28:18, 19.]

Ms 93, 1894

Uphold Ministers

1894

I would have you all realize that each one of us is responsible for making the best use of our time, for improving our opportunities to their utmost, and for being helpful in every way possible, that we may be laborers together with God. How much we lose by shirking responsibilities! What makes the blacksmith's arm so strong?—It is the wielding of the heavy sledge. It is by exercise that the muscles become strong. All who have enlisted under the banner of Jesus Christ are reckoned as soldiers of the cross of Christ. They have a part to act in the daily warfare against sin and Satan, against unrighteousness and selfishness.

Selfishness and slothfulness creep upon us before we are aware, and we are led to forget that we individually have a part to act as Christ's true-hearted soldiers in obeying every order of the Captain of our salvation. We may daily receive aid and comfort in the warfare in which we are called to engage. But many are in a sleepy spiritual condition, and do not realize that they have a part to act in the work of the Lord. While some have been privileged to eat of the bread of life and drink of the living waters, others have been pressed with the responsibility of considering weighty questions that involve the planning for the work of the future. Ministers and responsible men have had the burden of the responsibility upon them of devising ways and finding methods whereby the work of the future may be assured of prosperity and advancement. This is no trifling matter, and a heavy burden of responsibility should not

be dropped upon the shoulders of a few workers, while others carry no burden except that of criticizing the plans that are devised by those at the head of the work. What is the part that you who profess to believe the truth should act in reference to those who carry the burden of the work? It is your part to hold up the hands of the burden-bearers, even as Hur and [Aaron] held up the hands of Moses.

Night after night, when the congregation are at liberty to go to their rest, our responsible brethren are held in council meetings till after midnight in order that plans may be devised, and methods suggested, whereby the work that needs to be done may be accomplished. The weaknesses of humanity are upon us all, and no one is able of himself to lay hold of the great responsibilities of the Lord's work unless he is sustained by divine power. Without wisdom from God, grave blunders and mistakes will be made that will greatly retard the work of God.

It is the duty of every one who believes the truth to seek most earnestly to God in prayer, asking that those who are called to fill important positions of trust, who are called to engage in committee work, and to give counsel concerning plans for the advancement of the truth for this time, may be greatly blessed of God. All should pray that there may be unity of action in arriving at the best methods for pushing on the work, and that those who plan may be able to secure the hearty cooperation of the members of the church in carrying out the plans that have been devised for the upbuilding of the cause of God in this country.

Let the people pray for the men whom their votes have placed in office. Let them ask God to grant them wisdom from heaven in order that they may do their work wisely and well, and be enabled to plan with the wisdom that God has promised to give to those that ask Him for wisdom. The question with each one of those who have received the truth for this time should be, What can I individually do to advance the message? Ask God to open the way, that you may have a share in the work that Jesus is doing, that you may labor with HIm for the salvation of perishing souls. The Lord Jesus came in person to this world in order to represent to His workers the spirit that should actuate them, and to teach them the best methods by which to accomplish His work.

Those who would have spiritual power must be doers of the Word of God. God has a plan for training His people for a pure and holy heaven. Ministers can act their part in doing their part in a way that will be in harmony with the greatness of the truth that they believe. If they believe in Christ as their personal Saviour, they have come unto Him for rest and peace. They wear Christ's yoke, and are in partnership with Him. They are junior partners in the divine firm, and as such are to manifest an intense interest in everything that pertains to the salvation of souls. "We are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

We are in a world where temptation to evil is on every hand. Satan is ruler in his kingdom of darkness. In the world is oppression, want, hunger, and woe. The street children, who are pinched with hunger, shivering with cold, and who are neglected, have a most pitiful history. Many in our world know nothing save hard work and poverty, and yet this class are not the most unhappy. The greatest unhappiness exists among those who are supposed to have every want supplied, who are living useless, selfish lives, whose souls are stained with sin. Yet because of their circumstances, it is hard to reach them. Through

selfishness, through the vanity of riches, the higher, nobler qualities of the soul have been paralyzed, and they have become calloused and hardened to the woes and wretchedness of the world, and their sinful indifference testifies that they are not co-laborers with Christ, not junior partners with Him in His great enterprise of redeeming the lost race from its wretchedness and despair.

God has given to men the privilege of becoming His instrumentalities by cooperating with divine agencies in the work of redeeming the lost from oppression, degradation, and sin. He will accept warm hearts and willing hands to be laborers together with God. Men, women, and children are wanted to enlist in this army of Christian endeavor. The Lord calls for soldiers who will not fail or be discouraged, but who will accept the work with all its disagreeable features. He would have us all take Christ as our pattern.

Jesus calls for rich and poor to unite in service together. What transformation of character would be seen upon those who have lived simply to please themselves, were their hearts touched with the love of Christ! What a change would be wrought in the life and actions of the wealthy who have consulted but their own ease, should they feel the power of redeeming love! They would then minister to those who need their help. They would then see the necessity of creating a fund for the purpose of helping the youth to obtain an education so that they might be fitted for missionary work, to go forth and labor for those who are near and those who are far off. But the selfish, pampered, spoiled children of fashion are miserably unhappy. Their lives are unsatisfactory, because they are depressed with a sense of their uselessness. Had it been their lot to have been poor, and to have been under necessity of earning their own livelihood, they would have been far happier. God has given to rich and poor a work to do in blessing others.

After the fall of man, it cost our heavenly Father an infinite price in order to provide a way by which the defaced image of God in man might not be wholly obliterated, but restored to the soul. “For God so love the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] Then will you neglect your God-given capabilities? Will you fail to improve upon the talents that have been bestowed upon you by heaven? Will you lightly regard the advantages of another trial, another probation, in which it is to be decided whether or not you shall have eternal life? Will you trample under foot the great privileges that have been secured to you at infinite cost?

You will meet with strong temptations that will solicit your feet to take a downward course; but there are also the strongest inducements set forth to inspire you to be strong, and to quit you like men. Soldiers are not trained for the parade, but for the battlefield. Men of value are those who have encountered and overcome difficulties. Let no one think to attain to high position, to possess estimable traits of character, without making daily upward progress.

To reach the high standard that is placed before you will call for the taxation of your highest powers, and will require persevering, untiring energy. To become a man after God’s order it is necessary to lay the foundation in a virtuous character, to “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 brother 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.]

Ms 94, 1894

Experience with Fannie Bolton

1894

[First part missing.] Before a large family at the table, questions were asked in reference to my work. She stated that she was preparing all the manuscripts for Mrs. White and it went under her name, but it was her production. Mrs. White was a very ignorant woman. She could not write and could not put two sentences together; but she made the articles, and Mrs. White had the credit of doing them.

This was the most wicked falsehood that could be invented. I did not learn what she was about, undermining the confidence of the people in me, until our meeting in Cooranbong that lasted three or four weeks. I had all my manuscript of very precious matter that our brethren solicited me to read before the meetings assembled. Every day I read long articles from my own pen that I could not get copied, because I had refused to have any connection with Fannie Bolton. Not any correction had been made in them, by any person. But remarks were made concerning the precious matter, so rich in ideas and instruction.

Near the close of the meeting two ladies, sisters, came. [They said] they were glad I made the statement that I made in the meeting. Had I any objection to their seeing these articles? I told them no, but as they were unacquainted with my writing, they might not be able to read them readily. They returned them to me with an apology.

They said, "I must see you and talk with you." I set a time and then they explained that Fannie Bolton had sat at their table when they first embraced the truth and there, before this large family, made the statement I have written. They said they asked her what she did to my writings. She answered that she made them all over. She said they were, much of them, her own writings, not mine, but I got the credit for them. "Now," said they, "we have seen; we have heard you read these manuscript articles. We have tested the matter by reading your writings quite readily. Her words were untrue." They had made so great an impression upon them, and many others that she had conversed with, that they had no confidence in me or my work and would not read my books.

I was bemoaning to Brother Starr that the matter I was reading had never had anything done to it. With much firmness he said, "Sister White, if you knew all that I know you would understand that the Lord's hand has planned this whole matter. If ever I was thankful for anything, I thank God for this providence." At the close of the meeting, Sisters Malcom came to me and said, "I am so glad to be here in this meeting. I knew comparatively nothing of your work until I came. And I wish to say I am glad you read those articles just as you had them without going through anyone's hands. I have something to say now, fearing I shall not see you again." [Unfinished.]

Ms 95, 1894

Presenting Truth in New Areas

1894

Christ said to His disciples, “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.” [Matthew 10:16.]

Satan’s efforts against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ’s day the chief priests and rulers stirred up the people against Him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth.

And what course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit.

As a people we must stand as did the world’s Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misrepresent everything that was done by Jesus; and the Saviour would give him no occasion, not the semblance of an excuse. He would not turn from His straightforward course of truth in order to follow the wanderings and twistings and turnings, and prevarications, of Satan.

We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua, “the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?” [Zechariah 3:1, 2.]

The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves.

Those who have been educated in the truth by precept and example should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange, and wholly unlike that which they have hear from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels, and do not believe the Bible. Let the

truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus, will have a telling influence upon many minds.

Many souls are hungering for the Bread of Life. Their cry is, "Give me bread; do not give me a stone. It is bread that I want." [See Matthew 7:9.] Feed these perishing, starving souls. Let our ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to received them now.

When a discourse is given, the people may listen with interest, but it is all strange and new to them, and Satan is ready to suggest to their minds many things that are not true. He will seek to pervert and misrepresent the speaker's words. What shall we do? The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. Thus the falsehoods and misrepresentations which the enemy of truth constantly tries to keep in circulation would be revealed in their true character, [and] the people [would] have an opportunity of knowing just what the minister said. Those who introduce the leaven of truth amid the mass of false theories and doctrines may expect opposition. Satan's batteries will be opened upon those who advocate the truth, and the standard-bearers must expect to meet many sneers and much reviling that is hard to bear.

The message of warning is to be given in all the highways and byways. The cities are to be worked, not merely preached to; there must be house-to-house labor. After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then great carefulness is needed. The human agent cannot do the work of the Holy Spirit, we are only the channels through which the Lord works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and His precious name is to receive all the glory. Let self be hid in Jesus.

There is danger of indulging a controversial spirit. But those who really love the truth, who have received it into the heart as a living principle, will have the greatest desire to reveal in words and actions the sanctifying power of truth upon the life. They will be representatives of the truth, showing its transforming power upon their own character. When opposed, they will not retaliate. Children and youth cannot, unless they are under the direct influence of the Spirit of God, correctly represent the sanctifying power of truth upon mind and character.

There are many grown-up persons who need to enter the school of Christ and learn His meekness and lowliness of heart, else they will venture to do that which Michael the Archangel dared not do. The railing accusations will be at their tongues' end. There are many fathers and mothers who would today engage in the work of God if encouraged, but who, in their own home life, prove themselves unfit to handle sacred responsibilities. They are only grown-up children. There are very few parents who represent the character of Jesus in the home.

Christ represented His Father; He knew how the Father would do under any and every circumstance, and He did just as the Father would do. He made manifest in His work the ways of God. The living God was working through His Son. Jesus, when He was found in fashion as a man, had a realizing sense of the world's needs, and He employed His human, God-given powers for the benefits of men, while in every act of mercy and healing He drew upon the divine power, even the power that made the worlds. The Lord Jesus is all ready to impart the very same aid to all who will consecrate their powers to His service, who feel the need of the impartation of His grace. To all who desire to be recipients of His Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world. The human agent is complete in Christ. Learning in the school of Christ, daily studying His life, we become one with Him, and reflect the virtues of His character.

He who is daily a learner in the school of Christ can say, "As the Father gave me commandment, so I do." [John 14:31.] Thus did the Son of God in His human life leave us an example of perfect obedience, prefacing every deed with such words as these: That which the Son seeth the Father do, he doeth also. "This commandment have I received of my Father." [John 10:18.] The history of Christ's human life in our world is the record of His purpose toward us for the manifestation of His divine perfection. He was the light shining in darkness, and what is the record? "And the darkness comprehended it not." [John 1:5.] The standard is high, for Christ is our Standard, and He could justly claim perfection in all His works. But how few, in their practice, will follow the Lamb of God whithersoever He goeth. Following Jesus, imbued with His Spirit moment by moment, the human agent would represent Christ, as Christ represented the Father.

Jesus has revealed to men that while the hatred of God against sin is strong as death, His love to the sinner is stronger than death. Christ, in His life and His death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. The change or abolition of the laws of His government in the heavenly courts was demanded as the evidence of the love of God. We see that the controversy has been kept up, Satan creating enmity against God because of His holy law.

The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish His love for man, and bring condemnation upon the whole human family.

God has given all heaven in the gift of Christ to our world; but the great gift is so interpreted as to work in behalf of Satan's scheme to annul the law of God, the very work that Satan began in heaven. God has given Christ to take the penalty of transgression, and die to ransom the world. This, His heaven-sent reconciliation, is to be proclaimed, and the conditions of eternal life, that men obey the laws of the divine government. But when this message of mercy is proclaimed, Satan inspired men to scowl back in defiance, and exclaim, "Depart from us; we desire not the knowledge of thy ways, O God." [Job 21:14.]

Nevertheless God sends his delegated messengers to entreat attention. But too often their message is not respected.

The hatred against the law of God has continued to increase in intensity. Men have beaten one of the messengers of God, and killed another, and stoned another. New methods are constantly devised to turn them away from the truth. The materials for the last great warfare are collecting; already the conflict has reached large proportions. And as iniquity abounds, the love of many waxes cold. As the occasion requires, the Lord giveth more grace to His chosen, tempted, tried ones. Jesus knows the strength of Satan's temptations, and with every temptation He makes a way of escape.

Just prior to the crucifixion of Christ, the whole universe of heaven was with intense interest watching every move of Satan and his evil confederacy. They were watching to see what move would next be made against Jesus, and what would be His action under the circumstances. He had carried the human nature triumphantly through every period of test and trial, assailed by the whole confederacy of fallen angels leagued with evil men. He finished His mission by committing His work to the human agents who were to carry it forward in His name. The message of repentance toward God, and faith toward our Lord Jesus Christ was to be given to a fallen world. Beginning at Jerusalem, it was to go to all nations, tongues, and peoples.

Christ has demonstrated that through His grace humanity can keep the law of God. He has demonstrated to the universe of heaven, and to the fallen world, that by the invitation of our gracious Sovereign, all who will believe on Him may receive pardon, and may be restored to the favor of God. He would take those whose course had been the most offensive to God, impart to them His divine power, place them in the highest positions of trust, and send them forth into the camp of the disloyal to proclaim His grace and offer a full pardon to all who will turn from sin unto God. "Ye have not chosen me," He says; "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." [John 15:16.]

Some of the very ones that were brought into closest connection with the work of Christ had not only felt, but said, "Come, let us kill him," [Matthew 21:38] and had thought that in this act they were doing God service. Our Saviour redeemed them, loaded them with divine favor, and sent them forth as changed as lambs in the midst of wolves. He made them one with Himself, and declared that those who refused to accept them and to hear the heaven-sent message, rejected the Lord Jesus Himself. "If the world hate you," He said, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord; if they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [John 15:18-21.]

But let every one bear in mind that we are in no case to invite persecution. We are not to use words that are harsh and cutting. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit

of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way. Do nothing before the time. When God gives a close, cutting message it will be His work, not prompted by the impulse of finite beings. Man's cutting and slashing with the two-edged sword will hedge up our way, so that we shall find doors closed and locked against us.

We all need more of the deep love of Jesus in the soul, and far less of the natural impetuosity. We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority, before the people are really enlightened in regard to the message God would have us bear. God is not pleased when by our own course of action we bar the way so that the truth is prevented from coming to the people.

We should not by our example encourage the inexperienced to be rash in words or deportment. Our American laborers in Australia should remember that they are in a country differing widely from America. The education and training of the people has been very different from that of the people in America. The message of truth is new and startling to the people of this country. The Bible doctrines presented are as a new revelation, and they really look upon the sentiments advanced as infidelity. In presenting the Sunday question, or the union of church and state, handle it carefully. It will not answer to present the strong positions that have been and will of necessity be presented in America. These subjects must be broached guardedly.

We have not as yet obtained standing place in this country. The enemy of all righteousness has been and still is working by every device he can invent to hinder the work that ought to be done in enlightening and educating the people; his forces are increasing. Delays have been giving Satan advantage of the situation, and these delays have caused the loss of many souls. The Lord is not pleased with the retarding of the work. Every delay renders more difficult the work that must be done, because advantage is given for Satan to preoccupy the field, and prepare for determined resistance. The tardy movements of our people in raising the standard in our large cities are not in harmony with the light given of God.

A glimmering of light has been shining in the cities, but just enough to make the false shepherds feel that it is time for them to be actively at work in presenting fables and falsehoods to turn the people away from the message of truth. Some little effort has been made, but men and money are not furnished to do the work. Satan has worked and will work with his lying wonders, and strong delusions will be accepted where the banner of truth should have been uplifted. Now the fact that God's people that know the truth have failed to do their duty according to the light given in the Word of God makes it necessary for us to be more guarded, lest we offend unbelievers before they have heard the reasons of our faith in regard to the Sabbath and Sunday.

It is our own people who have not felt the responsibility and lifted the burdens and done the work appointed them to do. Love of self, want of love for God and the truth, have kept them silent. Their light has not been shining to the world in clear, steady rays, and we are far behind because the truth is not sanctifying the souls of those who profess to believe it. Not diffusing light, they do not receive increased

light, and when darkness and error come in all their deceptive forms, some will accept error, and yield up the truth. The true, earnest worker is obtaining an education and training, learning how to work successfully under varied circumstances. When Satan shall make his assaults these souls will have gained an experience, so that they will understand his manner of warfare, and can guard the little flock against his devices.

There is need now to give to the people patient, kind instruction; the education of a lifetime is not to be readily counteracted; great tact and patient effort are needed by those who shall present the truth in any manner.

Ms 96, 1894

Tact Needed in Meeting Strangers at Camp Meeting

I want to say a few words to our brethren and sisters who will meet with strangers on the campground. I may not have an opportunity to say it before this day shall close unless I say it now; and it is important that we realize how new and strange our ideas are to the people. If every one that believes the present truth had done their duty, if every one had done it, these cities might have a better knowledge of what we believe, but they don't know. And why? It is because the people of God have not stood in their lot and in their place. They seem to feel, excepting the ministers there is nothing special for them to do.

Why, every one of us have a light, and that light must shine; not in the desk, [but] it is in words, in our families, in our deportment, in our attitude toward the world. Now, here is the influence that is to go forth from us as a light that burneth. Then it [does not] become us—after we have been recreant to duty—it does not become any one of us, as we see blindness that is upon the people, to be sharp and to be critical, and to throw back upon them as though they were ignorant. How long has it taken many of us to learn? And yet we have not learned our lessons. We are grown up children, wanting our own way, our own will, our own ideas, and we don't seem to feel our characters must be reshaped in order for the Holy Spirit to communicate [through] us to those who are in the very depths of darkness and of sin. We don't seem to feel that.

Now, let every soul teach every other soul, those that I speak to this morning, that whatever you have to do with the unbelieving element, it is best for your words not to cut, but remember that Michael when disputing with the devil in regard to the body of Moses, (now, [let] all hear the words) durst not bring against him a railing accusation. Why? Because Satan in a moment would say, "That is the way I was; he is railing right out;" and he would tell all his synagogue, and all his evil angels all about it, and he would proclaim it to every one.

Now you can't afford to be working with the devil's weapons. You let the truth of God cut, and hide yourself right in Jesus. Don't try to say some sharp thing or smart thing; you must meet the people where they are. Satan is working in every line that he can to keep back the truth. We ought to be years in advance of what we are; and as long as there has been a neglect of the people to do their duty, it becomes us to be very humble as we see the dense darkness that covers the mind. It is like the pall of

death over the people; and if you expect that some words of yours shall strip away that blindness, you will be greatly disappointed.

You are to work patiently; you are to work kindly; you are to show that Jesus Christ is formed within, the hope of glory. You are not even to tell all the truth. Christ did not tell it even to His disciples after they have been with Him a long time. He said, "I have many things to say unto you, but ye cannot bear them now." [John 16:12.] How do you expect that those who are standing under the black banner of the forces of darkness, how do you expect that they can bear the clean and cutting truth that is so different from everything that they have heard from priests and ministers and educators?

Ms 97, 1894

Diary Material

Cooranbong, Australia

August 28, 1894

Emily and I rode about three miles to see if we could obtain any vegetables before starting on this route. She thought best to inquire in regard to the probability of finding vegetables in any place. The store keeper, Mr. Russel, said he could not tell her, surely, where she could find vegetables, but the nearest information he could give was that he heard someone say that they designed [to] raise some vegetables. The police officer courteously gave information of a certain woman living about three miles eastward, that raised peas last year and brought them in to sell.

With this indefinite information we started on our way and found a small cottage upon a rise of ground. A very humble house. In the paddock we could see one solitary orange tree, but a good, thorough fence guarded that tree from the cattle. Emily walked up to the little cottage and she was some time in conversation with a woman who lived in the house. After a while Emily and the woman came down to the gate and out into the road.

She was not an aged woman but a woman of middle age with an intelligent face and a clear expressive eye. After exchanging a few words, I asked if she loved the Lord. She answered quickly, "Oh, yes. What could I do in all my trials and struggling with poverty if it was not for the comfort and the grace the Lord gives me?"

She then gave a little history of herself, stating she had had eleven children, only six of them she had raised. Her husband was a flagman at some distant station. He was not strong, and it was a great privilege to have that work to do.

But as her family of children was growing up around them, she saw the father's earnings could not maintain the children, and as they were growing in years they must have employment. She said to her husband, "Father, we must lay some plans to get a home. You remain at your position, and I will go with my boys upon a piece of land."

“I found this land of 150 acres and purchased it for one pound per acre, and we commenced to work clearing and putting in crops, the boys helping me. I have an orchard of above 100 peach trees in bearing. This land is fruit land—yields fruit well. I have had no teams with which to work. Every dollar must go into the home. The boys and I bring all our provisions from the grocery on my back. I brought my pig up on my back.

“We put in a crop [of] pumpkins and how we watched those pumpkins, and the day was set for gathering them; but the night before, every pumpkin was stolen. How bad we all felt. I told the police. He said, I will attend to that business, and he was as good as his word. There has nothing been taken from my place since, and I have lived here eight years.

“I went to purchase a door for my house and [the man] charged me one pound for a door. He overcharged a poor woman struggling to obtain a humble home. Well, we were poor, very poor, but we are not so poor as we have been.

“I have an 11-year-old daughter that lives with her father. I go to the station every two weeks, and remain a week with my husband and cook up food for him, and then return to my little farm. But we are poor and no one assists us. I am longing to see someone to speak with.”

“Do you attend meetings?” I asked.

“Once in a great while I attend the Methodist meeting. I am a Presbyterian and shall always be a Presbyterian. But I am not bigoted. I am so hungry for religious privileges I would even attend the Catholic meetings, but we seldom have meetings anywhere near enough to attend. I wish we could have meetings. Sunday is a very long day to my boys. I wish they had some place where they could go to meetings.”

We took her address and promised to send her papers and pamphlets. We have sent her Steps to Christ and Bible Echoes. We thought, Soon you will have meetings which you can attend. We thought with pleasure of the scattered, hungry sheep without a shepherd, and, oh, how satisfying to call these scattered sheep and feed them with the truth, Bible truth. We heard of quite a number scattered around everywhere who could be [taught]. Certainly the message must go to all who are in the highways and byways of life—out into the highways and hedges, with the gospel message, compelling them to come in.

Ms 98, 1894

Diary Material

Norfolk Villa, Prospect Street, Granville, Australia

September 3, 1894

This day [at] noon we parted with May Walling. She takes the steamer for America at four p.m. I shall miss May very much, but it was essential that she should go, for her father has instituted a suit against me for setting his children against him, which is entirely false.

Addie and May Walling must be witnesses in court, to give testimony against the charges as entirely untrue. Now it seems as though someone were dead. May the Lord keep May on the long passage upon the Pacific Ocean, that she shall reach her destination in safety is my prayer.

Ms 100, 1894

Danger of Men Usurping the Place of God

December 17, 1894 [typed]

The work to be done in this country must not be left at loose ends. Churches must be organized, and humble houses of worship must be built. After earnestly seeking counsel of God in regard to the selection of men, deacons and elders must be appointed. Paul writes, “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind: neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” [1 Peter 5:1-4.]

There is an important work to be done in relation to the sheep and the lambs of God’s pasture. No vestige of selfishness, no dictatorial spirit, no lording it over God’s heritage, is to be manifested. Those who are placed as elders and deacons should always feel the responsibility that rests upon them and walk in humility and meekness. If they fail to do this, they will have a growing sense of their own importance, will be filled with assumption, and undertake the generalship of those placed under their charge. They will even prescribe the little particulars in the routine of their labors and dictate courses of action for them to follow that circumstances would not admit. Every worker in the moral vineyard should pray for the guidance of the Holy Spirit and believe that he will be thus guided. Let the worker for God present the promise of God. The Lord says, “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.” [James 1:5.]

The Lord has not said that His workers shall make no move until they have sent to the president of the General Conference to ask his advice. The president may be traveling in foreign countries and far from the scene of operation, and the business to be done may be of such a character that it would be impossible to delay decisions, and the venture must be made at once. In a case of this kind what must be done? The Lord has told you what to do: As a laborer in His vineyard, you have Headquarters close at hand. “Let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.” [Verse 5.]

When presidents of conferences, or laborers in places of responsibility, feel that it is their duty to make out with minute definiteness just what course the workers in the harvest field must pursue, they are

taking on a false burden, taking into their finite hands that which God alone is competent to accomplish. The ark may seem to jostle, and like Uzzah, men think they must put forth their human hands to steady it; but in so doing they incur the displeasure of God, for they are thus limiting the power of the Holy One of Israel.

Let men leave room for the working of the Lord. Let the Lord have an opportunity to take care of His sacred work, to fashion and to mold it according to His will. The ark was trusted to the kine, and the Lord directed these kine in such a way that they left their calves behind them, devoting themselves wholly to the work the Lord directed them to perform. They delivered the ark to the place where it belonged.

Human agents whom God has chosen are to be under His jurisdiction, and men in responsible places are to watch for souls as those that must give an account. God has placed a value upon every man, and this value is to be recognized by all. Men in responsible places are to consider the fact that each man, wherever he may labor, is a laborer together with God, and they should cooperate with the workers in seeking the salvation of the souls of those who are perishing.

God will humble that man who exalts himself above his fellow man. He says, “Them that honor me, I will honor.” [1 Samuel 2:30.] There must be no approach toward Phariseeism on the part of those who occupy responsible positions. There must be no practice of exclusiveness, no shutting away of men from their fellow men. The scribes and the rabbis made a practice of this exclusiveness, and they were jealous because Jesus included the Gentile world in the plan of salvation, and thus revealed the fact that they had no knowledge of the Scriptures or the power of God.

It is not the work of men in responsible positions to manipulate the writings or the sermons of the men whom God has used to do His work. They will find enough to do in devising plans to reach foreign lands [so] that the truth may penetrate into the regions beyond. They will need the judgment of the very men whom they would fashion to meet their judgment and conform to their ideas. They themselves are as liable to make mistakes as are those whom they criticize, and they should feel the need of the counsel and advice of the workers who are in the field. These are laborers together with God as verily as are the men in positions of greater trust.

Jesus says to all, “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.] The Lord says, “I will hear your requests. I will grant your petitions.” “Ask, and ye shall receive.” [John 16:24.] Is this promise to be appropriated only by the presidents of conferences? No. Each one who asks will receive. Individually we are to wait upon the Lord, putting our petitions before Him. The religion of Jesus Christ rests upon the Word, on the definite, solid “Thus saith the Lord.” The Lord is more willing to give His Holy Spirit to them that ask it than parents are to give good gifts unto their children.

The Lord works through human agencies. When it is possible, the workers should counsel with their brethren concerning the work. But those who are placed at the head of conferences are but men, and they are not to take the place of God. They are to show by their consecrated, devoted life that they realize their responsibility, and understand that it is not their place to lord it over God’s heritage, but to exert a consecrated, unselfish influence every day, making manifest that they are approved of God,

humbly walking before Him, seeking divine wisdom, and showing by precept and example what the elders, deacons, and lay members of the church should be. They should train those under them to put their trust in God and seek wisdom from Him. They should plainly state to those who would depend upon man that God should be their reliance, and that all have the same privilege as they have themselves of seeking God for their efficiency and help.

God is to be the help of those who call upon Him.

The church should be ruled not by official authority, but by personal, Christlike influence. Let the presidents of conferences keep before the workers the fact that they are to do their work under the view and according to the directions of the great chief Shepherd; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. “Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” [1 Peter 5:5, 6.]

Those who have the devising of the work are in danger of binding about the work when there is not a manifest supply of facilities. There is a great variety of work to be done in different lines, and instead of discouraging those who want to work, seek to direct their enthusiasm into right channels, and let the younger workers ever be subject to the elder, to those of long experience. Let the workers seek them for counsel, for if they love God they will be prepared to advise in kindness and with interest.

I am more pained than I can express to see how readily men who profess to [be] followers of Christ accept the great responsibility of becoming conscience for their brethren. I know that they do not know what they are doing in prescribing the course of the different workers. The mystery of godliness is very great. Every individual engaged in the service of God is of value with God to a greater extent than humanity discerns. Respect every soul who accepts Christ by faith as his personal Saviour. No one is to handle his brother with unfeeling hands.

In your council and board meetings ever keep fresh in your minds that there is an unseen Witness present. Your careless decisions, made in harmony with the careless atmosphere that surrounds you, are registered in the books of heaven. Cases have been treated according to the impulse of men who were being moved from beneath.

God has sent warnings, and they have been disregarded. The workers sometimes have been pronounced upon by selfish men who were working in the dark, and who knew not the result of their decisions. Should they themselves be treated as they have treated others, there would be no limit to their indignation. It would be highly proper for presidents of conferences, and for those who audit the accounts, to investigate carefully the circumstances of the various laborers with whom they have to deal, and [to] understand their situation. They should find out how they stand before going over the books and cutting down their wages. The cutting down of the wages means much more to them than to others, but in any case it is not right to deal with men as though they were inanimate objects, senseless instrumentalities who were in your power to do with as it may please you. It is not your place to deprive men of their responsibility and accountability. Decisions of this kind have been made, and when once

decided you have held to your rules as though they were the laws of the Medes and Persians that could not be altered. But this is not after the divine order. No revision is men's decision, who are finite and erring.

God has exalted humanity in giving to men a divine commission. He has placed His workers on an elevated plane of action. They are to be treated as Christ should be treated. As workers together with God we are under the control of God in His service. But God has never placed His ministers under the control of the judgment of men who are in high positions, where they make it manifest that they are in need of the converting power of God that they may be transformed in character and have the mind of Christ.

"Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.] To entrust to men the responsibility of working out their will upon their fellow men is to entrust to them an influence that will work disaster. Unless the Lord daily works upon mind and character, another power comes in to control decisions, to carry out plans that work counter to the Holy Spirit. God and man are to be partners, but if some human influence comes in that destroys the unity that should exist between the workers and God, then the end is not attained.

The apostle says, "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] The human agent is to be a house in which Christ is to abide, and his character is to be formed after the divine similitude. "Ye are God's building." Then, brethren, do not, I beg of you, take the responsibility of interposing your way for the purpose of giving your mold to the character. Divine power is to combine with human effort, and all the glory is to go back to God. The responsibility rests with the power of God in order that the Holy Spirit shall work the man, and not the man the Holy Spirit.

Too often plans are laid that leave out the fact that the Holy Spirit will work with the human agent who is consecrated to God's service. Room must be left for God to work, and the worker must be left free to rely upon God rather than upon His brethren in the matter of what he should do. He is not to take the voice of his brethren as the voice of God in this matter. Great confidence has been placed in the decisions of the board of council, but instead of relying upon God, there has been a reliance upon human systems, and divine elements have been left out of the plans of the board. When men who are not worked by the Holy Spirit hold positions in these councils, plans are made that to human judgment appear wise, but they are not in harmony with the Spirit of God.

Men move among men doing a human work, but they do not discern and perform the divine work. Such men are unreliable. They calculate from human judgment but do not feel the necessity of having the cooperation of supernatural power to work with them. Therefore, they fail to do the supernatural work. They make manifest the fact that they have not a living connection with God, and know not when or how to exercise their powers in working the works of God to strengthen the things that remain [and] are ready to die. Not having the power from on high, they have not the Spirit of the True Shepherd.

Men who have a reputation for being sharp business men are placed in positions of trust, but they make it evident that divine power is not combining with their efforts, for they are not seeking to save that

which is ready to perish. In times when souls are in great peril, they know not how to speak a word in season to draw them into safe paths, for they do not watch for souls as those who must give an account. A word spoken in season under the influence of the Holy Spirit is like apples of gold in pictures of silver. But those who manifest the spirit of the wolf, and bite and devour, and ruin and destroy, have a most fearful account to meet in the judgment.

There is work to be done for the Master in every line. Those churches that expect the Lord to work for the individual members when the body of the churches do not feel any responsibility to be laborers together with God, will be churches whose work is never done. By their indifference, by their slothfulness, by their lack of consecration, they are not channels through which the divine Spirit can work. The human and the divine must be linked together in the work if the purpose of God is fulfilled. God gives physical power, mental strength, time and opportunities, but unless the human agent shall cooperate with the divine, and the divine with the human, no healthful influence will be exerted to extend the kingdom of Christ. The great Teacher says, "Without me ye can do nothing." [John 15:5.]

Ms 101, 1894

Offending Christ's Little Ones, No. 1

1894

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better 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 offences: for it must needs be that offences come; but woe unto that man by whom the offence cometh." [Matthew 18:3-7.]

[Even among those] who profess to be Christians, hereditary and cultivated evil traits of character exist. Some have inherited and cultivated a passionate temper, which if not firmly restrained and through the grace of Christ overcome, will be a power for evil. Such persons will offend the little ones because of a lack of Christlike meekness and lowliness of heart. Self-importance, self-sufficiency always leads away from Christ. Those who cherish self-importance will manifest impatience and fail to reveal the forbearance of Christ. They will not have a proper consideration for others. Those in official position in their association with others should make it as easy as possible for those under their charge to take heed to the direction of God's Word, to obey those that have the rule over them.

It is always right to remember that all minds are not constituted alike, and it is a death struggle for some to surrender their will in submission to those who are placed over them. Teachers should be very careful to comport themselves in such a way that their pupils will be drawn to follow their example. They should be circumspect in deportment, and meet a higher standard themselves than that which they desire their pupils to reach, because their office and experience are much more advanced.

It is very important that our teachers in school and church capacity should ever be leaders themselves, and they should study Christ's method, and learn how to deal successfully with minds. In our educational institutions there has been great imperfection in this line. Teachers have been entrusted with the responsibility of dealing with children who have not educated themselves to strict discipline in all their habits. Yet they expect that the children and youth, who have had little experience, will be far beyond that which, when under trial and temptation, they themselves practice.

God requires that young men and young women should learn lessons in the school of Christ and be doers of the Word, so that they can take the very position they wish their pupils to take when placed under their care. There are teachers in our institutions who are not fit to deal with human minds. They are themselves bundles of inconsistencies, and instead of going onward, taking one advance step after another in order to attain perfection of character, they are fitful, changeable, and only move as they happen to feel or as the spell takes them. If they happen to feel pleasant, they manifest this in their deportment; but if their feelings change, then their actions accord with the change. If they are given to unbelief, to resistance to God, they will be overbearing, and fail to manifest Christlike patience and longsuffering, gentleness, and love. Those who act upon suspicion and manifest jealousy toward those with whom they are associated show that they have a narrow mind and belittling habits that will not be manifested in those who practice true Christianity.

Those who have moral superiority, who have a refined, sanctified intellect, will blend compassion and mercy with justice in dealing with the erring. Teachers who themselves have hard work to cast out every idol, "to cleanse themselves from all filthiness of the flesh and spirit" [2 Corinthians 7:1], need to manifest divine compassion toward children and youth. Those who profess Christ, who have had years of experience, ought to know how hard it is to be censured and reproved. A course of severity pursued toward persons of certain tendencies will drive them into sin, and sometimes into desperation and fearful crimes. When they have committed evil, those who have censured them think that their opinions and actions have been verified and justified. But the fact of the matter is, that because of a lack of Christlike love, of sanctified patience and forbearance, they were led to walk in Satan's path.

Those who claimed to have a knowledge of God and of Jesus Christ, whom He has sent into the world, have done these souls incalculable harm. Instead of drawing them to Jesus, away from sin, away from gins and nets which Satan has set for them, they have manifested their own spirit, followed their own will and way, and became agents for Satan to help him to control the purposes and minds of those whose errors were not deadly sins. These students should have been tenderly reproved, but no action should have been taken to humiliate them before the school. To humiliate those who err before others so that their punishment may be the greater is not a Christlike way of doing, and creates in the culprit a feeling of hatred toward the reprover. Always keep as far as possible from pursuing a course that will lead those you would reprove to lose all self respect. In taking a course to humiliate others before those with whom they are associated, you make it evident that your own heart is not softened and subdued by the tenderness and compassion of Christ.

Let those who have been assigned positions of trust in our institutions of learning and publishing never forget that if they deal rigidly and fail to blend mercy and compassion in their dealings with the erring,

God will deal after this manner with them. The very laws you rigidly enforce upon others, God will enforce upon you. If you have formed a standard of discipline that lacks tenderness, so that those in your charge shall be deeply humiliated for sins that are pardonable, then God will judge you according to your acknowledged standard of righteousness. I have been shown that in the judgment there will be an army of souls lost because those with whom they were associated did not deal with them in compassion, in tenderness, and manifest forbearance toward them that the leaders would wish to have exercised toward them were they placed in similar circumstances. The golden rule [should be followed]—"As ye would that men should do to you, do ye also to them likewise." [Luke 6:31.]

For years I have received letters from teachers and from church elders inquiring, "What shall we do with those who cause us much perplexity? Shall we drop their names from the church books and expel them from our schools?" My answer has been, "Deal with the erring as you would like to have the Lord deal with you when you err from His ways and do those things that are not pleasing in His sight." In spirit and in practice you should be what you would be if Jesus were visibly present, for He is present, though unseen. He is about your path and spieth out all your ways. You may cherish the idea of the presence of God, or you may dismiss all such thoughts from your mind. To Abraham the Lord said, "Walk before me, and be thou perfect." [Genesis 17:1.] These words are spoken to every soul, and the question is, will you heed them?

In every department of the work, the standard of education must be of a higher order, and this will be the result when the divine Presence is discerned, for then we shall walk before the Lord and be perfect through His grace given unto us. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." [Galatians 6:1.] When all is done that can be done according to the Bible rule, when you have manifested the gentleness, the compassion, the love that Christ has manifested toward you, and still the unruly or erring one does not reform, what then? I would still urge forbearance. I would still plead that those who have the spirit of Christ should put forth more effort, considering well the effect of every action. "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [James 5:19, 20.]

There are many who have the same spirit as was manifested by the Pharisees. They do not see the defects of their own characters, but they can readily discern the defects of others and pass sentence of condemnation upon those whom they criticize. They do not seek to save those who are lost, yet this is the highest kind of service we can render to God. Many flatter themselves that they are exceedingly tender-hearted, and that they have to guard themselves lest they err on the side of compassion. But these very ones have been presented to me as greatly in need of [the] forbearance and gentleness of Christ. There is danger of being self-deceived in this matter. It is always safest for us to have modest views of our own virtues, and be constantly seeking to attain perfection of Christian character.

Let every soul, even he who flatters himself that he has a super abundance of compassion, heed these words: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, if any man have a quarrel

against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts to the which ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Colossians 3:12-17.]

Let this lesson be carried out in all its bearings in the spirit of Christ, and every soul will be clear in the judgment of the blood of souls. The Lord has presented to me the fact that many will be surprised when they meet the record of their lives because of the way they have treated those in the church, in our institutions for the relief of the sick, in our houses of publication, and in our schools. Decided changes will have to be made, or else many who have neglected to be merciful, as well as just and honest, will find that they can have no part in the kingdom of heaven. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." [Romans 12:9.] "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." [Hebrews 12:13.] This is the word of the Lord, but it was been greatly neglected.

Ms 102, 1894

Offending Christ's Little Ones, No. 2

1894

"Whoso shall offend one of these little ones that 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." [Matthew 18:6.] What bearing do these words of Christ have upon our practical life? Is there in any one of us a feeling of self-importance, and have we a hasty, severe turn of mind? If so, let us turn and look upon the character of Christ until we are transformed in body, soul, and spirit, through His abundant grace, that we may be able to say, "Thy gentleness hath made me great." [Psalm 18:35.]

To be severe, to exercise justice without mercy, will never win for you the benediction, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Matthew 25:21.] Children are susceptible to the influences of the Spirit of God. "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." [Mark 10:13-16.]

"And he came to Capernaum: and being in the house he asked them, What was it 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 servant of all. And he took a child, and set him in the

midst of them: when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me." [Mark 9:33-37.]

As Christians we are not to live to please and glorify ourselves. We are to be laborers together with God, helping to seek and to save those that are lost. We are in danger of loving those who please, praise, and flatter us. The spirit of accepting those who praise us is largely prevalent. It is when children are under temptation and trial that they need kind attention and pleasant words. Let those who are spiritual help them and not rashly cut the last cord that binds them to good influences. Faith and prayer should be exercised to press back the power of the enemy and to draw these souls toward those who love God, who may help them and in Christ Jesus strengthen them to resist and to overcome the strong temptations of the enemy.

Even though the case of the one for whom you are laboring may to all appearances be hopeless, do not give him up; hold fast by faith to the erring and to Christ, and ask, and ye shall receive. Thrust not the sorely-tempted soul from you into the arms of Satan that he may allure and destroy the purchase of the blood of Christ. The Lord Jesus can save unto the uttermost all that come unto God by Him. The loss of this temporal life is not to be regarded as so great a loss as the loss of the soul. The value of the soul is made manifest by the marvelous display of the love of Christ. There are some souls who from childhood seem to be the slaves of the enemy, for they have contracted bad habits, indulged a perverse temper, and have repeatedly been near the point of destroying themselves, but these are the very ones for whom Christ died! He is willing to forgive much if they will only come to Him for pardon. These are the souls that Satan seeks to bind by his deceptive snares.

I have been shown that some ministers who are far from perfection of character deal sternly with the erring and imperil the souls of those whom they should seek to save in a Christlike way. Those who are chosen to teach our young should not be young men who are moved by impulse; they should be those who are guided by principle in all their actions. If one errs under them, those who are impulsive prescribe the very degree of humility that the offender must manifest, and if the culprit does not meet the standard, then he is judged and his confession is pronounced wanting.

This way of dealing with the erring is practiced by those whose position before God is far more grievous than is the position of the one they cast away. These men, like the Pharisees, resist the Holy Spirit in stubbornness and rebellion, and yet they have no spirit of repentance, no remorse, no humbling of soul before God; yet as boldly as Saul, they will declare that they have obeyed all the commandments of the Lord. These men oppress souls and will not forgive their brethren until they meet the measure of humiliation that in their finite judgment their oppressors think proper.

This is a great sin in the sight of God, and yet we are not to judge anyone, or measure the guilt and the repentance that should be manifested. It is ours to pity the sinner, for sin is the greatest of misfortunes. Without the grace of Christ, we should do worse than the one we condemn, were we placed under similar circumstances of temptation. We cannot make the erring one repent more deeply by driving and

crowding him out of the school, by denouncing his course in public, by relating the sins which God was waiting to hide and pardon.

It is an erroneous notion that the sins of the wrongdoer should be opened before the church, or before the students of the school, for God's way of dealing with the erring is just the opposite. He waits to cover the multitude of sins, not to send the report of evil broadcast through the church, and give it into the hands of students who will carry the matter to the world. Those who feel that they are experienced Christians have lessons to learn concerning these matters. We must all become students in the school of Christ, and daily learn more and more of Him, that we may know what are the best methods by which to seek and to save them that are lost.

To present the case of an erring student in such a way before his fellow students that he feels the greatest humiliation will not result in his reformation but in his ruin. You cannot make an erring one see his faults when your own heart is as cold and hard as an iron wedge. It will in many cases be impossible to heal the wound made by expelling a pupil from school because of his misdemeanors. God has not placed us in the world to be judges, but to show forth the mercy of Christ. It is Satan's way of doing to call the attention of others to a sinner's faults, but it is not God's way.

Christ is the only true One who can read the soul, the only One who can measure the repentance and know its genuine worth, and the man who takes upon himself the responsibility of judging the sinner will be accounted in greater guilt than the one he condemns. We are to do everything in God's way, not in our own way, and if we err at all, it better be on the side of mercy rather than on the side of severity. Christ joined Himself to human life, and He identifies Himself with humanity in every detail of experience. Be careful how you deal with human minds. Christ has paid the ransom money for every soul.

There are many in the bondage of sin who might be rescued if they were only approached in tenderness and with Christlike, sanctified sympathy. The human agent looks at the outside appearance and judges hastily, but God looks at the heart. "And Jesus entered and passed through Jericho. And behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich." This calling of a publican was thought most abominable by the Jews, and it was not calculated to refine the character. "And he sought to see Jesus who he was: and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must dine at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he is gone to be a guest with a man that is a sinner." [Luke 19:1-7.]

Jesus called both the Jews and the Gentiles to be laborers together with God. He called many who were open sinners, whom men would have passed by. He saw in them jewels to be polished for the heavenly kingdom. Jesus sat at meat both with the Pharisees and the sinners. He was an invited guest at the feast of Matthew, and He invited Himself to dine with Zacchaeus.

It was because of the murmuring of the Scribes and Pharisees on account of His associating with sinners and publicans that Jesus spoke the parables of the lost sheep, the lost silver, and the prodigal son. [Luke 15.] All these parables are intended to teach us mercy and forgiveness.

There is another serious evil among us, and it is favoritism. Many display tenderness and sympathy for those whom they happen to fancy, and yet they pursue a very rigid course toward those who do wrong, and who try the patience, who are really in need of a large portion of the sympathy that is given to those who do not need or deserve it half as much. Let not the teacher think that his course is justifiable if it is unlike the course that Jesus would pursue under like circumstances. Faulty, trying cases test the character and prove whether we are possessed of mercy and compassion or not.

Before Moses was sent to take the great responsibility of leading Israel out of Egypt, he was disciplined as a shepherd for forty years, and was thus qualified to become a leader of the people of God under Jesus Christ. The college at Battle Creek is not what it might be because all the teachers are not converted to God. Influence is power, and the teachers may exert an influence that will be fragrant and as enduring as eternity. Yet they may also be critical, unkind, uncourteous, unsympathetic, and unready to help the very ones that need help, who are lost and need to be sought and saved. There should be no soft sentimentalism, self-love, or self-exaltation, but each should regard his soul as of value since Christ has purchased it with His blood.

The souls of all are precious. The souls of your relatives are precious, and they should not perish but have everlasting life. I need not urge upon you to try every means by which you may save the soul of father, mother, brother, or sister, or to rescue your own children from evil. But I plead with you for those who need your tenderness, who need your thoughtful consideration, your personal efforts to save their souls. I plead with you that you may have the love of Jesus to enable you to work for the unpromising ones without partiality and without hypocrisy. Your words of commendation and approval should be more free and abundant, and your words of censure and disapproval less frequent and harsh. Words of commendation are golden, and their influence is far-reaching for good.

To set before the pupils an example of kindness, forbearance, and love would be productive of lasting good, for it is the example that is copied by others. But let not your favor be given to certain special ones, while at the same time you neglect those who need your help. We have Christ's example in this matter. Oh, how essential it is that we rise above this self-living practice and have nobility of character. This nobility is not to be found in having certain exquisite, particular modes of gesture, while you condemn some defect in another's manner and view it as though it were a world when it is only an atom.

Important interests are neglected and passed by, and the softening, subduing grace of Christ is not interwoven in the character. But unless Christ abides in the heart, the selfish traits of character will be strengthened, and through Satan's deceptions will be looked upon as valuable, and the manifestation of severe justice that savors not of mercy and compassion will be thought commendable.

Love, sympathy, forbearance, and longsuffering will constantly bring forth fruit after its own kind. When one errs, do not blaze abroad the matter. Do not rejoice in iniquity, but rather, hide Satan's work and

thus cut short his triumph. Should one come to you for sympathy and open the secrets of his heart, his failures and sins, you would act a despicable part to make them public. In disclosing his confidence, you do a work that causes Satan to triumph and that makes angels weep. Your words, your actions will live after you. Souls who have stumbled who might have been helped and rescued from the pit of hell, have been by your course hurried to the brink of the precipice. If God in mercy arrests their steps, be sure it is by some influence aside from yours, and take no credit to yourself for a moment that it was your severity, criticism, and condemnation, that turned their feet into the right path. “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.]

Are finite men able to read the human heart? How do they know but that in the judgment they have passed upon those they thought erring they have done a great injustice? How do they know but that God is striving by His Holy Spirit to bring these very souls to repentance, and that the reason of their errors is the counter-working of Satan, who moves upon their objectionable traits of character in order that they may become discouraged in their efforts to overcome? Jesus said, “Ye judge after the flesh. I judge no man.” “Judge not according to the appearance, but judge righteous judgment.” [John 8:15; 7:24.]

Ms 103, 1894

Offending Christ's Little Ones

Circa 1894

“And I charged your judges at that time, saying, Hear the causes between your brethren and judge righteously between man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me, (Moses) and I will hear it.” [Deuteronomy 1:16, 17.]

In dealing with the erring, bring tenderness into your appeals, and do not by reproof stir up the worst passions of the human heart, and make those whom you would correct defiant, hard, and unimpressionable. Mercy, gentleness, and tenderness will melt the rock-bound soul. Let every teacher labor not to preserve his dignity and authority, but to fill the atmosphere with kind words, with the precious rays of Christ's sunbeams, and drop seeds of truth to find a lodgment in the hearts of the pupils. Let no act, no word, no matter of dress be of a character that will lead away from Christ and his word. Your unsympathetic spirit, your cold appearance, may start a soul in the road that leads to perdition. You may draw, you may win, but you can never force and drive a soul. Influence for good or evil grows with our growth and strengthens with our strength. The expression of the eye, the compression of the lips, the tones of the voice, the movement of the person, will either be as a sunbeam or as a desolating hail to beat down the precious plants of love. We cannot prevent persons from sizing us up that which we say and do, and our profession will have simply the value that we give it by the deeds we do.

O, in the judgment, when you look upon the faces of those you have had in your charge, how gladly would you take back words you have spoken that have cut the last thread of influence you have had with souls for whom Christ suffered and died. How gladly would you erase a word of censure, of rebuke, of judgment, and place in its stead a word of love! How gladly would you change a frown for a smile! All you are required to do is to copy Jesus. By beholding him, your character will be changed. Character is power. Do not be so anxious about your reputation as about your character. Be determined that you will have a Christ-like character.

Shall we who have been sought for when we were lost forget how God has dealt with us? Shall we forget the wonderful compassion of a merciful God, and refuse to be kind and merciful to children and youth? The story of the ungrateful debtor is presented before us to represent the difference between the way in which the compassionate lord dealt with a debtor and the way the debtor treated one who owed him a few pence. “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.” [Matthew 18:15.] Those who receive forgiveness from God must enter into the spirit of forgiveness. Unless those who seek forgiveness from God, are willing to give the same treatment to others, they cannot be forgiven. God will deal with them as they deal with their brethren. Shall we to whom the Lord has shown mercy work on the principles of strict justice? Some have done, and many are still doing, as the man in the parable did. The Lord does not limit his grace to the sinner who is seeking his forgiveness and love; but when the sinner receives of God's unlimited grace, richly and freely given, it should result in lowliness of mind in the recipient. The man who is forgiven of God should not be found putting forth the finger and speaking vanity. He should not be found putting down the others in oppression, and lifting up himself. In meekness and lowliness of mind, we should receive the heavenly gift, realizing that we are debtors to God, and in gratitude reflecting upon others the mercy bestowed upon us.

When our hearts are filled with gratitude, when we realize our entire dependence upon a power not our own, but given to us of God we are softened and subdued; and by the grace of Christ our characters are renewed and changed. The uncomely self is hidden in Christ's righteousness; and day by day the character unfolded will be like that of Christ. He who is controlled by the grace of Christ will shape his course of action in such a way that those who need help will be helped and uplifted. He will not bestow his attention on a few who are favorites who say “Right, right” to everything he does; but he will see to save those who are lost, and will feel deep sympathy for those who are faulty, who often turn aside from his counsel, just as he has turned aside from the doing of the will of God. All the beings Christ has made with whom we have been associated have been guilty of sin, and have wronged Jesus Christ, their best friend. But if we see souls about us doing harm to themselves by manifesting ingratitude toward God, if we are enlightened, we are to deal with them as we should wish others to deal with us, and in the same way in which our Saviour has dealt with us. In no case are we to humiliate them simply because we feel like so doing. While we do a think of this kind, let us not boast of tenderness of heart; for we have it no.

If we have the tenderness and gentleness of Christ, we shall put ourselves in the place of the wrong-doer and study from cause to effect and be wise in the way we handle the case, showing tact and Christlike patience. We shall have deep longing of soul not to destroy, but to see the soul converted. We

are to remember that tempted souls are under the bewitching power of Satan and that they occupy the same position toward God as that which we have occupied. We are not to offend the soul of the wrong-doer, by needless harshness. Many who we may think incorrigible, who put on an air of bravado, because they wish to conceal their real feelings of remorse, will melt under tenderness and sympathy. Instead of seeking to make them appear in the worst possible light before others, shield them from exposure. By dealing with them in a stern way, you may help Satan in fastening them in their sin, and thus be the means of their destruction. They feel guilty, God is looking upon you but not with approbation as you cut them loose from all religious influences. Instead of treating an offender in this way, treat him as you would wish to be treated under similar circumstances as you would wish to be treated under similar circumstances as you would wish God to treat you if you were remiss in duty. Let fall upon every delinquent the rich rays of mercy and forgiveness that God is shedding upon you. Draw the evil-doer away from Satan and do not thrust him into his power. There is nothing that will harden the heart, and cut off your influence and make of no effect your discipline, like making public the errors of one at fault. To take such a course is to take a course that you would not think proper in your own case.

Unless the spirit of Christ abides in the heart, it is a hard thing to put yourself in another's place. You may feel it your duty to exact as far as possible the uttermost farthing, and may do all that you can to make the case appear as heinous as possible before the associates of the offender; but the repetition of an offenders faults has an effect just the opposite from the one you design to bring about; for those who are inclined to evil, are aroused to desire to go over the ground and do the very deed that one did whom you publicly condemn, as they think without mercy or justice. A “don't care spirit” takes possession of many, and they leave your presence indignant at the ways you have dealt with an offender, and whenever your name is read or they hear of you or see you, this unpleasant remembrance, like an ugly, rugged scar appears before their minds.

Christ's way is always the best way. He does not treat sin as a trivial matter; but while he hates sin, he loves the sinner. The sunbeams of his righteousness, his goodness, his compassion, are not withheld from an offender; and as a ray of light in a dark room will bring to light motes of dust that were not before seen, so the ray of Christ's righteousness will expose the sinner's errors. We all need the continual rays of the Son of Righteousness that our errors may be revealed; and do not those who are wholly in darkness, need the light of heaven in order that they may understand how hateful is sin to God?

Those who are connected with our schools should every hour exert an influence that would soften and subdue hearts; and yet this influence has not been exerted as it should have been, and as God requires that it shall be. Teachers should win the love and confidence of children and you by being kind, by making them happy, by shedding an atmosphere of brightness about them. Those who are perverse and stubborn should be kindly dealt with, but never should they be expelled unless it is positively necessary. In expelling refractory pupils you make manifest the fact that you see moral evils, but can devise no way to correct them, them, and can only cut off the diseased member. You will have lessons to learn in regard to yourself of which you have not yet dreamed. You need the wisdom that cometh down from above, that is “first pure, then peaceable, gentle, and easy to be entreated full of mercy and good fruits,

without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:17, 18.]

Learn of Jesus to be kind. Everyone has a will and a conscience and he needs to have the rule of right doing placed before him in the most simple, distinct manner, in order that he may be convinced that it is best to yield obedience to the rule. Instructors should take pains to so simplify their many orders and rules that there will be no difficulty in having them commended by the pupils when presented by suitable authority. We are all grown up children, and God is teaching us by showing us our faults and mistakes. We are to learn the lesson that God's grace is our only dependence. Let no one flatter himself that he makes no mistakes or the testing and proving will show to the contrary. Paul says, "When I am weak, then am I strong." [2 Corinthians 12:10.] It is when we have a realization of our weakness that we learn to depend on a power not inherent, but in God who is able to save unto the uttermost.

Ms 104, 1894

"Be not Conformed to this World."

Circa 1894

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people." [Deuteronomy 7:6, 7.] "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises for him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] "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 12:2.]

The Lord hath set apart him that is godly to himself; this consecration to God and separation from the world is plainly and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of this world and those whom he has chosen out of the world and sanctified unto himself. The calling and character of God's people are peculiar, their prospects are peculiar, and these peculiarities distinguish them from all other people.

The same injunctions that rested upon ancient Israel to be separate and distinct from the world rest upon God's people now. How frequently ancient Israel rebelled and how often they were visited with judgments because they would not heed the commands of God. The Israel of God in these last days are in constant danger of mingling with the world, and losing all signs of being the chosen people of God. Paul writes, "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself a peculiar people, zealous of good works." [Titus 2:11-14.] We are here brought down to the last days when God is purifying to himself a peculiar people. Shall we provoke him as did

ancient Israel? Shall we bring his wrath upon us by departing from him, and mingling with the world, following the abominations of the nation's round us?

“Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God.” “Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” [James 4:4; 1:27.] “I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil.” [John 17:14, 15.]

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean and I will receive you and will be a Father unto you, and ye shall be my sons and daughters.” [2 Corinthians 6:17, 18.] What a promise is this. But let us not lose sight of the fact that it is based upon obedience to the command, “Come out from among them.” God calls upon you to separate from the world. You not to follow its practices, nor conform to it in your course of action in any respect. “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 12:2.]

God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? “What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness.” [2 Corinthians 6:14.] You cannot mingle with worldlings and partake of their spirit and be at the same time a child of God. The Creator of the universe addresses you as an affectionate Father. If you separate from the world in your affections and remain free from its contamination, escaping the corruption that is in the world through lust, God will be your Father. He will adopt you into his family, and make you his heir. In place of the world, he will give you for a life of obedience, the kingdom under the whole heavens. He will give you an eternal weight of glory and a life that is as enduring as eternity.

A profession of Christianity is nothing in the sight of God; but true, humble, willing obedience to his requirements designates the children of his adoption, the recipients of his grace, the partakers of his great salvation. Such will be peculiar, a spectacle to the world, to angels and to men. Their peculiar, holy character will be discernible and will distinctly separate them from the world, from its affections and lusts.

But few among us answer this description. The love of many for God is in word, not in deed and in truth. Their course of action, their works, testify of them that they are not children of light, but of darkness. Their works have not been wrought in God, but in selfishness, in unrighteousness. Their hearts are strangers to his renewing grace. They have not experienced the transforming grace that leads them to walk even as Christ walked. Those who are living branches of the heavenly vine will partake of the sap and nourishment of the vine. They will not be withered and fruitless branches of the heavenly vine will partake of the sap and nourishment of the vine. They will not be withered and fruitless branches, but will show life and vigor, and will flourish and bear fruit to the glory of God. They will be careful to depart from all iniquity, and to perfect holiness in the fear of God.

Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties and abusing her high and exalted privilege of being holy and peculiar in character. Her members have violated their covenant to live for God and him only. They have joined with the selfish and worldly-loving. Pride, the love of pleasure, and sin has been cherished: and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many have a form of godliness, their names are on the church record; but they have a spotted record in heaven. The recording angel has faithfully written down their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin with every artful dissembling, is faithfully chronicled in the books of records.

Very many who profess to be children of Christ are none of his. They are deceiving their souls to their own destruct. While they profess to be servants of Christ, they are not living in obedience to his will. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.” [Romans 6:16.] Many professing to be servants of Christ are obeying another Master, working daily against the Master whom they profess to serve. “No man can serve two Masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” [Matthew 6:24.]

Earthly and selfish interests engage the soul, mind, and strength of God's professed followers. To all intents and purposes they are servants of mammon. They have not experienced a crucifixion to the world. Few among those who profess to be Christ's followers can say in the language of the apostle, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, but whom the world is crucified unto me and I unto the world.” “I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me.” [Galatians 6:14; 2:20.] If willing obedience and true love characterize the lives of the people of God, their light will shine to the world with a holy brightness.

The words which Christ addressed to his disciples were designed for all who should believe on his name; “Ye are the salt of the earth; but if the salt have lost his saltiness, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and to be trodden underfoot of men.” [Matthew 5:13.] A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled Christian is a byword, a reproach to Christ, a dishonor to his name. “Ye are the light of the world.” he said. “A city that is set on a hill cannot be hid. Neither do men light a candlestick and put it under a bushel, but on a candlestick and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Verses 14-16.]

The good works of God's people have a more powerful influence than words. By their virtuous life and unselfish acts the beholder is led to desire the righteousness which produces such good fruit. He is charmed with the power which transforms selfish human beings into the divine image; and God is

honored, his name is glorified. But the Lord is dishonored and his cause reproached by his people being in bondage to the world. They are in friendship with the world, the enemies of God. Their only hope of salvation is to separate from the world, and zealously maintain their holy, peculiar character. Oh, why will not God's people comply with the conditions laid down in his word? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient. If they would only keep themselves in his love and separate from the world, he would cause his special blessings to rest upon t hem and his light to shine round about them. Their influence for good might be felt in every branch of the work in every part of the gospel field.

Ms 105, 1894

Christ or the World? By Mrs. E. G. White

Circa 1894

Marriage is a serious thing, and should not be entered upon in a thoughtless and reckless way. The father of a family should be pure and upright, not enslaved by any habit or practice that will work against his usefulness and hinder his elevation of character. The father is the head of the house and upon him rest the weightiest responsibilities. He is the house-band to bind the family circle together. Like the father of the faithful, he is to combine faith and works. His family is his heritage, and is under his supervision and control. It is not possible for him to be faithful to his God-given trust and succeed in making his family a sample of the family of heaven, unless he counts his temporal business as a matter of secondary importance, and gives the love and fear of God the first place in his affections. “Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.” [Matthew 6:33.]

A true man before God is one who fears God himself and influences all his family to give their hearts to Christ to be his abiding place. The rule for the right government of every family circle is, “They shall keep the way of the Lord.” [Genesis 18:19.] The question to be settled by father and mother is not what will others say? What will my neighbors say and think of me if I keep the way of the Lord, but what will God think of me if I fail to do so? Shall the father of the family regard it a sufficient excuse for disobeying God's commandments that his neighbors not look upon loyalty to the word of God with favor? Have his neighbors paid the ransom for the soul of father or mother or children? How can the blessing of the Lord rest upon those who are looking to see what their neighbors think of them in keeping the commandments of the Lord? We should regard our homes as our own province. In our homes neither minister, church or neighbors should have a voice as to how we should control and educate our families. The home is to be made a Bethel, a holy temple where God presides; for we are all living in the sight of the eternal world. If the love of Christ pervades the heart, contentment and peace will be the result. To cherish any other principle will bring restlessness and dissatisfaction to the soul and it will prove a harder task to govern the family than for a king to rule his subjects.

Those who encourage their children to seek the companionship of those who do not regard the law of God; but who set aside the holy requirements that God has given in order that none need err in understanding will find that the result will be disobedience of the law of the household. The word of

God is to be our counselor and director in order that we may enter into the portals of bliss. It is to be the rule from which there can be no turning aside. No one will be able to reach the paradise of God by walking in harmony with some rule of their own manufacture. Parents and children are daily to inquire what is the way of the Lord. If parents turn their feet out of safe paths, their children will follow their example, but they will be called to account for exerting an influence to turn the feet of their children out of the path of truth and obedience. How will the excuse for such a course stand in the judgment that some have given as a reason for disobeying the word of God, — I did not wish to displease my neighbors. But what about displeasing God? Did they carefully study his will and his pleasure in order that themselves and their children should please the Lord by keeping all his commandments? Did they consider it was no sin to set aside the commandments of God in order that they might have favor with their neighbors? They should have carefully considered the path upon which they ventured.

The Lord Jesus has paid the ransom for your soul and the souls of your children and are you going to take the course that some took in the days of Christ? The record says that many of the priests and rulers believed on him, but did not confess him for fear of being turned out of the synagogue. Why? Because they loved the praise of men more than the praise of God. [John 12:42, 43.] Parents, an awful responsibility rests upon you. If you find no pleasure in rendering a whole-hearted service to God, if you close the door lest truth and righteousness shall enter in, lest light shall penetrate the darkness and worldliness that surrounds you, remember that you are manifesting the fact that you prefer the friendship of your neighbors to the friendship of God. By precept and example, you are training your children to think that it does not matter whether they keep the commandments of God, or choose the ways of those who despise his law, and trample his requirements under their feet. Your children have been bought with a price, they are the property of Jesus Christ. And the loss of their souls will be placed to your account, since they have been given into your guardianship. If you walk in the path of those who trample upon the law of Jehovah, you will feel no burden of responsibility to lead your children in the path which you do not choose to travel yourself. Parents choose error in the full face of light, and can they expect that their children will walk in the path of truth? The world is full of disobedient, unthankful, unholy children. Yet parents will choose the path of darkness rather than the path of light for themselves and their household. They do not appreciate the fact that “the fear of the Lord is beginning of wisdom.” [Proverbs 9:10.] Therefore, they discard home religion. Though feeling themselves that they are under the censure of God, yet they lead their children in the way which they have chosen. The Lord will approach nigh unto you in judgment; for you exclude truth and righteousness from your home when you say, I want not thy ways, Oh God. I want to follow my own impulse. I respect not the servants of God. I care not to wear the yoke of Christ, or to watch over, guide and train the children God has given me so that they shall love and fear him. Thus you lead the most precious possession you have to become the sport of Satan's temptations exposing them to the peril of being lost to Christ, and lost to heaven. They are left to swell the ranks of unbelievers and commandment-breakers.

The Lord is soon to come and your inquiry every day should be, how shall I subdue the spirit of worldliness which continually seeks to exert its deadly influence over my soul which has been bought with an infinite price? You should daily cultivate love for Jesus who took [upon] his own divine soul the punishment for your sins. Have you ever considered how many there are who might have had eternal

life who have satisfied themselves with the things of this present life, and have lost eternity out of their reckoning. It is time for us to consider seriously our responsibility in the matter of influence in the church. On whose side are you placing your influence? Jesus who died to save you and your children, says to you, “He that is not for me is against me, and he that gathereth not with me scattereth abroad.” [Matthew 12:30.] You cannot estimate the influence you may exert over those who have not the love and fear of God and who are in the darkness of error. “Ye are not your own. For ye are brought with a price; therefore glorify God in your body and in your spirit which are God's.” [1 Corinthians 6:19, 20.] You are privileged to be coworkers with Christ in saving your own souls and the souls of your children. But if you are coworkers with Christ you will teach your children that they cannot live to please their associates when this involves displeasing God. What will please God is to be first, and what will please your neighbors secondary. What your neighbors will think or say or do is not be the standard to which you are to fashion your character or mould your course. By your example you are to teach your children, who are God's purchased heritage, that they are to regard the law of God as the rule of life, and to avoid transgression in every particular. You are responsible to God to give your neighbors an example that they may follow. By your practical obedience to all his requirements, you are to teach them to avoid all disloyalty. Your piety is to be active, earnest, sincere, and in practicing godliness you will decide your own destiny, and the destiny of your loved ones for eternal life.

It will not answer for parents to shut themselves away from religious influences and from the knowledge and practice of the truth. You will not have a lamp to your feet and a light to your path so that you may avoid the pitfalls that Satan is constantly devising to entrap the soul. The Lord requires more of you than you have ever given him, — he requires the surrender of the whole heart. When you give him your heart, you will have his glory in view, and will discharge your God entrusted responsibilities, not seeking to please your neighbors, not walking with your hand upon their pulse to see if their hearts beat in harmony with your own; but you will study to show yourselves approved unto God, workmen that need not to be ashamed. You will then be able to say truthfully, “The Lord of hosts is with us, the God of Jacob is our refuge.” [Psalm 46:7.]

An adulterated Christianity surrounds us on every side. It is the time when we are to heed the third angel's message and to take to ourselves the instruction of the true witness. “Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of its place except thou repent.” [Revelation 2:5.] You should turn unto the Lord by obedience to his commandments, turn unto him in prayer, and by watching unto prayer, or else you will be found walking in darkness. You are not keeping the commandments of God, for you walk in the way of your neighbors. You are so blinded by the sophistries of Satan. Let this question come home to your soul, “What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?” [Mark 8:36, 37.] Is eternal life of no value to you? Is this world of more value to you than heaven? Will you permit it to absorb your mind, and engross your attention? Will you permit your neighbors to choose for you and fail [to] follow that which your conscience convinces you is true? Will it pay to sacrifice heaven? God calls upon you to change your course of action, both for your own soul's sake and for the sake of your children. Let your lives bear a living testimony for God. The Lord says, “Ye are my witnesses.” [Isaiah 43:10.]

Fathers and mothers have the responsibility of bringing up children; and the question they should ask themselves is, Are we training them in such a way that they shall know Jesus Christ as their personal Saviour? Are we feeling a responsibility for their souls? Do we by precept and example teach our children to ask God for his blessing and to render to him thanksgiving for his great mercy and loving kindness to them and to us? Are we working for our Master, or are we by spirit and attitude conveying to others the idea that the Christian life is a wearisome service? Those who truly know God can say with John "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." [1 John 3:1.] Are we introducing our children to Christ, are we leading our neighbors to hope in his mercy? Have we the hope expressed by John when he says "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." [Verse 2.]

In the home the Christian life should be the theme of conversation. We should talk of his love, and speak of his great goodness in giving Jesus to our world. Not for a moment can we permit Satan's sophistry to take effect upon our minds, and be persuaded to believe that we may dilute Bible religion with worldliness in order to attract our neighbors and children to the Christian life. Present a high standard before your children and your neighbors, for in this way you will educate your children for the society of heavenly angels. Teach them the love of God. Through Christ holiness is accessible to them. Labor to have them understand the simplicity of service to Christ. Cultivate home religion; for what is home life without Jesus, without the assurance of his presence?

The work of fathers and mothers is to keep their children uncontaminated from the world. In order to do this, it will be necessary to study the word of God and obtain a rich experience. You will feed upon rich food in studying the life and lessons of Christ, in reading and in praying with the door of your heart open to receive the teachings of the Holy Spirit. In this way you may become truly converted. I entreat you do not make it necessary for God to afflict you by withdrawing his blessing from you. He will withdraw the blessing that is treated by you as though yours by right; for you make it a hindrance rather than a help. The Lord who gave his life for you and for your children, has left this command; "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." [John 5:39.] Those who do not earnestly cultivate spirituality by accepting light, and walking in the light, will find that the light they already have will become darkness. Unless we continually feel the necessity of praying to our heavenly Father for wisdom, unless we search the Scriptures to know the way of the Lord and to be kept by the power of God, then it will become easy to drift further and further away from God, and to unite our interests with that of those who know not and love not the truth. We need spirituality in order to discharge our duties in the fear of god. The Bible tells us that when men deliberately turn away from God, the Lord turns away from them. When the Jews did this the Lord said, "Therefore I scattered them with a whirlwind among all nations." [Zechariah 7:14.] Again, the Lord says, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." [1 Samuel 2:30.] This is simply a declaration of the effect of a cause, the necessary result of a certain course of action. The Sun of Righteousness will shine upon those who follow in the footsteps of Jesus; he says, "He that followeth me shall not walk in darkness but shall have the light of life." [John 8:12.]

We belong to Christ, for he has bought both us and our children. But we may be unfaithful to our trust and educate our children to think more highly of earthly treasure than of heavenly things. If we give the world the advantage and permit it to hold the attention and to absorb the service, then we need not wonder that worldliness fills every space and there is no room left for the admittance of the light proceeding from Christ. Those who make up with the world, will be swayed by the principles of the world. The Spirit that works in the heart of the disobedient will work in the hearts of ourselves and our children. The Lord will have the whole heart or nothing. A certain lawyer came to Christ and said, "Master, what shall I do to inherit eternal life?" He said, "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 life." [Luke 10:25-28.] God has plainly revealed the way of salvation, and shall you or I venture to seek to find some other way whereby we may obtain the precious boon of eternal life? God has given to us the opportunity of obtaining light and knowledge, and shall we refuse the message sent from heaven? Shall we refuse the truth because we see that its acceptance would cause us to be separated from those who will not hear the truth or believe in the message of heaven? Shall we make a concession to the world and bind ourselves up with its bundles for the fires of the last days? They have pulled away the shoulder because they would not take the yoke of Christ and refused to lift his burden. They would not follow in his footsteps. Christ says, "I have kept my Father's commandments, and abide in his love." [John 15:10.] Those who turn away from the truth, stop their ears lest they shall hear, and turn into fables. They act like disobedient, stubborn children, and then they lay the blame and accusations upon those who are truth-loving and obedient, declaring that they create disunion among neighbors and bring about dissension among families. Christ was accused of creating division in families; he himself said, "Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be those of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." [Matthew 10:34-38.]

Christ was accused of creating division in families; but it is the truth working upon the human heart that creates the division. When the truth is presented to some, they see that a cross is involved in accepting it, and therefore they refuse the truth. While some members of the family yield to the influence of the Holy Spirit and open their hearts to Jesus, others turn away from the requirements of God and thus division is created. But shall I conclude to remain in darkness and unbelief and refuse light from heaven because this will separate me from my neighbors? Shall we choose Christ or the world? The law of God is binding upon every soul of man and those who keep it through the merits of Christ, who hang their helpless souls upon Christ are coming into harmony with heaven. Those who pull away the shoulder refuse the yoke of Christ, who put their fingers in their ears and care not to hear the word of the Lord, work in harmony with the evil one. But their action in refusing to comply with the divine requirements does not do away with the law of God. It is plain and decided, "Thou shalt" and "Thou shalt not."

Men may walk in the dark cave of unbelief, and they may declare that it is midnight at midday; but shall we believe what they say? If they will come out of the cave they will see the sunlight. Christ said to the Jews, “And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” [John 3:19.] When men choose God as their portion, they will separate from the world. Those who neglect God bring upon themselves terrible calamity; for they choose darkness rather than light. They may neglect God in order to accumulate riches. But the greatest wealth is not true riches. Whatever men may possess, they are not the true proprietors. God can scatter faster than they can accumulate. Men may possess any amount of gold and silver, and look upon their wealth as their possession and yet if they have not Christ, the bread of life, the water of salvation, they are perishing with hunger and thirst. Those who regard all that they possess as the Lord's entrusted gift, who hold it for him, will be faithful stewards. He is strong who shares his strength with the weak. The great lesson which the Lord would have us learn is that of acknowledging him in all our ways.

It is of great consequence to us that we know what saith the Scriptures. The word of God standeth fast forever, and is the only guide book to heaven. If we neglect the study of the guide book, we shall miss our way, lose our souls, and by precept and example, lead our children and our neighbors to regard it of no special consequence whether they heed a “Thus saith the Lord” or not. The loss of the souls of our children and our neighbors will lie at the our door if by our example we lead them to lightly regard the law of our God. We are not to lead others to suppose that it is of no special consequence whether or not they are doers of the word of God. Those who have had light on the commandments of God, and who disregard the divine precepts strengthen others in their disobedience and transgression. But although men refuse to see the light that shineth in darkness, their refusal to see light does not extinguish it. Of Christ John says that “he was the true Light, which lighteth every man that cometh into the world.” [John 1:9.] “In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. ... 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.” [Verses 4, 5, 10, 11.] What does this mean? It means that the very ones who claimed to be the children of God did not receive the Son of God. He was the light of the world, shining amidst the moral darkness, but he did not come in a way to suit their opinions and ideas; he was the hope of the world but the world received him not. The priests and rulers were too proud and self-righteous to admit that their ideas were incorrect and needed remodeling. They would not consent to the idea that they needed repentance and conversion in order to obtain salvation. Rather than make this acknowledgement they preferred to count Christ as an imposter. His teachings were not in harmony with their own teaching.

This is the same spirit that is manifested today in the Christian world. They claim to be the children of God, yet they reject the truth that God has sent them from heaven, just as the Jewish nation rejected Christ, because the doctrines that he advocated did not coincide with the errors which they have received. “But as many as received him, to them gave he power to become the sons of God, even to them that believe 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.” [Verses 12-14.] Those who are the light of the world are blessed because they behold spiritual things and see Christ as one who is full of grace and

truth, and are partakers of the divine nature. “And of his fullness have we all received and grace for grace.” [Verse 16.] The reception of the grace of Christ makes a marked change in the character; for those who receive it are called “born of God.” [1 John 3:9.] The grace of Christ is diffusive. As the believing soul receives the truth as it is in Jesus, he obtains a glimpse of the righteousness of Christ in the law, and exclaims, “Open thou mine eyes that I may behold wondrous things out of thy law.” [Psalm 119:18.] “Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:1-4.] The whole Christian experience is presented in a small compass, and it is all embraced in believing and doing the words of Christ. Peter brings to view the plan of addition, the working out of the promise of receiving grace for grace. He says, “And besides this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [Verses 5-8.] Are you adding to your Christian experience? Grace is to be multitude unto you through the knowledge you receive of God and of Jesus Christ.

Is heaven of any value to you? If it is not everything to you it is nothing. If you cannot and will not make it your business to seek first the kingdom of God and his righteousness, if you will not show that you live by faith in God, making manifest the fact that you are God's property both by creation and redemption, you have not saving faith, — the faith that receives Christ as your only hope and Redeemer. Should Christ come to those who profess to be his own, should he come to the Christian churches at this day as he did to the Jewish churches at his first advent, how many would receive him? Would not the same displeasure be manifested when he spoke plain, cutting truths which expose sin and condemn unrighteous practices as when he condemned sin in the Jews? Would not hatred be manifested by those who were condemned for their self-righteous principles in this day as at the first advent of Christ. Those who refuse to be doers of the word of Christ in this day as verily reject him as did those who rejected him eighteen hundred years ago. Were Christ on earth today, he would repeat the same words as he did then in seeking to save perishing souls. He would say to the rejecters of his mercy, “Ye will not come unto me that ye might have life.” [John 5:40.]

When the pure word of God is presented just as it reads to worldly professors of religion, they do not relish it, but turn from truths to fables. But shall the voice of warning be silent because men do not regard it with favor? God forbid. Just before his death, Paul gave the charge to Timothy, reining him up before the judgment, where he would be condemned or rewarded for the deeds done in the body, and said, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine;

but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:1-5.] If such a solemn responsibility rests upon those who preach the word, does not an equal responsibility rest upon those who hear the word? Should they not receive the word preached, obeying it as the voice of God to them, being not forgetful hearers but doers of the word? "The entrance of thy words giveth light, it giveth understanding unto the simple." [Psalm 119:130.] If you close the ear to the instruction given you from God's word, if you close the door of the heart to divine knowledge, you cannot possibly understand the will of God, or be taught of God. Unless we search the Scriptures as Christ has commanded us to do, we shall fail to know and understand the will of God. We can only know what is truth by searching for it as for hidden treasure. Why is the word of life so much neglected when it means so much to every individual? It is to be a lamp to our feet, and a light to our path. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.]

Those who put forth zealous, earnest efforts in searching the word of God is a mine of truth and the searcher will be rewarded by discovering many rich and precious lodes. In the plan of salvation there are heights and depths of eternal truths and it will tax the mental powers to the utmost to comprehend them. It is utterly impossible for the human mind to take in the great things of God unless the Holy Spirit shall enlarge the faculties, and broaden the mind to comprehend them. Though there are rich rewards in gaining a knowledge of deep truths, yet there are very many who while claiming to believe the truth, cling to the world, who do not desire a deeper and fuller knowledge of what saith the Scriptures. They will never understand that which they do not want to know. The Lord will not force upon any a knowledge of sacred saving truth. Those who reject the truth because it means self-denial and cross-bearing will not be forced to accept it; but they will be none the less guilty for refusing to understand and obey the truth that God has brought to their attention. The treasure house of truth was open to them, and they would not accept God's gracious gift. We should thankfully accept the provision made for us, read and understand our Bible, and communicate that which we have learned to others. So much human tradition has been received so many doctrines and commandments of men have been thrust upon the attention that it is impossible to understand the will of God unless the word of God is carefully and prayerfully searched. Men take the sayings of men as the word of God, and they become confused and miss the way because they do not distinguish between God's requirements and the requirements of their neighbors. There are many voices calling to follow in this path and that; but our great need is to turn our attention from the sayings and doings of men to a "thus saith the Lord."

Every man, woman, and child has a soul to save or to lose. In the salvation of the soul each one must act as an individual, working out his own salvation with fear and trembling. There is to be no indifference, no carelessness in dealing with those things wherein eternal interests are involved. "For it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:13.] Man must work in harmony with God; but it is impossible for him to do this unless he shall know from the divine word what is the will of God. No one can do this work in our place. it involves individual consecration of heart, mind, and spirit to God. We each have an individuality of our own. But are we to form characters to

please our neighbors who are dishonoring God, and one with those who are in union with God; for believers in the truth are one in spirit. But we are not to be one with the disobedient and disloyal. God has not left us alone to fight against the world, the flesh, and the devil. The command to us is “come out from among them and be ye separate, saith the Lord and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.]

“We are made a spectacle unto the world, and to angels, and to men.” [1 Corinthians 4:9.] Those who obey the truth become Christ's witnesses. By precept and example, they show to others what is required by law of God. Christians are to manifest an independence to believe what the Scriptures say and to obey the word of God regardless of what their neighbors may dictate. We shall be constantly tempted to associate with unbelievers and to follow where they may lead, but we are to be faithful soldiers of Jesus Christ in the world. We may know that our neighbors consider us foolish in advocating the law of God, in declaring the it is perfect, and able to convert the soul. They may think it very unkind that we separate ourselves in practice, and make ourselves singular; but let us never say I cannot lift the straw, cannot bear this burden. Ever since Christ came into the world, men have manifested cowardice when called to acknowledge Christ. Men have shrunk as they do now from the consequences of obeying the truth. They have realized that there would be alienation between themselves and their neighbors. But shall we4 hide our light under a bushel, because others do not wish to behold it? The Lord says, “Let your light so shine before me, that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] Those who follow Christ will necessarily differ from the world and from those who are merely professed Christians. The Saviour says, “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 manifest myself unto 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 to me.” [John 14:15, 21, 24.] Obedience is the test of discipleship. But how little do men appreciate the privilege of having the companionship of Christ, of being in harmony with God! They do not realize that they are Christ's property, bought with an infinite price, and that they are to glorify God in their body and in their spirits which are his. The most important friendship is the friendship of God. There should be continual watchfulness to keep the soul pure and holy in faithfully doing his commandments.

We are sorry that there are some who shrink from obeying the truth because they feel dependent upon their neighbors for agreeable companionship, and do not wish to displease them. But in so doing, you bind your light so that it shall not shine forth in good works that others may see you are in harmony with God, and obedient to his commandments. Unless you obey the commandments of God, you constitute yourself a stumbling block to your neighbors, and they stumble over your disregard of God's law, taking license from your disobedience in following their own pernicious way. You profess to be a Christian but unless you obey God's commandments you are far from being a representative of Christ. There is no excuse that can avail. The question is why do you not walk in the way of God's commandments with a perfect heart? Why do you seek to excuse yourself saying, what will my neighbors say? We are not to ask what our neighbors shall say of us. They may feel surprised because we seek to understand the terms of eternal life, and to comply with the conditions of salvation. You should say to them, “I cannot

lose the presence, the power, the love of God out of my soul for the sake of being at peace with my neighbor." Peace at such a cost is too dearly purchased. The question to be settled by you and I is "Am I on the Lord's side? Am I on the side of Christ and the holy angels? Am I choosing the best company? Am I a son or a daughter of the Lord Jesus Christ? What does my Father, whose property I am, think of me?" We are each one required to lift the cross of Christ, not looking to men for their good opinion, but to our heavenly Father. With the approval of God we are to move forward with a heaven-born spirit of independence, not fearing to stand alone and without human support. When we live in obedience to God, we are never alone. Christ says, "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." [John 15:9, 10.]

We are in the last precious hours of probation, and are deciding our eternal destiny by the course of actions we pursue. Those who take their stand in the ranks of those who are transgressors of God's law, are making a perilous decision. By their deliberate choice, they show to the world, to the angels and to men, that they have little desire for spiritual and eternal realities. Christ clothed his divinity with humanity and came to our world that was all seared and marred with the curse in order to redeem men from the transgressions of the law of God. He came to bring to men moral power to endow them with the virtue of his righteousness in order that they might be elevated in the scale of moral value with God. Who then will return to their loyalty, who will be on the Lord's side, freely and willingly choosing to obey God's commandments? Who will show that they have an appreciation of Christ's humiliation who stood as our substitute and surety and was recognized as such by God and the whole universe of heaven? He became a spectacle unto the world, to angels and to men, and shall we not follow in his footsteps, receiving him as our personal saviour? Shall we not consecrate every faculty to his service, and form a character after Christ's likeness, becoming obedient members of the Lord's family?

Christ died in order to open the way so that those who are transgressors of his law might, through his merits, become obedient children. It was to this end that Christ our Passover was sacrificed for us. He endured humiliation, ignominy, and shame in order that through his perfection of character, the sinner might be lifted up, this has been Christ's interest in you and yet you have been so unconcerned in regard to your eternal interests, that you have had no relish for heavenly things. Christ was punished for your sins, in order that you might not perish eternally; but how lightly you have esteemed his sufferings! He who knew no sin was made a sin bearer for us that we through his shame and suffering in our behalf might be made righteous. What kind of hearts can we have to behold the life and love and sufferings of Christ in our behalf, and yet be out of sympathy with our Redeemer? Can we wonder that the human nature of Christ staggered and trembled in Gethsemane as he prayed that the cup might pass from him if it were possible that it should pass, and man not perish? But in the midst of anguish unendurable to finite nature, he weighed the loss of your soul and that of the world, and it seemed such a terrible loss, that Christ consented to drink the cup. He said, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." [Matthew 26:39.] Human nature un-sustained by divinity would have died on the field of battle. In our behalf Christ bore the wrath of his Father in consequence of sin. He consented to be loaded with the sins of the whole world. While he prayed, "If it be possible let this cup pass from me" the woes of the sinful, disobedient world came up before him. The tide of

human anguish that men are yet ignorant of, the terrible consequences of their own iniquity, rose up before Christ, and he was nerved to bear the agony of a lost world. It is only through his sacrifice that everlasting salvation can come to a soul who has transgressed the law of God. How can you make salvation seem so light a matter that you will not decide to become a commandment keeper? It is because you have not become a partaker of in spirit of the sufferings of Christ. You do not wish to have your ease disturbed; but prefer to do as you please. You have about decided that you will not suffer reproach for the truth's sake. You have no appreciation of what Christ suffered to bring salvation within your reach, and make it possible for you to return to your loyalty to God, to have your name registered in the book of God, and to stand un-condemned for the sake of him who was condemned for you.

What is the duty of those who have light in regard to the truth? Christ answers “Let your light so shine before men that they may see your good works, and glorify your father in heaven.” [Matthew 5:16.] We do not make manifest that we are on Christ's side of the question, unless we recognize the binding claims of the divine law. Christ does not give us light in order that we may place it behind a screen, or put it under a bushel or under a bed. But we are to place it on the candlestick where it will give light to all those who are about it. For what purpose are we to let our light to shine? It is to expose the darkness to reveal moral degeneracy. Sin and unrighteousness are made to appear by contrast with righteousness. God gives us light in order that sin may be discerned. Those who think they can pass along and be in harmony with men who are going on in disobedience and transgression make a mistake in thinking that they themselves will be written in the registry of heaven as the children of God. While men profess to be Christians and yet disobey God, they are virtually saying to the sinner, “it is well with thee.” Transgression is rebuked by obedience and loyalty, those whom you may think hopeless, those whom you may judge will never see the truth, and for whose favors you think you must make concession, may be the very ones who might be saved by your steadfast faith and practical godliness. Your cowardice in shrinking from keeping God's commandments is telling them that to keep God's commandments is a terrible affliction although God says, “Keep my commandments and live.” [Proverbs 4:4.]

He who has moral courage to be true to principle, to obey a “thus saith the Lord” will always be an annoyance to his neighbors who do not regard the word of the Lord, and who think it matters little whether men obey or disobey God. But the duty remains to conscientiously take the position of rendering loving service to God, because he has shown his love toward the human agent in giving his only begotten son that whosoever believeth in him should not perish, but have everlasting life. He who takes this position which is sustained by the word of God, will find that it disturbs his neighbors, it disturbs the members of his family, who will not yield their hearts to the claims of truth. But in spite of this painful situation Christ will have his witnesses in all parts of the world. Far and near the rays of light from those who fear God and keep his commandments, are shining, and many who now walk in darkness will place themselves wholly on the Lord's side. It is not too late for your conscience to be aroused. He who is a true, whole-hearted enquirer into truth will see and understand truth. If you have hitherto misapplied your capabilities, and done dishonor to God, you may yet turn and do acceptable service. But those who will not repent and reform will be called upon to render an account to God for the good that they might have done with the capabilities and opportunities which God gave them. They

might have become rooted and grounded in the truth, and have received the heavenly benediction, “Well done, thou good and faithful servant.” [Matthew 25:21.]

If we looked at our lives and our influence in the light of the word of God, we should realize more deeply its solemnity. We should consider the fact there are many with whom we are brought into contact who gather the only knowledge they have of God and Christ from our words and actions. Then what a positive necessity there is that our thoughts and words should be right in every respect, lest we fail to represent Christ and manifest his truth. The question is, is the heart right? Through faith and prayer, we may know that our hearts are one with the heart of Christ, and that God loves us as he loves his Son. While we were yet sinners Christ died for us, and because he kept his Father's commandments, his abiding place was in the Father's love. He says of his followers, “As my Father hath sent me, even so send I you.” [John 20:21.] “Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is henceforth god for nothing, but to be cast out and to be trodden underfoot of men.” [Matthew 5:13.] How can any remain in darkness who possess a Bible and searches the Scriptures, desiring to understand the conditions upon which eternal life is founded. But if we care not to hear the voice of God, if we are like those who were invited to the supper and begin to make excuses, and one go to his farm and another to his merchandise we shall not be benefitted by the heavenly invitation to “Come to my supper; for all things are now ready.” [Luke 14:17.]

When those who are invited begin with one consent to make excuse, the Lord is dishonored, and his invitation is slighted. Selfish interests are consulted before eternal interests and worldly association is preferred rather than instructions from heaven. Those who refuse to hear the invitation which invites them to the consideration of heavenly things place themselves and their children outside divine influences, into an atmosphere that is not in harmony with truth and righteousness. They walk in the same path in which the world travels and are registered in the books of heaven as one with the world. They choose the association of unbelievers, in order that they may please self in keeping the friendship of their neighbors. Christ calls upon them saying “Follow me.” “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] But the answer comes back, we do not wish to walk in the footsteps of Jesus, we do not wish to cause dissension among our neighbors. It would be very unpleasant to obey your injunctions for it would cause a separation of our interests from that of our neighbors. We know that you have said, “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 my daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.] But the carnal heart says, “Such a separation would be very inconvenient. It would displease all the neighbors with whom I am acquainted who I have loved for many years. I cannot follow you Jesus; for I must not break up my associations with my neighbors. I will walk in the path in which they walk, for choosing to be in conformity with the will of God is choosing to obey his commandments and to abide in his love, but it is also choosing to be out of harmony with the world.”

You are now in the valley of decision. You are making a choice that will affect yourselves and your children, not in this life, but in the life that is to come. Your sentiments, your example, the manner in which you treat the plain injunctions of the word of God, the character of your influence is deciding the future destiny of your children who are the property of God, bought with the blood of Jesus Christ. You

are leading your children in false paths, teaching them to lightly regard the moral standard which is to measure character. What excuse will you be able to offer when you are called to render up your account to God, when the judgment shall sit and the books be opened and every man be rewarded according to the deeds done in the body? How will your excuses stand in the light of Christ's words? He says, “Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so (by precept or example) shall be called the least in the kingdom of heaven.” [Matthew 5:17-19.] In the councils of heaven the violators of the least commandments of God are registered as of least value among men. This decision is pronounced in the councils of the kingdom of heaven to show that not one of these moral precepts is to be trifled with. Men are not to consult their convenience or pleasure when it is a question of obeying God. God will bring them into judgment for disregarding his law. They will not be taken into the kingdom of heaven and treated as inferior subjects; they will never enter the kingdom of heaven, but in that kingdom they are pronounced as the least in all God's creation. God does not regard those who mislead the inexperienced as proper religious teachers. He says, “Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [Verse 19.] Those who do and teach the commandments of God are recognized in heaven as those who are one with Christ and with God, and they are accounted great by the angelic hosts. How careful should we be to obey the commandments of God and exercise our entrusted talents in showing to a disobedient world that we honor God by keeping his law which is a transcript of his character. All human intelligences are to obey the law of God, not making for themselves a lower standard than that which the Lord has given through Jesus Christ the world's Redeemer.

David was greatly tried in his day in seeing men pouring contempt upon God's law. Men threw off restraint and depravity was the result. The law of God had become a dead letter to those whom God had created. Men refused to receive the holy precepts as the rule of their life. Wickedness was so great that David feared lest God's forbearance should cease, and he sent up a heartfelt prayer to heaven saying “It is time for thee, Lord to work; for they have made void thy law. Therefore I love thy commandments above gold; yea above fine gold.” [Psalm 119:126, 127.] If David thought in his day that men had exceeded the limits of God's mercy and that God would work to vindicate the honor of his law and bring the wickedness of the wicked to an end, then what influence should the widespread iniquity of our day have upon those who love and fear God. When there is widespread disobedience, when iniquity is increasing to a swelling tide, will the professed world be evil with the evil, unrighteous with the unrighteous? Shall we place our influence on the side of the great apostate, and shall universal scorn be heaped upon God's law the great standard of righteousness? Shall we be swept away by the strong tide of transgression and apostasy? Or shall the righteous search the Scriptures and know for themselves the conditions upon which the salvation of their souls depends?

Those who make the word of God the man of their counsel will esteem the law of God and their appreciation of it will rise in proportion as it is set aside and despised. Loyal subjects of Christ's kingdom will re-echo the words of David and say, “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.” [Verses 126, 127.] This is

the position those will occupy who love God sincerely and their neighbors as themselves. They will exalt the commandments in proportion as contempt increases. The point is fast being reached when the iniquity of transgressors will be to the full. God gives nations a certain time of probation. He sends light and evidence that if received will save the; but if refused as the Jews refused light, indignation and punishment will fall upon them. If men refuse to be benefitted and choose darkness rather than light, they will reap the results of their choice. “Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the also shall disclose her blood and shall no longer cover her slain.” [Isaiah 26:21.] The professed Christian world is advancing as did the Jewish nation from one degree of sinfulness is a greater degree, refusing warning after warning, and rejecting a thus saith the Lord, while crediting the fables of men. The Lord God will soon arise in his wrath, and pour out his judgments upon those who are repeating the sins of the inhabitants of the Noatic world. Those whose hearts are fully set in them to do evil as were the hearts of the inhabitant of Sodom, will like them be destroyed. The fact that God has had long forbearance, patience, and mercy, the fact that his judgments have been long delayed will not make the punishments any less severe when it does come.

The Jewish nation is before us as an example of the termination of God's long forbearance. In the destruction of Jerusalem the destruction of the world is typified. The lips of him who ever pronounced blessings upon the penitent and spoke encouragement to the poor and suffering and brought gladness to the humble, pronounced a curse upon those to whom he had presented light which they would not appreciate or accept. Those who sought to evade the clear, distinct word of God and cherish manmade traditions, he declared would be found guilty of all the blood of the prophets which had been slain from the foundation of the world. [Luke 11:50.] Again and again God had arrested the Jews in their wicked course by severe chastisement; but they provoked him by their wicked works, casting away the law of the Lord of hosts, and finally refusing to reverence his only begotten Son. Each century of transgression was treasuring up wrath against the day of wrath. Jesus bade the stubborn and impenitent nation to fill up the measure of their iniquity. Their wicked works were not forgotten nor overlooked; for when the time of retributive judgment was fully due the mandate was sent forth from the sacred place of the Most High for the vindication of God's honor and the magnifying of his law. In these last days the history of the Jewish nation is being repeated in the Christian Church. Notwithstanding the fact that they have before them the example of the Jewish nation in rejecting light, they are doing as they did, and doing despite to the Spirit of Grace.

The time is drawing near when it will be fully demonstrated that it is a fearful thing to fall into the hands of the living God. There shall be a time of trouble such as never was since there was a nation, and the severest of punishment will fall upon those who have educated the people to accept error in place of the truth, to walk in paths that have not been cast up for the ransomed of the Lord to walk in. God keeps a reckoning with nations, and when men fully make his law void, then destruction cometh. The Lord is permitting him who is a hater of God and man to do his will on land and sea. God's protecting mercy is gradually being withdrawn. Calamities on land and sea are warnings from God telling the earth what shall be when his light is wholly rejected. Overtures of mercy are still presented to the human family; but this will not long continue; for the figures of iniquity are steadily increasing. The fallen churches are uniting with the world and apostatizing from the truth, and the ministry of wrath is about

to begin. On the register above the summing of impiety is kept with unerring accuracy and the figures are fast reaching their limit. Still God is at work calling to repentance, presenting promises for forgiveness and favor. God would use every entrusted capability, every jot of consecrated influence. Ingratitude, contempt of the restraining grace of Christ which would keep men back from presumptuous sins, from pride, selfishness, and covetousness, prevails on every hand. Now is the time when every particle of influence should be put into exercise, not to work on Satan's side of the question, but on the Lord's side. Not a new commandment, but the old commandment, which we had from the beginning is to be vindicated. Vigorous piety is to increase and make for itself a place on the earth. The standard of truth is to be elevated in new places, and to be carried into regions beyond. God calls for men to consecrate themselves wholly and to place themselves and their means upon the altar for the building up of the interests of God's kingdom in the world. Everything is to be done that can be done to shed forth light into the darkened places of the earth, and we have but little time in which to do a great work. Will you not be on the Lord's side in the last battle of the controversy?

Ms 106, 1894

Character Determined by Belief By Mrs. E. G. White

Circa 1894

[First page missing.] By the revelation of Christ, [Paul's] eyes were opened to behold the terrible mistake he had made; for while he thought he was doing God's work, he was persecuting Christ in the person of his saints. His conscience did not condemn him until he saw what spirit was moving him to action. The heathen woman has a conscience, but under the influence of a false faith, she throws her child into the river, or under the monster wheels of Juggernaut and her conscience does not condemn her. But should the enlightened mother educate under the influence of civilization and Christianity, do the same act her conscience would condemn her as a murderer. From these illustrations you may see that a man's conscience is after the order of his faith, and that we may have a correct faith, Christ has come to lighten every man that cometh into the world.

It is the purpose of God that the world shall be lightened with the light of truth through the agency of human instrumentalities. Those who have received the light from the living oracles are to let that light shine forth to the world. What a responsibility rests upon those to whom God has revealed his plan of grace; for the destiny of man both in this life and the life to come, depends upon the character of his faith. The belief of falsehood is destructive to man's interest in the truth. Men cling to their false theories and by pen and voice advocate their views. When light is flashed into the soul of him who has been snared in error and he beholds his condition and life Paul, humbles himself, becomes converted and accepts the truth, he will then be guided by the spirit of truth to the attainment of the best and highest good.

Many have advocated the idea that it makes no difference what a man believes if he is only sincere in his faith. Who can doubt for a moment that the apostle Paul was sincere in his course of action in persecuting the disciples of Christ? The more conscientious a man is in the belief of error, the more dangerous will that man is in the belief of error, the more dangerous will that man become in his

opposition of truth; but if he becomes converted he will be as zealous and persevering in the propagation of truth as he has been in his opposition to it.

Christ has warned us against those who advocate false theories. Jesus said, “Beware of false prophets.” [Matthew 7:15.] Shall we heed the warning or pass on and become careless, or accept new ideas because we desire to be original? If we accept falsehood, we shall be led on into ruinous practices. Jesus has said “Take heed how ye hear.” [Luke 8:18.] In investigating doctrines, we want to know what is truth, to shun falsehood and error. We are to take no man's say so , as though it were the voice of God, simply because we have loved the man, and believed that God has led him in the past.

Paul thought that he was led of the Lord, while he was persecuting the saints in Jerusalem. He imprisoned and put to death those who were precious in the sight of God. Many went where Paul led the way; for his influence was in accordance with his zeal. It took the revelation of the brightness of the personal Saviour to bring Paul to see that his zeal was not according to truth and holiness. Many have been deceived by false prophets and teachers. Some of these deceived by false prophets and teachers. Some of these deceived ones occupied but a limited sphere; but others possessed larger influence. But in the face of all evil that has been brought into the world through false faiths, thousands still pay little attention to how or what they hear. The result of believing in false gods is seen in the ignorance, sensuality, evil, and crime that is manifested among evil doers; for the characters of men are after the character of the gods they worship.

The apostle represents false prophets as creeping into houses in the garb of piety. Deceived by their apparent religious zeal, they lead captive silly women. Professing to have great and new light, they advocate that which appears at first sight to be a high state of holiness; but when they are assured of the confidence of the people they are deluding, they talk out the true sentiments of their corrupt souls. They present theories that are soul-destroying, and yet mingled and clothed with the sentiments of truth, so that the simple and unwary are taken in their snare. To him who dwells upon holy themes, whose mind is untainted with their corrupt doctrines, their positions appear absurd and untenable; but to those who have accepted their doctrines, their theories seem as an angel of light. They believe that God is leading them; but as these false prophets dare to venture, they make unholy advances and betray unwary souls into sin, and under the garb of sanctity, commit the most revolting crimes.

What shall we say to arouse simple-minded men and women to beware of the influence of these false prophets who spread moral pollution wherever they go? Can a Christian associate with this class and be safe? No, these men are zealous in their advocacy of error; for they receive their inspiration from the father of lies. But there cannot be fellowship and communion with these false prophets on the part of children of God without becoming tainted, and of breathing in the defiling moral atmosphere which surrounds these souls? “Can a man take coals into his bosom and not be burned?” [Proverbs 6:27.] Jude says concerning these false prophets, “Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves when without fear; clouds are they without water, carried about the winds; trees whose fruits withereth, without fruit, twice dead, plucked

up by the roots; raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever." [Verses 11-13.]

There are false prophets who do not fill up this complete measure of iniquity. They claim great sanctity, and are very conscientious; but their conscientiousness is of an order that makes it very painful to those who do not accept their ideas or harmonize with their belief. Whatever they have once presented as truth that they hold to with all tenacity, refusing the bright beams of advancing light from the throne of God. The door of their hearts they have closed and barricaded lest they might see and understand new truth, and be converted and be healed of the Lord. The truth they hold they advocate in the spirit of bitterness. But if we have the truth there is no need of criticism of others, of accusation, of ridicule, of caricaturing the views of those we deem in error.

He who believes the truth will seek to follow in the footsteps of the Master going forward and upward. As he stands under the cross of Calvary his heart will be stirred with inspiration from on high, and his words and actions will be of a high character. He will seek to act in such a way that even his good may not be evil spoken of; for even in his zeal, he will shun the very appearance of evil. When John was with the Master and the Samaritans refused to listen to the voice of the divine Teacher, John said, "Master, shall we call down fire from heaven to consume them?" But Jesus answered, "Ye know not what manner of spirit ye are of; for the Son of man came not to destroy men's lives but to save them." [Luke 9:54-56.] Even in our zeal for God we must be temperate, guarding ourselves against the manifestation of a strong spirit that will misrepresent the character of Christ.

Belief in the truth will manifest itself in our lives by refining and uplifting our hearts and lives. It will balance the conscience, purify the heart and produce love to God and man. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, then we may know that it is the truth of God. When benevolence, kindness, tenderheartedness, sympathy is manifested in our lives, when the joy of right-doing is in our hearts, when we exalt Christ and not self, we may know that our faith is after the right order. But when we acct a doctrine that leads us to speak of things savoring of earthliness that leads us to reveal in a conversation that suggests impurity, that manifests itself in harshness and Pharaseeism towards others, in partiality and hypocrisy we may know that our faith is not after God's order, but after the order of him who delights in evil.

Ms 107, 1894

Earthly or Heavenly Treasure, Which? By Mrs. E. G. White

When in greatest anxiety and care and labor is devoted to worldly interests, while eternal considerations are made secondary, Satan receives the homage of man, that he claimed of Christ, but failed to obtain. It is the selfish love of the world which corrupts the faith of the professed followers, of Christ and makes them weak in moral power. The more they love their earthly riches, the farther they depart from God, and the less do they partake of his divine nature. Were they partakers of the nature, they would have a sense of the corrupting influence in the world, and the dangers to which they are exposed.

Through his temptations Satan purposes to make the world very attractive. Through love of riches and worldly honor he allures the affections of even the professed Christian world. By a large class of professedly Christian men any sacrifice is made to gain riches and the better they succeed in their object, the less love and interest they have in precious truth, and in its advancement. They lose their love they have for God. They act like insane men. The more they are prospered in securing riches, the poorer they feel, because they have not more and the less they invest in the cause of God. The works of these men who have an insane love for riches show that it is not possible for them to serve two masters, Mammon and God. Money is their God, they yield homage to its power. To all intents and purposes, they serve the world. Their honor which is sacrificed for worldly gain and controls the minds, until they violate the law of GOD to serve personal interests and to increase their earthly treasures. Many profess to serve Christ, but love not and heed not the letters or principles of Christ's teachings. They give the best of their strength to worldly pursuits and bow to mammon. It is alarming that so many who profess to be Christ's are deluded by Satan and turn from God to brilliant prospects of worldly gain. They become infatuated with the thought that the will have perfect happiness, in gaining honor and wealth in the world. Satan tempts them with an alluring bribe saying, “all this power will I give thee.” [Luke 4:6.] All this power, all this wealth with which you may do a great amount of good, if you will bow down and worship me. But when the object for which they labor is gained, they have no connection with the self-denying Redeemer that will make them partakers of the divine nature. They hold to the earthly treasures and despise the requirements of self-denial and sacrifice for Christ's sake. They have no desires to part with the dear earthly treasures upon which their hearts are set. They have exchanged Masters, accepted Mammon in the place of Christ.

Mammon is their God and mammon they serve. It is thus that Satan secures to himself the worship of these deceived souls. The change has been so imperceptible that they have not detected the deceptive power of Satan, and they are conformed to the love of the world, and perceive not that they have parted with Christ.

Satan does not come to men as he came to Christ, in the wilderness of temptation; he does not come to man directly and demand homage, but outward worship. All he asks of man is to be dazzled and allured by the presentations of worldly attractions which will if he succeeds engage the mind and affections and lessen the heavenly attractions. All he wants of en is for them to fall under the deceitful power of his temptations, to love the world, to love rank and position, to love money and to place their affections upon earthly treasure. If he secures this, he gains all he asked of Christ. But self-denial is the Christian's portion in this life. The conditions of salvation for man is ordained of God, self-abasement, and cross-bearing are the provisions made of God for the repenting sinner to find hope, comfort, and peace. The thought that Jesus submitted to humiliation and sacrifice that man will never be called to endure, should hush every murmuring voice. The sweetest joy comes to man through his sincere repentance toward God because of the transgression of his law, and through faith in Jesus Christ as the sinner's Redeemer and Advocate. Men labor at great cost for the treasures of this life, to gain some worldly advantage. Why suffer toil and endure hardships and privations? Why should the sinner be less willing to endure and suffer and sacrifice for an imperishable treasure, a life that runs parallel with the life of God, a crown of immortal glory that fadeth not away?

The example of Christ reveals to us the fact that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict of temptation understood Satan's power, and has conquered him in our behalf, because we could not do this in our own behalf. As an overcomer he has given us the advantage of his victory, that in our efforts to resist the temptations of Satan, we may unite our weakness to his enduring might. We may resist the strongest temptation in his all-powerful name, and overcome as he overcame.

It was through infinite sacrificed and inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world un-honored and unknown, that through his wonderful condescension and humiliation he might exalt man to receive eternal honors and immortal joys in heavenly courts. Will fallen man murmur because heaven can only be obtained by conflict, self-abasement, and toil? The inquiry of many proud hearts is, “Why need I go in humiliation and penitence in my religious life?” that may obtain immortal reward, why is not the path to heaven less difficult and more pleasant and attractive. We refer all these doubting murmuring ones to the great example. Our precious Saviour in the wilderness suffering under the load of man's guilt, enduring the keenest pangs of hunger, knew why it must be endured. He was sinless and more than this, he was the Prince of heaven; but on man's behalf he became sin for the race. “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.]

Christ sacrificed everything for man in order to make it possible for him to gain heaven. Now it is for fallen man to show what he will sacrifice on his own account for Christ's sake, that he may win immortal glory. Those who have any just sense of the magnitude of salvation and of its cost will never murmur that their sowing must be in tears since the reaping is to be in joy.

Ms 108, 1894

Intemperance — Its Cause and Cure.

Man came from the hand of God perfect in every faculty, in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as caused lessened vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race disease of every type, until the vigor and glory of the first generations passed away and in the third generation from Adam began to show signs of decay. Successive generations after the flood degenerated more rapidly.

All this weight of woe and accumulated passion can be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupts the blood, inflames the passions, and produces disease of every kind. The taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, which are taken on one plea or another, for some imaginary infirmity or to prevent some possible disease. Thus an unnatural appetite is created for hurtful, exciting stimulants; and this appetite has strengthened until the increase of intemperance in the present generation is alarming. Beverage-

loving, beer-drinking men may be seen everywhere. Their intellect is enfeebled, their moral powers are weakened, their sensibilities are benumbed and the claims of God and heaven are not realized.

The Bible declares that no drunkard shall inherit the kingdom of heaven. Tobacco and liquor stupefy the user. But the evil does not end here. Intemperate parents leave maladies as a legacy to their children. As a rule every intemperate man who rears children transmits his inclination and evil tendencies to his offspring; he gives them disease from his own inflamed, corrupted blood. Licentiousness and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation. This brings anguish and suffering into the world and is no less than a repetition of the fall of man. The race is groaning under a weight of accumulated woe, because of the sins of former generations. And yet, with scarcely a thought or a care, men and women of the present generation increase intemperance by surfeiting and drunkenness, and thereby leave as a legacy for the next generation disease, enfeebled intellects, and polluted morals.

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments will look upon these things in the light of reason and religion. How can any man or woman keep the law of God, which requires him to love his neighbor as himself, and indulge intemperate appetite? A continual transgression of nature's laws is a continual transgression of the law of God. The present weight of anguish and suffering which we see everywhere, the deformity, decrepitude, disease, imbecility now flooding the world, make it in comparison with what it might be and what God designed it should be, a lazar-house. The present generation is feeble in mental, moral, and physical power. This misery has accumulated from generation to generation because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite.

In the wilderness of temptation, Christ overcame the power of appetite on man's behalf. In the name of the Conqueror man has an opportunity to deny appetite and gain the victory for himself. This battle is his. No one can fight it for him. Others can pray for him, but the work must be wholly his own.

The only safe course is to touch not, taste not, handle not, tea, coffee, wine, tobacco, opium, or alcoholic drinks. A single glass of wine may open the door of temptation which will lead to habits of drunkenness. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite, is twice as great as it was several centuries ago. The present generation have less power of self-control than had those who lived then. Those who have indulged the appetite for stimulants have transmitted their depraved tastes to their children; and greater moral power is required to resist intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance, and not venture in the path of danger.

Those who have been overcome on the point of appetite and are using tobacco and liquor freely, are debasing their mental and moral powers, bringing them into servitude to the animal passions. When the appetite for spirituous liquor is indulged, the man voluntarily places to his lips draught which places below the level of the brute him who was made in the image of God. Reason is paralyzed, the intellect is

benumbed, the animal passions are excited; and then follow crimes of the most debasing character. If men would become temperate in all things, if they would touch not, taste not, handle not spirituous liquors and narcotics, reason would hold the reins of government in her hands and would control the appetites and passions.

Satan comes to man as he came to Christ, with his overpowering temptation to indulge appetite. He well knows his power to overcome man on this point. Thus he overcame Adam and Eve, and they lost their blissful home. What misery and crime have filled our world in consequence of the fall of Adam. Entire cities have been blotted from the face of the earth because of the debasing crimes and revolting iniquity that made them a blot on the universe. Through appetite, Satan controlled the minds of the inhabitants. Thousands who might have lived, have prematurely passed into their graves, physical, mental, and moral wrecks. They had good powers, but they sacrificed all to the indulgence of appetite, which led them to lay the reins on the neck of lust. Our world is a vast hospital; and vicious habits are increasing.

Intemperance is strengthening everywhere, notwithstanding the earnest efforts being made to say its progress. I was shown that this giant power will not be controlled by any such efforts as have been made. The work of temperance must begin in our families at our tables. Mothers have an important work to do that they may give to the world through correct discipline and education children who will be capable of filling almost any position, and who can also honor and enjoy the duties of domestic life.

Many mothers who deplore the intemperance which exists everywhere do not look deeply enough to see the cause. They are daily preparing a variety of highly seasoned foods, which tempt the appetite and encourage overeating. The tables of many professed Christian women are daily set with dishes that irritate the stomach and produce a feverish condition of the system. Flesh meat constitutes the principle article of food upon the tables of some families, until the blood of the members are filled with cancerous and scrofulous humors.

We repeat; intemperance commences at our tables. The appetite is indulged until indulgence becomes second nature. By the use of tea and coffee for tobacco is formed, and this encourages the appetite for liquor.

Many parents to avoid the task of patiently educating their children to habits of self-denial, instead of teaching them how to make a right use of God's blessings, indulge them in eating and drinking whenever they please. Appetite, unless positively restrained, grows with the growth and strengthens with the strength. When these children commence life for themselves and take their place in society, they are powerless to resist temptation. The desire to gratify inclination has not lessened with the increase of years; and in general youth are governed by impulse and are slaves to appetite. In the glutton youth are governed by impulse and are slaves to appetite. In the glutton, the tobacco-devotee, the wine-bibber, and the inebriate, we see the evil results of defective education.

When we hear the sad lamentations of Christian men and women over the terrible evils of intemperance, the question at once arises in the mind, who have educated the youth, and given them their stamp of character? Who have fostered in them the appetites they have acquired? Who have neglected the most solemn responsibility of molding their minds and forming their character for

usefulness in this life and for the society of heavenly angels in the next? A large class of the human beings we everywhere meet are a living curse to the world. They live for no other purpose than to indulge appetite and passion, and to corrupt soul and body by dissolute habits. This is a terrible rebuke to mothers who are votaries of fashion, who have lives for dress and show, who have neglected to beautify their own minds, and to form their own characters after the divine Pattern, who have also neglected the sacred trust committed to them, to bring their children up in the nurture and admonition of the Lord.

Will mothers of this generation feel the sacredness of their mission, and not try to vie with their wealthy neighbors, but seek to excel them in faithfully performing the work of instructing their children for the better life? If children and youth were trained and educated to habits of self-denial, if they were taught that they should eat to live instead of living to eat, there would be less disease and less moral corruption. There would be little necessity for the temperance crusades, which amount to so little, if in the youth who form and fashion society, right principles in regard to temperance could be implanted. They would then have moral worth, and integrity to resist in the strength of Jesus, the pollutions of these last days.

It is a most difficult matter to unlearn the habits which have been indulged through life and which have educated the appetite. The demon of intemperance is not easily conquered. It is of giant strength and hard to overcome. But let parents begin a crusade against intemperance at their own firesides, in their own families, in the principles they teach their children to follow from their infancy; and they may hope for success. Parents, it will pay you to use the precious hours given you by God in forming, developing, and training the characters of your children, teaching them to adhere strictly to the principles of temperance in eating and drinking.

Ms 109, 1894

Self-Denial Required in the Missionary By Mrs. E. G. White.

He who engages in the work of God, and is thoroughly devoted to that work, will not become dwarfed or stationary in his religious life; but will make earnest efforts to become a successful missionary, improving every opportunity, employing all his powers to advance step by step in practical Christian life. He will not slumber, he will not allow his faculties to rust from inaction; but he will be constantly moving forward and upward. He will not be boastful of his attainments but will say with Paul, “Not as though I had already attained either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” [Philippians 3:12-14.] With the apostle he will press forward for more clear, distinct views of Jesus, that by beholding he may be changed into his likeness from character to character.

The true missionary for God will possess spiritual life, and will go forward from one state of knowledge and improvement to another. He will have for his object the salvation of souls, and his influence will

have a telling effect upon those with whom he comes in contact. He will be a learner in the school of Christ, and will thus be fitted for the work of God.

There is a great work to be done in the vineyard of the Lord, for the field is the world. Jesus said, “Say not ye, there are four months, and the cometh the harvest? Behold I say unto 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.] But while there is so great a work to be done, yet those who believe themselves called to this work, should examine themselves by prayer and the word of God that they may understand what is required of the missionary. Have they such a realization of the importance of the work that they are willing to separate from them that which is as dear as is the right eye, or the right arm? If the missionary has decided to follow inclination to gratify selfish propensities to walk in the sparks of his own kindling, God forbid that he should be sent to foreign lands; for he will dishonor God and bring his cause into disrepute.

Those who profess to be followers of Christ should daily consecrate themselves to him, giving themselves to God without reservation, following the commands of his word as implicitly as though they heard a voice from heaven directing them. They should study the living oracles and make the standard of the Bible their standard, then will they place upon the work a Christ-like mold. Those who are conforming their characters to the character of Christ will give to others an example of what is required of them; for the works of a true follower of Christ will harmonize with his profession of faith. There are many who profess to have faith in Christ, and yet they do not come into vital contact with him. They admire him at a distance, but they do not deny inclination or make any sacrifice to become like him in works and character.

No one can do successful missionary work who does not feel his dependence upon Christ, and who does not realize that no man liveth unto himself. There is a necessity of close connection between the worker and the Saviour; for the human agent is to become a partaker of the divine nature. He is to be a laborer together with God to become one with Jesus. He must feed upon the word of God, knowing it to be the bread of life. He is to lean upon Christ who is made unto him wisdom, righteousness, sanctification, and redemption. Moment by moment he must abide in Christ; for without Christ he has no power to resist and overcome temptation.

The religion of Christ is to be set forth before the people. But if the missionary has failed to bring his habits, his practices into harmony with the principles of truth, if he gives no evidence that he has power from above whereby he may be an overcomer, he has no right to be as one sent forth to teach the people. He who accepts the responsibility of going to a foreign field at great expense to the General Conference, should not be by his own selfish passions create such a condition of affairs in his family as will hinder him from doing the very work for which he was commissioned. He should not burden himself and wife with extra cares that will compel his attention so that he shall have to appeal to the conference for help, saying that his wife and children demand more of his time and care and money than he can give and yet carry on his missionary work. Before family cares of this character are taken on by the missionary, he should carefully consider the cost, and see if as one who must give an account for souls,

he can afford to have a large family. If the missionary decides to follow the dictates of inclination and bring into the world a large family of children, then his calling is plain; for he must, as husband and father, care for his little ones. He must not leave the whole burden upon an uncomplaining wife. Let them enter some business where they need not be separated in the family life, that they may together bear the self-imposed burden. Let them with fidelity train up their little ones for God, and not neglect this duty, thus setting a perilous example before the church and the world, leaving the children to follow the works of Satan. Better far that your children should have never been born than left to the temptations of the evil one. Let the father and mother take hold of their duty, and do it to the best of their ability presenting to the world a well-ordered household; but do not think to be successful missionaries in foreign lands while half your time, your thoughts, your powers are drawn away from the work.

How can the missionary workers be laborers together with God unless they are models of disinterested love, having sacrificed every idol? Why is it that missionaries do not plan their life work after the example that has been given them in Christ? They should labor patiently, putting all their faculties and powers to the very highest use. Deviation from the path of self-denial will make of no effect the most eloquent words. Christ is seeking to draw the world to himself, and those who volunteer to be missionaries must have an eye single to the glory of God, or they cannot be agents through whom the Lord can complete his work. How can the Lord be pleased with the offering made to him when it is tainted with self? It is love to God that will lead men to act wisely, to control the evil passions, and bring the body under; for the love of God will be found superior to the desire for sensual gratification. For Jesus sake, men may be led to practice self-denial and will fear lest they take unfair advantages of the privileges of married life. It is a fact that many do not rightly understand what it is to keep their marriage vows in purity. They do not seem to comprehend the object for which they were created. Some wives seem to imagine that the chief object of their lives is to gratify every desire of their husband without question, without reference to the physical and moral influence that will result.

When true light shines into the heart, the wife will see that her chief joy is to be in Christ, in fulfilling the object for which she was created, — to glorify God in all her actions. God claims the wife's service as well as the husband's and love to Christ will no wise lessen her affection for her husband, but will sanctify her love. The husband who only lives to please himself, to indulge his love. The husband who lives to please himself, to indulge his passions, has not the right quality of love. His thoughts are not brought into captivity to Jesus; for earthliness and sensuality debase the soul. But if you abide in Christ, your experiences will all be of a healthful nature. You will have that true love which “beareth all things, hopeth all things, believeth all things.” [1 Corinthians 13:7.]

He who is truly Christ's will manifest meekness and truth in his character, and his very countenance will be changed; for he reflects the likeness of his Saviour. But how can he whose character is earthly and sensual preach to others the necessity of purity? How can he bring sinners to Christ when his own nature has not been transformed? He who indulges self will neglect the missionary work, and heaven will look upon a waste of moral and physical power. The world is selfish, self-indulgent, and how can we expect to reclaim the world to God unless we stand in advance of its spirit and practices? Christians must stand in contrast to the world. They must have the spirit of Christ, have tender consciences, and

pure hearts. They are to feel, “I am not my own. I am sprinkled with the blood of Jesus, and I must reveal in my actions true Christian consistency by devoted service to God.”

Ms 110, 1894

Diary/The Mother's Work and Children's Duties

[Granville, N.S.W., Australia]

April 27, 1894

I cannot sleep past three o'clock a.m. The subject presses upon my mind, What can we do to bring about reforms in the home life, for here the reforms must begin. How can we present in clear lines, to impress the fathers and mothers the duty to make their homes happy? They can if they will. Oh, that all Christian women would understand that a cheerful, comfortable home is the happiest place in the world!

A home dedicated to God, a home where Christ can preside—there in the sacred home is where the mother's (women's) rights may be exhibited to a high and holy purpose. There is where mothers should reign as queens in influence, lying on the foundation of Christ, [yielding] good works in the family. She is not to be dictated to and ordered about as a servant, but to stand beside her husband as his helper—equal in rights and doing her work as intelligently as himself. She is to be guarded, honored, supported, and protected in her life work and never oppressed. It is her right to so order her children and household that they shall have careful, neat, orderly habits, that no untidiness or uncleanliness should exist in the home.

The children are to be educated line upon line. No uncleanliness shall enter the kingdom of heaven, and to this end they should exercise their God-given ability to make their home—indeed the family firm—[even] if it be ever so humble, an abode for Christ and His messengers who are sent to every family to minister until its inmates who shall be heirs of salvation.

It is not required that a home should be a big house to be a happy place; neither does nice, costly furniture make a happy home. But the atmosphere which surrounds every human soul can be the atmosphere of heaven.

The mother in the home can act the part of a Martha as well as a mother if she can have the spirit and act the part of Mary with the Martha as the better part, which is to sit at Jesus’ feet and learn of Him. It is the good part, exalted by Christ as the better part, the most essential part. He says, “Without Me, ye can do nothing.” [John 15:5.] There is danger of being too careful and troubled about many things. The serving part is essential to the temporal wants of the household, filling a mission which is useful and necessary. Martha was troubled about many things. Had she not added to her burdens unnecessary things, had she left some of these many things and shown her appreciation of the presence of Jesus to hear from His lips words of instruction in regard to the preparation of the heart for those things which were heavenly, she would have found rest and peace. Home means peace, happiness, and love. Had Martha given Jesus the very best she had at hand, and if it was essential that anything be prepared, let it be of that order to take the least time and absence from her Friend, her Lord; this would have met the

mind of Christ. There are many today who manufacture so many burdens wholly unnecessary and unessential in fussy things to eat and wear.

Reason and judgment are to be exercised in the use of the time that God has given us to be employed in the best service for the Master, hearing and keeping His words. Jesus would have every soul give Him more time and attention, that He can impress the importance of the Word of life upon their minds. He has spoken many words essential to be kept in mind, and the Holy Spirit is given to be ever present to do this work.

You may study with profit the words of Jesus. You may become familiar with them, and with prayerful heart ask the Lord to give you understanding and to impress them upon the memory and write them upon the heart. In thus placing yourself in the school of Christ to learn of Jesus, your intellect will be strengthened to choose that knowledge which is brought into practical life, that the duties essential to be performed will be accomplished without a large amount of worry and fretting and anxiety, and [without] losing patience, forbearance, and love. We are to educate our children in doing the common duties of life, which are under the eye of God, and doing Him service if they are done faithfully. There must not be careless, indolent habits cherished, for that will be to the great [detriment], if not the loss, of the soul.

Everything in dress is to be neat and orderly, as in the sight of the universe of heaven. There is to be no untidiness in dress with professed Christians. What is the definition of Christian? [It is] to be Christlike in habits, in words, in actions. All is to be done to the glory of God. Plain, simple dress is after God's order. We have no time for anything more than this. Hear the words of the great Teacher: “He that will come after Me, let him deny himself, and take up his cross, and follow Me.” [Mark 8:34.] How does he learn? The Word gives light and understanding to the simple.

The facilities for carrying out the missionary enterprises are at the command of the church. The Lord has His stewards in the church. The Lord has wrought in His providence in behalf of His cause. He has made to the world a wonderful donation in giving Jesus to our world. Behold, what manner of love hath the Father bestowed upon us, “that whosoever believeth in Him should not perish but have everlasting life.” [John 3:16.] We need the quickening influence of the Holy Spirit of God. We need to let alone many things that are not essential, and to be most earnest in doing things that will please Jesus, the influence of which will be abiding. How much more will He not with Him freely give us all things, that His name may be glorified before the world, for there is not seen a conformity to the world's fashions. The church, God's representatives, are not to be dwarfs in the Christian life, neither are they to be ignorant, inefficient, and careless in regard to temporal matters.

Children should be educated for usefulness and educated (disciplined) as soon as possible, in the mysteries of practical life. In childhood boys are to receive special instruction at home to do the work essential to be done in small matters about the home to lessen the father's and mother's care. And as they grow in years they will grow in understanding of usefulness, in tact and skill of how to be a blessing in the home—trained to become familiar with work indoors and out of doors. This is the essential part of education. Christ Jesus is an example in all things. The Lord has given light upon this subject.

The duty of parents to their children is not to do their work but to teach them to help share their burdens. True education begins at home. Children will never know perfectly the happiness of serving God with heart and soul and mind and strength until they are educated to understand their responsibility to use their God-given talents of ability in early years. The Lord has bestowed upon them talents to be cultivated. If they are left to themselves to read or to study as they please, to indulge in their fancies and practices in self-pleasing, they are disqualifying themselves to serve God with their strength of brain and muscles, and with their whole heart and mind and soul. When children see those who are older in years self-pleasing, gratifying their own impulse, their love for dress, and talking of hats and dress adornment, what they shall wear to make them look nice, they catch the spirit when mere children and ape grownup people, who wonder where their children got all these ideas of love for fine things. It was from their parents and older professed Christians. God pity us all, for we need converting.

Let parents guard their children as a sacred first charge from God, that their ears shall not hear from mother or older members of the family vain, foolish talk of those who consider the outward adorning of more consequence than the grace of inward adorning. “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.” 1 Peter 3:3-6. [Read also] verses 7-13.

When visitors, the young or those older in years, shall begin this vain kind of talk, it is the duty of the mother to change the conversation. And it may be necessary to say, This is an unprofitable train of conversation. Our words should be precious talents. In the Book from which we read our morning lesson there is a recipe to guide and instruct us. If we would be happy in the future life, we must be doing our service to God in this life. “He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it.” 1 Peter 3:10, 11.

Ms 111, 1894

Diary Materials — Reforms in Food Preparation

1894

The idea that we must have porridge for our breakfast dish every morning else we are not health reformers will meet with a change ere long. Let those who can masticate their food eat slowly of that kind of food which requires mastication, giving a chance for the saliva to mingle with the food.

Great reforms may be made in the preparation of food; the cook need not be continually looking to prepare deserts to please the taste. We cannot give any prescribed rule to work upon, but let there be in every family close examination to see if that which they call health reform needs not to be reformed in many respects. We do not recommend a meager diet, but a plentiful supply of fruit and vegetables;

but both ought not to be used at the same meal. At one meal eat only one or two kinds of food, such as bread and fruit; at the next meal, bread and vegetables. The placing of a large variety of dishes upon the table is not for the health of those who partake of the dishes.

We hear it often said, “I love rich food. I was always furnished with rich food and an abundance of it in my home life and my taste was educated to enjoy a rich diet.” I have been pained to hear those who have been supposed to be not only health reformers but educators in this line make these remarks. While we should have plenty of nutritious food, let there be a constant, intelligent, decided action in the line of encouraging simplicity. Study to prepare inexpensive dishes for the table.

Seventh-day Adventists who profess to be health reformers should not be misleading in their own habits and practices. They should not either by precept or example give the one who is preparing food for the table a false education in cooking. Educate in economical habits. Time is money; it belongs to God. To use precious time in the preparation of a variety of dishes that will only create dyspepsia is not wise. The cook may be made a slave to cater to appetite, or, by careful consideration, she may find time to read her Bible, to pray, to have some relaxation from labor.

Selfishness and self-indulgence are not to be cherished or taught the people by our example. We need to know thoroughly what we are about and what we are doing in leaving impressions upon the minds of those who are looking to us for an example. Those who stand as educators should by their own practices teach correct habits and simplicity in everything. Reformers need reforming in their habits of cooking, in their habits of dress, and in their manner of labor.

The School

Our school has been a means of great good in developing talent and in establishing the minds and hearts to obey the truth. I discern the future as a most important period in the education and training of youth. There will be constantly battling with poverty; the believers in America do not take in the difficulties to be met in this country. They see many things that they want should be done, but in their own country, and they fail to extend their vision afar off. There will be no temptation of much money to use in the advancement of the work in this country. Very many circumstances will arise which the finite agent has no power to control. There will be disappointment and discouragements.

There is most earnest work to be done for our youth and the laboring will be harder to handle in the future. Some will burn with desire to stand high in scholarship and will need to restrain from intense study; if allowed, they would sacrifice health and life itself before they awake to their peril. If these souls keep the glory of God constantly in view Satan will not overcome them with his masterly temptations. If the saving grace of God—the science of salvation—is exalted as it ought to be as the highest science, and the students work as if in view of the whole heavenly universe, then truth will bear away the victory. The youth who are truly converted will be a help and blessing to all with whom they are connected.

Hitherto there has been a class attending the school whose character is known, who love and fear God, but they needed to obtain more knowledge of the sciences and the Bible. The influence of this class has

been a great blessing to the school. They were ready to help in the spiritual work and have in a measure carried the burden. The principal could rely upon them to help him. But this class will not in large number take the course of study hereafter. While this is so, every means must be employed to preserve the high standing of the school. While there will be some who are true and faithful who may be relied upon to maintain discipline and order, there will be others whose course of action will bring their teachers into great perplexity; for there will be decided reluctance to resort to severe measures in endeavoring to repress evils that may arise. There will need to be much courage and persevering and earnest effort to bear the burdens gracefully in the future.

Satan's Efforts to Counterwork the Truth

The morals and success of the school will be determined in a large measure by its location. If this matter is settled according to mere human judgment there will be constant uphill work and much disappointment. All our cities are hotbeds of iniquity. Satan is working with intense activity to perfect in evil the minds of human agents that are given to his control. Evil angels conspire with evil men and the whole energy of apostasy is concentrated to counterwork every effort that shall be made by the missionaries, by the champions of truth, and to destroy their influence. For a time success will appear to be with the majority. The heel of the seed of the woman is bruised. “He came unto his own and his own received him not.” [John 1:11.] The churches and the world walk together in spirit, following their leader. The law of God is made void and truth is rejected for error.

Any institution we may establish in or near a city will be a target for the enemy, and no means will be wanting to counterwork the truth of God by opposing those who advocate the binding claims of the law of God. That law has for its foundation a plain “Thus saith the Lord,” and the advocates of Sunday sacredness will be driven to take one of two positions—either to accept the Scriptures as inspired of God, acknowledging the truth as it is in Jesus, or to invalidate the Scriptures as not inspired. There is to be stern, earnest conflict. Every sophistry, every falsehood forged in Satan's workshop will be urged upon men with all his deceptive wiles.

Any disrespect to the laws of the country will rouse the same fierce spirit that was revealed in the trial and crucifixion of Christ when Pilate and Herod were the chosen authorities by the Jewish nation (priests and rulers) to deliver up Christ to them to be crucified. The churches of the various denominations have the same spirit that the Jewish nation exemplified. The church and the world will unite in a corrupt confederacy to make void the law of God, and teach and enforce the commandments of men. They will not consent to change their own false theories for Bible truth. The carnal mind “is not subject to the law of God, neither indeed can be.” [Romans 8:7.]

The warfare is to be determined and wax more fierce and still more determined and cruel to the very close of time. The church is not converting the world, but the world is converting the church. There will be honest souls who will receive evidence and take their position for the truth, but there will also be those who will be convinced and who will not have moral courage to brave the consequences of accepting the truth. They will refuse to drink of the cup from which our Saviour drank, the bitter draught. They will not be baptized with the baptism of suffering with which He was baptized. They

desire heaven, but they would not reach it by an easy way. They desire to have the favors of the world and the favor of Christ, which is impossible. [Continues as Ms 95, 1894]

Ms 112, 1894

Diary/The Truth As It Is In Jesus

When the truth, gospel truth, is brought to bear upon the mind and character, and there is a plain, "Thus saith the Lord, thou shalt and thou shalt not," we must obey. In the visions of the night I am bearing a decided testimony. We must [persevere] if we are to bear the tests and trials all must have if they [would] perfect a Christian character after the likeness of Christ. The angels of God are waiting with intense interest. Will the voice of God be respected? Will the nobility of the soul of manhood and womanhood respond in instant conscientious decision to the weight of evidence in regard to what is truth for this present time? Will it be seen everywhere?

Is Satan's object then gained? Can man after all be saved in continual transgression of God's law? Christ came not to perpetuate sin but to make an end of sin; "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy" [Daniel 9:24].

God's true people are [to be] in words, in spirit, in courage, in faith, a revelation of honesty and truth, equity and justice, in all their dealing. There are many that see the truth and are convicted by the Holy Spirit and see that there is a cross involved. This is the time for them to confess Christ and obey the truth in keeping His commandments. Then Christ will give help and strength, and they can, through watchfulness and prayer, in earnest, genuine cleanness of motive and action, more directly reveal to the world the secret of His power. The world sees the conscientious principles of righteousness unveiled. The purity of steadfast principles and motives, the controlling purposes of their lives—to honor God and obey His law—are revealed, and they are respected.

There is a contrast in the human mind and heart. The proud of heart will choose their own gratification and selfish indulgence. Man cannot discern that Christ, the commander of all heavenly intelligences laid aside His glory, laid off His crown and His royal robe, humbled himself, and clothed His divinity with humanity, that humanity might associate with and talk and work with humanity, and thus help fallen man by words, by deeds, and by example to follow in His footsteps. They are converted and show before the universe of heaven that they are wise, for they will sit in heavenly places, even in this life, in associating with Christ Jesus. What are the terms? "He that will come after Me let him deny himself and take up his cross and follow Me. So shall he be My disciple." [See Mark 8:34.] If these convicted souls are trying, in any point, to evade the cross, what then? The tempter is obtaining the victory, as in his first attempt in the heavenly courts.

Many of the ones with whom the Spirit is striving will yield their heart, mind, soul, and strength and will resist the truth in order to be linked up with the world. They are doing despite to the Spirit of grace and taking sides with the rebel chief. I am instructed to say, Do not yield to Satan in your hour of resolve but yield to Him whose you are by creation and by redemption. Bear in mind that "Ye are not your own."

You are bought with a price, even the life of the Son of God. “Therefore, glorify God in your body, and in your spirit, which are God's.” [1 Corinthians 6:19, 20.] Will you discard your ownership here in this world? Will you refuse to be a partaker with Christ of His suffering, self-denial and of His cross-bearing? The guiltless [One] standing at the head of humanity, He is united with them to show men the way to heaven. He gave them power to become sons of God. And yet there are souls He gave His life to save who refuse His mercy, refuse to obey His commandments. Sickness may come, reason be removed, and there is no time or inclination for repentance. Satan has overcome the human agent. Can it be that Christ is discarded, that the service of Satan is chosen, because the way is broad, the gate wide, and the whole world seems to be going therein? What is your choice—Christ or the world?

The gospel presents its test: “If ye love Me keep My commandments.” Obedience to His specified commandments is the sign of your loyalty to God. “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; for he dwelleth with you, and shall be in you. I will not leave you comfortless.” Oh, why cannot you believe this? “I will come unto you. ... He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” [John 14:15-18, 21.] What a wonderful condescension is this! You are not in any case to testify to the world by words, by pen, or voice that it makes no difference whether you obey God's law or transgress it. Will you refuse to obey?

“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 that ye hear is not mine, but the Father's which sent me.” [Verses 22-24.] Bear in mind, every human being, you are making your decisions now, in the probation granted you, for time and for eternity. All your works are brought in a review before God. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7.

Who will link up with Christ? Who will choose to link up with the world? When the heart is prepared for the heavenly guest, that human agent loves the Lord Jesus and is a partaker of His divine nature. His petitions come up before God in complete conformity with the will and mind of God. He will not ask to follow his own selfish indulgence but will ask that he might be fitted to glorify God. Jesus, the precious Saviour, is his love, his treasure, his exceeding great reward. “Herein is My Father glorified, that ye bear much fruit (in obedience and good works); and so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye (by obedience) 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 your joy might be full.” [Verses 8-11.] Precious words!

Ms 113, 1894

Diary/Instruction to Teachers

Brighton Campground, Victoria

January 1, 1894

1893 has, with its burden of record, passed into eternity. A new year opens before us. I had some special exercises through the night season, which I must express with my pen. I was in an assembly, listening to an address delivered for the benefit of teachers of schools. He, [the Speaker,] addressed the teachers as missionary educators of youth, [teaching them] to become God-fearing, devoted missionaries. He presented before them their responsible position as teachers, that they were never to forget they were forming characters, every day of their lives, in moulding and educating the youth so that they will feel that they are forming their own characters, not only for this life but for the future immortal life.

The moulding of minds cannot be violent. It must be [gentle] through constant, earnest effort, line upon line and precept upon precept, here a little and there a little. Be very careful of their surroundings. The surroundings have much to do with the best development of character—more than many comprehend—[providing] for the most favorable exercise of all their entrusted capabilities and powers so that they shall have proportionate exercise in order to grow. Ever keep before the mind's eye that they have a higher than human standard to attain to. They should reach great things, and expect great things, for when the Lord Jehovah gave Jesus to our world He gave us all heaven in the one Gift. First, give mind, soul, and heart to Jesus; then [have the students] give Him the strength and powers that God has given them and expect that with Christ He will freely give them all things essential for useful improvement of every capability and power. God would have the mind educated and trained to expect much from divine power furnished through Jesus Christ.

In every human agent is wrapped up wonderful possibilities, and they may attempt much in their dependence upon a power higher than human. Some have reached a high stage of usefulness, not because they were specially favored with qualities of mind, and not because they had capabilities above others, but because they were determined to do their best and make the most of every advantage; to [show] in their advancement that they may reach perfection of character to grow into able workmen. [They must] not be satisfied with a cheap preparation for usefulness and think superficial engagement of their brain, heart, and strength will answer, or that studious, determined efforts are not required—that it costs too much persevering effort. If the physical taxation is made equal to the mental, double efficiency is gained for the soundness of the mental, as with the physical. The injunction of God is to shine as lights in the world. Society has a right to expect of every Christian superior work in every line. God expects it if you are to shine as lights in the world amid the moral darkness of error and satanic delusions.

The youth should have responsibilities laid upon them from the commencement of their student life. And as they advance in experience, more weighty responsibilities are to be entrusted to the students at the period when they can and should make the greatest advancement, [all] under guidance and instruction of teachers who have a well-balanced knowledge of practical godliness.

Temptations come in of courtship and marriage. Everyone will be exposed to temptation, and if the youth are not patiently instructed on this point, [exercising] great caution whom they accept, they will have great trouble in their future life. Their whole life may be changed by allowing their minds to be

filled with plans and methods how they may gain their object. This interferes with their study and with their progress [toward] perfection of character and acquisition of knowledge. The youth are to feel it a positive duty to let this subject alone until they have completed the term of their school life. To advance, constantly learning, is to be their aim and purpose. Young men and women will have no danger in binding up their heart affections with Jesus Christ, to love God with all their heart, mind, soul, and strength while at school.

Ms 114, 1894

Diary/Regarding O. A. Olsen

Granville, Australia

July 1894

I have had conversation with W. C. White. He was presenting before me the necessity of our people heeding the voice of the General Conference. Then I said, “WCW, it is time you should understand that, [notwithstanding] the opinion that has prevailed, the General Conference so-called is no longer the voice of God. It has become a strange voice, and they are building strange fire. God does not speak through them. The work that is being done in the General Conference is a strange work. Elder Olsen is not in the light. Had he stood in the light, he would not have allowed us to be separated from him and come to this country. He has stood in a divided position in reference to the spirit brought from Minneapolis. He let the burdens fall upon me that never should have come upon me. Had he stood to his post of duty like a man after God's own heart, the clouds would have broken and light would have come in clear and bright. But his half-and-half position was acting out the Aaron, and God was displeased. We were needed at the heart of the work all the years that we have been away from America.

“There is being done in America, by the General Conference, that which the churches in the conferences know nothing about. You were not wanted in their councils. They wanted to get you out of the way. Elder Olsen was not fully in all their projects at first, but they—Harmon Lindsay and A. R. Henry—deceived him. Elder Olsen has betrayed the cause of God. He is not in union with Elder Ellet Waggoner, neither is he in harmony with A. T. Jones. He is yoked up and united with the men who are working at cross-purposes with God, and the churches are becoming leavened with the spirit that prevails at Battle Creek.”

W. C. White appeared astonished when I told him that he was not wanted in Battle Creek councils and was crowded out, and meetings were held that he should have been notified to attend. But they took special pains that he should not know of these meetings. Elder Olsen could have wholly changed these things if he had stood free in God, bravely opposed to wrong, but he yoked up as a true yoke-fellow with A. R. Henry, who has carried things with a high hand. [They] would control everything upon the Pacific Coast if they could get their grasp upon it. I am instructed that the Lord will let these men have all they have worked for, and then will He punish them and mark their future.

At Battle Creek they would expend means largely as they chose, for had they not the power to do so? Were they not the voice which would control all matters in every conference? The wicked course being pursued must be brought to light. Honesty was not practiced in dealing with others, and there was robbery against their fellow men. Their methods in the book concern was a sham. Men were placed there, to pronounce upon the merits of books, who had far better been engaged in secular business that had no definite relation in reference to the work of God. And what will be the end of these things? The people will be left in uncertainty until their faith in their supposed representatives is gone. Some of these men, like Captain Eldridge, may recover after they see their own course of action in the light [as] they might have seen it.

Ms 115, 1894

"Be Ye Not Called Rabbi."

March 1894 [typed]

"Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. ... But be not ye called Rabbi: for one is your master, even Christ: and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." [Matthew 23:1-3, 8-12.]

How can the practice of the churches in calling their ministers Reverend, be harmonized with this plain, simple and definite statement of Christ? Reverend is only mentioned once in the Bible, and then is applied to the Lord God Jehovah. In the psalm devoted to praising the works and the majesty of God, the sweet singer of Israel says, "He hath showed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name." [Psalm 111:6-9.]

What consistence is there in those who profess to honor God taking the adjective that is applied to his name to distinguish his honor and majesty, and attaching it to their own name? Is this not taking the glory from the only living God and placing it upon the creature, and exalting man to an equality with God? The Pope of Rome has opposed and exalted himself above all that is called God or that is worshipped so that he sits in the temple of God showing himself that he is God. He has taken to himself the title of Lord God the pope, but the people who consent to this usurpation of God's title, are certainly greatly deluded. So long has the papacy taken power to itself and ruled over kings and emperors, that the pope aspires to go still further, and make his throne as the throne of God. This is why he is called in prophecy "the man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped." [2 Thessalonians 2:3, 4.]

The Lord says, “I will not change nor alter the thing that has gone out of my lips.” [Psalm 89:34.] Christ who came to represent the Father declared to an immense congregation in his sermon on the mount, “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them the same shall be called great in the kingdom of heaven.” [Matthew 5:17-19.] But the Roman power has taken a course exactly opposite to the teachings of Christ, and has spoken great words against the most High, worn out the saints of the Most High, and thought to change the times and laws of the Most High.

Christ proclaimed principles to his people that do not sustain the practice of exalting men that is so prevalent in the world. He says “And call no man your father (except those who are your fathers by ties of relationship) upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.” [Matthew 23:9, 10.] The distinctions that are made by man are not to be recognized in the church of Christ. He says, “all ye are brethren.” [Verse 8.] The disciples of Christ were neither to covet nor receive titles of honor or distinction, in order that they might be exalted above others. In this way men have come to regard the clergy with undue reverence, and have looked upon them as spiritual beings, putting man in the place of God. No title should be given to any man which belongs alone to Christ.

The Christian church is peculiarly distinguished and has been greatly honored of God in that he has called and chosen her out of the world, but every member of the church is to be educated to entire dependence upon Christ learning the meaning of his words when he said “without me ye can do nothing.” [John 15:5.] The followers of Christ know that the world is arraigned against them, but that a mightier agency than any agency of man is to be revealed in their midst, and that when men receive honor from men, the glory due to God is not rendered unto him. However talented, however influential may be a member of the church of Christ, he is not entitled to the honor; for he has nothing but that which he has received of God, and the Lord our God alone is to be honored at all times.

God says, “My glory will I not give to another.” [Isaiah 42:8.] The glory given to Christ is not to be partial. Man is not to be placed in the throne of God, and attach Reverend or Right Reverend to his name; for he is stealing the title of God, which is never to be affixed to the unworthy name of any human agent. Let no man dishonor God by calling a man by the title that belongs alone to divinity. Man is in no case to attract the people to himself, as though he were infallible. Christ is to be lifted up, even as Moses lifted up the brazen serpent in the wilderness, in order that those who look may live. The people had been bitten by a venomous serpent, and were dying of poison and fever; but the serpent was lifted up to represent Christ, and one look brought back life and health to the sick and dying. Such is the virtue of Christ. Then lift him up before the people, that they may look upon him by the eye of faith, and be healed of the grievous malady of sin.

When the human agent lift himself up, he interposes himself between Christ and the people to a less or greater degree, and Christ is lost sight of, and man receives the homage that is due to God only. No man

could look upon the unveiled glory of the face of Christ and live. The man who would be honored as was Moses to see the glory of God, must first be hidden in the cleft of the Rock, and the hand of Christ must cover him so that he may obtain but a partial view of his majesty. Eternal life is in Christ alone. To him must every soul look who would live. Apart from Christ no man is elevated in the estimation of God, though he possess all the riches and honors that the world can bestow. Heavenly intelligences do not value a human being by his abundance of wealth or the number of his honorable titles. If a man has attained to a high state of spiritual knowledge, it is because he has derived it from Christ, and has been in association with him. His life is hid with Christ in God, and when he who is our life shall appear then shall we also appear with him in glory. The provision whereby men may be lifted up in the sight of the Most High God and in the sight of heavenly intelligences, is through repentance toward God and through faith in our Lord Jesus Christ. It is through this provision that poor, fallen, sinful beings may be elevated into a pure and sinless condition, and lifted into a holy atmosphere, being brought into fellowship with God. Through faith the repentant soul receives the light and life of the world, and shares in the benefits of redemption.

The Lord would do large things for man in giving him heavenly endowments, doing to his disciple today as he did to them of old, if he could entrust large blessings to them, and they could bear them. Satan has tempted men to weave themselves into all that they do for God, and with every spiritual connection, that God cannot bestow his rich blessing, because men would exalt themselves, misinterpret and misapply the heavenly gift. A greater than Moses or Joshua is among us, and when we fully realize this fact, and will roll back all the glory to God and to him alone, then the Lord can safely bless his people, and lead them on to victory. We need to understand that all power in heaven and in earth has been committed to the Captain of our salvation, who said for our encouragement, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.] “Be of good cheer I have overcome the world.” [John 16:33.] Then let us take heed to the injunction of Christ, and not be found guilty of either receiving or giving a title to men that belongs only unto the Lord God of hosts. Let us remember that “holy and reverend is his name.” [Psalm 111:9.]

Ms 116, 1894

Fruit—an Evidence of Union with the Vine

July 1894 [typed]

When the branch is united with the living vine, it will bear much fruit. What a beautiful representation Christ has given us in the symbol of the vine and the branches. Those who believe in Christ are represented as being brought into as close connection with him as the branch is connected with the vine, which sustains and nourishes it. The branch grows from the vine, is a part of the vine; and believers in Christ are represented as one with Christ, as Christ is one with the Father. The union is so close and vital that the words of Paul have a precious significance, “Who shall separate us from the love of Christ?” Shall affliction, storm, tempest, persecution, life, or death? “Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from the love of God which is in Christ Jesus." [Romans 8:35, 37-39.]

The branch derives all its fruit-bearing qualities from the parent stock. Of those who believe is Christ he says, "Herein is my Father glorified, that ye bear much fruit." [John 15:8.] Our profession of religion is no proof by itself. The test, the evidence that we are branches of the true vine, is the quality of fruit we bear. "By their fruits ye shall know them." [Matthew 7:20.]

If we are branches of the true vine, we shall bear fragrant fruit. We shall derive our strength from Christ. If our fruit testifies that we are branches of the true vine, we shall have divine credentials, and may be assured that our ways please God. Jesus says, "Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [John 15:2.] If you are really branches of the true vine, nourished by the sap that flows from the vine to the branches, you will be partakers of the divine nature. You will have moral power from Christ by which to overcome Satan, to hate sin, and you cannot be silent concerning the truth.

But judging by the fruits they bear how little evidence is there that progressed Christians are connected with Christ. I feel deeply over the fact that many carry but little burden for the missionary work either in home or foreign fields. In America there are thousands of places where the standard of truth has never been raised, where the proclamation of truth has never yet been heard. There are thousands who might enter the harvest field who are now religiously idle, and as a result they go stumbling along, expressing doubts as to whether or not they are Christians. They need a vital connection with Christ in order that it may be said of them, "Ye are laborers together with God." [1 Corinthians 3:9.] Many are waiting for someone to carry them to the harvest field, or to bring the field to their very door so that they may experience no inconvenience in labor, when if they would lift up their eyes, and look upon the fields, they would see that they were white, and ready to harvest. In whatever direction you may look, you will find work to do, either at hand or afar off.

I often think how the angels must feel as they see the end approaching, and look upon those who claim to have a knowledge of God and Jesus Christ whom he hath sent, who feels satisfied to gather together and attend meetings, and do literally nothing to save souls who are perishing for the light and knowledge of the truth which has been given to them abundantly. It is the duty of church members to put to use the knowledge which God has given them to save souls. Your temporal, financial prospects may not be as prosperous as they now are if you move to localities where the truth has not been proclaimed, or where there has been but a glimmering of light: but in so doing will you not be accomplishing just the work that Jesus has done to save you? I do not urge anyone to change his location to please his own ideas. Christ came to our world all marred and seared with the curse in order that humanity might touch humanity, and that souls might be saved from eternal ruin. Jesus did not leave the royal throne, lay aside his royal crown and high command, and come to our world, to please himself. "For our sakes he became poor, that we through his poverty might be rich." [2 Corinthians 8:9.] What is the character of the riches that Christ would give us? Are we to have houses and lands and bank stock, or the unsearchable riches of Christ, in order that we may count all things but loss and dross, that we may win the eternal treasure?

If we join the Lord's army we are to fight battles with the powers of darkness, and set up the standard of the cross of Calvary in every place where we can possibly find access. I am pained when I think how little our churches realize their solemn accountability. All who have enlisted in Christ's army are to be solders; but are they willing to receive the soldier's fare, and follow the example of Christ in his life of self-denial and self-sacrifice? What self-denial have our churches as a whole manifested? Have they not given donations in money, but withheld themselves from the service of Christ?

Heavenly agencies are waiting for the co-operation of human agencies in the grand work of reflecting light to the world. I send an appeal to the churches to "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee." [Isaiah 60:1.] Wherever there is a soul converted on the earth, a note of joy rings through heaven. When a soul is snatched from Satan's hand, and given as a trophy to Christ, there is joy in the presence of God among the holy angels because he that was lost is found. Christ says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." [John 15:16.]

We did not make the first movement toward Christ; it was our Redeemer who made the first movement toward us. "And I, if I be lifted up from the earth, will draw all unto me." [John 12:32.] It was Christ who touched your hearts by his grace in order that you might respond, and draw toward Christ. Man could not make the first movement. Christ was lifted up on the cross in order that he might draw all unto him. Love brought him to our world, and led him to make the offering of his soul for <the sins of> fallen man. Responding in gratitude for this unspeakable love the soul exclaims, "Thy gentleness hath made me great." [Psalm 18:35.] How should we feel as we come to understand that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life? Should each one not feel that he must put forth personal effort to lead souls to appreciate God's unspeakable gift?

There are not a sufficient number of ordained ministers to do all the work that is necessary to be done. This fact makes it essential that every member of our church should deny self, lift the cross, and carry the burdens of Christ. Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? If you have, then although ministerial hands have not been laid upon you, yet Christ has laid his hands upon you, and has said, "Ye are my witnesses, go trade on the talents I have given you. Ye are the light of the world. A city set on a hill cannot be hid; let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Isaiah 43:10; Matthew 5:14, 16.] The church and the world will be antagonistic in spirit, precept, and practice, but the church is to let her light shine, to become a living channel of blessing to the world.

Every branch that is in vital union with the living vine will bring forth fruit, and it is the Father's good pleasure that ye bear much fruit. "Every branch in me that beareth not fruit he taketh away. ... If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." [John 15:2, 6.] Does not this statement from the lips of the great Teacher alarm you who have settled down in an easy position? Those who bear no burdens, who gratify none

but self, who lift no cross, are not followers of Jesus. Why is it that the church and the world confederate together in confidence? Has the world become converted, or has the church lost her holy and peculiar character, and become assimilated to the world? The reason is that her members have failed to live up to the <divine> instruction, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.] Many of the professed followers of Christ feel no more burden for souls than do the worldings. The lust of the eye, the pride of life, the love of display, the love of ease, has separated the professed Christian from God, and the missionary spirit has been to a great degree extinguished in the church. What can be done to open the eyes of sinners in Zion, and to make hypocrites tremble? The spirit of truth must become a living principle in the soul. To those who ask what they shall do that they may work the works of God, the answer is, “This is the work of God, that ye believe on him whom he hath sent.” [John 6:29.] Those who have true faith will make it manifest; for their works will testify to the fact. They will be one with Christ as he is one with the Father. They will be continually drawing after Christ, and will ever be seeking to devise means whereby they may save perishing souls. They will cultivate love, they will deny self because they love Jesus who died for them, and who died for their neighbors as well as themselves. They will love the purchase of the blood of Christ, and will shine as lights in the world. Those who have light, will diffuse light.

For some years I have been alarmed because I have seen the line of demarcation between the church and the world becoming more and more obliterated. The design of God in organizing his church, was that its separation from the world should attract attention, and cause the world to inquire into the things of God. The union of Christians in church capacity has a meaning which the world cannot read. The people of God are to be peculiar, to be conspicuous, to be detached from other objects, and to stand apart from the world <and shine as lights of the world amid the moral darkness>. Believers are to be one as Christ was with the Father, to be in harmony with God as his agents in the regeneration of the world. The children of God will not answer for the purpose of <revealing> the gospel <of Christ to the world> unless they are united together as the branches are united in the parent stock. Believers are to be centered in Christ and their combined influence is to work for the conversion of men. Those who really believe in him whom the Father hath sent, will make manifest that their works are wrought in God; for through their union with the <great> Head they are identified by angels and men as those who are partakers of the excellence of Christ.

The people of the world love not God, but are full of self-love, and know no feeling of dependence upon God. They have not reverence for God’s name, and <have> not respect for his commandments. Though they may profess to be followers of Christ, and have their names on the church book, yet they are not joined to Christ. The spirit of the world has a controlling power upon mind, heart, will, and temper. The fact that such have their names upon the church book makes their influence more deadly; for they are hypocrites, a stone of stumbling to those who look upon them as representatives of Christianity. Those who are Christians in deed and in truth will have the Spirit of Christ. They will have the mind which dwelt in Christ Jesus. They will deny themselves, take up their cross, and follow Christ. In the past I have made a solemn statement to the church, that not one in twenty whose names are registered upon the church

books, is prepared to close his earthly history. The greater part of our church members would be as verily without God, and without hope <in the world> as the common sinner.

But there are men who, while professedly serving God, are in fact serving mammon. Half and half work in the Christian life results in denying Christ rather than confessing him. Many do not value the union which Christ commanded should exist among brethren. They have left the cool snows of Lebanon for the turbid streams of the valley. The Word of God, “Come out from among them, and be ye separate” [2 Corinthians 6:17], has to a great extent lost its effect upon them. They listen to the great deceiver, who says “You will greatly augment your influence if you confederate with the world. You will greatly increase your popularity, and by connection with the world be able to do a much larger work.” Let those who are not completely deluded, pray as never before, pray that they may be kept from the bewitching snares of Satan, <prepared> to entangle unwary souls in these last days.

It is the work of every Christian in these days <of deception and teaching false doctrines>, to gather his family into his home, and sprinkle the door-post with blood, that when the destroying angel shall pass over, he may see the blood of the Lamb of God, and pass over. The end is near. In the judgment every soul will have just such a spirit and character as were cherished in the home life. The judgment will but point out the manner of character that was manifested in association with the members of the family and in association with neighbors and the world.

If you appreciate the words of Christ, and surrender your will to the will of God, and give your character into the hands of Christ to be molded as clay in the hands of the potter, you will be a vessel unto honor. But how susceptible must you be of divine impressions! No earthly, selfish motive can be suffered in your heart; for if you give it a place, you cannot be molded into the divine image.

The spirit of truth is to sanctify the soul, and it must be permitted to inspire and to govern the life. God alone must have power over the clay, lest the vessel be marred with unskillful human hands, and become good for nothing. God is perfect, and the command to us is, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] God has made every provision that we shall be made like unto him, and he will accomplish this for those who do not interpose a perverse will, an earthly, selfish spirit, and thus frustrate the grace of God. When the grace of God accomplishes its work, it will bring the thoughts into captivity to Christ. This work is beyond our finite comprehension, yet though we do not comprehend it we must let God accomplish it for us. The excellence that appears in our character or conduct does not originate in our finite, human nature; it is all from God, who has the power of the potter over the clay.

Ms 117, 1894

Revealed To Babes

December 11, 1894 [typed]

When Christ sent out the seventy he said to them, “Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it, if not it shall turn to you

again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire, go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God has come nigh unto you." [Luke 10:5-11.]

They were not to speak this sentence upon the rejecters of mercy from motives of resentment or through wounded dignity; but because it is essential that men should understand that it is a grievous matter to refuse to receive the message and the messenger whom God sends. To mistreat the servants whom the Lord sends with a gospel message, is to mistreat Christ in the person of his saints. As Christ's delegated messengers under the impulse of the Holy Spirit, they were to convey a solemn reproof to the people. Having thus instructed his disciples Christ said to them concerning the rejecters of his mercy, "But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Then in deep sorrowful accents the Saviour continued, "Woe unto thee, Chorazin, Woe unto thee, Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to heaven; shall be thrust down to hell." [Verses 12-15.]

The people to whom these woes were addressed had been privileged to have great light; but the light had been unimproved. If heavenly messages are disregarded, if the love of God is unheeded, the sin of men is the greater. This is the great sin of the world that light has come into the world, and that men have chosen darkness rather than light. The Spirit of God has been constantly drawing the hearts of men; but as light has shown upon their path, Satan has falsely represented the truth, and has presented error in an attractive light. The truth has been unpopular, for it has not been easy to deny self, to lift the cross and follow Jesus. When conviction comes to the mind, the Holy Spirit is striving, and calling upon men saying, "Behold now is the day of salvation. Harden not your hearts." [2 Corinthians 6:2; Hebrews 3:8.]

The people of Chorazin and Capernaum hardened their hearts in refusing to receive light and evidence. Truth had been made clear and bright to their minds, and conviction had fastened upon them; but they had hardened their hearts, and had refused to be benefitted by the light that had shown upon them. The impression was wearing away, and now, while it is called today they hardened their hearts and woe fell upon them from the lips of Christ. Thus we see what peril there is in turning away from the truth. "He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." [Luke 10:16.] On another occasion the Lord said, "If the world hate you, you know that it hated me before it hated you, if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." [John 15:18-20.]

Christ draws a sharp distinction between the world and his followers and yet that distinction is becoming obliterated, and instead of the church converting the world, the world is converting the church. When the church walks in the light as Christ is in the light, she will maintain her high ground as a representative of her Lord, and be chosen of God and faithful. The Comforter is the Spirit of truth. In false theories we have a deceptive perversion of truth; but there can be no genuine comfort in falsehood. The spirit of comfort is the Spirit of truth, which exposes error, calls it by its right name, and expels it from the soul. Truth does not exalt finite humanity, but glorifies Christ, and anything that shall make dim or eclipse Christ is a falsehood. Let us take home to ourselves the question, "Am I receiving and properly appropriating the light given me of God in his precious word?"

What is it that will convict Capernaum in the day of judgment? It will be the fact that they believed not the truth. Their hearts were wrought upon by the Holy Spirit. Distinct rays shown upon their pathway, and they were convicted of righteousness, (the righteousness that comes by faith in Christ) and of judgment to come. Their hearts were impressed with the solemn realities of the judgment; but they hardened their hearts and refused the light.

Christ did not deceive his disciples as he sent them forth. He showed them the plan of the battle in the great controversy. He revealed to them the fact that they would meet with opposition for the truth's sake. But on this occasion "the seventy returned again with joy, saying Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven." [Luke 10:17, 18.] When Christ consented to give his soul an offering for the sins of the world, when the controversy ended at the cross, when he cried, "It is finished," and died under the curse of sin, he made heaven eternally secure against accusations, the deceptions, the pretentions that Satan would instigate. No more would the enemy be able to gain sympathy from the universe of heaven, from worlds unfallen. Loyal angels never again would sympathize with him who had demonstrated that he was an accuser, a liar, and a murderer.

Jesus said to his disciples, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." [Verse 19.] What a promise this is! Whosoever shall strike to wound and bruise one of Christ's believing children, it were better for him, Christ has declared, that a mill-stone should be hanged about his neck and that he should be drowned in the depths of the sea. The life of every sincere believer is hid with Christ in God and though the outward man may suffer and perish, yet the inner life is safe with Christ.

Jesus said to his followers, "Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven," immortalized among the heavenly hosts. [Verse 20.] The seventy listened to the words of Christ as if spell-bound; for the Holy Spirit was impressing their minds with living realities, and writing truth upon the tablets of the soul. Their hearts burned within them as they caught the inspiration of the words that fell from the lips of Christ. Though multitudes surrounded them, and though many hearts were deeply impressed, yet disciples of Christ were as though shut in with God.

Knowing that they had caught the inspiration of the 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 so it seemed good in thy sight. All things are delivered to me of my father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, 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 which ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them.” [Verses 21-24.] They received a rich blessing in seeing by faith the invisible. The long promised Messiah, Jesus of Nazareth was among them, and they were commissioned to bear to the world the message of that which they had seen and heard. They were to make known to the people the fact that the Majesty of heaven, the Lord of glory had clothed his divinity in the habiliments of humanity, and had come to the world. Divinity flashed through humanity, transfiguring his countenance as he said, “I beheld Satan as lightning fall from heaven.” [Verse 18.] As he uttered these words the minds of the disciples were illuminated, and they realized that the mighty God, clad in the garb of humanity, was among them. They beheld him as a man, and yet as one infinitely higher than angels, the Creator of all worlds, and equal with the Father in dignity, glory, and blessing. Yet he was a man of sorrows and acquainted with grief.

Often as he had presented the Old Testament Scriptures, and showed their application to himself, and his work of atonement, they had been awakened by the influence of the Spirit, and lifted into a heavenly atmosphere, and through his interpretations had discerned spiritual things to a far greater depth than had the original writers themselves when moved upon by the Holy Spirit. The great Teacher left in their possession truths whose richness and power they little suspected. But Christ promised to send the Holy Spirit to recall to their memories these precious gems. Under the teaching of the Holy Spirit they were to fully comprehend the meaning of that which they had but dimly understood, and apprehend that the entire system of Jewish ceremonies was but a presentation of Christ.

In the promise Jesus made that he would send the Holy Spirit, provision was made to make up for the deficiencies of finite beings through this agency, that we might be qualified to be witnesses for him unto the uttermost parts of the earth, becoming co-workers with God. The Lord Jesus was seen as never before by his disciples, for the Holy Spirit revealed his complex character of human and divine. After the outpouring of the Spirit the disciples realized that “the Word was made flesh and dwelt among us.” [John 1:14.] “For verily he took not on him the nature of angels but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able also to succor them that are tempted.” [Hebrews 2:16-18.] Christ takes fallen man, degraded by sin, into unison with deity. The Word was made flesh and dwelt among us, and this flesh was associated with all the humbling conditions of a fallen race. Yet Christ exemplified the law of Jehovah in humanity, and exalted humanity by connecting it with the divine nature. Humanity and divinity combined may represent the character of Christ and the character of the Father.

The most honored of the world, the so-called great and wise men, with all their boasted wisdom, saw not nor comprehended the character of Christ. They did not know Jesus, they saw not his beauty and loveliness; for the garb of humanity concealed his heavenly origin. They judged him from outward appearances, from the humiliations that fell upon him as a human being. He was to them as a rod out of dry ground; he had no form nor comeliness that men should desire him. But the Lord Jesus had given views of himself to his disciples, that had revealed to them the fact that he was the divine Son of God—the sacrifice for a sweet smelling savor.

He had taken the fisherman and the publican from their lowly employment that he might educate and train them to communicate to the world the message of saving grace. He had brought them into covenant relationship with himself, as his chosen ones, his adopted children, and was making them one with himself and with his Father. When his disciples manifested the fact that they beheld divinity in his humanity, he rejoiced in spirit that though this knowledge was not possessed by the wise and prudent, yet it had been revealed to them. They beheld Christ "whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." [John 14:17.] Christ their educator was teaching them by precept and example, and bringing them out of their ignorance of God and Christ and of themselves, into covenant relation with the Father, taking them from the guilt of sin and the condemnation of the law, into the liberty of the children of God, that being fully accepted, they might behold him who is full of grace and truth, and come into the knowledge of their oneness with Christ Jesus. Hereafter they would read the Old Testament Scripture not as the sayings of the rabbis, not as the doctrines of the Scribes and Pharisees, but as a new revelation from God. In successive ages, and under different circumstances the prophets had given testimonies concerning the coming Messiah. One had testified concerning one part of his life and ministry, and another had testified of another part, but their revelation all clustered about the cross. They had foretold that the powers of earth inspired by Satan would do unto him as they should list, and that Christ would be betrayed, condemned and crucified. Jews and Greeks confederated together against the world's Redeemer, and crucified the Lord of glory in fulfillment of prophetic utterances. After the resurrection and ascension of Christ, the disciples set forth Jesus Christ as the Messiah in the demonstration of the Spirit and with power, and showed that Christ is the truth symbolized by all the ancient types of the Jewish religion, the One foretold by all the prophets.